

DIOCÈSE ANGLICAN DE QUÉBEC ・ d<* bPケム* ヘケレー・ ANGLICAN DIOCESE OF QUEBEC

New Richmond church closes, but legacy lives on



Joan Dow, Shirley Duncan, Cynthia Dow, and the Rev. Joshua Paetkau at the open door of St. Mary Magdalen, New Richmond. (Photo: Julia Page, CBC)

By Cynthia Dow

After more than 50 years serving the New Richmond area, the St. Mary Magdalene Anglican Church building and land will be sold. The closure has come as a hard blow to the few parishioners who remain.

"It's a very painful loss to me," said Joan Bisson Dow. She had been instrumental in establishing the Anglican community in New Richmond and has served as minister's warden for many years. "We have held a lot of family events in this building: baptisms, confirmations, weddings, funerals. The last baptism held here involved my two youngest great-grandchildren." The first service of the New Richmond congregation was held in January 1956, officiated by the Reverend Thomas S. Knox. At that time the small congregation was a mission of St. James the Apostle, Port Daniel.

For a decade, the Bisson and Dow families who had moved to New Richmond from Port Daniel had been meeting in local homes and businesses. In the early 1960s employees of the new Bathurst Consolidated Linerboard mill joined them, and it was one of these people, Ted Cadenhead, who supervised the construction.

The present building was built throughout the summer of 1966 by Luke Geraghty. On December 18, 1966 the first service was held, with 56 in attendance. It was dedicated by Bishop Russell Brown on June 7, 1967.

Throughout the years parishioners lavished loving attention on the church, helping to paint and renovate, and providing many beautiful touches such as the stone wall and bell tower built by Joan Dow's brother, Euby Bisson.

Many visitors to the little church on Campbell Road liked its modern style, with a cathedral ceiling of natural wood and a very simple cross and altar. During the 1970s and early 1980s the church, which can seat about 60, was often full as many employees of the local pulp mill from New Carlisle, Hopetown and other localities joined the ranks.

In 1975 the Duncan family arrived in the area from Murdochville, and Shirley, Tom and their son Ian have been faithful church supporters since that time. "It's sad, but selling is our only option," Mrs. Duncan said. "We are much too small a group to raise funds through events and activities. The money we raise by selling the church and land will help the entire parish."

Mrs. Duncan has been a very active parishioner and has joyful memories of Christmas pageants and Sunday School sessions. She and Mrs. Dow looked over photographs of some of the highlights at a recent meeting at the church when CBC reporter Julia Page came to visit.

For several years now there have been only four regular members of the congregation, with the result that the financial costs can no longer be covered. In early June the wardens met with Father Joshua Paetkau to pass a motion to sell the land and building. The proceeds will be set up in a trust with the Anglican Diocese of Quebec to continue to support the parishes of New Carlisle and Chaleur Bay.

Being new to ministry, this is the first time Father Paetkau has had to serve a church community as they lose their building. "I am still processing what it means to me personally and to the congregation," Father Paetkau said. "There is a pretty deep sadness to it. But we

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STAFF TRANSITIONS

Vincent Mutia

If you've been in contact with the Synod Office in the past few weeks, you will have noticed a different voice at the end of the phone or a new name signing off on emails. Vincent Mutia is our new Executive Assistant and is already proving a valuable member of the team in supporting the work of the diocese. A dual citizen of Canada and the U.S., Vincent recently moved to Quebec City from Montreal. He replaces Isabelle Morin, who has left to dedicate more time to her work as an interior designer.

Vincent Mutia, our new Executive Assisstant



Matthew Townsend

The *Gazette* is for the time being moving to a quarterly publication schedule because our editor, Matthew Townsend, is on a temporary hiatus as he and his wife Kate—who are both U.S. citizens—finalize their Canadian permanent residency applications. We hope to have Matthew back at the helm of the newspaper soon. In the meantime, items for the *Gazette* can still be submitted to communications@quebec.anglican.ca. The next deadline for submissions is December 1.



Wondering what happened to your September *Gazette*?

Our diocesan newspaper is, for the time being, moving to a quarterly publication schedule. Our next issue will be in January. In the meantime, subscribers will still receive our church's national newspaper, the *Anglican Journal*, each month.

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FROM THE BISHOP

'A really new and better world'

In a letter to the people of our diocese at the very beginning of the coronavirus pandemic, I wrote, "I would invite us to view this as not simply a crisis to endure or a challenging time to get through. Instead let it be an opportunity for us to renew our purpose as a church in this time and place."

I was recently reminded that I'm not the first bishop of Quebec to harbour such hopes in the wake of a global crisis. In his charge to the diocesan Synod in 1920, Bishop Lennox Williams expressed a similar wish as the West emerged from the costly cataclysm that was the First World War, which had concluded

just two years earlier. A further blow came with an influenza pandemic, which killed 50,000 Canadians between 1918 and 1920 and saw churches closed for worship for several weeks to try and slow the spread of the virus.

"The old world that we had before ... can never come back exactly as it was," Bishop Williams told the 1920 Synod. "We must get a really new and better world. The church has her part to play in this and a most important part. She dare not merely drift into old ways, but must set her house

in order, correct her mistakes and go forward with renewed zeal and earnestness to help win the world for Christ."

As it was exactly a century ago, this will be an important part of our work in the weeks and months ahead: setting our house in order after the disruption wreaked by the pandemic, even as we continue to live with the uncertainty caused COVID-19.

It's worth noting that Bishop Williams' desire in 1920 that the church "set her house in order" wasn't for the sake of the church itself, but rather for the sake of the world. My hope is that in the

same way, as the Diocese of Quebec again "sets her house in order" in 2020, it will not simply be for self-preservation, but rather so that we can be a healing and reconciling presence in the wounded world that God so loves.

Those of us who have returned to in-person worship these past few weeks have discovered that the church emerging from this pandemic will not be the same church that went into it—not in Quebec, not anywhere. Nor will the world that emerges from the other side of his pandemic be the same as before. As Bishop Williams said a century ago, "The old world that we had before ... can never come back exactly as it was."

That need not be a cause for anxiety or lament. In fact, it can poten-

l'église elle-même, mais plutôt pour le salut du monde. J'espère que de la même manière, alors que le diocèse de Québec, à nouveau, « remet de l'ordre dans ses affaires » en 2020, ce ne sera pas simplement dans un but d'auto-préservation, mais plutôt pour que nous puissions être une présence guérissant et réconciliatrice dans le monde meurtri que Dieu aime tant.

Ceux et celles d'entre nous qui ont recommencé à exercer le culte avec d'autres au cours des dernières semaines ont découvert que l'Église qui se manifestera après cette pandémie ne sera pas la même que celle qui existait avant—tant au Québec que partout ailleurs. Le monde qui sera révélé de l'autre côté de la pandémie ne sera pas non plus le même qu'auparavant. Comme l'a dit Mgr Williams il y a un siècle, « Le vieux monde que nous connaissions avant ... ne pourra jamais redevenir exactement tel qu'il était. »

DE L'ÉVÊQUE

« Un monde vraiment nouveau et meilleur »

Dans une lettre que j'adressais aux gens de notre diocèse au tout début de la pandémie du coronavirus, j'écrivais: « Je voudrais nous inviter à considérer ces moments non pas simplement comme une crise à endurer ou une période difficile à traverser. Faisons plutôt en sorte que ce soit l'occasion pour nous de renouveler notre vocation en tant qu'église ici et maintenant. »

On a récemment rappelé à ma mémoire que je ne suis pas le premier évêque de Québec à nourrir de tels espoirs à la suite d'une crise mondiale. Dans le texte de sa charge au Synode diocésain de 1920, Mgr Lennox Williams a exprimé un souhait similaire alors que l'Occident sortait à peine du terrible cataclysme de la Première Guerre mondiale, qui avait pris fin à peine deux ans plus tôt. Un

autre coup dur avait frappé en même temps avec la pandémie de grippe espagnole, qui a fait 50 000 victimes au Canada entre 1918 et 1920 et qui avait, à l'époque, exigé la fermeture des églises au culte pendant de nombreuses semaines afin d'essayer de ralentir la propagation du virus.

« Le vieux monde que nous connaissions avant ... ne pourra jamais redevenir exactement tel qu'il était », a déclaré Mgr Williams au Synode de 1920. « Nous devons créer un monde vraiment nouveau et meilleur. L'Église a son rôle à jouer dans ce renouveau et c'est un rôle très important. Elle ne peut simplement pas dériver vers ses anciennes

> habitudes, mais elle doit plutôt mettre de l'ordre dans ses affaires, corriger ses erreurs et aller de l'avant avec un zèle et une ardeur renouvelée pour aider à conquérir le monde pour le Christ. »

Exactement comme il y a maintenant un siècle, ce sera là une partie importante du travail que nous aurons à faire au cours des semaines et des mois à venir: mettre de l'ordre dans nos affaires après les perturbations provoquées par la pandémie, alors même que nous continuons à vivre avec l'incertitude causée par la COVID-19.

Il convient de noter que le désir exprimé par Mgr Williams en 1920 que l'église « mette de l'ordre dans ses affaires » n'était pas un souhait pour le salut de

+ Bruce

tially be a source of hope and relief. The God whom we worship is one who is constantly making all things new, redeeming that which seems lost, snatching life out of death—and who promises to journey with us through it all.

Gazette

OCTOBER 2020

A monthly record of church work in the Anglican Diocese of Quebec; a ministry founded in 1894 by the Rt. Rev. A.H. Dunn

Bruce Myers, Interim Editor Nicki Hronjak, Layout Artist Guylaine Caron, Translator The *Gazette* is published periodically and mailed as a section of the Anglican Journal (Dépot légal, Bibliothèque national du Québec). Printed and mailed by Webnews Printing Inc. in North York, Ontario, The *Gazette* is a member of the Canadian Church Press and the Anglican Editors Association. **Circulation: 800.**

The mandate of The Gazette shall be to serve as a means of encouragement, communication, and community building among the Cela n'a pas à devenir cause d'anxiété ou de complainte. En fait, cela peut potentiellement être une source d'espoir et de soulagement. Le Dieu que nous adorons est celui qui renouvelle constamment les choses, rachète ce qui semble perdu, arrachant la vie de la mort—et Il est celui qui s'engage à naviguer à travers tout cela à nos côtés.

regions of the diocese, with special emphasis on regional activities and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life. The Gazette shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec) Editorial and advertising enquiries, as well as letters to the editor, should be directed to: communications@quebec.anglican.ca Editor, The Quebec Diocesan Gazette 31 rue des Jardins Québec, QC G1R 4L6

The **deadline** for articles is the begining of the month prior. For example: December 1 for the January paper.

DIEU ET SA MUSIQUE

«C'est dans le ciel que la musique a été inventée»



Photo: Contributed

Par Irène Brisson Organiste, Église Saint-Michael à Sillery

Lorsque Mgr Bruce Myers et le rév. Jeffrey Metcalfe m'ont demandé d'écrire quelques articles sur la musique sacrée dans notre Gazette, je me suis dit que je ne manquerai pas de sujets, puisque la musique est indispensable à nos célébrations dominicales, et que la louange de Dieu en musique et en danse remonte aux temps bibliques. La musique rehausse les célébrations religieuses, nous accompagne durant les temps forts de l'année liturgique, à Noël, pendant la Semaine sainte et à Pâques, nous apporte du réconfort lors de la perte d'un être cher.

Avant d'être organiste à Saint-Michael, j'ai enseigné pendant 34 ans l'histoire de la musique au Conservatoire de Québec, parlant à mes élèves de l'incroyable transformation qu'ont pu subir au fil des siècles les sons et la façon de les écrire, les instruments, le répertoire : improviser une mélodie

sons qui voudront dire quelque chose ou être ca-

pable de lire ces signes étranges qu'on appelle des

notes, cela nous rappelle que « la musique est un

splendide don de Dieu », comme l'écrivait Martin Luther au XVIe siècle. D'ailleurs, pour saint Jean

Chrysostome (347-404), « notre chant n'est qu'un

écho, une imitation de celui des anges. C'est dans le

Pourtant, dans ce concert de louanges, une note

discordante s'élève : dérangeante, elle faisait sourciller mes élèves, ouvrant la porte à de belles discus-

sions, et on la doit à saint Bruno (Bruno Carthus)

fondateur de l'ordre des Chartreux, pour qui « Dieu

n'aime pas la musique en soi. Il n'a pas plus besoin

de chant que de victimes; s'il admet, s'il veut qu'on

chante, c'est par pitié pour la faiblesse de l'homme

ciel que la musique a été inventée. »

sur quelques pierres savamment agencées, ce que faisait l'homme des cavernes, ou lancer, comme Handel, un puissant « Hallelujah! » dans le Messie, je trouve cela impressionnant et presque miraculeux. Assembler des

Loin d'être un « inconvénient nécessaire », la musique nous fortifie, remplit notre âme et nous aide à mieux prier. Venue de Dieu, elle remonte vers lui.

et son penchant aux enfantillages. » Et il ajoute : « La musique est un inconvénient nécessaire, un pis-aller indispensable. »

Cette faible estime de la musique sacrée est en réalité le résultat des conflits intérieurs qui habitaient les pères de l'Église et les autorités religieuses du Moyen-Âge : pour beaucoup d'entre eux, faisant table rase des psaumes et des chants bibliques et de la harpe de David, la musique était le triste rappel de l'Antiquité gréco-romaine, de son théâtre en

l'honneur de Dionysos/ Bacchus, des combats de gladiateurs, des concerts d'esclaves, et des banquets orgiaques. Comment donc, dans cette optique, des instruments de musique et des chants pourraient-ils plaire à Dieu ?

Si Dieu « n'a pas plus

besoin de chant que de victimes », et que notre musique n'arrive pas à la cheville de celle que lui offrent les anges, comment expliquer la merveilleuse inspiration qui a guidé la plume des plus grands compositeurs de tous les temps, tel Jean-Sébastien Bach et sa Messe en si mineur, et la joie qu'éprouvent les paroissiens de nos églises lorsque, soutenus par l'orgue, ils entonnent avec conviction un de nos beaux cantiques ? Loin d'être un « inconvénient nécessaire », la musique nous fortifie, remplit notre âme et nous aide à mieux prier. Venue de Dieu, elle remonte vers lui. C'est pourquoi Bach, Haydn et tant d'autres compositeurs mettaient, en guise de point final à leurs œuvres religieuses, trois lettres : « S.D.G. », Soli Deo Gloria. C'est on ne peut plus clair.

DISTANCE LEARNING



Online seminar explores hymns and hymnody as part of human experience

By the Rev. Canon Giuseppe Gagliano *Priest, St. Francis Regional Ministry*

For the last six weeks of summer—in July and August—I hosted a series of six seminars on Christian hymns and hymnody. Upwards of 35 people tuned in on Zoom from British Columbia to Scotland as we discussed some well-beloved hymns and their interpretation. We examined classics in Common Praise 1998 such

Hymn lovers from across Canada joined the online seminar.

Photo: Contributed

as "Amazing Grace," "When I Survey the Wondrous Cross," "O come, O come, Emmanuel," and "Alleluia! Sing to Jesus," alongside a few lesser-known gems such as "Now, My Tongue, the Mystery Telling" and "How Shall I Sing That Majesty."

Each week (following the first introductory seminar), we focused on three examples of a particular type of hymn: devotional, seasonal, eucharistic, missional, and eschatological (dealing with the end of time). For each hymn, I provided a non-poetic paraphrase to better clarify its content.

One point I sought to emphasize in these sessions was that hymn-writing takes place anywhere and by anyone. You don't have to be a quiet priest in a study to put pen

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WINDOWS ON THE FOUNDATION'S SUPPORT



Financial support from several organizations and individuals have helped make possible important restoration work at the Church of St. Paul the Apostle in St. Paul's River. (Photos: Contributed)

From illumination to transformation in St. Paul's River

By the Rev. Francie Keats

Priest, Lower North Shore

Some of you may remember my article in the March Gazette entitled "Let there be Light." It was to celebrate the installation of new windows that was sponsored by an Anglican Foundation Grant.

To begin, Chad Keats, a member of St. Paul's Church who is a carpenter was instrumental in compiling the list of materials to be submitted to suppliers for quotations. With figures now in hand we were ready to start our fundraising campaign. Letters were written to the Congregation and different organizations and Thank you to Ashley Roberts who put together a Go Fund Me Page to add to the campaign.

Once a major part of the funding was in place Chad agreed to take on the work necessary to complete the project.

He has gone above and beyond and are expectations and we are so very grateful for his work and that of his crew and volunteers he brought in, thank you to all.

The main purpose of the project was to replace win-

dows, flooring damaged by windows leaking in the balcony which damaged the and ceiling in the entrance underneath the balcony. The exterior of the building was in great real need of paint. A new access out the entrance was necessary to replace the old concrete steps that had ice build up in the winter, making it a security risk. The flooring in the nave (main body) was in need of an upgrade also.

Once the windows were replaced the walls needed to be painted inside, which has been done. The exterior is all painted, except for the back wall, to be done this fall. Pine was installed on the ceiling and walls of the entryway to cover up damage from leaking up in the balcony. The wall just inside the nave was also finished in pine to match the wall in the Sanctuary. The roof of the porch of the basement entry was changed as snow from the upper roof fell onto a flat surface and turned to ice causing ice build up and a danger for users.

We are most pleased with all that's been accomplished over the past year despite COVID-19 interruptions and bad weather. We are now on the home stretch, just one outside wall to paint, and the reinforcing of the floor structure before new flooring is be installed in the Nave. Hopefully before Christmas!

This church was built in 1965 so our hope is that it will now bring this congregation through the next 50+ years.

I want to say thank you to all who contributed to this project, Bishop Bruce for his approval and support, the wardens, deputy wardens, treasurer, envelope secretary, Dale Keats our lay reader who provided leadership while I was away, the MRC, the Anglican Foundation, the Caisse Populaire, the Municipality of Bonne Esperance, and last, but certainly not least, the congregation, present and past members of this church, anonymous donors and anyone else I may have missed, you know who you are and we thank you all so very much.

In order to help others in ministry projects please think about purchasing a membership to the Anglican Foundation or making a donation as they contribute to many projects throughout the Anglican Church of Canada, be it buildings or bee hives or music workshops or educational incentives. Check it out on their website: www.anglicanfoundation.org.

CARING FOR CREATION

Pop-up veggie patch brings back gardens to rue des Jardins



In the midst of the COVID-19 lockdown this spring, a pop-up vegetable garden took root on the front steps of the Cathedral of the Holy Trinity.

Planted by a makeshift gardening crew of Quebec City Anglicans (including foreman David Cheater,

pictured), the vegetable patch is aimed in part at highlighting the importance of food security—an issue brought to the forefront by the coronavirus pandemic. To that end, and in the spirit of Leviticus 23:22, signs invite passers-by to help themselves to the lettuce, cucumbers, tomatoes, kale, and other delectables as they grow ripe.

The initiative is also (literally) a foretaste of a larger project to transform the grounds of the cathedral from a parking lot that is variously muddy, dusty, and icy, into a beautiful greenspace featuring flower and vegetable gardens in the heart of Vieux-Québec—on a street fittingly named des Jardins.

Photos: Contributed.

THEOLOGICAL REFLECTION Discerning the spirits in the midst of a pandemic

By the Ven. Dr. Edward Simonton OGS Vicar General & Archdeacon of Quebec

The imagery of the Feast of Pentecost is primarily from the Old Testament treatment of the first Pentecost, Moses on Mount Sinai: wind, fire, and the beginning of a new relationship with God being proclaimed—"... when he, the Spirit of truth, is come, he will guide you into all truth"(John 16:13). However, our celebration of this Feast also uses imagery from the Tower of Babel, indicating a reversal of its curse, thus allowing the disciples to proclaim one message to all the peoples of the world.

We are more than aware that the idea that the spirit will speak through the Church with one voice at the same time is eschatological at best and naïve at worst. We, each in our own generation, seek both to discern and articulate the guidance of the Holy Spirit. The question raised for us now, especially in a time of massive social, political, and economic upheaval is how? It also raises the question: to whom should we listen?

The Church understands discernment as being a gift of the Holy Spirit. Since the Patristic age, the Fathers and Saints have sought to identify both the process and the technique of how to achieve it. Many prerequisites have been laid down over the centuries: ascetic practices, fasting, prayer, a separation from the world (either spiritually or physically), acts of mortification, and theological education. The perennial charisms that have been almost universally proclaimed by the Church are humility, prayer, and dispassion.

John of Damascus emphasised that humility is multifaceted and thus one must not value one's own discernment over that of the community, but rather consult with the community constantly to test it. John Cassian emphasises that the fruit of discernment must be prayed about constantly, not just by the discerner but equally by the community that is testing it. It was Seraphim of Sarov who emphasised that stoic dispassion was a sign of humility. This humility is marked by an understanding that discernment is a gift of the Spirit for the whole Church and not just the individual Christian. One of the most succinct examples of this is from Ignatius of Loyola who stated that the untrue is expressed primarily through imagination and the senses whereas the true is in harmony with reason and the conscience. All have agreed that discerning the Holy Spirit take time, perseverance, humility, consultation, prayer, and deep listening most of all.

I am sure that you have noticed that in the months since COVID-19 took center stage in our lives that the Church has not proclaimed one message to the nations and peoples of the world. The curse of the Tower of Babel seems to have been unleashed once again. The churches reacted swiftly to protect its members by following legal civil authority and pastorally reaching out to its members, and for that it should be lauded.

Canada



Photo: Contributed

There is a price to be paid for looking straight into the eyes of the powers and principalities of this present darkness. Nietzsche warns us that "if you stare into the abyss, the abyss stares back at you."

Yet, especially in the West, the cacophony of ecclesiastical voices that arose online almost immediately and has continued ever since makes the Tower of Babel look like a Quaker prayer meeting. Voices of certitude abound with advice about how the churches should both manage the pandemic, the reopening of our places of worship, and what should permanently change in our ecclesial life once the pandemic is over. This has led to ongoing arguments about the nature of the Eucharist, virtual communion, lay presidency, religious pushback against secular authorities over forced closure, economic injustice, the implication of another cold war, etc., etc. The speed at which clerics began to fulminate and opine makes it unlikely that any of the standard disciplines of discernment played a very great part. As disconcerting to me is how even bishops in the same ecclesiastical jurisdiction have found themselves unable to speak with one voice.

To speak plainly, I do not trust these first 'pronouncements.' There is simply no way they can have been tested yet. The magnitude of the change that has come over the world in the last six months is staggering, with enough variables to make even a professional strategist lose their bearings.

My community (the Oratory of the Good Shepherd) has as part of its rule the following: "Members will have a concern for living interests and problems in Church and State, and in discussing opinions which differ from their own will avoid harsh judgement". This could easily become a major source of stress and quite time consuming. Many of the changes we have seen in relation to wealthy oligarchs becoming rapidly ever more untouchable in their newfound wealth and power, the precarious dehumanising conditions many in the world are living through, and the power shift between East and West have all been predicted for decades by historians, economists and philosophers (John Gray, Charles Taylor, Oswald Spengler, Arnold Toynbee, and Harold Adams Innis—amongst dozens of others). Much of what they have predicted is coming to pass.

Yet, the accelerated rate at which these changes are taking place is disorientating. I would go so far as to say that just the 'revealing' of the grotesque realities we already knew existed have been traumatic and demoralising. It is not a matter of "Pay no attention to that man behind the curtain" but rather, "Pay no attention to that Lovecraftian cosmic abomination behind the curtain!" There is a price to be paid for looking straight into the eyes of the powers and principalities of this present darkness. Nietzsche warns us that "if you stare into the abyss, the abyss stares back at you."

Of course, discernment is not a zero-sum game. Many of the voices raised at the moment have discerned various facets of the ultimate prophetic guidance we are seeking. I do not claim that we have not discerned any of the guidance of the Spirit just because change has come too quickly, we have spoken too quickly, and have not had time to test the discernment. Rather, I am saying that we have yet to hear the full message.

We are still working through the collective trauma of seeing things more clearly instead of just being aware of them out of the corner of our eye. We are mourning the deaths and the inhumanity we have been witnessing. We are wearied by the worry for our loved ones and ourselves. Many of us are not only mourning the loss of loved ones but also lack a healthy way to grieve. We are exhausted listening to the multitude of voices through the medium of the news and social media.

Yet the Spirit has many gifts. We are also in the process of being healed so as to react with compassion to the horror we have witnessed. We are being comforted in letting go of much that we suspect will not return. And we are beginning to listen more widely to other threads of the Spirit's message. With the Spirit's guidance, we will weave them together, we will test them, we will fall silent and listen. Time will reveal what facets are deep and abiding intimations and which are manifestations of fear and the inward-focussed self.

In conclusion, I put it to you that the promised Holy Spirit is indeed "leading us into all truth." However, the prophetic message the Church needs to proclaim is still being discerned, and the voices who are articulating it are the humblest and, so possibly, the quietest, which are being drowned out by the voices of certitude demanding to be heard now. Many, I suspect, are still listening and have yet to speak. Be patient and hold firm and do not make up your mind too quickly. Let the Message for the Church in this age come to full term and not strain to birth it before its time. Let us listen intently with humility, dispassion, and constant prayer so we may discern as a community that voice which calls unceasingly to us over the din of the world.



Proud to be Canadian

Hope Bear has a new sweater! Available for purchase on the AFC Store.

anglicanfoundation.org/store

ANGLICAN ASYLUMS

Diocese has a history of caring for young and old alike



Standing in front of the Female Orphan Asylum on Grande-Allée, Quebec City, [ca. late 1930s]

By Jazmine Aldrich Summer Archives Assistant

Nearly two centuries ago, the young and the elderly alike were taken in by the Anglican Church in three Quebec City institutions: these were the Female Orphan Asylum, the Male Orphan Asylum, and the Finlay Asylum. These charitable organizations were managed by committees of devout Anglican men and women whose faith emboldened their sense of duty towards the most vulnerable members of their community.

Female Orphan Asylum

The Female Orphan Asylum was the first, established in 1829. Its initial purpose was the "maintaining and training of destitute Female Orphans, as 'Domestic Servants' [...]," though in later years it served as a boarding house for girls (both orphaned and not) studying in Quebec City.

The institution occupied the upper part of the National School building on d'Auteuil Street until 1862, when they moved to the west wing of the Finlay Asylum building on chemin Sainte-Foy. In 1872, they purchased the building of the former Canada Military Asylum on Grande-Allée and moved there in 1873.

In 1927, the Institution's management was transferred to the Sisterhood of St. John the Divine, an Anglican religious order. They oversaw renovations to the building and welcomed paying "hostel girls" from outside the city who were attending school there, alongside the orphan girls. They also changed the name of the Institution to Bishop Mountain Hall in 1928, honouring the former Bishop G.J. Mountain and his wife, Mary, who contributed greatly during the Institution's early years. In 1941, the Sisters of St. John the Divine returned to Toronto and management was once again overseen primarily by local Anglican women.

In 1942, Bishop Mountain Hall was given the Norrich Residence in Coaticook, Quebec, by Miss Helen Norton and her brother, Mr. Henry Norton. The Committee thus sold their property in Quebec City and moved the home to Coaticook, setting up a local Coaticook Committee of Management which worked with the Quebec City Committee.

The home was closed at the end of July 1946 due to inadequate heating in the wintertime. It was decided in March 1947 that the home would reopen under a reorganized Executive Committee which saw the necessary renovations were completed by that autumn. Bishop Mountain Hall reopened as a school home on a paying basis, boarding girls from rural areas who wished to attend the Coaticook High School for grades one through eleven. Though the demand was much lower in Coaticook, the home still welcomed orphan girls free of charge.

Bishop Mountain Hall functioned in this renewed capacity until 1968, when management challenges, financial strain, and an absence of need brought about its closure. The Norton property was transferred to the Church Society of the Diocese of Quebec, and was subsequently rented out until it was sold for a museum to the municipality of Coaticook in 1976.

Though its doors closed, Bishop Mountain Hall continued to offer charitable assistance to institutions in Quebec City and throughout the Diocese until 1976, when it divided its assets between the Church Society and the Citadel Foundation. The Bishop Mountain Hall Fund continues to serve such ends.

Male Orphan Asylum

The Quebec Male Orphan Asylum was founded in 1832. According to its by-laws, it was "designed for the care and education" of orphan boys whose parents belonged to the Church of England. The Asylum did allow for some exceptions, particularly for sons of living widows. The first home—located on rue de l'Eglise in the St-Roch suburb, beneath St. Peter's Chapel—was built in 1835.

The male orphans moved into the National School on d'Auteuil Street in 1842 when a new wing and upper story were added, allowing them to be quartered separately from the female orphans already in residence. They lived there until 1862, when the new Finlay Asylum building opened on chemin Sainte-Foy and all of the orphans—male and



female-moved into their new quarters. The Male Orphan Asylum found its permanent home in the east wing.

After about the 1920s, its history becomes so closely intertwined with that of the Finlay Asylum that it is difficult to speak of one without the other, or to distinguish between them.



Sitting on the steps of Bishop Mountain Hall, located at the Norton Residence in Coaticook, QC, August 25, 1942. President and Vice-President pictured amongst the children.

Finlay Asylum

The Finlay Asylum for the Aged and Infirm—both male and female—was founded largely due to a bequest of $\pounds 200$ from Miss Margaret Finlay to the Lord Bishop of Quebec, in 1849. Her legacy funds were to be used to benefit the poor and orphans of Lower Canada; thus, the Bishop invested the funds and in 1857, a property was purchased on Sutherland Street and the Finlay Asylum was incorporated under a Provincial Charter.

Through the generosity of the late Miss Finlay as well as through subscriptions, the Finlay Asylum purchased two adjacent parcels of land on chemin Sainte-Foy in 1859 and 1860. Construction began in 1861, and in 1862, the new Finlay Asylum was inaugurated. The building's neo-Gothic architecture reflected the British character of the Institution. It also housed the Female and Male Orphan Asylums for several years thereafter.

Sometime around the 1920s, the name "Finlay Asylum" began to refer unofficially to both the Asylum for the Aged and Infirm, as well as the Male Orphan Asylum situated in the same building. Records for both institutions were often kept together for the remainder of their existence.

The Institution continued to house mainly men and boys throughout the mid-twentieth century. In 1968, the home on chemin Sainte-Foy was sold (and later demolished) and the residents were moved to a rented home in Sillery. In the same year, it was decided that the home would no longer take in boys, in anticipation of its eventual closure. The Finlay Asylum closed its doors for good in 1971. A number of factors contributed to its end, including new regulations from the provincial government for homes for the elderly that became too costly to justify for the few remaining residents. The remaining men were relocated to Saint Brigid's Home in Quebec City and the Wales Home in Richmond and the Finlay Asylum continued to pay their residence fees.

Taken in Mrs. McLimmont's garden at Lake St. Joseph, QC, August 1933. Back row: the Dean, Mrs. McLimmot, Sister Frances (of the Sisterhood of St. John the Divine), and Novice Mary Olive.

Though the Finlay Asylum and Male Orphan Asylum closed in 1971, its name lives on in the form of a charitable fund. Donations have been made to local charities such as the Saint Brigid's Home Foundation, the Salvation Army, and Moisson Quebec.

Jazmine Aldrich was raised in the Eastern Townships and is an aspiring archivist. She is a Master of Information Studies candidate at McGill University, and holds a Bachelor's degree from Bishop's University in History and Global Studies. The Quebec Diocesan Archives was fortunate to have her on board this summer as Archives Assistant to help as we worked to organize and better preserve the documents from the Female Orphan Asylum and Bishop Mountain Hall, as well for the Finlay Asylum and the Male Orphan Asylum.

ST. MARY MAGDALENE

New Richmond church

from page 1

will continue to meet elsewhere. The Paspébiac congregation continued to be actively involved in ministry in the area long after their church building was sold. The congregation here are selling their building in order to support the broader church, but will continue to exist as a worship community, just not within these four walls." *A version of this article originally appeared in SPEC*.

MINISTERS WHO HAVE SERVED AT ST. MARY MAGDALENE:

T.S. Knox 1955-58 W.N. Porter 1958-1963 Percy Graham 1963-1970 John Neal January-June 1971 Keith Perry-Gore 1971-1974 W. H. Ferris 1974-1977 Malcolm Alflatt 1977-1981 W.T. Blizzard 1981-1984 A.K. Jungers 1984-1987 Blair Ross 1987-1990 Allen Cook 1991-1996 Paul Lampman 1996-2003 Allen Cook 2003-2004 Randy Murray 2004-2013 Nick Forte 2015-2017 Joshua Paetkau 2018-



Joan Dow, Shirley Duncan, and the Rev. Joshua Paetkau. Photo: Julia Caron, CBC

PUBLICATIONS



Michael J. Pitts

The Transforming Power *of* Humility



LOU ELIAS

Online hymn seminar

from page 3

to paper. William C. Dix, for example, was a manager at an insurance broker. He wrote cherished hymns such as "Alleluia! Sing to Jesus," "What Child is This" and "As with Gladness Men of Old."

I also focused on the idea that hymns are not just some outdated thing we do at church. Hymns are a part of the human experience—from ancient civilizations to national anthems to company songs to soccer chants: songs of praise are everywhere. Where we Christians differ is that we sing to the Triune God, known in Jesus Christ. These continue to be written and sung, and are often one of the aspects of Christian practice that transcend denominational differences. King's College Choir and Johnny Cash may have little in common, but they both relish these musical tributes to God in Christ.

Overall, it would delight me if this group learned as much by partaking in these seminars as I did in conducting them. I'm thankful for their tuning in week after week. I hope that all of us—when the time comes return to a collective singing of hymns with a deeper appreciation of their depth.

Meeting the Messiah: Reading the Gospel of Mark

Two retired priests publish memoirs

Two former priests of the Diocese of Quebec have recently published books reflecting back on their decades of ordained ministry and their personal journeys of faith.

In 50 Years of Ministry (phoeniciapublishing.com), Michael Pitts ruminates on his twin life goals: "to find places of ministry where he would be in touch with those at the margins of society, and to find an expression of faith which made sense in the context of the hard and human sciences." In the Diocese of Quebec, those places of ministry were communities along the Lower North

Shore, where he had an itinerant pastoral ministry from 2010 to 2014.

Louis Elias also served as priest on the Lower North Shore, as well as on the Magdalen Islands, in the mid 1950s. In his book, *The Transforming Power of Humility*, (redtuquebooks.com) he invites the reader to "journey with me and see how the refining power of suffering not only deepened my faith, but miraculously opened my blind eyes to see that the Jesus that is in me is also in others, no matter what the circumstances."

The Gospel of Mark was written for Christian believers living in a tumultuous world. In this latest installment of Montreal Dio's popular series of online non-credit learning, this course introduces students to the background, key themes, and message of the Gospel of Mark. These include Mark's understanding of Jesus and his significance, the "political Jesus," the use of parables and miracles, a resurrection story like no other, and much else.

In its directness and pacing, the Gospel of Mark has sometimes been called the "action movie gospel." This course helps students think about what it means to be faithful followers of Christ in our own changing world. The course is offered on five consecutive Tuesday evenings starting on October 20. For more information, visit https://montrealdio.ca/courses/meeting-the-messiah.

GLEANINGS: LEARNING FROM OUR HISTORY Lambeth 1920 a 'steady effort in unbroken harmony'

By Meb Reisner Wright *Diocesan Historian*

In present-day circumstances—still in the grips of the COVID-19 pandemic preventing all but essential travel and discouraging large indoor gatherings for any purposes at all—it is perhaps with a sense of surprise and a touch of nostalgia that we learn from the pages of the Diocesan Gazette's September issue, 100 years ago, that Bishop Lennox Williams had just returned from a sea voyage to Great Britain where he had attended the Lambeth Conference, held during the summer of 1920.

The Lambeth Conference takes its name from Lambeth Palace, official residence of the Archbishop of Canterbury, situated on the south bank of the River Thames and roughly opposite the Houses of Parliament at Westminster.

This great Conference, which first met in 1867, calls together—at least in theory—every bishop and archbishop in the Anglican Communion throughout the world. It meets every ten years although there have been a few longer gaps between them. The 1920 event (the 6th Lambeth Conference) if it had followed this sequence, for example, should have taken place during the summer of 1918, but, at that time, the Great War still raged on. There was no question of holding such a gathering then.

Similarly, in our own day, the 2020 Lambeth Conference (by now the 15th) was to have taken place between 22nd July and 2nd August, but on March 23rd due to the corona virus outbreak it was postponed—at first until the following year. Later, in April, it was announced that the Conference would not be convened until 2022 by which time it was hoped that such an event could be held with safety.

This would have been Bishop Williams' first opportunity to attend. The previous Lambeth Conference had been convened in 1908 during Andrew Hunter Dunn's episcopate.

As his descriptions of the event attest, Williams was deeply impressed by this experience and devoted two Pastoral Letters to it, printed in successive issues of the Gazette. In the first of these, written shortly after his return to Quebec, he describes the Conference as "one of the most inspiring experiences of my life..."

The September Gazette opens with the earlier of these letters and begins as follows:

"My Dear People,

"Now that I have returned from England you will naturally expect me to tell you something about my experiences in connection with the great and important Lambeth Conference ...

"I arrived in England on the 24th of June, the Feast of St John the Baptist, after a very pleasant voyage. ...

"The proceedings in connection with the Lambeth Conference began with a 'Quiet Day of Devotion,' at Fulham Palace, the residence of the bishop of London. The Devotion was conducted ... by bishop [Charles] Gore, the former Bishop of Oxford. The 'Quiet Day' was a most helpful preparation for the Conference.

"The following day there was a Great Service in Canterbury



Photo: Archbishop of Canterbury Randall Davidson (Photo: Quebec Diocesan Archives)

contributed items of a historical nature to the Diocesan Gazette. He would have delighted in the significance of 'St Augustine's chair' named for St Augustine, the first Archbishop of Canterbury, who had come to the British Isles from Rome in 597, sent by Pope Gregory the Great to Christianize the people of England. This ancient ceremonial chair is described in the records of Canterbury Cathedral as crafted between 1201 and 1204 of Petworth marble (a locally quarried freshwater limestone) and replacing an earlier chair that had been 'destroyed in the Cathedral fire of 1174'.

The Cathedral itself, built of creamy-yellowish Caen stone, quarried in north-western France near the city of Caen, is a magnificent example of English Gothic. The Cathedral's own website describes it as 'a splendid building with a double cross plan and three naves, especially notable for its length' of 168 meters and containing 'over 1,200 square meters of stained glass' in vivid, jewel-like colours, including among the multitude of inspirational depictions 'one of England's largest collections of early medieval stained glass'.

The next day, Sunday, July 4th, the formal opening Service of the Conference was held in Westminster Abbey.

"Never before," Williams asserts, "had so many Bishops of the Anglican Communion taken part in a service in the old historic Abbey. The solemnity and significance of the occasion and the exquisite beauty of the Eucharistic music combined to render this never-to-be-forgotten Service most inspiring.

"On Monday, July 5th, the Sessions of the Conference began in the Library of Lambeth Palace, preceded by a Celebration of Holy Communion and a Service of Intercession in the Chapel."

The 1920 Conference was a lengthy one with an ambitious agenda. Before Williams' departure, there had been reference in the Gazette to the scope of the sessions lying ahead so, in composing this first Pastoral Letter, the Bishop expected his readers to be aware already of the various issues under discussion. "Two hundred and fifty-two Archbishops and Bishops from all parts of the world took their seats for the Conference which lasted for five weeks. It was no light task even for unimportant members of the Conference" Williams notes modestly, "for we were there from morning until evening every day with short intervals for luncheon and tea, which were most hospitably provided for all the members of the Conference by the Archbishop and Mrs Davidson at Lambeth Palace. "The visiting Bishops were the recipients of much generous hospitality during their stay in England. Every member of the Conference, together with any ladies who were with him, was invited to Lambeth Palace for a few days and they were guests of the Archbishop and Mrs Davidson. More than 30 sat down to dinner each night that I was a guest at the Palace. I was interested in the

unusual 'Grace' which the Chaplain offered before we sat down: 'God bless our Church, our King and this our home, and give us peace in Christ.'

The same hospitality, Williams notes, was also offered to all members of the Conference at Fulham Palace, home of the Bishop of London where guests were expected to follow the daily household routine.

"Both at Lambeth and at Fulham there was a celebration of Holy Communion in the Chapel every morning at 7:30 followed by Matins, and Evensong at 9:30 p.m. When the guests and all the household servants assembled, they formed a good, large congregation."

In addition to the busy schedule of the Conference itself, there were receptions hosted by the Marquis of Salisbury, the Dean of St Paul's and the Lord Mayor of London, as well as by officials of the Society for the Propagation of the Gospel in Foreign Parts [SPG], the Society for the Promotion of Christian Knowledge [SPCK] and the Church Mission Society [CMS].

"Their Majesties the King and Queen [George V and Queen Mary] invited us to one of the great Royal Garden Parties in the grounds of Buckingham Palace, at which there were more than 6,000 guests," and a few days later, the bishops were received by the King at Buckingham Palace. The Archbishop, in the name of the Conference, read an Address to which the King replied. The Bishops were then presented to His Majesty who shook hands with each one.

Of the social and secular entertainments, Williams seems to have been particularly taken with the royal Garden Party for he describes it at some length:

"It was a lovely day and the King and Queen and other Royalties moved about amongst their guests in a very friendly manner. Princess Louise, the Duchess of Argyle, conversed with me for some time about Canada and Quebec, her affection for which has evidently not grown cold."

Princess Louise was Queen Victoria's fourth daughter and the sixth of her nine children. The Princess would have been 72 when Williams met her. Her late husband, the Marquis of Lorne (who only succeeded to the Dukedom of Argyll in 1900) had served as Governor General of Canada from 1878 to 1883. During that time the couple had travelled widely in Canada and made a considerable impact. As the Citadel at Quebec was traditionally the summer residence of Canada's Governors General, Princess Louise would have had many memories of time spent there. She was lively, outgoing and very popular during her stay. The Bassin Louise in the port of Quebec is named in her honour as is Lake Louise in Alberta.

"At the conclusion of the Conference," Williams wrote in his second Pastoral Letter, "a deeply impressive and memorable Service of Thanksgiving was held in St Paul's Cathedral at which the Bishop of Tennessee [Thomas Frank Gailor] was the preacher with the Archbishop [of Canterbury] as Celebrant, and the Archbishops of Sydney [John Wright] and Armagh [Charles Frederick D'Arcy] as Gospeller and Epistoler. Before the Benediction the Archbishop of Canterbury uttered the following words of farewell:—

My Brothers, in the Name of God I bid you an affectionate

Cathedral attended by a vast congregation," Williams continues, making no allusion to the considerable organization of transportation which must have been required for the Conference members, with all their paraphernalia, to get to Canterbury—which lies 108 kilometres to the southeast of London, in Kent.

Once arrived, he continues, "the procession of over two hundred and fifty bishops, fully robed, entered the Cathedral by the Western door, where they were received by the Archbishop of Canterbury [the Most Revd Randall Davidson] who was attended by his Suffragan Bishops and Chaplains together with the Dean [the Very Revd Henry Wace] and Chapter of the Cathedral. During the inspiring Service, the Archbishop of Canterbury delivered his address of welcome sitting in St Augustine's Chair in front of the High Altar."

Bishop Williams' love of history is well known. While Dean of the Cathedral, and later as Bishop, he often farewell—farewell after five weeks of such converse as we shall not forget while life lasts, converse and endeavour which we humbly hope and believe may, under God's good hand, be fruitful of abundant good. Our gathering has been a fellowship of steady effort in unbroken harmony. We shall not all meet again face to face on earth. May we meet hereafter in the larger fellowship of the great world beyond in the immediate presence of our Lord.'

"Thus ended the great Conference of 1920 which I shall always regard as one of the most inspiring experiences of my life: the results of which I believe will be for the greater good of the Church and of the World.

> I remain, Most sincerely, Your affectionate Bishop, LENNOX, QUEBEC"