

# ANGLICAN LIFE

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

A Section of the ANGLICAN JOURNAL

October 2020

### Happy Thanksgiving

We plough the fields, and scatter the good seed on the land;  
But it is fed and watered by God's almighty hand.

Photo by wilsan\_u on www.unsplash.com

## Faith, Hope, and Love Amid Challenges, Concerns, and Heartaches

The Rt. Rev'd John Watton  
Bishop  
Central Newfoundland

There is an old bit of Church folk whimsy that describes a minister doing the children's talk. "What is grey, has a bushy tale and eats nuts?" One of the bored children replies: "well, it sounds like a squirrel, but I suppose the answer must be Jesus...."

Well, here I am. What is a Bishop going to talk about in an October article which must be written in September? I suppose the answer must be COVID-19.



Photo by E. F. Rowe

Does the Bishop have anything new to say? Any new insights? Any amazing solutions for us?

Nah...just another few paragraphs. Tell you what

though: I did pray before writing this. How bout you pray before reading it, and together we can trust that the Holy Spirit will use it in spite of ourselves.

I am going to take you through the entire history of ancient Israel now in point form: short and sweet. It is fascinating stuff, and should you want some more detail, (*Ahem. Place Commercial here*): I invite you to join this fall's offering of the Bible 101 course which we offer online.

When I say Israel, what do you think about?

When we review the history of Israel, we see the name changes over time, and with these changes came a different view of God.

- The Story of a Man (Jacob) who became known as Israel after wrestling with God.

- A group of tribes who shared a loose confederation, but a common name

- A Group of tribes who disagreed about whether or not they should be ruled by a king.

- A group of tribes

that became separated by bondage and captivity –Judah and Israel. Israel was destroyed by the Assyrians, Judah held captive in Babylon. Judah becomes the "true Israel," because they are the only ones left who remember.

- A people who found themselves in the middle of new theological understandings of the God of history.

Let's start in Genesis. We meet Jacob, travelling across the fertile crescent. This powerful man ends up wrestling with angel. The essence of the match is that no one wins. The outcome of the battle means everything. Jacob learns that:

- He has actually wrestled with the living God.
- He receives an injury,
- He receives a blessing
- He is given a new name: Israel.

These are the first sacred steps, of a nation, that will continue to believe in and trust in God even after all is lost.

Jacob's narrative is about a Nation that

- refuses to let go of Yahweh,
- Who saw God face to face.

- Who received a blessing
- Who received an injury.

- Who received a new name directly from God.

The nation of Israel, the faith of Israel, and the geographical realities of Israel, survived centuries of upheaval and disaster. When we read scripture, we are reading the narrative of a people who could retrospectively share a story of God's elusive presence, faithfulness, and purpose.

COVID-19 has abruptly brought us face to face with new realities. The coronavirus disease, and the pandemic (COVID-19) have triggered an unprecedented global health, humanitarian, socioeconomic, and human rights crisis. Marginalized groups are at a greater risk than ever before, while capitalists make a fortune on selling face masks, video recording equipment, and web space for weekly videos.

More and more people are becoming mired in poverty; national debt increases will ensure a greater pressure on social and health services, and provide more excuses for inaction.

As Christians in a blessed country, we are dealing with many personal shifts too. We find ourselves in a strange country, trying to speak the language, make ends meet, and discover if God cares at all.

As you read this, your own challenges, concerns and heartaches will no doubt emerge.

My hope is that so will faith, hope, and love.

I believe, and I pray that we as a people:

- Will refuse to let go of Yahweh,

- See God face to face. Who received an injury:

- Will receive a blessing
- Will received a new name and identity directly from God who does indeed, remain with us.

Amen.



# Tell Me The Stories of Jesus

The Rev'd Jonathan Rowe  
Columnist

If we're going to take the Gospel seriously, we have to be prepared to see it through a series of three lenses: its attractiveness, its challenges, and its ability to transform us. These are three common reactions to Jesus and his message, but the order we look at them is just as important, since these three lenses follow the story of his early ministry, his conflicts with the religious authorities, and the transforming power of his death and resurrection. Watch how the Gospel lessons from the Revised Common Lectionary follow this pattern, particularly in the long block of Sundays often unfortunately known as 'Ordinary Time'.

Some of these Sundays come right after Epiphany, and build on the theme of Jesus being revealed to the world. He is baptized, calls disciples, and performs signs and miracles. There is little sign of opposition, and the main reaction to Jesus is to ask in awe and wonder, like the first disciples, 'Who is this, that even the wind and the sea obey him?' Yet after only a few Sundays of this theme, we shift into

Lent, and the stories pick up an edge of hostility and conflict, as Jesus's rising influence puts him into opposition to the powers that be. The chief priests and Pharisees ask 'Who is this?' but with a darker edge. They're really asking 'Who does he think he is, carrying on as if he has such authority?'

Finally, the stage has been set for his arrest, suffering, death, and resurrection, and the stories of Holy Week and Easter. At that point, people are forced to come to terms with who Jesus is, either rejecting him like the religious authorities, or acknowledging 'Truly, this was the Son of God,' like the centurion at the foot of the cross. More likely, we are like the disciples: scattered and scared, afraid to commit to Jesus in the moment of crisis at Gethsemane, but returning in penitence after the Resurrection, allowing ourselves to be transformed and energized by the Holy Spirit to share in Christ's mission. These are the stories we hear from Easter to Pentecost.

We see a similar, but less pronounced, drama in



the long block of segment of 'Ordinary Time' after Pentecost. Through the unfolding Gospel lessons read Sunday after Sunday in the summer, we see Jesus as a rising star, preaching and teaching, sometimes attracting crowds so large that the disciples don't know where to find enough food for them all. But partway through the summer, the tone changes. Increasingly, we hear stories of Jesus coming into conflict with the authorities, like we do at the beginning of October this year. Or Jesus has begun to talk more seriously about the cost of discipleship, and it begins to get uncomfortable.

The tension between being attracted to Jesus and being challenged and troubled by him builds to a climax on the last



Matthias Stom's painting of Jesus before Caiaphas, 1630

Sunday after Pentecost, when we are confronted with the image of Christ the King, but a different kind of king than we might expect. From one year to the next, we see different aspects of his reign. We see him on trial, explaining to a confused Pilate that his kingdom is not of this world. We see him suffering on the cross, yet still recognizable to the penitent thief who prays 'Remember me when you come into your kingdom.' We see him telling the parable of the sheep and the goats, telling his startled followers that 'what you did for the least

of my family, you did for me.' All of these passages are challenges to us, asking us to consider how Jesus transforms our lives. If we are serious about following him, how will we live our lives differently?

The stories of Jesus that we hear told over the course of the church year are not just the stories of other people's reactions to Jesus. They are mirrors of our own reactions, and invitations to see ourselves in the Gospel story. If we are going to take the Gospel seriously, we have to be prepared to hear it, respond to it, and allow it to change our lives.

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# The Voice In The Night

Melanie Clarke  
Columnist

For a little more than a year now, you may have noticed that my father's articles have been co-authored by me. I'm Dad's daughter. I have been helping him write his articles as he has been unable to hand write since his illness last summer. It's been a team effort for some time, as I have been typing his articles for about ten years. This month, I feel like I need to tell you all a story about his illness from the summer of 2019. I know you are all used to Dad telling you his point of view, but for this month, if it's okay, I would like to write the article in his stead.

Last summer was very traumatic for me. I arrived at his house, as per usual, on an ordinary summer's day, to find him shaking and obviously very ill. I immediately called an ambulance and he was taken to the hospital. The next few days left Dad on death's door. No one knew exactly what was going on with him. The doctors were asking me questions about what could possibly be wrong. He was throwing up blood; he had a very high fever and prior to this event, he was at home and behaving as usual.

Through a myriad of tests, it was discovered that Dad was anemic, he had a bleeding ulcer and he had a secondary

infection—they were unsure of its source. This all began on a Tuesday. The doctors gave Dad several antibiotics to try and knock down his infection. On Wednesday afternoon, he appeared to be a little better. The doctors changed his medication, as was indicated by the results of his tests and when I left Wednesday night, he was feeling better! I left thinking the worst was over!

Upon arrival early the next morning, he was again very ill. I asked to see the doctor to see what had changed overnight. The change in medication was the only difference from the day before, so I asked if they could put him back on the medication again, until they could find the secondary infection. They agreed and later that day he received the medication from the day before. On Thursday, the doctors did more tests. It was discovered he also had pneumonia. So, his medication was changed again. However, on Thursday, he was once again feeling better. I left Thursday night feeling bolstered that once again he was on the mend.

Friday morning when I arrived, Dad was once again, sliding backwards. He was confused. He was hallucinating. He didn't

know me! I was frantic! How could all this be happening so fast? Before this illness, Dad was a ninety year old man who didn't take any medication! No high blood pressure; no heart problems; no diabetes; no breathing problems. Now he was on death's door.

I had never seen my father so sick. The most distressing issue for me was his state of mind. He didn't know me! He didn't recognize my mother, or my brothers! He was trying to tear his intravenous line out of his arm. He was trying to get out of bed. He was shouting and very angry! My father had disappeared and I didn't recognize the person I was looking at.

It was at this point that I was at my rope's end. I spent hours at the foot of his bed begging God to help him. I was angry with God! How could God do this to such a good Christian man! How could this be the end of his life when just four days ago he was so well! Why wasn't God helping him?! Why wasn't God giving me the information to tell the doctors what was wrong and how to fix him?

At this point I was exhausted! I was crying and very much afraid if I left I wouldn't see my father alive again! I wasn't ready to say goodbye

and certainly not in these circumstances!

In the middle of all these thoughts, I came to the realization that I was asking God to help Dad when in reality, it was me who needed God's help! I was the one in distress and in need of God's grace! I was asking God to help me help Dad but I realized I should be asking God to help me! I needed God's help more than Dad at that point. I was on the verge of a nervous breakdown I'm sure!

It was when I asked God to help me leave things in his hands that I heard a voice speak to me. The voice said, "Melanie, go home and rest. I have him! I won't leave his side. I'll be here all night."

I was the only one in the room. At that time, Dad was close to unconscious. I realized who the voice was: it was the Holy Spirit! The Holy Spirit had spoken to me! The Holy Spirit told me to leave things in the hands of our saviour and his father. A sense of complete peace came over me. My tears stopped. I kissed my father goodnight

and I left for the night. I was *positive* Dad would be there in the morning and he would know me.

Considering this is now fall 2020, you all know that when I returned the next morning, Dad lived, and was once again on the road to recovery. He is now ninety-one and still very much alive.

So, why did I tell you this very personal story? I've never experienced anything like what I did that night. I really didn't need proof that my Lord and saviour was with me every day as I always thought he was busy helping those who needed him more. That night, he came to me and I am forever grateful. He chose me that night to help. He returned my father to me when I thought all was lost.

God comes to us in so many ways. We have all had a very rough 2020! Be grateful to God for each and every day we live. Be thankful that he is so loving and *always* remember, he *never* leaves us!

God Bless you all!



## Important Facts About

# Meaningful Funerals

The funeral ritual has been a time-honoured tradition but as society changes there are those who question its necessity and purpose. So why do we have funerals? To get an answer to this question and insight respecting the funeral ritual please call today to receive your **FREE** copy of our new booklet on Meaningful Funerals.



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## Anglican Life is on Facebook!

[www.facebook.com/anglicanlife](https://www.facebook.com/anglicanlife)

- more local stories
- links to parish online worship and prayer groups during the COVID-19 pandemic
- more stories from the National and International Church
- links the latest updates on our website



# Embracing The New Normal

## St. John the Evangelist, Topsail

Article by Louise Smith

Photo by Robyn Smith-Andrews

As this is being written, it's been twenty-two weeks now since the congregation of St. John the Evangelist and its neighbouring churches were passed an impromptu sentence. An order from Bishop Peddle, and relayed by Rev'd Jolene, indicated that Sunday morning services would be suspended indefinitely at our places of worship. This was initiated because the dreaded coronavirus had made its debut into our province.

I'm not sure who coined the phrase: "There's nothing great or small except by comparison," but in an attempt to assess the magnitude of the effect that COVID-19 is having on the world in general, and on our little corner of the universe in particular, that expression can be a justifiable tool in its measurement.

This pandemic can be referred to as an unplanned journey originating far away from us at the beginning of the year, and one that we involuntarily embarked upon in mid-March.

Fighting the fatigue of this ongoing trip has been a wake-up call, spurring us to adjust to a lifestyle

that has been completely revolutionized for the first time in our generation and earlier.

It has necessitated a shift from freedom of movement a year ago to restrictions and constraints, while everyone has an obligation to comply in an effort to eradicate the spreading of this communicable disease.

The geographical distancing from our church family in worship, and in our planned functions, leaves us with emotional connotations. But except for the technical world that we now live in, the situation would be much more severe.

We give thanks for online options and the availability of Facebook, Zoom and the other platforms of social media that have allowed us to congregate virtually in fellowship.

By the time that this article goes to print, we will have opened our church doors for worship, but not in the traditional sense. Strict rules must be implemented to ensure a healthy and safe environment for all. This will include limited capacity, no shaking hands or touching, and



Social distancing: Clemmie Smith & Sharon Smith (same bubble), Louise Smith, and Maud Walters

wearing face masks will be a necessary part of our apparel. Communion will be administered without wine. And sadly, no joyfully praising God with song, despite our natural instinct to do so.

We must acknowledge and accept that this

pandemic won't just disappear any time soon. But, after complying to good guidance from health care professionals, we have proven to be resilient, and the whole province has embraced the "new normal" remarkably well. It's not a licence, however,

to let our guard down.

*"For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed upon us."*

Romans 8:18

***During the COVID-19 Pandemic, many churches have had to change how they worship and how they help their surrounding communities. Does your parish have a story about digital church, or worship back in the building, for 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; inspire and encourage others to continue to spread the Good News of the Gospel!

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

***Upcoming Anglican Life Deadlines:***  
***November Print Issue - 1 October***  
***December Print Issue - 1 November***  
***January Print Issue - 28 November***



# Rev'd Ken Abbott Retires

## Saying thank you and goodbye during a pandemic

Article by Margaret Oake  
Photo by Lisa Snow

On June 28th, 2020, the Parish of Fogo Island West wanted to be holding farewell services for the Rev'd Ken Abbott, but due to COVID-19, that didn't happen. We could not let Rev'd Ken leave our parish without some kind of special recognition. We decided to put a notice on the local tv channel, and on Facebook, and to invite people to stop by the rectory (outside) with good wishes for Rev'd Ken. Several people came by to wish him well. Rev'd Ken's request—instead of gifts—donations to Queen's College, were accepted, and a total of \$577 was received. Praise God! Rev'd Ken spent seven years and eight months in dedicated service here, and we thank him for all that he's done for this parish, and we are sad to see him leave, but we want what's best for him. He's chosen to retire in Pain Court, Ontario, to be close to his nephew David and his family. God bless you, Rev'd Ken.



The Rev'd Ken Abbott in front of the rectory, receiving good wishes on his retirement, and donations for Queen's College

# The Family Cottage: A Blessing or A Curse?

Kevin Smith  
Columnist

As we age, one of the questions that many of us face is: what are we going to do with the summer cabin. Two years ago, I wrote about the tax implications of the summer cabin/cottage but recently I came across a couple of articles which put more light on this subject.



First, David Chilton, otherwise known as "the wealthy barber," wrote an article for RBC:

*"It's incredible how challenging it is to make*

*everyone happy, or even not bitter, when passing on a cottage to multiple beneficiaries....The last thing you want is for your cottage, a place of memories, a true family treasure, to end up being a wedge that drives your family apart."*

A wedge! That's pretty serious stuff. Well, financial advisor Jim Yih, writing in a recent article in the Edmonton Journal, agrees that, *"Despite the best of intentions, I've seen cottages create big family fights. The problem is that the cottage can be a trigger for powerful emotions and longstanding family memories."*

Mr. Yih suggests a number of measures which might lessen that friction about the summer cabin.

You should start

communicating. Far too often, he says, people assume they know what others want. My first suggestion is not to assume. Instead talk to every member of your family that is involved and find out what their interest is in the cottage.

Create a plan for shared ownership. If you decide to have more than one family member share the cottage, then set up a plan that stipulates everything about the use and maintenance of the cottage. He mentions a few key things to think about:

Will the cottage be sold or gifted?

If sold, who has the financial ability to pay?

What maintenance or ongoing costs will there be?

Who is going to do

the work like paying bills, mowing the lawn, getting the place set for the changing seasons, handyman issues, security and cleaning?

Who has the financial ability to maintain the expenses and maintenance of the property?

What are the financial differences between potential family members?

Finally, Mr. Yih suggests one should get professional advice: *"Cottages can be wonderful for a lot of reasons but when it comes to estate planning and trying to figure out what to do with the property as you age, it's critically important to do some planning. When in doubt, get help. Good planning will probably involve a team of professionals*

*including a lawyer, accountant and financial advisor. Remember, there is no such thing as a universal cookie-cutter solution to estate planning with cottages so take a little time to plan it right."*

David Chilton concurs with this information, suggesting that it's a myth that his *"children are mature, caring people who will figure out a fair-to-all approach to sharing the cottage when I'm gone that perfectly preserves family harmony."*

Food for thought!

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



# Why Bother Physically Gathering With the Church During a Pandemic?

The Rev'd Canon  
Gerald Westcott  
Columnist

On Sunday, March 22nd, 2020, the entire diocese gathered online to virtually participate in liturgy and to hear from the bishop of the diocese. Beginning on that date, congregations were no longer permitted to physically gather because of COVID-19 restrictions and a pandemic that brought the entire world to a standstill. Countless people have been adversely affected by the virus itself, the physical distancing restrictions, and the economic fallout. COVID-19 is with us for the foreseeable future. We are all still adjusting, recovering and longing for reconnecting in the community. And although fatigued with physical distancing, and opening

up our "bubbles" to more people, we have to be vigilant in maintaining government social distancing directions if we want to keep our families safe in and through our still uncertain future.

That being said, the churches of our diocese have now been given permission to reopen to physical gathering liturgy starting on Sunday, September 13th. As of that date, it will have been six months since the church last physically gathered and shared in the Holy Communion together. Personally, I so miss being with the gathered church, and I so miss sharing in the Holy Eucharist, the Body of Christ. But when the list of church restrictions was sent out,

my first thought was, "why bother going to church?"



No touching. No socializing. No singing. Wearing masks. Sitting six feet apart. Ushered in. Ushered out. No human contact. These restrictions in no way reflect the church that has for so long nurtured my soul in warm and deeply connected community.

But as I thought about it more and got past my

initial reactions, I realized the absolute value of physically gathering with the church, even with the pandemic restrictions.

There is value in listening to the beauty of the music...with others, physically present.

There is value in hearing the Word of God...with others, physically present.

There is value in sharing the Eucharist...with others, physically present.

There is value in being lovingly present to God...with others, physically present.

There is value in being lovingly present to others...with others, physically present.

The energy and love of our physical presence, in the context of liturgy when we are together opening our hearts up to the larger life of Christ, invites and facilitates deep and transformative human contact.

In a pandemic or not,

there are not too many places like a gathered and loving church that can have such a necessary and positive effect on your body and soul from the physical and loving presence of others.

There are those because of age, illness, or some other personal reason, that will choose to continue to join the church online beyond September 13th. For others of us, it is time to come back to the gathered church that we have been missing for six long months. And there are others again, who may have come to know the church in a new way online, and may feel drawn to meet that church in person. Either way, the church has an essential role in the well-being of our society, and it is worth the bother of getting "Back To Church."

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# Thankfulness In The Midst Of A Global Pandemic

## News from PWRDF

Article by Archdeacon Charlene Taylor  
PWRDF Representative,  
Anglican East NL

*"Now thank we all our God  
with heart and hands and  
voices,  
who wondrous things has  
done,  
in who his world rejoices..."*

These are the first four lines from the familiar hymn *Now Thank We All our God*. This hymn is commonly sung at Thanksgiving Sunday liturgies each October. As we reflect on thankfulness during this time of year, Primate's World Relief and Development Fund is most thankful for the continued support it is receiving from donors and partner agencies to support COVID-19 initiatives. Your generosity has enabled PWRDF to allocate another \$111,000 to support five other COVID-19 responses.

In Kenya, PWRDF partner the National Council of Churches of Kenya (NCCK) supports people living in the Kakuma refugee camp. NCCK is using the \$70,000 grant to purchase much needed equipment such as pulse oximeters, digital blood pressure machines, electric suction machines, non-contact thermometer guns, oxygen concentrators, oxygen gauges, and personal protective equipment (PPE) such as N95 masks, reusable face shields and disposable gowns.

In Bangladesh, long-time PWRDF partner UBINIG has been monitoring the situation there at the national level and with those in its program area. Health protection supports and food support for families who have lost their sources of income are paramount. Farmers, traditional birth attendants, garment

workers, domestic workers and weavers have all been affected. UBINIG is responding to the needs of these community members, to pregnant and breastfeeding women, and to students. A grant of \$11,000 was used to support 965 families who received soap, masks, food items, and seeds that will be given to Nayakrishi farmers who have expressed the need. As well, farmers who are experiencing problems in selling their crops will receive support.

The Diocese of Edmonton is supplementing its outreach programming to local Indigenous communities, specifically to ensure support and accompaniment to Indigenous women, many of whom are leaving abusive relationships and are trying to get off of the streets. A PWRDF grant of \$5,000, combined with funds from the Diocese of Edmonton, will address some of the identified needs.

In South Sudan,

PWRDF is providing COVID-19 support for displaced people in Unity State, South Sudan. This project aims to support the 500 families who have been receiving monthly food distributions from SSUDRA (The Episcopal Church of South Sudan), PWRDF and the Canadian Foodgrains Bank. PWRDF is contributing \$15,000 to this project so it can increase access to WASH (Water, Sanitation and Hygiene) services as well as other disease preparedness and prevention for better health. Community health promoters will reach displaced community members with hygiene and sanitation awareness through radio, promotion materials and megaphones, and 522 households will receive soap each month,

plus containers for water collection and storage, and a bucket with taps for hand washing.

In Haiti, misinformation and fear are running rampant in the rural community of Haut Saint-Marc, due to COVID-19. People distrust their government and fear visiting the hospital for medical attention, believing conspiracy theories that the government will secretly end the lives of those appearing with COVID-19 or related symptoms. The pandemic has created concerns for people who work in health care everywhere in Haiti, especially for staff without appropriate PPE. PWRDF has contributed \$10,000 to the project, which will

also provide appropriate PPE to dispensary staff and distribute hygiene products and medication to patients. ([www.pwrdf.org](http://www.pwrdf.org)).

To donate to PWRDF's COVID-19 emergency response, go to [pwrdf.org/give-today](http://pwrdf.org/give-today). Click on Emergency Response, then indicate COVID-19 in the memo field. You may also donate by phone by calling toll-free 1-(866) 308-7973, or you can mail a cheque to: PWRDF, 80 Hayden Street, Toronto, Ontario, M4Y 3G2.

May we, this Thanksgiving, give thanks to God for the ministry of PWRDF. PWRDF thanks you for enabling them to help God's world rejoice in the midst of a global pandemic.



The above photograph is from the Kakuma Refugee Camp in Kenya where the Primate's Fund has put support in place for the people there.

photo by PWRDF

*"Suddenly nothing made  
sense anymore..."*



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**Anglican Life welcomes the Rev'd Fred Marshall, Officer of the Anglican Joint Committee, as a guest columnist for the next few months. Rev'd Fred will be contributing a six-part series over the next six months. The series is entitled "What the Spirit is Saying to The Church," and were originally written for a course at Queen's College called Growing Into Faith.**

# What the Spirit is Saying to The Church

## One size does not fit all

The Rev'd Fred Marshall  
Guest Columnist

The Apostle Paul wrote *"So we, who are many, are one body in Christ, and individually we are members one of another."* -Romans 12:5 NRSV

In last month's article we learned how our identity is very much related to our generation; how the time frame in which we were born has much to do with who we are on our life's journey. People of a particular generation tend to have similar characteristics, preferences and values. In this article we will look at how this effects us today and that when it comes to faith formation, "one size does not fit all."

It used to be thought that there was a religious life cycle. Many young adults may have thought that when the children were grown up, the mortgage was paid-off, and the busyness of life was slowing down, that they would return to church. However, David Masci in his article "Why Millennials are less religious than older Americans" says that over the past twenty years, this has not really been the case.

Current research, as shown in the online article, "How Young Adults are Finding Religion" by Sharon Greenthal, says that even though younger people do not attend church it doesn't mean they are not spiritual. Young people today may not express their spirituality in the same manner as their parents or grandparents did, however, they do think about the meaning of life, the universe, and believe in a force that is bigger than themselves. They are open to explore and learn from others, including friends and family.

An article in the Church

Times from the UK dated January 30, 2020, entitled "How Faith Survives the Turbulent Twenties" by Ruth Perrin, stated that "70% of those under 30 described themselves as 'none's' (no religion). Half of those raised in religious homes reject their family's faith, and only about three per cent of those aged 18-30 attend church on any given Sunday." The article goes on to suggest that those in this age group are not hostile to religion as much as they were born following 100 years of religious decline. For this group "religious belief has become an option rather than an obligation." Young people today spend much of their early adult years trying to figure out who they are and what they believe and therefore, the possibility of faith formation occurs later than did with the older generations.

A 2018 Canadian survey by the Pew Research Centre found that only 55% of Canadian adults identify themselves as Christian and three in ten Canadians identify themselves as either atheist, agnostic, or "nothing in particular."

In his article "Twenty-First Century Adult Faith Formation," John Roberto writes about the "unique life tasks, needs, interests

and faith journeys" at different stages of life. Roberto identifies four groups of adulthood: young adults (20's – 30's), midlife adults (40's – 50's), mature adults (mid 50's -mid 70's) and older adults (75+) with each group having a different development stage of adulthood and

maturity is an on-going process.

How we view what is happening, or not happening, on our spiritual journey has much to do with how our lives, our minds, and outlook towards others, family, the Church, and God has been shaped. The ways in which individual lives

understanding.

Roberto has found that as we move from older generations to younger generations, the level of religious practice and engagement declines. According to Roberto one in four age 37 -55 (Generation X) and one in three age 22-36 (Millennials) do not have any religious affiliation. While these age groups are less interested in church life and worship, it is not to say that religion and spirituality are not important to them. Roberto suggests that with the great diversity across all age groups from 20 – 75+ it is important that Christian faith formation be both directed and custom-made to each stage of life.

Roberto points out that a "one size fits all" approach is over. An Advent or Lenten Bible class will not address the spiritual development of everyone in the congregation. To assist adults in all stages of life to have a personal relationship with Jesus, the church must provide a variety of ways for people to learn and grow on their faith journey.

Jesus told his followers "do not let your hearts be troubled." These first two articles may paint an uncomfortable and concerning picture. Don't be disheartened. In the next article we will explore ways of passing on the faith.

### What does scripture say?

*"In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."* Acts 2:17 NRSV



Photo by Carolyn V from www.unsplash.com

generational identity.

We should be mindful that it is not only young people who are struggling along their spiritual journey. There are many older people who still do not yet know Jesus as their saviour and redeemer. There are many, some who attend church regularly, whose faith has not yet matured; and those who still have a Sunday School understanding of scripture and God. Spiritual development, growth and

are shaped has created a diversity of religious and spiritual identities which affect, among other things, what we believe, the importance of Church, worship and faith in one's life. There are those who claim little to no religious affiliation or faith; those who claim to be spiritual but have no affiliation to Church or religion and those who, although they attend Church regularly, have varying degrees of faith and scriptural



# Being Thankful—Staying Positive—Putting Your Best Effort Forward

Allison Billard  
Columnist

This year my list of things I am thankful for is longer than usual. All the usual things, health, family, my job, are still there, but I have added summer camp, school re-opening, social media and side gigs to the list as well. I am thankful that I live on an island, that our government took strong action, based on available science, and got us through the first wave of a global pandemic in pretty good shape. Sure the economy will be a long time recovering, and absolutely this has been very hard on a large portion of our population, but here we are still kicking.

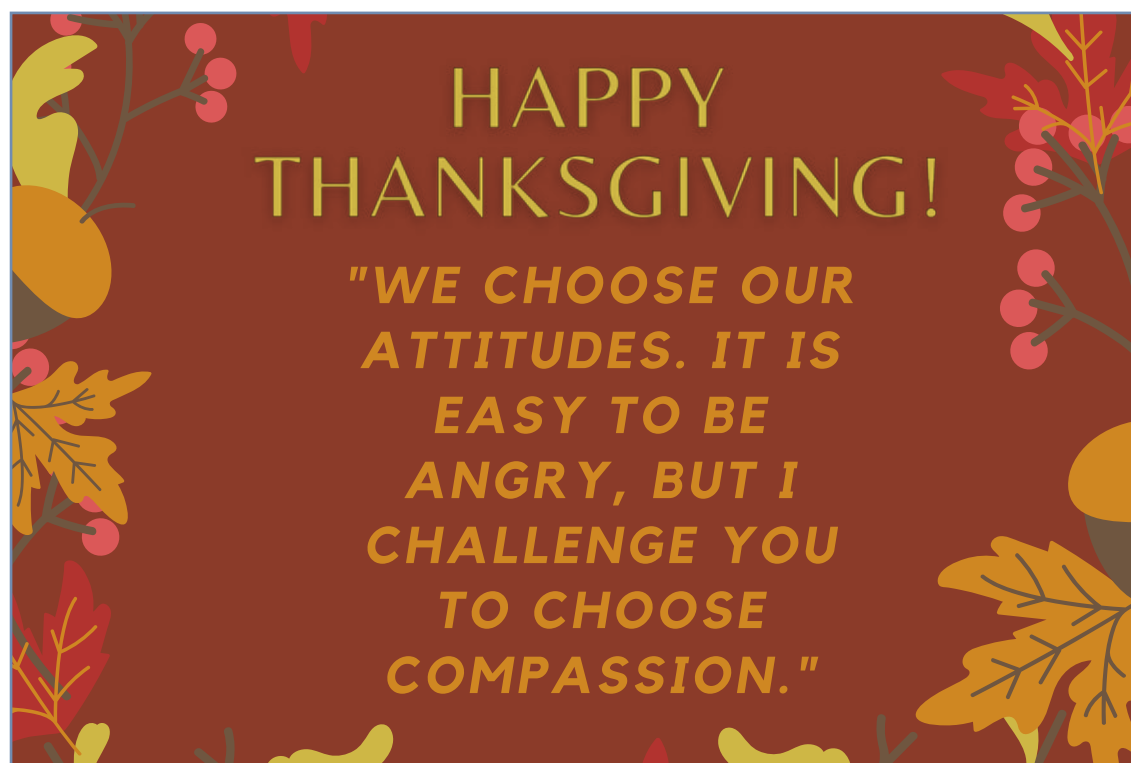
I am thankful for the kindness of others. While I don't always agree with every viewpoint I see, I am thankful that we are all allowed a voice, and that in many instances we are supportive of each other in sharing our concerns and we are all working together to do the best we can.

These are still challenging times. As I write, we are looking ahead at school reopening, the plan has been released, and



updated, and a great many people have a great many thoughts on the matter. I pray that we are able to put aside our fears and support our children in the new reality they are facing. Ultimately, we may not agree with every step that the government has taken, but they have taken us quite safely through so far, and for that we should be grateful.

I continue to remind myself that the goal is not "no one gets sick," although that would be amazing; as I sit here with a head cold I know that is not reality. The goal is to protect as many people as possible, and have the resources in place to help those that do get sick, and not have more sick than we have resources to treat them. That is not just a COVID-19 reality, that is true every cold and 'flu season, we are just much



more aware of it with a novel virus on the loose and any potential vaccine still quite a ways off.

Social media has been both a blessing and a challenge. As people we are a judgemental bunch sometimes, quick to jump to conclusions, seemingly unconcerned with facts and science, and generally just dying to point out someone else's wrongdoing. And yes, I include myself in that mix as well. I have tried my best to keep my online presence neutral/positive

and not spread any negativity: there's enough of it already. I do wish that I was as successful in my offline life. I have noticed recently that the tone in our home has gotten to be less than cheerful, and I hope that with new routines will come renewed, positive attitudes. I am trying my best to help my children accept this new, masked reality, and luckily they are rather adaptable.

This year, as you gather physically or virtually around the

Thanksgiving table, give thanks for all that we still have and are able to do. Times are different, and challenges still lie ahead but we still have family, friends and opportunities to make a difference. We choose our attitudes. It is easy to be angry, but I challenge you to choose compassion. We can all do this, together, but it takes all of us giving it our best effort. What does your best effort look like?

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# The Remarkable Story of John James Curling

## Priest, yacht enthusiast, school teacher, librarian, and amputator of toes

The Rev'd Cynthia  
Haines-Turner  
Columnist

In August, I began serving as deacon in the congregation of St. Mary the Virgin in Corner Brook. While it amalgamated with Corner Brook in 1956, most people still refer to it as Curling. The town of Curling itself was composed of many smaller communities, including Birchy Cove, Sprucey Point, Petries, and Georgetown.



One of the first things I did when I began at St. Mary's was to read the history of the community and of the church. The church itself was established as part of the Bay of Islands - Bonne Bay mission in 1865 by then

Deacon Ulric Rule, who stayed until 1872. John James Curling followed him in 1873. I had known about pioneers on the West Coast like Canon Richards and the many stories told about him but to my shame, I knew little or nothing of John James Curling. His is a remarkable story.

Curling was born in 1844 in England, the son of a successful English businessman. He was a soldier with a love for yachting and bought himself the Lavrock, which his biographer, Colonel Jelf described as the 'joy of his heart'. Yet when Bishop Feild's church ship was lost, he gave him the Lavrock for the Newfoundland mission, outfitting it properly with an altar, vestments, and other ecclesiastical necessities, sailing it himself to St. John's in the Spring of 1872.

Curling served as aide-de-camp to the

Governor and Commander-in-Chief, Major General Chapman, in Bermuda. It was there he met Bishop Kelly, co-adjutor Bishop of Newfoundland and Bermuda and later Bishop Feild. Eventually that would lead him to come to Newfoundland in 1873 to be ordained a deacon on All Saints' Day and then to the Bay of Islands-Bonne Bay mission. He spent 12 1/2 years serving the people of that mission. In 1880, he was appointed Rural Dean of the Strait of Belle Isle, adding an area covered by some 800 kilometres of coastline to his responsibilities.

During his time, in addition to being parish priest, he started schools, established a library and had a church hall constructed. When the mission couldn't afford teachers, he paid them, up to five at one point, from his own resources.

Many stories are told of his work and adventures by his biographer, Jelf. One is that "a man's hand was almost entirely blown off by a gun accident ... and Curling with a needle, white silk and a pair of tweezers made quite a good mend of it." Another is about a man who was lost in the winter and

suffered frostbite. Curling removed three toes on one foot and two on another, says Jelf "I believe with a pocket knife and a tenon saw."

He married Emmie Robinson, the daughter of one of the Judges of the Supreme Court of Newfoundland.

He returned to England in September, 1886 with their children. He died on November 18, 1906, leaving a legacy of generosity, kindness, service, and ministry to the people of the Bay of Islands and Bonne Bay.

**Go where life takes you, but plan ahead.**

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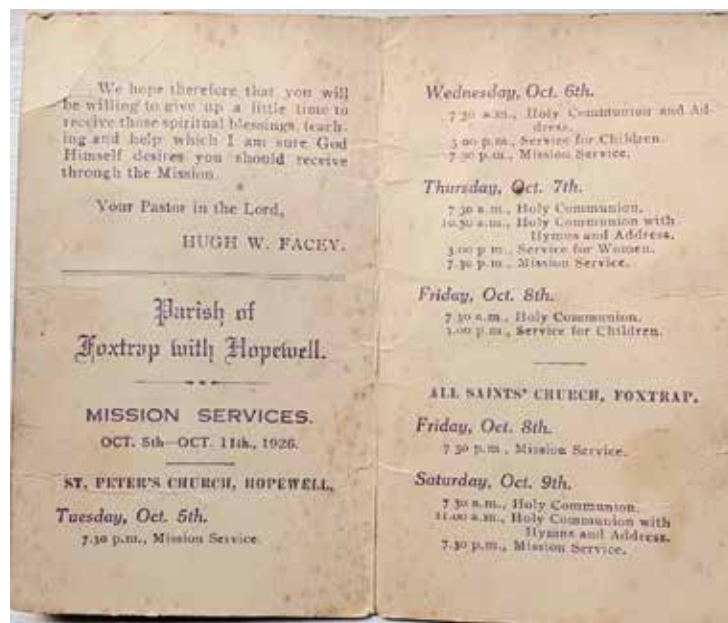
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## A Moment In Time From the archives

By the Rev'd Irving Letto  
Honorary Archivist,  
Anglican East NL

About fifteen years ago, John Denine of the Goulds traded a six-pack for some old newspapers that were found in a house that was being torn down in Conception Bay South. Thinking they might be valuable to someone he simply held on to them. This past year, he discovered among them this little folded card that he delivered to the church office at St. Peter's Church in Upper Gullies, and later donated to the Archdeacon Buckle Memorial Archive of our Diocese. He gladly did this with the request that it be recorded as being donated in memory of his 9-year-old granddaughter, Navaeh Denine, who died of neuroblastoma two years ago. Most of us will remember her as the child who raised thousands of dollars for other kids with cancer. I gladly added it to the Parish of St. Peter's finds at the archive.

This is a good example of valuable documents from our past that lie hidden in old attics, Bibles, or collections of our faith ancestors. Our Diocesan Canons require the Diocese to "provide a secure place of deposit for the archival records of the Diocese" and to have an archivist who would "appraise and acquire (such materials) for the purposes of preservation

and research." All parishes are by Canon required to have an archivist, but the expectation is that all non-current parish registers would be delivered to the ABMA for preservation with copies of these documents being held by the parishes.

This particular document when folded is a little smaller than the Canadian Church Diary you see many of our clergy using, but it provides a bird's eye view of the church in Conception Bay South in 1926. It helps us see how the work of the church continues and adapts over time as the world changes. Bishop Peddle wrote in his letter to the Diocese on February 28, 2019 that parishes are being challenged to "enter into new conversations about their future together with an eye to fresh missional opportunities." As we ponder what this means in our day we may find encouragement by the example of Canon Hugh W. Facey, who held a week-long mission in October 1926. From the parsonage in Kelligrews he wrote, "The object of the Mission is the strengthening and confirming of us all in a renewed and consecrated life of love and service for God and His Church." They had invited Rev. William Turney, who at that time was a "missionary" in

Chicoutimi, Quebec, to conduct the "Teaching Mission." Imagine the planning made in 1926 to bring Rev. Turney from Winnipeg and to have this little bulletin printed. How does this speak to us today?

A good storyteller could follow the schedule of services for the weeklong event, and reading between the lines write a historical novel following the often quoted epigram of the French writer Jean-Baptiste Alphonse Karr (1808-1890). "Plus ça change, plus c'est la même chose."

Canon Facey was born in English Harbour, Trinity Bay in 1882 where he received his early education. After studying theology in England from 1905-1910, he was ordained and returned to Newfoundland. He served in several parishes and missions remaining in the Parish of Heart's Content for twenty years. The author of a tribute to him in The Newfoundland Churchman (January 1995) wrote that "in 1961... he was appointed to do missionary work in the outskirts of St. John's," but the "strain was too great, even for such a physical giant as he had been, and he retired from active service in 1962." He died in 1964.

## "Holy Space"

The Rev'd James Spencer  
Columnist

What makes a "holy space" holy? I strongly believe they exist, but I've yet to really pinpoint what it is that gives them that sacred quality which sets them apart from, say, the housewares aisle at Walmart, or the sidewalk down the road from my house. From what I can tell, it is different depending on who you ask.

Look at our church buildings. For many they are truly holy places, filled with majesty and grandeur which seems completely disconnected from their design or their varying states of repair. A huge stone-encrusted cathedral, or a simple one room shack with folding chairs: both can and are treasured by those who care for them, worship within them, or even simply walk by them each day. They take root in people's hearts, like trees sticking off of a small pile of rocks in a river as the rest of the world spins and whirls around them in the current. Whatever else happens, this place, right here, is holy.

But it is not just our sacred buildings anymore. Certainly, the restrictions of COVID-19 have taught us that, as our buildings were denied to us out of a concern for public safety. The more observant of us probably noticed it long before: that holy places stand out all over the place.

Drive down the highway and you will see some. Little shrines, crosses, or other markers, noting where someone died in a car accident. A small piece of road, no different than any other, has become a place of reverence and intense memory to someone, because a loved one passed into God's arms on that spot.

Other holy spaces we seem to make for ourselves. Men in their sheds, piled with tools and other odds and ends. People in their cars,

singing in joyful noise, confident that no one can hear them. Or simply a couple of deck chairs, set up in the backyard to watch the sunset, or around a fire pit: holy and life giving, for the moments when we need them.



And still others are tied so strongly to memory and experiences. The airport gate, where someone has said goodbye to their loved ones at every departure. The park bench where you shared your first kiss with the love of your life. The beach where you played as a child, and now your watch your grandchildren doing the same.

Each is holy. Each is sacred. Each is a blessing from God to anchor us in a swiftly changing and complicated world. If I had to guess, I would say that these places, from the church building to the sandy beach, are part of our relationship with the divine... the setting of our love story with God. That is why they are so important. That is why we need them.

In a few days I return to worshiping in the churches in my parish; and that is a blessing which cannot be diminished. But my eyes are opened to the wonderful length and breadth of holy places which God sets aside for each of us. Maybe what is holy for me is not so for you. Maybe the housewares aisle is holy for someone. But I am thankful for each and every one of them, and I pray that you are too. And I hope that from time to time we can be together in places which are holy to us both, and together we will sing praises to God. Amen.



# Cemetery Maintained Amid Social Distancing

Submitted photograph by  
Lisa Snow



*Thanks to all St Andrew's (Fogo), congregation who took the time to help maintain our cemetery by cutting grass, raking, caring for graves etc. Everyone helped while maintaining social distancing. We even had several seniors help with lawn mowers and rakes. God bless, and stay safe.*

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