



## Diocesan service celebrates the Naskapi People's contribution to the diocese and also honours Canon Graham Jackson

Article and photos by Tom Matthews

A large congregation came the Cathedral of the Holy Trinity on October 14 to witness the celebration of the Naskapi People's presence in our Diocese and our Anglican Church and for conferral of the Order of the Diocese of Quebec upon Canon Graham P. Jackson

The Rev. Silas Nabinicaboo from Kawawachikamach was supported by

members of his congregation and a choir from St. John who sang during the communion.

The service was led by Bishop Bruce Myers and the sermon was given by The Right Reverend Mark MacDonald, National Indigenous Anglican Bishop.

Bishop Mark's message centered on the challenges First Nations are fac-



ing in North America and how much we have to learn from their history and culture about sharing and managing our natural resources. In a sharing society or culture, there is enough for all species to live comfortably and productively. He observed that we need to encourage the revival of the indigenous cultures which unite religion and culture, using the Gospel messages as our guides.

The readings were spoken in Naskapi, and a very moving Litany for the Healing and Restoration of our Church from the Anglican Diocese of Rupert's Land, was used.

During the service, the long and faithful contribution to

our Diocese by Canon Graham P. Jackson was recognized by the conferral of the Order of the Diocese of Quebec.

Here is the text of Bishop Bruce's presentation:

*"In 2012 our diocesan synod brought into being the Order of the Diocese of Quebec. The order's stated purpose is "to honour lay people who over the years have made contributions in time and energy to furthering the work of the church within this diocese."*

*To say that Graham Jackson has fulfilled these criteria would indeed be an understatement, indeed!*

*Nominations to the order are made to the Bishop at the*

*request of the deanery councils. In their unanimous recommendation of Graham's appointment earlier this year, the members of the Quebec City region's deanery council cited Graham's "dedication and faithful leadership in many capacities within the Diocese of Quebec."*

*I can only echo their words. When I first arrived in the diocese as a lay person a little over 20 years ago, Graham was already a fixture in the life and work of the church here. In the two decades since, his service to the church he loves (and which loves him) remained steadfast. Perhaps the crown of this service has been his work as a lay reader of the diocese, and with the lay readers of the diocese. Graham served for countless years as diocesan warden of lay readers, raising up new lay readers, and helping organize education events and providing support and encouragement for those faithful women and men who are essential to providing liturgical and pastoral ministry across this diocese.*

*A lay reader himself, Graham assisted with the provision of ministry in various congregations of the Quebec City region, most notably serving as the*

**Continued on page 8**







**Jonathan Patton, Muriel Clark, the Rev. Joshua Paetkau, the Rev. Joy Carson, Lorna Duguay, Melda Doucet, the Rev. Cynthia Patterson, the Rev. Douglas Johnson, the Rev. Canon Giuseppe Gagliano, Candace Aitkens.**  
Photo Janet Harvey

## Gaspé Deanery holds lay reader's educational retreat

By Joshua Paetkua

In October the Parish of All Saints by the Sea hosted a Lay Reader's Educational Retreat at the Rectory of St. Peter's, Malbaie. Clergy, lay readers, and those exploring a lay ministry came from all across the Deanery, the parishes of Gaspé, the Magdalene Islands, All the Saints by the Sea and of New Carlisle and Chaleur Bay. The retreat, a time of prayer and study, was led by the Rev. Canon Giuseppe Gagliano.

This was the first of a series of Lay Reader's workshops that Canon Gagliano plans to lead around the Dio-

cese of Quebec. The retreat lasted from noon on October 11 until noon on October 13, and was rich time of prayer, shared stories, and reflection on various ministry contexts.

The retreat was organized in a series of modules. The first day we looked at what it means to live a life of prayer and study. We were encouraged to think of prayer not just as something we do, but as a way of being before God. Prayer is about being alone with God, but it is also an important part of our public worship. We ended the session with an exercise in composing our own prayers for particular worship events.

The second day took us into the areas of end of life care, and funerals and burials. Participants shared their own experiences of these ministries, and offered wisdom, insight, and encouragement to others. Time was taken to reflect on the meaning of death in Christian thought, and on what being pastoral and faithful looks like in our various contexts. The final session, on Saturday, was a workshop on preaching. Between the sessions there was time to gather for meals and conversation, and to build and renew friendships.

The retreat was grounded in the reading of the gospel, and in the rich tradi-

tion of Anglican prayer. Each evening concluded with a service of Compline. We also enjoyed an impromptu hymn sing in the St. Peter's church, with organ music provided by Jonathan Patton. The atmosphere was one of warm collegiality and spiritual refreshment.

Thanks are due to Giuseppe for sharing his gift of teaching and to the Rev. Cynthia Patterson for organizing this event. Thanks also the parishes of All Saints by the Sea and Gaspé for their hospitality and the warm welcome with which they received the travellers from around the Gaspé Deanery.

## L'église St-Michael Church: Les jeunes reviennent de la réunion CLAY Youth return from the CLAY gathering

By Mary Thaler

This year the Canadian Lutheran and Anglican Youth (CLAY) theme was telling and listening to stories. During five very busy days in Thunder Bay, Ontario, we participated in worship, music and learning. In the Blanket Exercise, we learned how indigenous children were forcibly taken from their families and sent to residential schools. We learned lots of new music that we're eager to share with our parish. And

with all that, we still had time to make new friends and even play in the fountain at Marina Park. Sincere thanks go to our deanery for supporting this trip.

Cette année la réunion Canadian Lutheran and Anglican Youth (CLAY) le thème était raconter et écouter les histoires. Pendant cinq jours très chargés à Thunder Bay, nous avons participé aux activités de louanges, de musique, et d'apprentissage. Une de ces activités nous a appris com-



ment les enfants autochtones avaient été forcés de quitter leurs familles pour aller dans les écoles résidentielles. Nous avons aussi appris de nouveaux chants que nous avons hâte de partager avec notre

paroisse. Il restait évidemment du temps pour rencontrer de nouveaux amis et même jouer à la fontaine du Marina Park. Nous remercions notre doyen sincèrement pour leur soutien à ce voyage.

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A ministry of the Anglican Diocese of Quebec founded in 1894 by the Rt. Rev. A.H. Dunn

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# Jesus the Jew

## MESSAGE FROM THE BISHOP

# Jésus le juif

The roots of the Christian faith are Jewish. As one contemporary theologian has put it, “Christians can’t tell their story separate from the Jews.”

We’re reminded of how our Jewish and Christian stories are bound up every time we gather for a liturgy of the church, when during the proclamation of the word we always hear a story from the Hebrew scriptures about God’s relationship with the Israelites, God’s first chosen people, and/or we read or sing a portion of the ancient hymnbook of the Jewish people, the psalms.

We’re reminded in the eucharistic prayers of our church, in which we hear a summary of the story of salvation—a story that turns on God’s covenant with the Israelites.

We have a particular and permanent reminder of Christianity’s Jewish inheritance in the Cathedral of the Holy Trinity in Quebec City, which has the Tetragrammaton—the Hebrew name for God—elaborately carved into the ceiling of the chancel. In other churches you’ll sometimes see a star of David represented in stained glass or carved into a reredos.

And we have Jesus, a Jewish rabbi born to Jewish parents, who is also the cornerstone and head of the Church. As a Southern Baptist theologian recently framed this inextricable connection, “If you hate Jews, you hate Jesus.”

In a part of his Sermon on the Mount, Jesus tells those gathered to listen, “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.”

Often in Christian history “fulfil” has been understood to mean “replace,” as if the New Covenant established between God in Jesus Christ and all humankind somehow invalidated the First Covenant God made with the Israelites. Such an understanding has contributed over the centuries to the forced conversion of Jews to Christianity, pogroms, and the Holocaust.

Any illusions we may have harboured about the persecution of Jews being a thing of the past were shattered by October’s murderous shooting rampage at the Tree of Life synagogue in Pittsburgh, Pennsylvania, during which the gunman shouted, “All Jews must die!”

And lest we think acts of violence against Jewish people are restricted to other parts of the world, it’s worth noting that there were 1,752 recorded incidents of anti-Semitism in Canada last year alone. More than a quarter of them occurred here in Quebec, where white supremacist groups—typically hostile to Jews, among other minority groups—are also gaining ground.

Even our own Anglican liturgies have reflected this attitude. Until its removal from the Book of Common Prayer in 1992, one of the collects prayed on Good Friday asked for God’s mercy on Jews for rejecting and denying Jesus. “Take from them,” we prayed, “all ignorance, hardness of heart, and contempt of thy word; and so fetch them home [...]”

The prayer our church now uses on Good Friday reflects a different understanding. It invokes the apostle Paul’s image of Christians being grafted into the tree of God’s chosen Israel, and calls us “joint heirs with them of [God’s] covenants.”

Joint heirs, not usurpers. Fulfilment, not replacement.

Jesus Christ represents not an abrogation of the promises and demands laid out in the law and the prophets, but their consummation. In Jesus, God’s covenant is extended to all, and with it the vision of God’s gracious reign. The law and prophets called the people of Israel to be a community faithful to God and each other—a community that worshipped God and sought to live justly by caring for the poor, the stranger, and creation. The kingdom of heaven to which Jesus refers, and which his life and ministry inaugurates, is the culmination of that divinely guided human community.

The messiah whose coming we will celebrate at Christmas—and whose coming again we anticipate during Advent—cannot and must not be separated from his Jewish identity. To do so risks distorting the Christian faith and risks the very lives of our Jewish forbearers in the faith.

+ Bruce

La foi chrétienne revendique des racines juives. Comme l’a dit un théologien contemporain, « Les chrétiens ne peuvent pas relater leur histoire sans parler de celle des Juifs ».

Nous pouvons constater à quel point nos histoires juives et chrétiennes sont liées à chaque fois que nous nous réunissons pour une liturgie, lorsqu’au moment de la proclamation de la Parole, nous entendons toujours une histoire tirée des Écritures hébraïques concernant la relation de Dieu avec les Israélites, le premier peuple élu de Dieu, et / ou lorsque nous lisons ou chantons une partie de l’ancien recueil de cantiques du peuple juif, les Psaumes.

L’écho de nos souvenirs communs se retrouve aussi dans les prières eucharistiques de notre église, dans lesquelles nous entendons un résumé de l’histoire du salut - une histoire qui tourne autour de l’alliance entre Dieu et les Israélites.

Notre cathédrale Holy-Trinity de Québec renferme un rappel particulier et permanent de l’héritage juif du christianisme: le Tétragramme - le nom hébreu de Dieu - minutieusement gravé au plafond du chœur. Dans d’autres églises, vous verrez parfois une étoile de David représentée dans un vitrail ou gravée dans un retable.

Et nous avons Jésus, un rabbin juif né de parents juifs, qui est également la pierre angulaire et le chef de l’Église. Un théologien baptiste du sud des États-Unis a récemment décrit ainsi cette relation inextricable: « Si vous détestez les Juifs, vous détestez Jésus ».

Dans une partie de son Sermon sur la montagne, Jésus dit aux personnes rassemblées pour l’écouter: « Ne pensez pas que je sois venu abolir la Loi ou les Prophètes; je ne suis pas venu abolir mais accomplir. »

Souvent, dans l’histoire chrétienne, « accomplir » a été compris comme voulant dire « remplacer », comme si la nouvelle alliance établie entre Dieu à travers Jésus-Christ et toute l’humanité abrogeait d’une manière quelconque la première alliance que Dieu avait conclue avec les Israélites. Au fil des siècles, cette telle interprétation a contribué à la conversion forcée des Juifs au christianisme, aux pogroms et à l’Holocauste.

Et si nous pensions que la persécution des Juifs était une chose du passé, nous devons abandonner nos illusions à la suite de la fusillade meurtrière d’octobre dernier à la synagogue Tree of Life de Pittsburgh, en Pennsylvanie, au cours de laquelle le tireur a crié: « Tous les Juifs doivent mourir! »

Si nous avons envie de croire que les actes de violence à l’encontre des Juifs ne se produisent que d’autres régions du monde, sachez qu’au cours de la seule année dernière, 1 752 incidents d’antisémitisme ont été enregistrés au Canada. Plus du quart d’entre eux se sont produits ici même au Québec, où des groupes de suprématistes blancs - généralement hostiles aux Juifs, entre autres groupes minoritaires - gagnent également du terrain.

Nos propres liturgies anglicanes ont elles aussi reflété cette attitude. Jusqu’à ce qu’elle soit retirée du Livre de prière commune en 1992, une des prières du Vendredi Saint implorait la miséricorde de Dieu envers les Juifs parce qu’ils avaient rejeté et renié Jésus. Nous disions: « Enlève-leur toute ignorance, âpreté du cœur et mépris de ta parole; et ramène-les ainsi à la maison [...] »

La prière que notre église utilise maintenant pendant l’office du Vendredi Saint reflète une compréhension différente. Elle invoque l’image de l’apôtre Paul selon laquelle les chrétiens sont greffés sur l’arbre d’Israël, élu de Dieu, et nous considère « des cohéritiers avec eux des promesses [de Dieu] ».

Cohéritiers, pas usurpateurs. Accomplir, pas remplacer.

Jésus-Christ ne représente pas une résiliation des promesses et des exigences énoncées dans la Loi et les Prophètes, mais plutôt leur accomplissement. À travers Jésus, l’alliance de Dieu est étendue à tous et avec elle, la vision du règne de grâce de Dieu. La Loi et les Prophètes exhortaient le peuple d’Israël à être une communauté fidèle à Dieu et à ses différents membres - une communauté qui adorait Dieu et qui cherchait à vivre de manière juste en prenant soin des pauvres, des étrangers et de la Création. Le royaume des cieux auquel Jésus réfère, inauguré par sa vie et par son ministère, est l’aboutissement de cette communauté humaine guidée par Dieu.

Le messie dont nous célébrerons la venue à Noël - et dont nous prévoyons la venue au cours de l’Avent - ne peut et ne doit pas être séparé de son identité juive. Cela risquerait de déformer la foi chrétienne et de mettre en péril la vie même de nos prédécesseurs juifs dans la foi.

+ Bruce

# Bishop's Report to the Fall Diocesan Executive Council

## Appointments and transitions

This is my first report to the Diocesan Executive Council that doesn't include any upcoming or recent ordinations or appointments of clergy—perhaps a sign that we're in some ways experiencing a settling-in period in much of the diocese.

A few appointments were nevertheless affirmed over the spring and summer



The Rev. Francie Keats' initial one-year interim appointment as incumbent of six congregations along the Lower North Shore (St. Clement, Mutton Bay; St. Andrew, La Tabatière; St. Augustine, St. Augustine; St. Peter, Old Fort Bay; St. Paul, St. Paul's River; St. Christopher, Brador) has concluded and she will continue as incumbent on an ongoing basis.



The Rev. Cynthia Patterson's initial one-year interim appointment as incumbent of the Parish of Gaspé and of the Parish of the Magdalen Islands has similarly been extended.

Both of these ministry arrangements are new and are especially demanding of the clergy, who travel great distances by land, air, and sea to serve the different congregations under their care. These new shared ministry models also require the patience and understanding of parishioners, who may not see a minister as often as they used to or would like to. I'm grateful to everyone in these communi-

ties for their support and willingness to try this new way of providing priestly ministry.

In May I was delighted to preside at the celebration of new ministry for the Rev.



Joshua Paetkau, who since the beginning of the year has been serving as the incumbent of the congregations of St. James, Hopetown; St. Andrew, New Carlisle; St. Mary Magdalen, New Richmond; St. James, Port Daniel; and St. Paul, Shigawake.

Scott Potter spent the summer faithfully serving the congregations at Harrington Harbour and Chevery as a theological student intern. A postulant for ordination in the diocese, Scott is in his final year of studies at Montreal Diocesan Theological College, the Anglican seminary affiliated with McGill University.



Upon the recommendation of the Quebec Deanery Council, it will be my pleasure to confer the Order of the Diocese of Quebec on Canon Graham Jackson on October 14. The order was created by the Synod of our diocese in 2012 "to honour laypeople who over the years have made contributions in time and energy to furthering the work of the church within this diocese." To say that Graham fulfils these criteria would be an understatement indeed! He served for many years as Warden of Lay Readers and as Lay Incumbent of St. John the Evangelist, Portneuf, and St. Bartholomew, Bourg Louis, and continues as a member of the Board of Examining Chaplains. The Order of the Diocese of Quebec may be conferred upon one individual each year, and nominations

are made through the deanery councils. Past recipients are David Blair of Quebec City (2015) and Lloyd Ransom of Harrington Harbour (2016).

## Our diocese in the life of the wider church

We don't exist in isolation as a diocese, but rather in communion with the 30 other dioceses of the Anglican Church of Canada and within the worldwide fellowship of the Anglican Communion. It's therefore gratifying to see the many ways the people of the Diocese of Quebec have been participating in the wider life and work of our church.

In April, Mary Jean Martin and Louisa Blair of the Parish of Quebec participated in a symposium on human trafficking and modern slavery organized by the General Synod. Held in St. John's, Newfoundland, the gathering paid special attention to how human trafficking manifests itself in seafaring regions with major port centres, such as Quebec City. Mary Jean and Louisa are now exploring ways how the Anglican church here might partner with local groups already involved in frontline work with trafficked people.

We welcomed the annual general meeting of the Anglican Foundation of Canada to our diocese in May, along with its chair, Archbishop Fred Hiltz. The Foundation has been unfailingly generous in supporting the life and work of this diocese over the years. Since 1997 we've received close to \$750,000 in grants and loans. It needs to be pointed out that we as a diocese haven't been nearly as generous in return. The Anglican Foundation's extraordinary level of generosity is only possible and sustainable if we contribute something back—not just so that we in Quebec might continue to enjoy this help, but so that our sisters and brothers in other parts of the Canadian church might also benefit in the years ahead. I'm grateful that Stephen Kohner has agreed to serve as our diocesan Anglican Foundation of Canada ambassador. Part of his role will be to encourage more individuals and congregations in the Diocese to become sustained members of the Foundation.

Our diocese sent a full

delegation (Dale Keats, Ruth Sheeran, Dean Christian Schreiner, Archdeacon Edward Simonton, and myself) to the Provincial Synod of the Ecclesiastical Province of Canada, which met in June in Halifax, Nova Scotia. Important questions continue to be asked about whether provincial synod—including its costly, triennial face-to-face gatherings—is a structure that still helps the church participate more fully in God's mission. It was therefore agreed that the next meeting of provincial synod would happen electronically and that diocesan apportionments to the ecclesiastical province would be reduced.

Three enthusiastic members of Église Saint Michael Church in Quebec City joined 800 other young people from across Canada for the 2018 gathering of Canadian Lutheran-Anglican Youth (CLAY). Noa Rajaona, Zoé Rajaona, and Esther Safari were accompanied by churchwarden Mary Thaler. "Threads" was the theme of the gathering, which took place August 15-19 in Thunder Bay, Ontario. Through storytelling—including hearing the stories of Indigenous peoples, refugees, and the homeless—participants sought to recognize



the diverse threads that God weaves together to form the tapestry of our lives.

The Anglican Church of Canada's ninth Indigenous Sacred Circle took place in Prince George, British Columbia, in early August. The Diocese of Quebec was represented by three lay leaders from St. John, Kawawachikamach: Robert Swappie, Cheyenne Vachon, and Maggie Swappie. I was honoured to have been invited to also participate in Sacred Circle, which meets every three years and is the most important national gathering for prayer and discernment for Canada's Indigenous Anglicans. Much conversation was dedicated to exploring the next steps involved in creating a self-determining Indigenous church within



the structures of the Anglican Church of Canada. Sacred Circle also chose members to serve on the Anglican Council of Indigenous Peoples for the next three years. The Diocese of Quebec's Cheyenne Vachon was among those chosen to serve on this important body.

Our new diocesan representative for the Primate's World Relief and Development Fund, Jonathan Patton, has been working hard to raise the profile of this important national ministry in our diocese—and the efforts are literally paying off. Since 2015 contributions to PWRDF from the Diocese of Quebec have doubled! In 2017 donations from individuals and congregations in our diocese totalled \$35,018. I'm grateful for everyone's generosity toward this vital ministry of outreach, which supports essential relief and development efforts both abroad and in Canada.

In November, diocesan financial officers from across Canada, along with the treasurer of the General Synod, will gather in Quebec City for a time of learning, information exchange, and fellowship. This important network of our church's financial stewards meets each year, and it will be a delight to welcome them to the Diocese of Quebec, at the invitation of Director General Marie-Sol Gaudreau.

I continue to take my own part in the wider life of our church as a member of the national House of Bishops and that of the Ecclesiastical Province of Canada. My three-year term as member of the Council of General Synod will draw to a close next spring.

## A diocese 'worthy of survival'

In a sweeping, feature-length article about the Diocese of Quebec published earlier this year in *The Living Church*, the author described us as a church that, despite



its challenges, “looks beyond survival, with hope, into an unknown future.” Hope has become my watchword, and I continue to see signs of hope in so many places in the diocese.

Our diocesan clergy gathering, which took place in September in Quebec City, was one such place. I continue to be grateful for the small but committed, diverse but united group of deacons and priests who serve our church in this time and place. Among the important conversations we had together were about how we can pastorally and with integrity respond to individuals seeking physician-assisted death, how baptism is understood and practiced in the communities we serve, and the implications of the wider church’s deliberations about same-sex marriage. The gathering concluded with a celebration of the eucharist at the Cathedral of the Holy Trinity, during which we renewed our ordination vows and recognized those marking milestones in their priestly ministries this year, including the Rev. Canon Curtis Patterson (40 years), the Rt. Rev. Dennis Drainville (35 years), the Ven. Pierre Voyer (30 years), and the Very Rev. Walter Raymond (25 years).



Another small but encouraging sign of hope has come from one of the country congregations outside Quebec City. The handful of remaining faithful of St. Peter, Stoneham, asked me more than a year ago if it was time to think about closing the church. I asked them to prayerfully consider if there might be other options to consider first. To that end, since January, in addition to their usual Sunday services, St. Peter’s has been hosting a series of seasonal deanery events—which combine worship, food, and fun—drawing on the church’s proximity to nature, and bring together Anglicans (and even some newcomers) from across the deanery.

It’s been similarly hopeful to see other such events bringing together people from across a region to support congregations that may not have the same resources, human and financial, as they used to.



For example, people from across the Deanery of St. Francis recently pulled together to help the small but faithful group of parishioners at St. Barnabas, Milby, hold the church’s long-standing annual harvest dinner, followed the next day by a vibrant celebration of Celtic evensong.

For me, these stories from Stoneham and Milby—and others to be found elsewhere in the diocese—are living examples of the apostle Paul’s image of the church as a single body, whose stronger members support the weaker ones (1 Cor. 12).

Yet another hopeful sign comes in our ongoing efforts to honour the call from our Naskapi sisters and brothers, who have asked for their voices to be more clearly heard around the decision-making tables of our diocese. Two members of St. John, Kawawachikamach, will join us at the Diocesan Executive Council following the parish’s designation as a separate region within our church’s governance structures. This, along with the Naskapi people’s unique contributions to our diocesan life, will be celebrated in a special liturgy at the Cathedral of the Holy Trinity on October 14.



Among those present for the occasion will be National Indigenous Anglican Bishop Mark MacDonald, and William Rathbone of the New England Company, a British missionary society that has financially supported our church’s ministry with the Naskapi people for decades.

### Discerning some guiding principles

For a second consecutive year, Vicar General Edward Simonton, Director General Marie-Sol Gaudreau, and I have spent a few days at the beginning of September on a kind of working retreat away from Quebec City. With Canon Theologian Jeffrey Metcalfe serving as a kind of facilitator, we have been trying to use to the time to reflect back on the previous year in the life and work of the diocese, and to look ahead to the year to come.

Out of these conversations—which included a review of the vision that I articulated when I was nominated to stand in the episcopal election—has emerged what we are describing as “guiding principles” to lead us as senior members of the diocesan staff. We have distilled them into four broad categories:

1. Support the least, the last, and the lost
2. Build effective partnerships
3. Nurture our people
4. Practice faithful stewardship

Each of these categories has more specific goals or practices attached to them. [The latest version of a chart we’ve developed is in the blue box on the right.] The guiding principles are a work in progress, and I would welcome the DEC’s feedback on them. They try to recognize an important truth given expression in part of a prayer inspired by Archbishop Oscar Romero: “We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well.” The Anglican Diocese of Quebec cannot do everything. But our hope is that these guidance principles can serve as a kind of day-to-day decision aid or discernment tool to help us determine what that “something” is that we can do, and to hopefully do it well, for the sake of God’s kingdom.

## Guiding Principles for the Diocesan Leadership (revised September 2018)

### Support the least, last, lost

- Support minority communities, especially in rural and isolated areas of the diocese, especially remnant anglophone communities and the Naskapi
- Pursue public witness for justice and peace
- Reconciliation with the Naskapi

### Build effective partnerships

- Cooperate, share resources, and cultivate relationships with Anglican, ecumenical, and interfaith partners, and with other people of good will

### Nurture our people

- Recruit and support the right people for key positions
- Provide high-quality tools and teaching to build up the Body
- Seek to recognize where God is already working through discernment of spiritual and personal gifts in ourselves, all the baptized, and the wider communities in which we minister
- Model healthy examples of Christian discipleship: self care, recreation, meditation, prayer, and sabbath

### Practice faithful stewardship

- Do what we can do best, and do it well
- Use our money, material, and people to reflect our priorities



### The Anglican Church of Canada

A Statement from the House of Bishops of The Anglican Church of Canada Concerning the Events in Pittsburgh Over the Weekend

*On Sunday, October 28th 2018, The Most Reverend Colin Johnson wrote the following statement, which has been adopted by the Members of the National House of Bishops in the name of the Primate.*

Jonathan Sacks, former Chief Rabbi of Great Britain, who addressed the world-wide Anglican bishops at the Lambeth Conference in 2008, wrote this: “If you cannot recognise the image of God in a person who does not look or think like you, then you have made God into your own image and have begun to worship an idol.”

Yesterday’s killing of Jews in Pittsburgh while they were at Sabbath prayers was a horrifying event that affects all of us. No life – whether in Pittsburgh or on the streets of Toronto or in the bush on a reserve or in the cities of Syria or South Sudan – no life is expendable.

Anti-Semitism has a long and terrible history in our Christian tradition. It is still alive in too many places and in too many hearts. It should have no place in the hearts and minds of Christians today. I call you to pray for those who have died, for those who grieve the loss of loved ones, for those are caught in the web of anger and hatred. I call on us to challenge words of prejudice and hatred spoken in public or behind closed doors. I call on us to extend hands of friendship and compassion not only to friend but stranger. I call us to act for reconciliation in places of brokenness and pain.

Rabbi Sacks also wrote this: “All the high ideals in the world –the human as God’s image, belief in God’s unity, and the love of neighbours –count for little until they are turned into habits of action that become habits of the heart.” (*Lessons in Leadership*)

Jesus said, “Love your neighbour as yourself.”





**Rev. Silas Nabinicaboo with the triplets: Emery, Shunit and Tschad**

## Hands Full

On October 7th, 2018 the Rev. Silas Nabinicaboo had the great honour to baptize triplets.

Silas has baptized more than 50 babies since he became a deacon including twins however this was his first-time baptizing triplets. He reported it is the first-time that there are triplets in our Naskapi community.



**Parents and Godparents with Silas and the newly baptized**



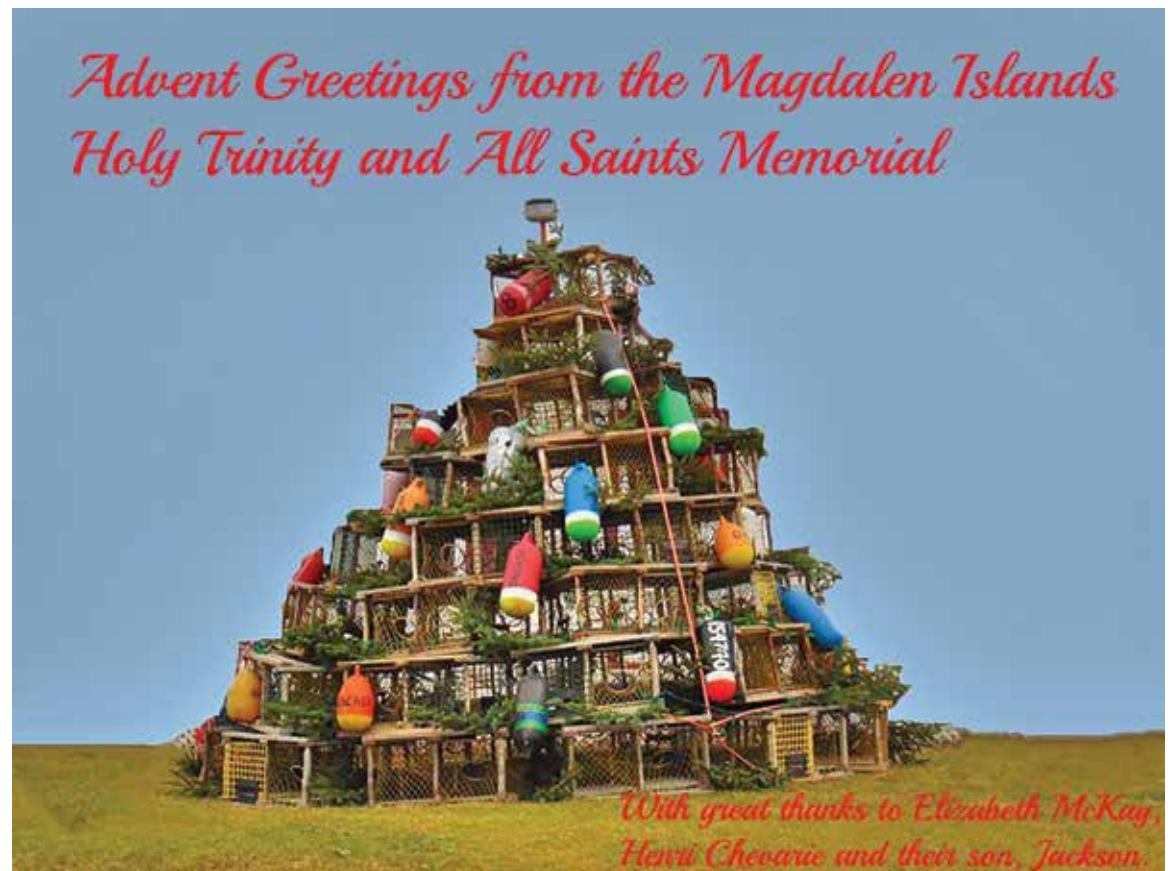
## Gifts for the Newly Baptized

**By Canon Stephen Kohner**  
*Diocesan representative to the Anglican Foundation of Canada*

The Deanery of the North Shore has found a unique way to help support newly baptized children and their parents while supporting the Anglican Foundation of Canada (AFC). Two gifts are given at each baptism: Children's Prayers with Hope Bear and a Hope Bear.

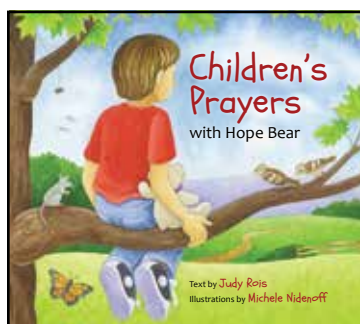
On October 15, The Reverend Francie Keats baptized Bo Wyatt Bennett at St. Augustine Church in St. Augustine's River on the Lower North Shore. The parents, Katharine Boland-Kennedy and Michael Thomas Bennett were pleased to accept the gifts. Their daughter Isla, baptized two years, will also enjoy having the prayer book.

Hope Bear and the Children's Prayers book can be ordered from the AFC via their website. A variety of Hope Bears are readily available. Please consider this unique Baptismal gift.



*Advent Greetings from the Magdalen Islands  
 Holy Trinity and All Saints Memorial*

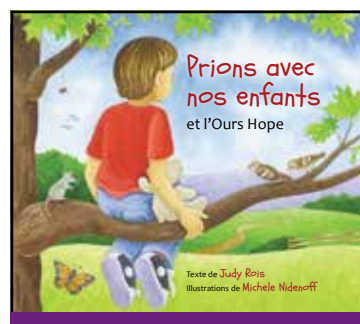
*With great thanks to Elizabeth McKay,  
 Henri Chevarie and their son, Jackson.*



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## FAITHFUL REFLECTIONS

By Louisa Blair

### The meteorite is us

Many years ago, a friend of mine and I travelled to the west coast of Mexico. When we saw the sea, she burst into tears. She was weeping over the poisoning of the Pacific Ocean.

“Can’t you just enjoy it?” I said crossly. We had travelled a long way to see this sight. It was beautiful day, the sea stretched out romantically before us, and I felt like stout Cortez, silent, upon a peak in Darien.

“No,” she snapped back. “All I can see is the garbage, the pesticides, the nuclear waste and all the other toxins that are killing it.”

That moment represented a watershed for me, so to speak. After that I could no longer pretend the planet was infinite, the sea was pristine, or the forest stretched unbroken into the Northern wilds of Quebec. The sea is no longer pristine, the forest is being cut down, mined and stripped. Don’t let the opaque band of trees they leave along the side of Quebec highways fool you. Just past that band is clearcut. The birds are leaving, the caribou have died out. I still get romantic about the beauty of the world. But now there’s always a lurking feeling at the back of my mind that it’s limited, it’s being destroyed, it’s nearly over. It’s like watching someone you love die of cancer.

This relatively new sense of the planet’s finiteness is what the younger generation has grown up with. The young haven’t had the honeymoon that my generation had. We must not abandon them in their compromised relationship with the earth.

Scientists are now calling this a new geological epoch. The successor to the Pleistocene and the Holocene, we’re now in the Anthropocene. This is the epoch when humanity, or anthros, is the main driver of change in the Earth’s geology and ecosystems. Scientists argue about what was the “spike” or marker that indicated a major geological shift. The dinosaur age,



*La création du monde* | Marc Chagall - *Musées nationaux des Alpes maritimes, Nice*

for example, ended when a meteorite crashed into the planet. But this time, we are the meteorite. The fossils we are leaving behind are things like plastic and concrete. So far, we’ve made enough of each to coat the whole planet.

Having a geological name for this epoch is deceptive – it makes us feel less responsible. This is just the way things are evolving: we too are part of nature and we are destroying the planet because this is the way we are. This is simply what we have done. And if we carry on this way, we will all die, and a new epoch will begin, without us this time.

How do we respond to this as people of faith, who believe in a loving Creator who loves us into existence every single day with every single breath we take? God gave us his Son, and we killed him. God gave us

this world, and now we’re killing that too.

As with people we’ve loved for a long time, familiarity bred contempt. But God is calling us to an ecological conversion, to see the creation we love with new eyes, as individuals, families, communities and churches, and to stop taking it for granted. That new way includes speaking up loudly for its protection. And it includes learning and practising the new ecological virtues. Pope Francis speaks of the “nobility in the duty to care for creation through little daily actions.” If we fail, we will be forgiven, and we can try again, every day.

But will God’s mercy mean anything if the world as we know it doesn’t exist anymore? The Anthropocene seems to turn the problem of evil inside out: evil can henceforth be assumed. What cries out for explanation becomes the problem of goodness.

What’s happening is not simply an inevitable geological shift. It is our despoliation of an infinitely precious gift and it’s our responsibility to stop overconsuming and protect the most vulnerable whom climate change is destroying first. We know this perfectly well: greed is a sin, and now it is a sin that kills. And God will be on our side. Because “God saw all that he had made, and it was very good.” And then God gave it to us as our common home. We have to repent bitterly, convert, and try again to receive our gift with all the reverence it deserves.

My responsibility extends over time as well as over space: as the Iroquois elders taught (and they know about apocalyptic change), I must make my decisions on behalf of the next seven generations, and not just consider the impacts on my own life.

The first time my daughter saw the sea, at the age of two, she also burst into tears. But they were not tears of despair; they were some kind of two-year old existential awe. This still seems to me a necessary response to the infinite mystery and beauty of God’s gift even in the face of doom. Let us be at once furious activists and ecstatically grateful for the beauty of the earth.

## TENDING THE GARDEN

By Marie-Sol Gaudreau, Director General

It’s that time of year where you will be receiving your last quarterly distribution for the year. Parishes and the diocese are dependent on the income that Pooled Funds generates. Pooled Fund income is 50% of Synod’s budget and for many parishes their investment is just as important to their budget.

We often talk about the investment return, how well the fund is managed and how we can invest new income into our Pooled Funds. Yet, we don’t talk about our endowments all that often, and the endowment portion of the portfolio represents over 35% of the funds.

A quick refresher on our terminology; Pooled Funds is made up of trust funds and endowment funds. Trust funds are fund that are

invested by the parishes for their discretionary use. For instance, money for the building fund is invested for a future project as a trust fund, and that means that the income and capital can be used and withdrawn at any time for the building. Or a parish invests a sum of money as a trust fund with no other intention than simply investing their money, and that capital and interest can also be withdrawn at any time.

Endowment funds; those are funds that are invested with the intention that the money be safeguarded in perpetuity for a specific purpose and only the interest can be used. An example is the revenue from the sale of cemetery lots. Those are invested in a cemetery endowment for the parish, the capital cannot be withdrawn, but the inter-

est will be there to pay for the upkeep of that lot for generations to come. Another type of endowment, is a bequest that is given to a parish with the specific detail of being use for the parish’s operations, the capital cannot be used, but the interest is used by that parish for its operations.

What’s great about endowments is that they are there for the parish to use for a long time. We presently have cemetery endowments, that were invested over 100 years ago that still generate income for parishes to maintain their cemetery. But what happens if the interest is always used every year and that the endowment never grows? Will the income that the endowment presently generates have the same buying power in 10 or 20 years?

When you receive your quarterly cheque, you also receive a form that details the investments that are

held, if they are endowments or trust and the value that they presently hold. I’d like you to take a moment and look at that report and ask yourself the question: What if my endowment only still generates the same income as it presently does in the future?

The cemetery committee created by the Diocesan Executive Council (DEC), asked it’s self that question in 2014 and in 2015 the DEC passed a policy asking that all cemetery endowments be topped off by the cost of living factor at the end of each year, if the cemetery had funds remaining, so that the fund would continue to generate the needed funds for the future.

I realize that we need our income from Pooled Funds and that most of our parishes use 100% of that income to pay for operating expenses or to maintain their cemeteries. My fear is that

we’re only looking at the short term and we’re not considering that in five years, we will still need 100% of that income for the same purposes, but in 5 years, the cost of heating will have gone up, the cost of labour will have increased. Will that income still be the same as it is today? If we take cost of living factor each year and re-invest it into our Pooled Funds; we’re looking out for the five-year scenario.

At the time of writing this article, cost of living was 2.8%. That means if your fund is generating \$1,000 and you re-invest \$28 in your fund, you have increased your fund by cost of living factor.

Something to consider when preparing your budgets for 2019 and closing up your 2018 books. Do you have the opportunity to increase your endowment funds so that the fund continues to produce the same income for the future?



# Gleanings

*Gleanings is a monthly column by Meb Reisner Wright, the diocesan historian, who delves in to the back issues of the Quebec Diocesan Gazette to present us with interesting nuggets of our past.*

## December 1918 issue of the *Quebec Diocesan Gazette* is filled with joy and relief

It was the Bishop's—and the Editor's—first opportunity to speak to their readers of the cessation of hostilities in Europe, of peace at last, and of the prospect of the troops coming home.

“Our hearts are full of joyous thankfulness ...” begins the Bishop's Message with which this number opens.

There follows a report on the ‘Special Service of Thanksgiving’ held in the Cathedral of the Holy Trinity on Tuesday evening, November 12th—exceptional because, due to the outbreak of influenza in Quebec City, all the churches, by Public Order, had been closed for worship for four successive Sundays. The danger of spreading contagion at a time of trans-Atlantic epidemic had been thought to be too great.

Then there appeared The King's Message, “of greeting and heartfelt gratitude to my overseas peoples, whose wonderful efforts and sacrifices have so greatly contributed to secure the victory which is now won.” Most striking among the many features and articles, however, is an unsigned item simply titled A HAPPY CHRISTMAS. It is worth quoting almost in its entirety:

“Before long the joyous festival with its old, old message of ‘Peace on earth, Goodwill towards men’ will have come round again,” it begins. “What a wonderful Christmas it will be!”

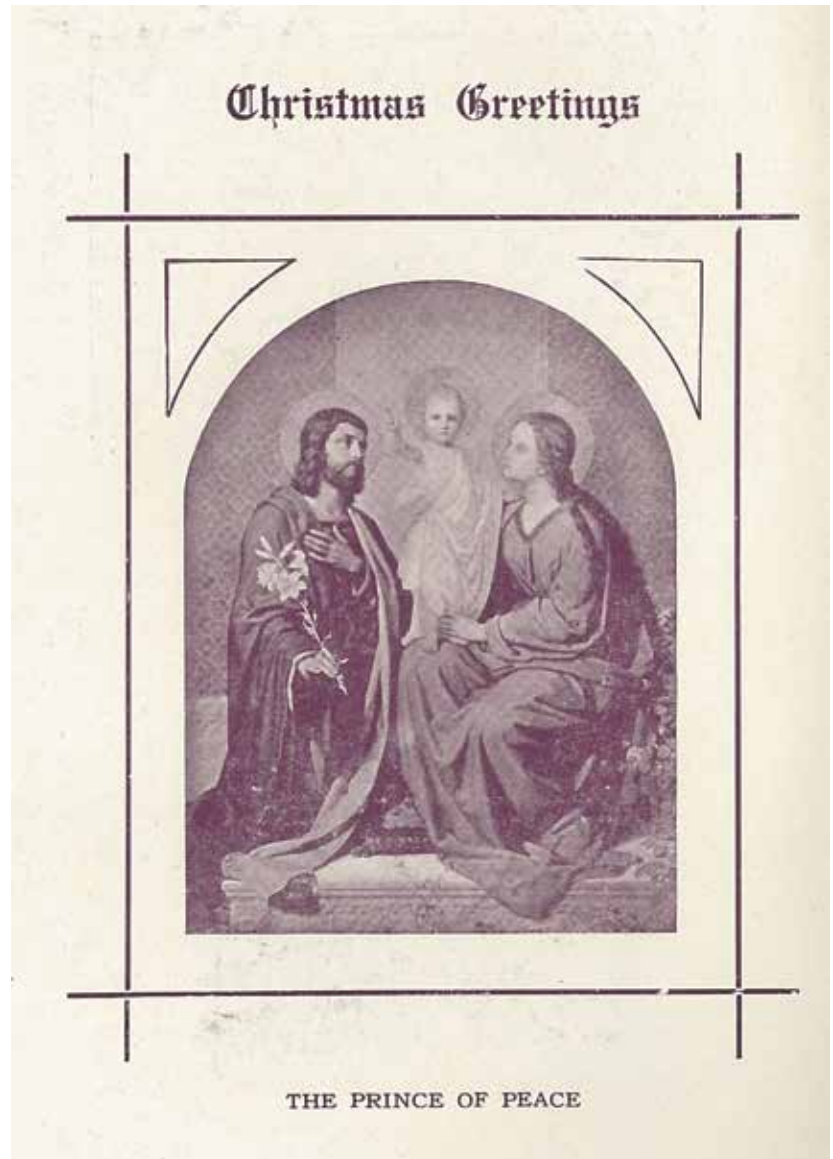
“For the last four years the world has kept Christmas amid the roar of the guns which seemed to mock at its message of Peace and do their utmost to drown the Angels' Song. And now, at last, we are looking forward to a Christmas Day when, if there is not as yet peace, at least the guns are silent and the slaughter and destruction have ceased.”

At hindsight, and at the distance of 100 years, today's readers of this Christmas message forget that as yet the fate of many sons and husbands was still unknown, none but a small proportion of the wounded had returned home—nor would some of them for more than a year. Scarcity and privation, as well as the added danger of Influenza—both at home and abroad—remained. Yet the joy that was felt is unmistakable as the writer looks back over the past dark years.

“Even the misery and bitter strife of the last four years were not able to rob the familiar greeting of ‘A Happy Christmas’ of its meaning. The truth on which the wish was founded is too all-embracing and far-reaching to ever lose its power, whatever the circumstances amid which Christmas Day dawns. The Love of God is greater than the wrath and hatred of man.”

“The peace of which the Herald Angels sang is a peace which the world can neither give nor take away. And for that reason, the world at war, yes! even the men in the trenches, have hailed the Birthday of the Prince of Peace with joy, and have felt that even in the midst of strife the blessed promise of the Saviour's birth had not failed and would never fail.”

“But if that has been the case during the past four years, with what joy and gladness will men greet the dawn of Christmas Day this year! There will



***This is the diocesan Christmas message that was published on the photo page in the December 1918 issue. It expresses the joy of peace now that the war has ended.***

***In the early days of the paper it was too expensive to print photos and it required special paper. Also many people did not have cameras so the Quebec Diocesan Gazette only inserted one page for photos or illustrations in each issue.***

be many sad homes indeed, homes for which all earthly Christmastides will be touched with sorrow because of the empty chair of one who has laid down his life for his friends and whom those he loves will see no more in this world. ... But the anxiety, the dread of what the day may bring forth, the fear which strikes at the heart every time the door bell rings, these are past, and deep thankfulness to God for having given us the victory will make Christmas 1918 more than ever ‘A Happy Christmas.’ ...”

“Of all the good and noble things which have come out of the sorrow and suffering of the last four years, the most wonderful and precious is the helpfulness and unselfishness which has been displayed. This has been conspicuous among those at home, but even more among the men in the trenches. Those who have witnessed the life at the front have many a story to tell how men without a thought of self have helped a comrade and in many instances have given their lives in doing so.”

“That is what Jesus Christ did when He came down into the world to be born and live and die for us. And that is what He would have all of us do, as the opportunity offers, for one another. If from the war we shall have learnt that lesson, and if the consequences of our lives are by God's grace less selfish and more helpful, then will this Christmas be indeed, more than any Christmas before, a happy Christmas, and the world will be, both for us and for others, a better and a happier world.”

From page 1



lay incumbent of the congregations of St. John the Evangelist,

Portneuf, and St. Bartholomew, Bourg Louis—a charge from which he just retired last year after nearly 20 years.

Graham's lifelong pilgrimage as an Anglican Christian, his decades-long experience as a lay reader, and his professional background as an educator has also made him a valued member of the Diocesan Board of Examining Chaplains, the body which advises the bishop on the suitability of individuals discerning a call to ordination, and

on which Graham continues to serve.

It was 12 years ago—almost to the week—that Graham was made an honorary lay canon of this cathedral, in recognition of his indefatigable service to our diocesan church. It is my privilege on this day to add to that recognition by conferring on Canon Graham Peter Jackson the Order of the Diocese of Quebec.

Graham has also over the years constantly but gen-

tly reminded us of the liturgical patrimony we as Anglicans have inherited in the Book of Common Prayer. And so I offer this prayer for Graham and for us all from the Prayer Book.”

Graham graciously received the beautiful plaque with thanks to his friends and congregants of his two churches and recognized the support of his wife Suzanne and daughter Nora.

He noted that his work as a lay

reader had been enormously rewarding and that as so often is the case, in giving one receives much.

