

# ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

May 2020

May we who have no risk factors  
Remember those most vulnerable.

May we who have the luxury of working from home  
Remember those who must choose between preserving their health or making their rent.

May we who have the flexibility to care for our children when their schools close,  
Remember those who have no options.

May we who have to cancel our trips  
Remember those that have no safe place to go.

May we who are losing our margin money in the tumult of the economic market  
Remember those who have no margin at all.

May we who settle in for a quarantine at home  
Remember those who have no home.

As fear grips our country,  
Let us choose love.

During this time when we cannot physically wrap our arms around each other,  
Let us yet find ways to be the loving embrace of God to our neighbour.  
Amen.





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ANGLICAN LIFE in Newfoundland and Labrador is the newspaper of the Anglican Church of Canada in the Province of Newfoundland and Labrador. A co-operative effort of the three Dioceses in Newfoundland and Labrador, it publishes ten issues each year with an independent editorial policy.

Anglican Life is a section of the Anglican Journal

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# Physical Distancing Not A New Thing For The Ministry Of PWRDF

## News from PWRDF

Article by Archdeacon Charlene Taylor  
PWRDF Representative,  
Anglican East NL

The time in which we are living is truly like no other. Most of us have only read about the Spanish 'Flu of 1918 and the plague. COVID-19 will now join the ranks of pandemics that future folks will read about as part of medical history. Each day we await the new directives of how to stay safe and lower the rates of infection in our homes and communities. We are adapting to technologies that allow us to go to school and work from home. As a Church, we are learning each day new ways of being the Body of Christ.

PWRDF is an example to us of how the ministry of Christ works in the world through physical distancing—they have been doing it for years. Currently, the staff members of PWRDF, like many of us, are working from home, but the reality is that most of their work is always done from a distance. One of the great attributes of PWRDF is its ability to work nationally and globally without being physically present. It's in our partnerships that the real work happens. While our PWRDF staff do travel from time to time to our



At a PWRDF-funded dispensary, Mozambique; photo by PWRDF

supported projects, the bulk of their work is done from a distance.

The PWRDF board chair and the executive director have been in touch with partners, both in Canada and abroad, to express concern and solidarity during this pandemic:

*Many of our partners were glad for our message of support. They are also doing their part to increase awareness of how to prevent infection while connecting with their local health authorities to collaborate efficiently and minimize the impact of COVID-19 in their communities. We will stay in contact with all of our partners to monitor community health and local*

*needs and are thankful for their work.*

*We continue to support partners in their ongoing work in food security and health care, such as in Gaza. This month we are disbursing more funds to support those affected by the Syrian conflict as well as Rohingya refugees in Bangladesh. These programs provide safe water, nutrition, shelter and protection for very vulnerable families, made more vulnerable during this pandemic. (source: pwrdf.org).*

Even in the midst of a pandemic when many things have stopped, it is good to know that the "physical distancing" of PWRDF allows its ministry to continue. We too are part of this distancing! As Canadian Anglicans we always support PWRDF from a distance—from our homes, communities and local parishes. May we give thanks that our distance truly changes the world!

*On their website, PWRDF has made it an option to make a donation directly to helping with their response to COVID-19. There are also instructions for mailing in a financial contribution towards this cause. For more information, visit: [www.pwrdf.org](http://www.pwrdf.org)*

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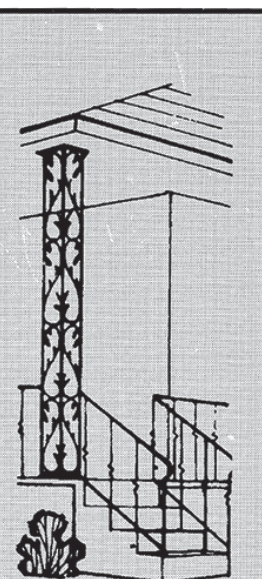
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# Breathe On Us, Breath of God

The Rt. Rev'd John Watton  
Bishop  
Central Newfoundland

Over the years, in the midst of meagre efforts to create art, write music, or write stand-alone poetry, I would often find myself using the work of others as a platform. I am not alone here I suspect. Creative processes often begin when a brilliance from somewhere unexpected “breaks in on you” with powerful and undeniable inspiration. It motivates you. It creates an “I can do something powerful too,” attitude, which for some leads to action.

Like most things though, new energy can lead to different paths. Many emulate others who inspire us to a point where our true selves and innate potential gets obscured. We see that in the “hero worship” of athletes, musicians, financial experts, and so on.

When people truly struggle to be original the weight of this becomes real. Part of the process to excellence is discovering that you discover that you are not ready. You haven’t really put all of your life experiences together and taken ownership of them; maybe you don’t own your pain, or are not ready to be honest; maybe you still need to learn to appreciate what life offers by working though your own memories and realities.

Much is created by both joy and sadness; when gratitude, inspiration,



Photo by E. F. Rowe

longing, and preparation meet, mix, and mingle.

Mary Oliver wrote: “The most regretful people on earth are those who felt the call to creative work, who felt their own creative power restive and uprising, and gave to it neither power nor time.”

That will mean different things for different people. As you read this, know that when it was written I was praying for you. I asked God to inspire the reader with something that would direct their path.

These are intriguing times. I am writing this in the midst of a global crisis: in a time when social media is buzzing with interpretation, advice, false hope, pictures, video, and song. Somewhere in all that there is inspiration, light, wisdom, and hope. How do we find it? Mark’s Gospel is known as an apocalypse. It is one of the earliest Christian narratives, and was written for people in turmoil who

believed the end of time was drawing near. It was meant to challenge, inspire commitment, and hold forth hope.

Beginning in chapter 6, verse 31 and following, we are given some advice and assurance.

Jesus said to them, “Come aside by yourselves to a deserted place and rest a while.” For there were many coming and going, and they did not even have time to eat. So they departed to a deserted place in the boat by themselves.

But the multitudes saw them departing, and many knew Jesus and ran there on foot from all the cities. They arrived before them and came together to him. And Jesus, when he came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd.

In the midst of a pandemic, let’s hear Jesus teaching. Remember that



Photo from www.unsplash.com by Tanner Yould

your desire to create is really a call to come aside—to be still, to be honest, and to ask God to deal with you one on one.

I believe that we are in the midst of a Holy Time. It is not a time of God’s judgement as some might think. It is a time of God reaching out to us—let’s not miss the opportunity to be all we can be as individuals, and as a Church.

I leave you with this prayer from the New Zealand Prayer Book. May it inspire you to get started.

*God of the present moment,  
God who in Jesus stills the storm  
and soothes the frantic heart;  
bring hope and courage to us  
as we wait in uncertainty.  
Bring hope that you will make us the equal  
of whatever lies ahead.  
Bring us courage to endure what cannot be avoided,  
for your will is health and wholeness;  
you are God, and we need you. Amen.*



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# New Officer For Anglican (Tri-Diocesan) Joint Committee—The Rev'd Fred Marshall

Submitted with photograph by  
The Rev'd Fred Marshall

Following the restructuring of the Diocese of Newfoundland into three Dioceses in 1976, the "Anglican Joint Committee" was formed. It was declared at that time: "The three Dioceses of Eastern Newfoundland and Labrador, Central Newfoundland and Western Newfoundland acknowledge that they share a common Anglican heritage and responsibility within the boundaries of the civil Province, and a common loyalty as integral parts of the Anglican Church of Canada and of the Anglican Communion. They desire to develop this heritage and express this loyalty by a close collaboration in important aspects of Diocesan life; and each Diocese willingly commits itself to accept a Joint Committee as part of its structure, in order to express this common life in the Body of Christ."

The Joint Committee oversees as few different things:

- The affairs of the

Anglican Joint Investment Fund—a managed investment portfolio available to all parishes and church organizations

- Anglican Life—a 10 issue per year newspaper of what is happening in the Church in Newfoundland and Labrador

- The Newfoundland and Labrador Insurance Account—insurance on all church property, contents and equipment

- The Retirement and Retraining Fund—this is responsible for a medical plan for retired and long-term disability clergy.

On January 2nd, 2020, the Rev'd Fred Marshall took over the role of Officer of the Joint Committee from Bishop Donald Young, who retired at the end of 2019 following 15 years of leadership to the committee. As part of the change, the office of Joint Committee has moved from Diocesan Synod of Central Newfoundland office in Gander to the Synod Office

of the Diocese of Eastern NL in St. John's.

Rev'd Fred has been a member of the Anglican Joint Committee, as a representative of the Diocese of Eastern NL, since 2016. He brings to the position over forty years of business experience, years of involvement with his home parish of the Cathedral of Saint John the Baptist in St. John's, and positions at the diocesan level including stewardship. Following his ordination in 2013 Rev'd Fred became an Honorary Assistant at the Cathedral while still working in the secular field. In 2014, Rev'd Fred became rector of Unit 2 of the Parish of the Holy Spirit, which would later become Parish of the Living Water. He has a Bachelor of Theology in Discipleship and Ministry from Queen's College, and is currently enrolled in the Masters in Theology program, also at Queen's.

Rev'd Fred looks forward to his new position, though he says that taking



on the role following in the footsteps of Bishop Don is a huge challenge. Rev'd Fred also looks forward to the pastoral ministry offered in the many daily contacts with clergy and laity as stewards of God's resources in our dioceses of Newfoundland

and Labrador.

Rev'd Fred can be reached by phone at 709-727-4346, or by email at:

[fred.marshall@nljointcommittee.com](mailto:fred.marshall@nljointcommittee.com)

*During the COVID-19 Pandemic, many churches have moved their worship and fellowship times online. Does your parish have a story about that to share with the readers of Anglican Life?*

**Wanted:**  
**Your Parish's Stories for the next issue of Anglican Life!**

Let us all know what you're doing, and share your good news with the rest of our readers!

[anglicanlifeNL@gmail.com](mailto:anglicanlifeNL@gmail.com)

**Photograph Submissions:**

Very large, high resolution photographs (minimum of 300 dpi). JPEG or TIFF format. Please include the photographer's name.

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**September Print Issue - 31 July**

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# Ordinary Saints—Deacon Bonnie Morgan's New Book About The Lives of Newfoundland Women

Article and photograph by  
William Lee

This book, "Ordinary Saints: Women, Work and Faith in Newfoundland" (McGill-Queen's University Press), started life as a doctoral dissertation. Most of the research was completed in 2011-12 and the writing in 2013-14. Bonnie's doctorate is in History, earned at the University of New Brunswick. This book is a history of the former Parish of Foxtrap and Hopewell, located on the shores of Conception Bay South, and the Anglican women who lived and worked there, focusing on the years between 1920 and 1960. The book explains how women understood and demonstrated Christianity through their household labour. The following excerpt taken from the back cover and written by the publisher summarizes the content of the book:

*"From their everyday work in kitchens and gardens to the solemn work of laying out the dead, the Anglican women of mid-twentieth-century Conception Bay, Newfoundland, understood and expressed Christianity through their experience as labourers within the family economy.*

*Women's work in the region included outdoor agricultural labour, housekeeping, childbirth, mortuary services, food preparation, caring for the*

*sick, and textile production. Ordinary Saints explores how religious belief shaped the meaning of this work, and how women lived their Christian faith through the work they did. In lived religious practices at home, in church-based voluntary associations, and in the wider community, the Anglican women of Conception Bay constructed a female theological culture characterized by mutuality, negotiation of gender roles, and resistance to male authority, combining feminist consciousness with Christian commitment. Bonnie Morgan brings together evidence from oral interviews, denominational publications, census data, minute books of the Church of England Women's Association, headstone epitaphs, and household art and objects to demonstrate the profound ties between labour and faithfulness: for these rural women, work not only expressed but also shaped belief".*

Bonnie's upbringing in Seal Cove, and her first-hand knowledge and experience as a young girl within her immediate family, extended family, community, schools, and church not only influenced what she observed, but also clearly impacted her beliefs and her eventual desire to honour

the women, community, and the church she holds with so much respect. Illustrative of this is the following excerpt from the preface of her book:

*"Growing up Anglican in Conception South during the 1970's and 1980's helped me to appreciate how complex lived religiosity could be, with official church teachings and liturgy, community activism, folk traditions, and family ritual forming our understanding of what was divine and our personal relations with that divinity. I use the term "patchwork" deliberately. As anyone who has put together a myriad assembly of fabric pieces to form a quilt can testify, the work often combines creativity and pleasure with frustration and ingenuity. There are always imperfections despite the underlying goal to create something permanent – something made to last – that would bring physical comfort and aesthetic pleasure to those who used it. The same can be said for the way Conception Bay women conceived of Christianity in the middle decades of the twenty century as they brought together bits and pieces from their own experiences to understand who or what God was and how best to be in a relationship with*



Deacon Bonnie Morgan in the chancel of St. Peter's Anglican Church in Upper Gullies displaying her recently published book entitled *Ordinary Saints: Women, Work, and Faith in Newfoundland*.

*that God. The Christianity they conceived of, and delivered in their day-to-day words and actions, was understood to be not only eternal in nature but all-encompassing in scope. It informed all aspects of their lives – lives that were largely defined by labor – and was an essential source of comfort and permanency at times of loss and change".*

This book speaks not only about the role of women in the church of the former parish of Foxtrap and Hopewell, but also to

most if not all the women in every rural Anglican parish of this province during this period of the history of the Anglican Church. There is probably not a single rural Anglican parish throughout this province that did not in similar ways experience what Bonnie has chronicled in this book.

While this is an academic book, published by an academic publisher, Bonnie wanted to make it accessible to general readers and honour the many women whose stories and voices fill the pages. A lot of work on lived religion focuses on privileged and/or wealthy people; however, Bonnie wanted to demonstrate that ordinary women in rural Newfoundland made history too—their stories and their lives mattered, and deserve to be preserved.

A book launch was held on February 23rd; around 50 people attended. Bonnie gave a short illustrated presentation about the research project that informed the book, and read an excerpt. Books were available for sale, and she signed copies as requested. The book was released in December, 2019.

“Suddenly nothing made sense anymore...”

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# A Time For Us To Learn, Not A Time of Punishment

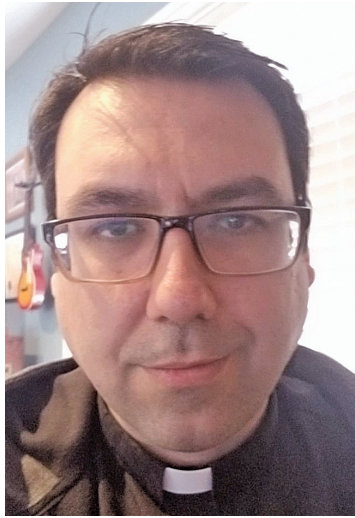
The Rev'd James Spencer  
Columnist

Have you ever played that game where someone asks you to list a collection of things you'd want to have on a desert island? For example, what five foods would you take, or what five books? Keeping in mind that all other varieties beyond those five would be forever lost to you. It's an interesting game which gives us a pause to consider the things which we really value, and by looking at our answers we can often learn many things about ourselves. If my five chosen foods were all junk food, I might have to consider taking a good look at my current diet.

As I write this, we are in a time when it rather feels a bit like a desert island. Isolation is the watchword, and the space in which we freely move has been greatly reduced. Into this space there are only some things which we have been able to take. Much has been sacrificed for the goal of personal and public safety, and we pray daily that it ends swiftly so that life may return to normal.

But that is where we need to pause. Alongside the isolation, worry, and financial concerns of these difficult days are other, more pleasant, side effects. Families are spending more time together, we are more conscious of our spending, many are learning new skills or finding time for personal development, people are considerate and concerned for our neighbours and those in need, and our planet has received a brief reprieve in the rampant pollution we have otherwise been unable or unwilling to stem.

If I were to sit and think about what I would want to change about the world I live in, that handful of benefits would be pretty near the top of my list. I think many of you would



feel the same way. It seems that in the midst of this global crisis, we have been given the opportunity to experience a better way of life, one which was lost for much of the world.

I pray that we are on this desert island for only a short time. I pray that this virus is wiped from the earth even before this article is published. I mourn for those who have died, and I weep for those who have suffered. But I will weep far more if our world fails to learn from this tragedy. If we emerge from our struggles and cast aside those few wonderful things which have been distilled from our hardship, then we could find ourselves facing far worse challenges before too long.

I do not believe that God is punishing us, as many in the world have suggested. But I do believe in consequences. And I do believe in learning from the situations we find ourselves in. Let us all come out of this, into whatever world we find, as people desperate... not to grab onto every modern vice we have had to put down, but to hold onto every good lesson and precious moment we have managed to pick up.

Maybe we can get a little closer to the people, and the world, that God wants us to be. Amen.



Left to right: The Rev'd Jeffrey Petten, Samantha Amber Keeping, Ally Alexandra Keeping, Jaden Christopher Chant, Brayden Jamie Sheldon Parsons, The Rt. Rev'd John Organ

photo by Vanessa Keeping Chant

## Confirmation In The Parish Of Rose Blanche

Article by  
The Rev'd Jeffrey Petten

After a period of time in which the parish priest was in hospital due to an injury, and a Sunday in which the weather was not the greatest, Confirmation in the Parish of Rose Blanche finally occurred! Our Bishop visited with us on Sunday, the 23rd of February, 2020. At the 11:00 am liturgy Bishop Organ presided and preached at the celebration of the Holy Eucharist with the congregation of St. Michael and All Angels', Rose Blanche. At 7:00 pm, Bishop Organ presided and preached at the celebrations of Holy Baptism and Confirmation in the context of the Holy Eucharist, with the congregation of St. George's, Burnt Islands.

Potlucks were held in both communities which gave people the chance to share a meal with their Bishop as well as a chance for our bishop to share a meal with us. After both liturgies, people spoke about how wonderful it was to be with their bishop, and in particular how there were both a baptism and a confirmation in one liturgy, and how smoothly it was carried out. We thank our bishop for his visit with us.



Baptised by Bishop Organ: Rylee Glenda Keeping, daughter of Devon Short and Geniene Keeping

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# "The Coffee Table" Moves Online

The Rev'd Jonathan Rowe  
Columnist

On Wednesday nights in Lent, members of the Parish of St. Michael and All Angels and a couple of neighbouring parishes gather for a discipleship group in a local coffee shop. Lately, though, concerns about COVID-19 and the importance of social distancing made those kind of gatherings impossible, so they took to the internet to connect. On the first night after shutting down public gatherings, the initial group was made up of a little bit of everything: Boomers, GenXers, Millennials; singles and students, a former parishioner now living in the US and her roommate; a married couple sitting together at their kitchen table, and another couple, the wife sitting on the couch upstairs and the husband in self-isolation in the basement after travel. All of them gathered to connect, to laugh, and to reflect together on the story of Jesus and the man born blind.

'The Coffee Table' grew out of the Lenten devotions at St. Michael's. Their pattern of reflection is more interactive than a sermon, and more engaging than a Bible study; it's an opportunity to engage far more deeply with the Scriptures and make room in our lives for them to build a more compassionate, more generous world. The community was founded on a couple of principles. First, that anyone who thinks or talks about God is doing theology, and that the Christian community needs to make space to hear from and celebrate all theologians. Second, that theology should not be a solo sport, but something best practiced in community. Finally, that everyone reflects better when they've got a hot cup of something in their hands! In moving out of the coffee shop and into the comfort of their own homes, participants get a little more creative in what constitutes a 'social beverage': cups of tea and coffee were complemented with glasses of wine or



A screen shot, taken by Emily Rowe, while taking part in the online Coffee Table in March, 2020.

sherry or reusable water bottles.

The Coffee Table approach to reflecting on Scripture involves reading the Gospel three times, from three different translations, each time listening for something different:

What is attractive to you in this passage?

What challenges you or troubles you in this passage?

How can this passage help us become more compassionate and generous?

This pattern follows the story of Jesus and people's reaction to him: from the attractiveness of his preaching and teaching in the early days of his public ministry to the growing opposition from the religious authorities that ultimately led to his crucifixion. But the story goes beyond that, to his resurrection, to the descent of the Holy Spirit, and the transformation of the Church from a group of frightened disciples into a mission-driven body of apostles, carrying the presence of Christ and proclaiming the reign of God in the world around them.

This method of reflection can be used in a variety of ways. It might be used by a discipleship group seeking to reflect more intentionally on the Sunday gospels. The three questions might be the framework for a 'dialogue sermon'. They might build an outline for a traditional sermon, or a group reflection by a gathering of preachers as part of their sermon preparation. While the method is best practiced in a group, others might use it in their own private devotions and reflections, as a disciplined way to reflect on the daily office lessons.

The Coffee Table's method of reflection draws from ancient and modern Christian practices, from the Benedictine practice of Lectio Divina to the Gospel-Based Discipleship practiced by indigenous Canadian Anglicans. By gathering to share our insights into the gospels, and to hear the insights of others, reflection and spiritual growth become something that doesn't just happen in church, but in public places and homes.

Meeting online gave the group even more flexibility: where once they said that they could do the work of theology wherever they could find a coffee table,

now the coffee table has become virtual, and includes kitchen tables and computer desks. The shift from public space to digital space also means that the group is no longer limited by the number of people that can comfortably fit in the same coffee shop or living room. Online tools allow for much broader participation, and leave more room for people to listen quietly in the background until they feel comfortable contributing.

Online gatherings are certainly no substitute for face-to-face ones, but they can help enhance them.

Even a few weeks into the pandemic shutdown, people were hungry for social interaction and longing for connection. The Coffee Table's online presence is an opportunity, not just to nurture communities of faith, but also to build new ones. The Coffee Table meets via Zoom on Wednesday nights from 7:00–8:00 pm. New participants and visitors are always welcome. For more information, visit [www.facebook.com/coffeetablecommunity](https://www.facebook.com/coffeetablecommunity).

**Children's Prayers**  
with Hope Bear

**For baptism**  
O God, we give thanks for the life of \_\_\_\_\_ who is being welcomed into the community of faith through the waters of baptism. We pray that he/she will always know your love and the companionship of family and friends. Amen.

**Birthday**  
Dear God, thank you for \_\_\_\_\_ who is celebrating her/his birthday. We pray that you will bless her/him on this special occasion and as she/he looks forward to a new year ahead. Help her/him to know how much you love and care for her/him this day and always. Amen.

**Easter**  
Living God, we give thanks for the resurrection of Jesus Christ and for the life that he brings to all people. Help us to see the light that shines even when it's really dark. May that light help us to feel peaceful and unafraid. Amen.

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# DAMA Plans 2020 Overnight Retreat

Article by Peter Stevenson  
Photograph by Joe O'Quinn

The Diocesan Anglican Men's Association is busy planning its annual overnight retreat at Lavrock. For 2020, this event, which is open to all men of the Diocese of Eastern Newfoundland and Labrador, is being held on Friday and Saturday, May 8th and 9th, 2020.

While plans have not been totally finalized, retreat plans are coming together. Friday begins with registration from 3:30pm to meal time. Our evening meal is guaranteed to be a delicious dinner prepared by the excellent kitchen staff at Lavrock. The formal part of the evening will conclude with devotions. Then the serious fellowship begins. The musical instruments come out for a singsong and the cards come out for a good game of growl or 500's. This is a great time to catch up with acquaintances from past DAMA meetings and to meet new members. Attendees learn about what is happening in other parishes and get the chance to share what is happening in their parish.

The second day of the retreat, Saturday, is a little more structured. The kitchen staff will have the coffee brewing for the early risers. We begin the morning with Eucharist accompanied by the musicians. This is followed by a delicious breakfast. There are two or three sessions in the morning. This is an opportunity to learn about activities within our Diocese and within our communities. While the program has not been completed prior to press deadline, one of our speakers for 2020 will be the Rev'd Mark Nichols,

Creation Care Animator of the Diocese of Eastern NL, who will tell us about his new position. We also have representation from Synod office to address the gathering. Usually Bishop Peddle is with us whenever he can. Archdeacon Sam Rose has committed to attend. The third session is still in the planning stages. The final part of the program is the DAMA Annual General Meeting. This will either precede another delicious meal or follow it, depending on how the morning goes. The retreat usually concludes around 2:00 p.m. and then it is off for home again.

The Retreat is open to any man of the Diocese and the clergy. You don't have to be a member of a men's club associated with DAMA in order to attend. For the information of anyone who has never attended, most attendees will come on Friday afternoon or after work and go home on Saturday after lunch. Some who cannot stay the night attend Friday's proceedings, go home, and then come back Saturday morning for that day's proceedings.

While the cost for 2020 has not been finalized because we have not received the 2020 rates from Lavrock, the cost for the past several years has been \$50.00 per person. This includes dinner, breakfast, lunch, coffee break on Saturday and overnight accommodations. Anyone planning to attend can contact any of the DAMA executive: Gary King, President, St. Philip's; Herb Dowden, Vice-President,



The above photograph was taken at the 2019 DAMA retreat at Lavrock

Good Shepherd; Joe O'Quinn, Secretary, Good Shepherd; Harvey Hiscock, Treasurer, St. Philip's; Peter Stevenson, Public Relations, St. Augustine's; Don Higgins, Past President, St. Thomas'; or Canon Edward Keeping, Chaplain to DAMA.

In addition to its annual Retreat, DAMA holds at least two general meetings a year, hosted by a member club of DAMA. The last two meetings were hosted by St. Thomas' in October 2019 and Church of the Good Shepherd in February 2020.

These are also open to any men of the Diocese. Each of these meetings consists of a meal, a business meeting, and worship. St. Peter's, Upper Gullies, has offered to host the fall 2020 meeting. I look forward to seeing you there.

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# Looking Back At Lent Through A Pandemic Lens

Ashley Ruby  
Columnist

Although you will read this long after the tomb has been found empty, I write this at the tail-end of Lent. Last Sunday, Jesus raised Lazarus from the dead, and this coming Sunday he will ride into Jerusalem in that grand prophetic scene we all know. Lent has been different this year as it has felt buried under the massive changes and overwhelming efforts to contain COVID-19. Everywhere you go (which is nowhere, unless necessary) and everything you see (mostly online) is about or because of the virus. Personally, I've felt chased by this—like I've been cheated out of the rituals of Lent and Holy Week. This feeling has challenged me to reevaluate what Lent really means for an individual.

The practice of Lent generally means a personal sacrifice of some sort ("giving up" something specific and personal for Lent), an increased personal prayer life and increased participation in the life of the church (sacrifice of consciousness, sacrifice of time), increased almsgiving (financial sacrifice), and



the departure of anything that could remind us that Christ does not, in fact, appear lying in the tomb on Easter Sunday (the ultimate sacrifice). Many of us have been forced by the conditions imposed by COVID-19 to abandon most of these practices, including our personal sacrifices. During this already mentally challenging time, it did not seem like a healthy idea to be denying myself of any comforts that remained. Our Lenten sacrifices were selected for us—selected by the health authorities. I've personally felt overwhelmed by the bombardment of messages about COVID-19 on every platform I visit, including

"The Lord Almighty is with us; the God of Jacob is our fortress." Psalm 46:7

"Jesus Christ is the same yesterday and today and forever." Hebrews 13:8

"This is how God showed his love among us: He sent his one and only Son into the world that we might live through him." 1 John 4:9

"Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you."  
2 Thessalonians 3:16

"And surely I am with you always, to the very end of the age." Matthew 28:20

OUR GOD IS WITH US.



worship. This highlighted for me the idea of separating yourself from things that are "of this world," and strictly maintaining an ordered consciousness. We have been forced to tune our practices to those of sanitization and social distancing, while also keeping our minds solemn and prayerful. And though

we are bothered by much of what we have to do with our hands and bodies right now, we must keep reminding ourselves that we are doing it for love—to protect the most vulnerable. Although the crisis forced us into our homes, seemingly inflicting a very individualistic Lenten experience, the fact that *all of us* around the entire

globe have been forced to isolate brought about one of the most communal experiences of all. The ones we hold dear may not be able to be near us, but they are in this with us—just as Jesus always has been.

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**A Seminarian's Thoughts on Mission**

January 20, 2020 anglicanlife.ca

This article, by Queen's College student Dale Caren, will appear in the February print issue of Anglican Life.

I am one among the many in our Anglican faith community who is exploring not what Mission is, but how we go about mission. I have come to understand that mission is inherently social justice oriented, and evangelization can be expressed in acts of compassion. The command to "love thy neighbour" is a command to engage in good stewardship and equitable distribution of the world's resources. Mission cannot be separated from social justice, which cannot be separated from God's message of love. Mission is about positive transformation. Jesus' life reflects his purpose—transformation. Mission is transformative because we change as people seeking to do God's work on earth. I have been told by some that we must be careful with doing "social justice" because then we are forgetting the Christian path and we may be teetering on the edge of secularization. I disagree with this. Our Lord and Saviour Jesus Christ lived and died because he was a social activist. Jesus' mission was concerned with changing the consciousness of the society as a whole. If we look to the person of Jesus, we can see that mission is not just a part of the church that is done alongside other things, but it is the whole purpose of church. It is how the church lives in relation to society and how it functions internally as well.

**GOD'S WORK**

Missional work provides opportunities for bringing good news to the world and ways to concretely engage in that process. Engaging in mission work generates tremendous opportunities to create, explore, and transform. While there needs to be clarity around what mission is, it should not be limiting or restrictive. Part of mission work is to be proactive, to look into our communities and see where God is speaking.



# Children Helping Children—St. Augustine's, Parish of Margaree - Fox Roost

Submitted by Karen Simon  
Photographs by Maggie Seymour

**The Sunday School of St. Augustine's brought money in to buy sleeping mats for children in need.**



With the cross of boxes: Mya, Kevin, Sophia, Sarah, Jayden, Maddie, and Riann



Above: Mya, Riann, Sophia, Sarah, Maddie, Jayden, Kevin, with Victoria and Alex hugging in the front

## Self Isolation During A Time of Quarantine

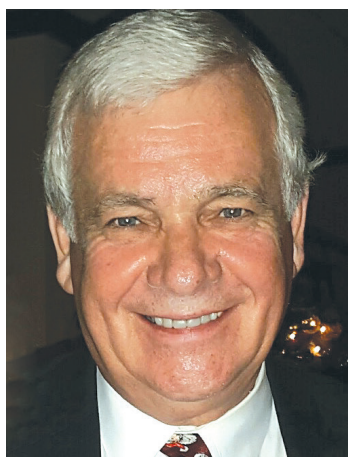
Kevin Smith  
Columnist

As I write this, we are in the midst of a full blown COVID-19 virus pandemic. This is something that we have never witnessed in our lifetime, and it appears that it won't be going away very soon. Schools, institutions of higher learning, and all kinds of offices such as dentists and physiotherapy clinics are all shut down. Even my barber was forced to close. Is this the new norm? Some pundits think so.

However, it is a frightening prospect nonetheless.

It is even more worrisome for those who are older, infirm, and left in their homes with no one to visit them at this time. This is an avenue of ministry where parishes could step in and be of assistance. Mother Teresa said the most terrible poverty is loneliness and the feeling of being unloved. We should keep that in mind during these times of quarantine and self isolation.

Wikipedia defines loneliness as "a complex and usually unpleasant



emotional response to isolation...and includes anxious feelings about a lack of connection or communication with other beings, both in the present and extending into the future." Apparently loneliness is prevalent throughout society, including people in marriages, relationships, families, veterans, and those with successful careers. Throw into the mix this COVID-19 virus, quarantine, and self isolation and you have a recipe for disaster, especially

among the most vulnerable in our society. The writer F. Scott Fitzgerald, who had personal experience with mental illness, once stated that "The loneliest moment in someone's life is when they are watching their whole life fall apart, and all they can do is stare blankly."

This COVID-19 crisis is a wakeup call for all of us.

I was encouraged recently to see parishes who had reached out to the vulnerable sector in their communities. They were picking up prescriptions and/or groceries or phoning to check on them. This must bring a level of comfort to those in need to know that there are people out there who care for them and will be there for them if something goes wrong. Isn't this what our church should be all about?

One writer, Daniel Hames, from the British website "40 Acts of Stewardship," wrote: "The

vulnerable, lost and lonely are all around us but easily slip under the radar. Let's forego the chance to chat with those we're familiar with and instead focus on someone new. Look out for the newcomer or the one hovering on the fringes. We're sending a message, loud and clear: I noticed you. God sees you. You matter."

He ended with the following biblical quotation:

*Rather, he made himself nothing by taking the very nature of a servant, being made in human likeness Philippians 2:7*

Being in self isolation forces the mind to wander, and wander it did. And, not one word about planned giving!

Kevin Smith is a gift planning consultant for Anglican East NL. He can be contacted at 709 739-5667 or by email: kevin.smith709@gmail.com

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# We Are Living In Strange Times!

Ronald Clarke  
and Melanie Clarke  
Columnists

As I sit here to write this article, we are in the midst of a global pandemic. People must self isolate and quarantine from family and friends; jobs have been lost and people are dying from the virus daily. The amount of stress and anxiety in the world is at levels probably not seen since World War II. News stations issue daily reminders of how serious the situation is and people are very fearful. Where is this all going to end? What will life be like after the pandemic? How are we going to survive?

During this situation, all normalcy of life has changed. There are no work places, no schools, no socialization, no church, and we are becoming more isolated. The pandemic has been taking its toll on every corner of the world. And yet, somehow, someway, we are all doing our best to keep in touch with family and friends. Long term care facilities are using modern technology to help with the loneliness; doctors are “seeing” patients on the telephone; essential shopping is done while exercising the two meter rule of social distancing, and generally speaking, people are rolling with the punches!

It would seem in all this madness, God has left us all alone. People ask questions like, how can God allow people to die like this all alone and afraid? Where is God in these crazy times?

Before the end of March, my wife, my daughter and I watched a service on an iPad. It was the first “church” service we had seen in several weeks. As we all huddled around this small device, we followed along with a prayer book and sang the hymns with gusto. During the sermon, the minister, the Rev’d Jeffery Petten, said that all of our loved ones who had gone before



us were with us in spirit at this most difficult time. He stressed that even with all the physical distancing, we are never alone. Our Lord and Saviour was and is always with us!

At that moment of the service I felt the spirits of my heavenly family surround me and comfort me. I could feel my mother and father, my son, my father-in-law, my mother-in-law, my sisters-in law and my brothers-in-law! I felt completely filled with their “presence” and of course, standing with all these loved ones, our Lord, Jesus Christ, was front and centre! In the depths of my fear and anxiety, I could feel the strong presence of all those I loved who had passed on to be with our Saviour. I was moved to tears during this experience!

When people ask where God is in all this uncertainty, I always answer with the same reply, “God is *always* with us!” On that particular evening, when I was at my lowest at that time, Jesus Christ was there for me. He wasn’t and isn’t missing in our struggles with this new disease! He is standing by our sides, holding our hands and helping us see this situation through!

Jesus died for us on the cross. He sacrificed his life so our sins will be forgiven and we will spend eternity with him. Although at these strange times it may feel like he isn’t there at times, he really *is* there at all times! This

“

At that moment of the service I felt the spirits of my heavenly family surround me and comfort me

JESUS IS ALWAYS WITH US

pandemic, no doubt, has weakened some people’s resolve when it comes to believing a generous God would allow this to happen, but we have to remember Jesus’ death frees us from our sins. He gave us the gift of life and the free will to live our best lives. God has a plan for each and every one of us! His plan is often a mystery to us but

he is a loving God, and his plan may be different from *your* plan! In these difficult times, we Christians must now more than ever, turn to our heavenly Father. Now isn’t the time to abandon God but to instead, lean on him more heavily!

At this point in time, we have no idea where or when this pandemic will end. We can’t predict the

future. However, leaning on our Lord and Saviour will help us get through these dark times. Trust in our Saviour! Turn to him in prayer! Make Jesus Christ a priority in your life and you will be able to see this through!

God bless you all and I pray you will all be healthy.

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Standing are (left to right): Caleb Lane, Ava Strickland, Conner Lane, Cameron Mauger, and Johnathan Collier. Kneeling are (left to right): Emily Edwards and Kiley Renouf

# Confirmation Class Completes Stewardship Project

## News from St. James Port aux Basques

Article by Lisa Brown  
Photograph by Gail Northcott

The Confirmation Class of St. James Church in Port aux Basques have just completed their Stewardship Project. Each child was given \$5.00 and to come up with an idea using the

five dollars to raise money. In total they raised \$855.00, of which \$655.00 was sent to PWRDF, purchasing a farm, 40 chickens, 2 piglets, organic farm supplies, a shallow well, and mosquito

nets. They also gave the Gateway Women's Centre \$100.00 and \$100.00 to Jersey's Journey. A great job by a bunch of great kids.

# National Deliverance

The Rev'd Michael Li  
Columnist

The most popular Bible verse chosen by American presidents as they take their oath of office is II Chronicles 7:14. Let us look at II Chronicles 7:14. "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land". This Bible verse speaks of humility, prayer, repentance, forgiveness, and healing. We should pray for our nation and those in authority (I Timothy 2:1-2).

In context II Chronicles 7:14 is a promise to ancient Israel that, if they will repent and return to God, He will rescue them. However, many Christians have taken this verse as a rallying cry for their own countries. In this interpretation, Christians are the people who are called by God's name. If Christians will humble themselves, pray, seek God's face, and repent, then God will heal their land, e.g. moral, political, and economic healing, etc. The question is whether or not this is a proper interpretation ("What is the Meaning of II Chronicles 7:14?" in the Bible Questions Answer website - noreply@gotquestions.org).

Many Christians believe that America was founded with a special contract with God—an appeal to II Chronicles 7:14. But America does not have a "land" that is referenced in the Old Testament. America does not have the same covenant relationship with God that ancient Israel enjoyed. The covenant with Israel was unique and exclusive. God does not make contracts with countries any more. God does not love countries; he loves people.

In the past, America has been influenced by Christianity. But, America today is a secular society. Secularism takes various forms, such as existentialism, pluralism, pragmatism, hedonism, humanism, and moral relativism. It eliminates the



*"God does not make contracts with countries any more. God does not love countries; he loves people."*

Christian viewpoint that alone puts this world in proper perspective (R. C. Sproul's Before the Face of God, Book One, 1992, pp. 378-379).

America as a nation does not commit itself to Christian values. Many so-called "nominal Christians" have now become "nones," declaring no faith at all. This trend is going to continue. Not every single American is going to repent and pray. God never promised that if a righteous remnant repents and prays for their nation, that the whole nation will be saved. The situation in Canada is similar to that of America.

Let us face the current reality. Please note that the Bible does not guarantee the political, cultural, or economic salvation of any nation. We must ask God how we can be faithful to him and our call to show and share the love of Jesus in a broken world (Ed Stetzer's "November 8th is Long Gone, So Where do Christians Find Themselves?", Christianity Today, January 16, 2017).

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# Someone's In The Kitchen With Jesus—From My Great-Grandmother To Me Comes Comfort From Our Saviour

Emily F. Rowe  
Editor

My friends, what can I say? As many of you who have written for Anglican Life know, this paper is put together almost a full month before it reaches your homes, so I am sitting here, at the tail end of March, the house encased in snow and ice (still), and with no end in sight for the COVID-19 pandemic.



Many priests and other members of the clergy are taking to the internet, determined on providing spiritual guidance and comfort through these days and months ahead, but in the end, we all shut off our screens and we are left alone, especially when we

lie awake in the night. We all worry about our loved ones who are at high risk of complications from this particular respiratory illness. We stare at our cupboards, trying to be creative with meals, to make the food that we have last, trying to put off that often upsetting trip to the grocery store for one more day. It is overwhelming for all of us at times, and no amount of time on the phone or the internet can really satisfy our need to be with other people.

I'm lucky though, because through it all, I have a constant reminder of Jesus and his love for us. When my great-grandmother had to go into a nursing home, I was asked if there was something from her house that I wanted. I knew exactly what it was: the picture of Jesus from her kitchen. She always referred to this picture as "Our Saviour," so now we do too. It's in a really old, and kind of crooked frame. On the back is an old piece of linoleum from goodness knows when. The picture itself is from an old magazine, I think, and it's

not framed very well, but it's not something that I'd ever change. And so I have it, and it hangs in our kitchen (it's been in three kitchens of ours so far), and not only does it make me think of Jesus, but also of her.

I think that my great-grandmother knew a lot about being alone. Her husband was killed in the 1958 bump that marked the beginning of the end of the coal mines in Springhill Nova Scotia, and which led to the formation of the Primate's World Relief and Development Fund. A bump, for those of you who do not know, is a seismic shock in a coal mine, and it caused some miners to be crushed, and others to be trapped behind fallen sections of the mine walls. My great-grandmother was widowed in 1958, and lived until 2011, and never remarried. That's 53 years of living alone, because by the time that her husband died, her children were already married and had moved away.

Of course, unlike us during our pandemic and social distancing, she was able to go to the stores with little fear of falling ill, and she went to church and her ladies' auxiliary group. But I don't think of her as a woman who was afraid of anything anyway. She saw nothing as insurmountable, and often took on way more than you'd have thought possible for a woman of her age (she died at 102). When I think about Granny, age didn't really seem to bother



*My great-grandmother's picture of Jesus, Our Saviour, that hangs in our kitchen as it did in hers.*

her most of the time.

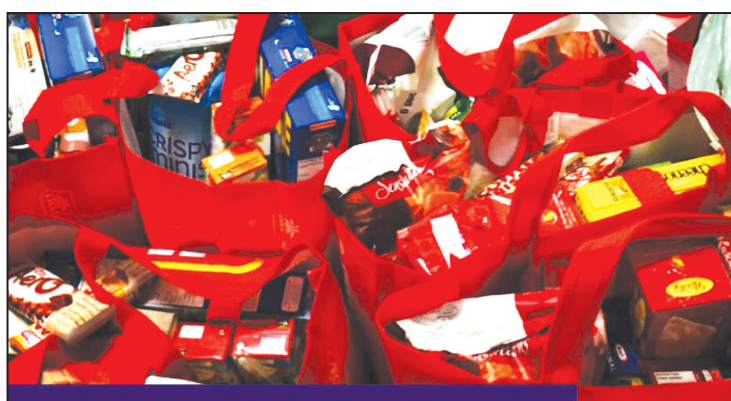
She had certainly had many losses in her life—parents, husband, siblings, and even one of her sons died before she did. That being said, there was little or no sadness about her losses there, at least not by the time that I came along. She always seemed confident and content to be mostly by herself, and I think that her faith helped her a lot with that.

She was Baptist by denomination, which is much more common on the mainland than it is here in Newfoundland, but was totally fine with my family's Anglicanism, and

was always very proud of us for working in the church. None of the difficulties that she encountered in her 102 years was able to shake her faith and belief in God, and I don't think that this pandemic would either.

Things are changing, and they're changing quickly. I don't know that anything will really ever be the same again, but we aren't the only people who have had to adapt to sudden changes. We will get through this, and our faith can be a comfort to us, as can the examples of our loved ones who have gone before us.

Stay home as much as you possibly can. Stay safe.



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STAY HOME  
STAY SAFE



# Living the Fifth

## Doing the wrong when we know the right

The Rev'd Mark Nichols  
Columnist

*Jesus said, "Father, forgive them; for they do not know what they are doing." – Luke 23:34*

As the world grapples with the COVID-19 pandemic, public health officials in our province have been imploring us to follow science-based prevention measures to limit the spread of the virus. Sadly, far too many of us have refused to follow their guidance. They have told us that those who travelled abroad must immediately self-quarantine for fourteen days once they come home. Yet, people are getting off their flights, stopping at the coffee shop, picking up groceries, visiting family and friends, potentially spreading the virus in the process. We have been told to avoid gathering in groups, but we are still hearing of house parties and other gatherings. We have been told to practice social distancing, wash our hands frequently, and cough/sneeze into our elbows, but many just cannot be bothered. We know the right things to do to minimize the impact of this pandemic, but some appear to value their individual freedom, lifestyle and convenience more than the well-being—indeed, *the lives*—of others, especially the elderly and immunocompromised. Sadly,



COVID-19 has already taken one life in our province. I fear there will be many more deaths because some chose to do the wrong thing.

Do my words sound harsh?

Perhaps. Truth is often harsh. Unfortunately, this is not a behavioural anomaly unique to this pandemic. In our brokenness, human beings all too often do the wrong when we know the right. The apostle Paul speaks for the whole of the human family as he laments, "I do not do the good I want, but the evil I do not want is what I do" (Romans 7:14-24). What is true of our behaviour in addressing the COVID-19 crisis threatening the human family in the here and now, is also true of our behaviour in addressing the ecological crisis that threatens the human family in the coming decades.

As the world grapples



with a global ecological crisis, scientists and environmentalists have been imploring us to follow science-based mitigation measures to limit the damage we are inflicting upon this fragile earth. Sadly, we have collectively refused to follow their guidance. We know the environmental damage caused by plastic shopping bags, disposable coffee cups and lids, straws, and other nonessential single-use plastics, yet millions of these items are tossed away every single day in our province. We know that vehicle emissions are one of the biggest sources of greenhouse gases fuelling climate change, yet we continue to buy bigger, less fuel-efficient vehicles, and kowtow to car culture

in the way we design our towns and cities. We know the right things to do to minimize ecological damage and to limit climate change within manageable levels, but many of us value our individual freedom, financial well-being, personal convenience and opulent lifestyles more than the future we leave our children and grandchildren. If we continue along our present path, I fear my grandchildren will bear witness to the collapse of human civilization as we know it.

Do my words sound harsh?

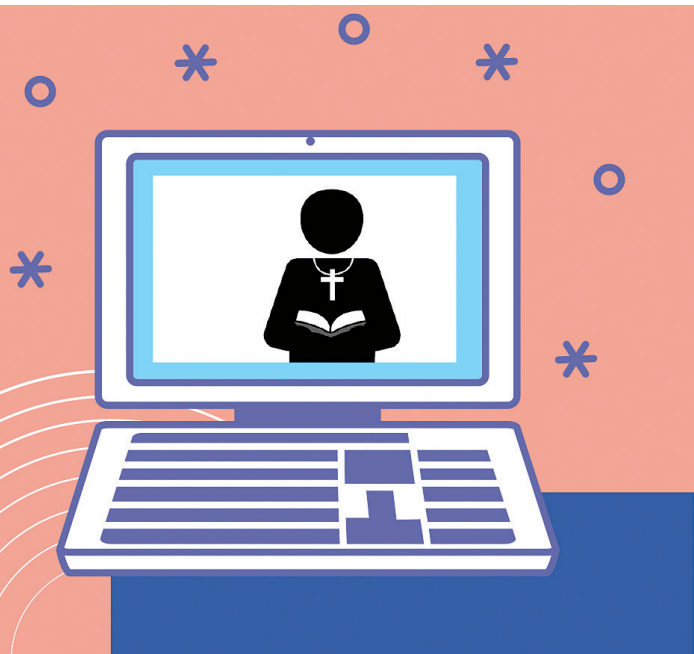
Good. The harsh truth is what the science is telling us, and has been telling us, for decades. So, let's be honest with ourselves. In our brokenness, when

it comes to caring for the planet entrusted to our care, we do the wrong when we know the right. Father, forgive us, for we know *exactly* what we are doing.

Nevertheless, there is hope. Columnist Gwynn Dyer points to hope in his observation of the world's response to the ongoing pandemic, in which we "have collectively decided, without even an argument, that we care more about the lives of our fellow citizens than we do about the damned economy." If we can bring ourselves to address the threat posed by the ecological crisis with the same collective resolve that we are addressing the threat posed by COVID-19, there is hope.

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# Participating In Worship In A New Way

## St. John the Evangelist, Topsail

Article by Louise Smith

Just two months ago to this very day, everyone here on our island home was clamouring about the unprecedented snow storm that had descended upon our little corner of the world with a devastating flourish, the aftermath of which practically estranged us from normal living for a whole week. During our own crisis, we paid less attention to the outbreak of a virus that was currently invading the continent of Asia, predominantly in China, because that was news we were hearing from another part of the world.

However, considering the magnitude of travel for both business and pleasure throughout the world today, we quickly realized that it was conceivable that this coronavirus might gradually leak out and into neighbouring countries and beyond. Inevitably, with cases now being diagnosed in North America and three confirmed positive in Labrador as I write this, Covid-19 has secured a berth across the Atlantic Ocean. This phenomenon has unfortunately evolved into worldwide pandemic, with January's snowstorm paling in comparison.

This occurrence has planted us on a very new territory, and despite recommendations placed by the health authority, the number of those infected continue to increase daily. This reality attaches restrictions on our everyday lives and no one is immune or less vulnerable.

With the course of action changing daily, it was soon necessary and vital to implement a public health emergency by enforcing social distancing and frequent hand washing. However, for this rule to be effective, it was incumbent upon everyone to comply. The meant closing schools and all public buildings—in other words, enforcing an almost complete lockdown. Fortunately, in general,

through Facebook and other social media, business could operate on some level by working from home where possible.

For me, social distancing did not quite sink in until the inevitable was manifested by our Bishop Peddle in his second letter to the diocese of Eastern Newfoundland and Labrador on Monday, March 16th. In it, he announced the cancelling of all public worship services, meetings, and gatherings. While it is hard to imagine that I cannot join my church family tomorrow, March 22nd, for worship, fellowship, and a cup of tea, Rev'd Jolene has assured us that even though we have to curtail social gatherings and face-to-face contacts, the ministry of the church is not suspended. She is reaching out to the congregation in a new way—by phone, by email, by Facebook, and through other social media.

Tomorrow morning at 9:30, we will have the opportunity of participating in Rev'd Jolene's livestream session on Facebook, and at 11:00, Bishop Peddle will celebrate the Holy Eucharist on behalf of the diocese from the cathedral, also a livestream.

As Holy Week approaches, practicing social distancing would normally be more difficult to accept, but Rev'd Jolene has already drawn up a busy schedule that adequately encompasses each special event leading up to Easter Day. So despite the absence of our physical communications, we still look forward to this most important week on our church calendar, regardless of the unusual method used to bring us closer together in celebration.

*While broadening personal space has kept us apart,*

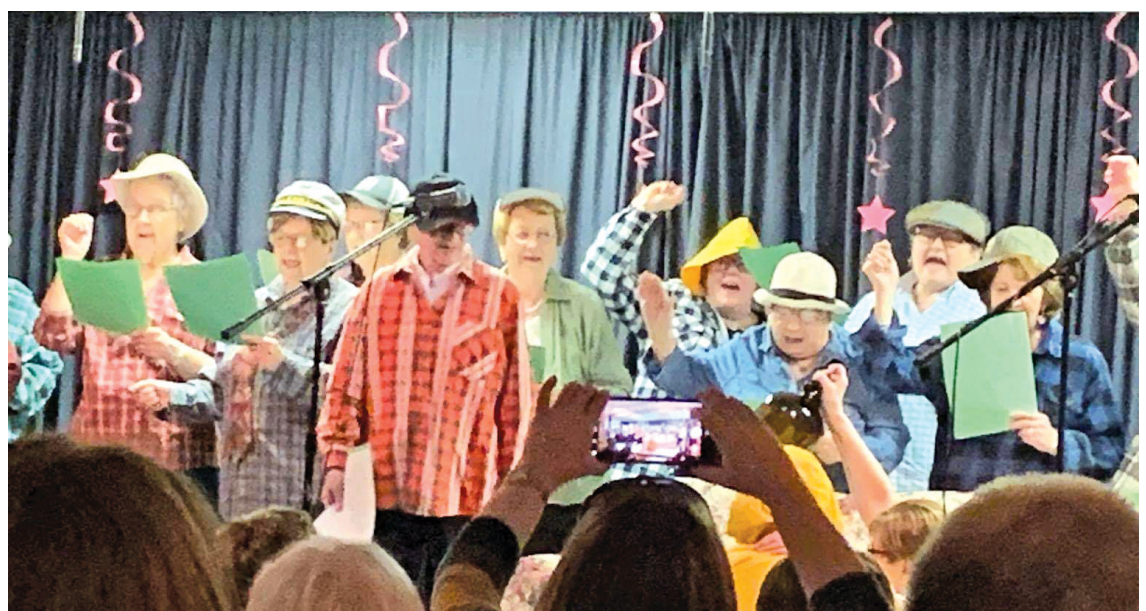
*Social distancing is bringing us together.*



## Annual Dinner Theatre Held in Port aux Basques

Submitted with photographs by Lisa Brown

On February 29th and March 7th, the ACW ladies of St. James' Church in Port aux Basques held their 12th Annual Dinner Theatre. A delicious meal of hot roast beef and dessert was served along with wonderful entertainment of music and skits. A big thank you to all who came out to support us and who helped in anyway to make these two nights such a great success.





# ANGLICAN LIFE

## NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

**For more than 100 years**, we have been able to receive our Anglican Church news here in Newfoundland and Labrador in print right in our own homes. It began with the **Diocesan Magazine** (1889), then the **Newfoundland Churchman** (1959), and now we have **Anglican Life**. We have been very blessed to be able to continue this connection throughout our province and beyond, and we have the full support of all three of our NL Bishops.



Bishop Organ (Western Newfoundland), Bishop Peddle (Eastern Newfoundland & Labrador), and Bishop Watton (Central Newfoundland)

**Anglican Life** has had a rough year in 2020. Because of our partnership with The Anglican Journal, we were forced to ask our subscribers to confirm their subscriptions in order to keep getting **Anglican Life**. This resulted in a drop in the number subscribers, and an inability to reach many of our faithful readers. Subscriptions can still be renewed, and we

are slowly recovering, but **Anglican Life** needs your support now more than ever. We need to get the message out that we want to keep printing our paper, so encourage those around you to contact us and get back on the list to receive **Anglican Life**. Those of you have taken the time to confirm subscriptions, thank you so much, and will you now please consider supporting us financially at our local level. Help us to continue to tell God's story to the people of this province. God bless you all for your continued support of our newspaper, **Anglican Life**!

# ANGLICAN LIFE

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