



St. Luke's, Magog Photo destinationsherbrooke

St Luke's Magog holds its final service

By Fred Richardson

MAGOG – Who would have thought that in the Fall of 1868 after sharing a minister, The Reverend James Thornelaw with the Anglican Church in neighbouring Georgeville, that the Church of St. Luke's, Magog would be celebrating their 143rd Christmas Eve Service and at the same time announce the closing of the parish effective December 31, 2017. Also effective January 1st, 2018 the identity of the parish will be "Pastoral Community of St. Luke," with the next service of the parish to take place in the chapel of l'Église St-Patrice", 115 Merry St. N., Magog on January 14 at 11 a.m.

On December 24, the last Christmas Eve Service with 75 parishioners, friends and visitors of St. Luke's, Magog braved the cold weather to celebrate with the Rev. Canon Fred Richardson, Lay Readers Jeannette Leblanc and Robert Allen, crucifer Faith Leblanc Dostie, Miss Cécile l'Écuyer, organist and choir members, Isobel Deslaurier, Ivy Richard-

son, Robert Allen and Robert Chapman.

As it is St. Luke's tradition at Christmas, the church is decorated with Poinsettias in remembrance of loved ones who have departed from this world. The service commenced with Lay Reader Robert Allen reading the list of 34 names of this year's edition of the Poinsettias In-Remembrance Fund.

Following the reading of the scriptures a Note of Thanks from the Ven. Dr. Edward Simonton OGS, the Rev. Canon Giuseppe Gagliano and the Rev. Canon Fred Richardson was read.

First, things spiritual – Jeannette Leblanc and her granddaughter Faith Leblanc Dostie: Jeannette has served as a Parish Lay Reader leading services inside and outside the walls of St. Luke's; Faith has lived up to her given name. ever serving by her grandmother's side. Their witness and love of Jesus Christ have shone through the words of their actions and prayers, and

only the Lord knows the extent of how many souls they have touched with the Gospel.

Second, things temporal. Robert Chapman and Michael Davidson have been diligent and conscientious wardens for St. Luke's and its parishioners. Even in the midst of illness, parochial frustrations, diocesan intrigue, and the ever-present phenomenon of growing-less-and-less-young, these men in particular have helped to sustain this parish through trying times. They have seen this ship through to its destination.

Finally, Linda Comeau was a faithful servant of St. Luke's in so many roles, as Treasurer; Secretary; Church Hall Conventor; Chair of the Decorating Committee; Lay Reader; active in many workshops at the parish and deanery levels. Also in helping to shepherd us through the season of our lives – births, deaths, weddings and funerals. Whether giving comfort in times of sorrow, sharing in our celebrations or providing guidance in times of confusion, of which there were many, Linda faithfully served the Church of St. Luke. We all miss her.

"We, as Christians are a people of things unseen. We know that there is more to life than simply what is visible to the naked eye. While this church will shut its doors, the work of these individuals – and all who have served here – have left their mark on this place, but more importantly, on all the souls who have passed through. This, while invisible is of eternal merit. Such treasures are corrupted by neither moth or rust, but are laid up for the faithful in the Kingdom of God."

The Note of Thanks was followed by The Christmas Litany by author Alec Yule with congregational responses. A corporation prayer of "Letting Go" with the Dismissal by Jeannette Leblanc concluded the service.

As noted above they will continue to meet as a pastoral community on the second and fourth Sundays of the month in the chapel of St-Patrice Roman Catholic Church.



Evening service at 7:00 with pageant and last communion with the Rev. Forte at St-Paul's, Shigawake

The Rev. Nicholas Forte celebrates at his final service in the diocese

Article and photo submitted by Landis Assels

On Christmas Eve, 2017, the Rev. Nicholas Forte conducted his last worship service at St. Paul's Anglican Church for the parishioners of The Parish of Chaleur Bay, St. James, Port Daniel and St. Paul's, Shigawake.

All the Sunday School children took an active part in the service. During the singing of O Come All Ye Faithful, the procession was led by Crucifer, Abigail Felker and Acolytes, Nathan and Matthew Prince. The service began with a presentation by the Sunday School Children, led by Instructors, Stephen Dow and Shirley Dow which included the Lighting of the Advent Wreath Candles, a Nativity Pageant and the singing of Away In A Manger and This Little Light Of Mine.

There were over 100 in attendance as Rev. Forte conducted the Christmas Eve Eucharist, assisted by Parish Lay Readers, Melda Doucet Huntington and Margaret Ann Sweetman Mauger. In his Homily, Rev. Nick expressed his appreciation to the parishioners for their willingness to work together to ac-

complish the necessary tasks for the good of The Parish. He also stated that he hoped the same warm welcome and acceptance that he received when he arrived in the area would be extended to his successor, the Rev. Joshua Paetkau.

The Offering was collected by Natalie Mann and Abigail Felker, and received by Marie Annabelle Hayes, Alms Basin Bearer. The Gifts for Consecration were presented by Elizabeth Felker and Matthew and Nathan Prince.

The Wardens of St. James' and St. Paul's presented Rev. Nick with a gift of appreciation, thanking him for his work in our communities. Organist, Lois Hayes and the Parish Choir led the congregation in the singing of Christmas Carols throughout the service.

We are saddened by Rev. Nick's departure, but wish him well in his new appointment at St. George's Anglican Church in Chateauguay, in The Diocese of Montreal.

FROM THE BISHOP

Truth seeking, truth telling

In January I presided at the funeral of a retired veteran journalist, who like me had for a time covered the political beat at the Quebec National Assembly. The gospel passage proclaimed at the funeral, from John, concluded with Pontius Pilate's enigmatic and rhetorical question, "What is truth?"

What is truth when we're living in a time increasingly referred to as an era of "post-truth" in which truth gives way to "truthful hyperbole" (to quote from President Donald Trump's *Art of the Deal*), gives way to "alternative facts" (to quote one of the president's advisors), gives way to (to quote Stephen Colbert) "truthiness"?

In an editorial published just after Christmas, the Toronto Star mused about the current "post-truth" climate, riffing off of the work of their White House correspondent, who has kept meticulous track of each of President Trump's deviations from the truth. The Star's man in Washington reports that in the past year, the president has said nearly one-thousand false things, "an average of about three per day."

Reflecting on this, the newspaper's editorial board wrote: "Humans are not predisposed to seek truth, we have learned, but rather to avoid it. We tend to believe information that confirms our pre-existing biases and cherry-pick data to avoid the hard work of questioning our assumptions. [President] Trump's relentless barrage of lies makes the unnatural process of critical thinking harder still. And so we are tempted to throw up our hands: who knows what's true?" Or, put another way, "What is truth?"

These days, more than ever, the question of truth is the daily bread of journalists, whose vocation is to uncover the truth of whatever they are covering or investigating, and then sharing that truth for the sake of the common good. Often a journalist's task of truth seeking and truth telling is undertaken in the face of efforts by others to obscure, revise, spin, or simply hide the truth—sometimes aggressively, sometimes at great cost to the journalist.

The truth liberates, even if sometimes the truth is hard to hear, hard to bear. In any twelve-step recovery program, the first step is to admit one's powerlessness over the object of their addiction. Often the messenger transmitting the truth isn't welcome or appreciated, hence the expression "Don't shoot the messenger."

Earlier in the gospel of John, Jesus says to some of his followers, "If you continue in my word, you are truly my disciples; and you will know the truth and the truth will make you free."

The Christian hope is that Jesus Christ is truth incarnate, the truest reflection of ultimate truth. The gospels record how much of Jesus' earthly life was one of naming uncomfortable truths about humankind and our treatment of each another and ourselves, and his truth telling cost him dearly. But Jesus not only names inconvenient truths but also calls us to a still better way, the way of life to which we are truly called: the kingdom of God.

And so those who seek the truth and share the truth are never far from God and God's purposes, because the truth sets free.

+Bruce

Chercher la vérité,
partager la vérité

En janvier, j'ai officié aux funérailles d'un ancien journaliste à la retraite, qui, pendant un certain temps, tout comme moi, était affecté à la couverture des débats politiques à l'Assemblée nationale du Québec. Le passage de l'Évangile de Jean, proclamé lors des funérailles, concluait avec la question énigmatique et quelque peu théâtrale de Ponce Pilate: « Qu'est-ce que la vérité? »

Qu'est-ce que la vérité en effet quand nous vivons à une période qui est de plus en plus considérée comme une ère de « post-vérité » dans laquelle la vérité cède sa place à l'« hyperbole véridique » (pour citer le président Donald Trump dans sa biographie « *L'art de la négociation* »), cède sa place aux « faits alternatifs » (pour citer un des conseillers du président), cède sa place (pour citer Stephen Colbert) à la « truthiness » ? (voir Note ci-dessous)

Dans un éditorial publié juste après Noël, le Toronto Star a médité sur le climat « post-vérité » actuel, citant le travail de leur correspondant à la Maison-Blanche, qui avait méticuleusement dressé une liste des inexactitudes énoncées par le président Trump. Le journaliste du Star à Washington a ainsi indiqué que l'année dernière, le président a dit près de mille faussetés, soit « une moyenne d'environ trois par jour ».

En réfléchissant à cela, le comité de rédaction du journal a écrit: « Ce que nous avons appris, c'est que les humains ne sont pas prédisposés à rechercher la vérité, mais plutôt à l'éviter. Nous avons tendance à croire les informations qui confirment nos préjugés et à sélectionner les données que nous préférons afin d'éviter le douloureux travail de remise en question de nos hypothèses. Le déluge continu de mensonges de Trump rend encore plus difficile le processus déjà contre nature essentiel à la pensée critique. Et donc nous sommes tentés de baisser les bras: qui peut savoir ce qui est vrai? » Ou, en d'autres termes, « Qu'est-ce que la vérité? »

De nos jours, plus que jamais, la question de la vérité est le pain quotidien des journalistes, dont la vocation est de découvrir la vérité dans tout ce qu'ils couvrent ou analysent, puis de partager cette vérité pour le bien commun. Souvent, un journaliste effectue le travail de recherche et de partage de la vérité en dépit des efforts faits par d'autres pour obscurcir, réviser, transformer ou tout simplement cacher la vérité - parfois agressivement, et le journaliste doit occasionnellement en payer le prix.

La vérité libère, même si parfois la vérité est difficile à entendre, difficile à supporter. Dans tout programme de rétablissement en douze étapes, la première consiste à admettre son impuissance face à l'objet de sa dépendance. Souvent, le messenger transmettant la vérité n'est pas bienvenu ou apprécié, d'où l'expression « Ne tirez pas sur le messenger ».

Plus tôt dans l'Évangile de Jean, Jésus dit à certains de ses disciples: « Si vous restez fidèles à mes paroles, vous êtes vraiment mes disciples; ainsi vous connaîtrez la vérité et la vérité vous rendra libres. »

L'espérance des chrétiens est que Jésus-Christ est la vérité incarnée, le plus véritable reflet de la vérité ultime. Les évangiles racontent combien Jésus a passé de temps dans sa vie terrestre à exposer des vérités inconfortables au sujet de l'humanité et du traitement que nous nous réservons les uns les autres et que nous nous réservons envers nous-mêmes, et sa révélation de la vérité lui a coûté cher. Mais Jésus ne révèle pas seulement des vérités dérangeantes mais nous appelle aussi à une voie encore meilleure, la manière de vivre à laquelle nous sommes vraiment appelés: le royaume de Dieu.

Et ainsi ceux qui cherchent et partagent la vérité ne sont jamais bien loin de Dieu et de la mission de Dieu, parce que la vérité nous rend libres.

+Bruce

Note : « Truthiness » est un mot-valise intraduisible inventé en 2005 par l'humoriste américain Stephen Colbert dans le cadre de son émission « *The Colbert Report* ». Il a défini le terme comme correspondant à « une fausse vérité basée sur une intuition plutôt que sur un examen rigoureux des faits ».



FEBRUARY 2018

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

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The Gazette is published 10 times a year (September to June) and mailed as a section of the *Anglican Journal*

(Dépot légal, Bibliothèque nationale 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: 3,800.

The mandate of *The Gazette* shall be to serve as a means of encouragement, communication, and community building among the 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)

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The next deadlines for articles and photos are February 1st for the March paper and March 1st for the April paper.



As Bishop Bruce noted on his facebook page “Cloud cover prevented us from doing any stargazing this evening, but we nevertheless celebrated Epiphany at St. Peter, Stoneham. Our resident Anglican amateur astronomer, Alec Cooper, gave a great presentation on the star of Bethlehem; Canon Jeffrey Metcalfe preached on the compatibility of faith and science[presented below]; Dean Christian Schreiner presided at the eucharist, in which we gave thanks for God’s bringing into being “the vast expanse of interstellar space, galaxies, suns, the planets in their courses.”

The Bishop thanked churchwarden Charles Bogue and the folks of St. Peter’s for hosting the evening following in the footsteps of the magi.

Here is Canon Metcalfe’s homily:

“Can you believe that still today in learned society, in houses of government, unfortunately, we’re still debating and still questioning whether humans have a role in the Earth warming up or whether even the Earth is warming up, period.”

“And we are still debating and still questioning whether life was a divine intervention or whether it was coming out of a natural process let alone, oh my goodness, a random process.”

These are the words of Julie Payette, our new Governor General at a recent meeting of scientists in Ottawa.

The outrage of Newspaper op-ed writers and political opposition leaders was swift. “How dare she include people of faith,” they said, “people who believe life was a divine intervention, on her list of scientific heresies alongside climate change deniers.”

Now to be fair to Payette, saying that life does not originate in some kind of divine intervention is not the same thing as saying that life does not originate in some kind of divine inspiration.

Join the Epiphany journey with the Three Wise Men

It is possible that in our rush to judgement, we might in fact be misinterpreting the Governor General’s words and intent.

Nevertheless, the belief that faith and science are somehow in competition with each other, is a very common belief in our society.

Two years ago, while I was attending an ethnography conference, a young anthropologist approached me, and said with great sincerity:

“As an anthropologist I just wanted to compliment you as a theologian for using anthropology in your work, that’s very courageous of you.”

“Really,” I responded, somewhat confused, “why is that?”

“Because,” he replied, “as anthropologists, we believe in the theory of evolution, it’s a fundamental pillar of our discipline, and it must be really challenging for you as a Christian to work with it.”

Outside of the Christian community, outside of communities of faith, the idea that science and faith are competing for truth is a common idea.

And the truth is, I can’t really blame those who hold it.

As Christians, we must confess that the loudest deniers of climate change are Christian.

As Christians we must confess that it is Christians who have built the anti-evolution Creation Museum in the United States.

As Christians we must confess that a great many of those who refuse to vaccinate their children from preventable diseases are Christians.

Of course, most Christians believe in climate change and evolution.

Most Christians get their children vaccinated.

Indeed, rather than being anti-science, the Roman Catholic Church, the largest church in the world has its own science labs and observatories where original scientific research is taking place right now.

Similarly, as Anglicans, one of the fundamental pillars of our tradition is reason, and many members of our churches are engaged in scientific pursuits both professionally and just for fun.

I think as Christians, we haven’t always done a great job at connecting the work we do in our professional and leisure activities with our faith, especially when it comes to science.

But isn’t that what we are doing here tonight?

Tonight, like our ancestors before us, we have gathered together, to follow a star. In the Gospel of Matthew, we read that three wisemen, three scholars of the ancient world, what we might consider to be proto-scientists, began a quest of discovery, a quest that would lead them to Bethlehem.

Now it’s important to note that as Gentiles, these wise men were not initially a part of God’s ongoing conversation with Israel.

As outsiders, it is unlikely they knew the law of Moses. As outsiders, it is unlikely they read the prophets. As outsiders, they were not awaiting a Messiah.

No. As outsiders they studied another book. The book of nature. And as they read it, as they observed the night sky, it revealed to them a star.



From left to right: Charles Bogue, Canon Jeffrey Metcalfe, Dean Christian Schreiner, Alec Cooper.
Photo by Bishop Bruce

A star that filled them with such awe, they could not turn away from it.

A star that struck them with such wonder, they had to discover where it lead.

And by following this piercing passion, this burning curiosity, this star led the wisemen to Jesus.

And the glory of God, first revealed to them through creation, found its fulfillment in worship of the Jewish Messiah.

Awe.
Wonder.
Curiosity.
Discovery.

These are words of revelation that guide both our science and our faith.

The Good News this evening is that as Christians,

our scientific convictions and passions do not lie in tension with our faith.

The Good News this evening is that the God who became incarnate in Jesus Christ is the same God who whether through intervention or inspiration, created the cosmos.

The Good News is that the awe and wonder that drives our curiosity is itself a mode of God’s revelation, and we do not need to fear following it.

And so, as Alec helps us to continue our worship by leading us in an exploration of the night sky, let us all revel in the glory of a God who is small enough to reveal Godself to us through a vulnerable child living on the margins.

And big enough to lead us to that child through the stars.

The Rev. Susan Hutchinson R.I.P.



The Rev. Susan Hutchinson, a former priest of the Diocese of Quebec, went to her eternal rest on January 4, 2107.

Ordained in the Diocese of Quebec in 2000, she served congregations in Gaspé, Trois-Rivières, and La Tuque. Susan was also diocesan program officer before moving to her native British Columbia and the Anglican Parishes of the Central Interior (known today as the Territory of the People), later moving to Vancouver.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

Advent and Christmas celebrated across the diocese

(more pictures and stories on pages 6 and 8)



St-Paul's, Shigawake Carol Service Photo Landis Assels



Ecumenical Bilingual Candlelight Service

Article by Fred Richardson and photo by Susan Richardson

The Church of St. Luke's, Magog hosted their 13th Annual Ecumenical Bilingual Candle Light Service assisted by members of the religious communities of Magog on Saturday, December 16th. Guest clergy were The Rev. Lee-Ann Hogle, St. Paul's United; The Rev. Capt. Joanne Brousseau (retired), The Rev. Gaëtan Baillargeon, St-Jean-de-Bosco with The Rev. Canon Fred Richardson, and Miss Cécile l'Écuyer, organist.

This year's choir consisted of St. Luke's parishioners with members of the choir. The readers were Jeannette Leblanc, Louise Mongeon, Robert Allan, Annette Dufour, Wilfried Holtmann, Rev. Lee-Ann Hogle, Ivy Richardson, The Rev. Capt. Joanne Brousseau (retired), Paulette Leblanc with Faith Dostie, lighter and snuffer of the candles.

The bilingual program consisted of The Festival of Lessons and Carols, with a format of a service of Christian worship celebrating the birth of Jesus – consisting of the story of the fall of humanity, the promise of the Messiah and with the birth of Jesus as reminiscenced in the readings of the eight short bible readings from the prophetic books and the Gospels, interspersed with the singing of bilingual carols.

The service concluded with blessings by The Rev. Gaëtan Baillargeon and The Rev. Canon Fred Richardson.

As this service was well attended by the Community of Magog and area, plans are currently underway for other ecumenical events leading up to Magog's Annual Procession of the Cross on Good Friday.



The light shines in the darkness, and the darkness has not overcome it.

Christmas Eve, St. Mark's Bishop's University

Photo Jesse Dymond



Annual Carol Service at St. Paul's, St Paul's River where we enjoyed the leadership of St. Paul's Choir and two amazing singers and musicians, Dennis Keats and Jordan Maurice along with a talented drummer boy, Gabriel Keats who had a following with him... I think Cooper and William could have been shepherds and one angel, Miss Danaka. Next year we have hopes they will really dress the part!



Advent Greetings from the Magdalen Islands:
Holy Trinity and All Saints Memorial
With special thanks to Elizabeth Morley,
Joanne Chretien, and their son, Joseph.
With blessings from 'they who go down to the sea in ships.'



Trinity Church in Ste Foy recently held their annual Candlelight Service of Lessons & Carols. In addition to our own favourite carols led by our organist, Serge Laliberte, we were treated to special music by L'Ensemble les Neumes Men's Choir directed by Jean Cote. The church was beautifully decorated and following the service a reception of mince tarts and shortbread was enjoyed by all. The offering was donated to the Jeffrey Hale Friends' Foundation and L'Aubreviere Hostel.

Article and photos by Margaret Oman





Medrick Thomas and his parents standing in front of the new bell tower.

The bell tolls once again at St. Paul's Church, St. Paul's River

During a storm a number of years ago the bell tower blew over from the tremendous force of the wind.

This particular bell has a wonderful history attached to it. Apparently, the late Samuel Thomas, the father of a member of our Congregation, Leonard Thomas is said to have helped raise money to purchase the bell along with other members in town from that age group. We are not sure of all the names but it was told that they picked local berries called bakeapples and sold them. This bell is now 150 years old, was made in New York and used to hang in the steeple of the old St. Paul's Church, which was demolished in the early 60's when the new Church was built.

The new Church was supposed to have a steeple but the Rev'd John Elson Burke was in charge of having the Church built had an unfortunate accident. During the finishing of the roof he fell and greatly injured his back and had to be taken to hospital.

Fortunately, he recovered after a long convalescence, and only returned for a visit in 1985. The steeple never got built, probably due to the risk involved. Instead a bell tower was built.

Not too long ago the grandson of Samuel, son of Leonard Thomas, Medrick came to me and told me the story. He wanted to replace the tower in his grandfather's and others' memory. So, just before Christmas I returned from a short vacation to see the bell back in order in a fabulous new home, built by Medrick as he said he would.

A big thank you to Medrick Thomas for his gift, he is a truly gifted craftsman, loves to built beautiful things and he outdid himself. His grandfather would be so proud as was his father Leonard. Many Ministers who have been at St. Clement's East will know Leonard as he was a Church Warden for most of his life and him and his wife Gladys took very good care of them with meals of fresh fish, local berries, and homemade bread.

And so this past week on Christmas Eve, the bell tolled once again at quarter to the hour and on the hour for our Service and it was a sound the whole village smiled about!



News from the Lower North Shore

Articles and photos submitted by Francie Keats



St. Peter's, Old Fort Bay, receives memorial gift

At our Advent 2 Service at St. Peter's, Old Fort, we were presented by the Bilodeau family a new Altar frontal, Lectern frontal and Altar linens in memory of the late Olive Bilodeau.

The Altar Frontal was embroidered by Paul Fequet, sister of Olive and the lectern frontal was embroidered by Elizabeth Fequet, Georgina Spingle another sister also helped out as did Lois Woodland with the stitching together of these fabulous gifts! The Church Community is so very grateful for their gifts and talents.



I was also happy to attend the annual ACW Christmas Tea at St. Peter's where goodies were in abundance. There was a large gathering of mostly, women; however two brave men did attend!

There were handmade socks, mittens, embroidered pillowcases, aprons, oven mitts, a beautiful quilt, and much more, even a beautiful table built by Ivan Woodland, a retired Warden, who can build anything you'd like and have made numerous items to donate to the Church to help with fundraising over the years. Awesome work and talent.



The evening was a joyful event and the ACW ladies were thrilled to have so many in attendance. The night proved to be a great success! Great job ladies and gentleman!

New Server in training at St. Augustine Church, St. Augustine River

I was so encouraged to have a young helper in training for our Christmas Service in St. Augustine. Ian Driscoll, a long time Server in the Church agreed to help train Miss Reagan to serve me and she also did a great job reading the first reading.

After the lighting of the Advent candles the children brought forward the figures to be placed in the Manger and Reagan sang Away in a Manger, with Jaeleigh helping out!

We had great attendance at the Service and it was a joyful occasion.

Special Thank You to Alice Lessard, People's Warden and her sister Mary, ACW President who made sure the Church was sparkling clean and all decorated for Christmas!





FAITHFUL REFLECTIONS

By Louisa Blair

When I first came back to Quebec as an adult, you could go to different church services all day long in the chapels and churches of the Old City. It was like Rome. Now, if they haven't

been torn down or fallen down, most of them are being turned into museums, hotels or condos.

The religious landscape in Quebec is changing fast. Twenty years ago, the

Ursuline sisters were still running the oldest girls' school in North America, just down the hill from us (my daughter went to school by toboggan). The Jesuits were running a school for street kids. The Augustine sisters were running a soup kitchen, living in their monastery next door, and praying in their tall elegant chapel. The Royal Bank tower that was built right in front of it foreshadowed a society's changing values.

The sign of this evaporation of religious culture is not just in the disappearance of religious orders and parish communities. Names of neighbourhoods, districts, and schools are being cleansed of their religious history. Almost every primary school has lost its patron saint and been renamed Arc-en-ciel or Tournesol. Last year, Quebec City's Commission de toponymie (the place-naming committee) proposed changing the name of Rue Saint Amable to Rue Jacques Parizeau. There was only one person who objected, and that was the one non-francophone non-Catholic de souche on the committee – me (and I was overruled). I didn't object because of my great-grandmother who lived on Rue Saint-Amable, al-

though she probably wouldn't have liked Jacques Parizeau any more than she liked Quebec's veneration of saints. I didn't object specifically because of Jacques "money-and-ethnics" Parizeau. I objected because we are gradually replacing all the saints' names on Parliament Hill with politicians' names. They will suggest different values to future generations who care to investigate their stories. Politicians are interested in power and identity. Saints too are interested in identity, but in our identity as beloved children of God. Saints are interested in power too, but in the power of God, and how to live so that it can work in and through us.

Perhaps we are losing something by erasing their names from the landscape. For example, Avenue Saint Cyrille was long ago replaced with Avenue René Levesque. René Levesque may have said some inspiring things (for some), but how can you match this, by Saint Cyril of Jerusalem: The dragon sits by the side of the road, watching those who pass. Beware lest he devour you. We go to the Father of Souls, but it is necessary to pass by the dragon. Something we could reflect on for years. What is

the dragon in your life? And why shouldn't we just go around it (with the help of traffic cones), and avoid the danger of being devoured?

People in Quebec have now taken down the framed shards of saints' bones from their walls and emptied those superstitious holy cards out of their purses. But sometimes it feels hard to approach the great Almighty in His illuminated cloudiness. Even Jesus can feel remote at times to us full-time mortals who weren't born of virgins. Of course this remoteness is on our part, not God's, who is closer to us than we are to ourselves. But the heavens are also full of our own species, rooting for us from beyond the grave. I don't believe God objects if we address the odd word to them, as we feel our way blindly towards the Source of Love. The names of the saints and their bones remind us that they were real people (even if many relics were in fact old cow bones). The saints too were made of flesh, blood, and bones, struggling between the immensities just like us. Now they are by Jesus' side, or in his arms, just like we will be if we don't get devoured by the dragon.

Be creative and tax-efficient with your giving this year

By Judy Rois, Executive Director Anglican Foundation of Canada

When there is a need in this country, it seems that Canadian Anglicans are among the most generous donors. One of the many ways they give is through their Anglican Foundation, established in 1957 to financially assist people and parishes where need was greatest. Sixty years later, Canadian Anglicans have made it possible to disburse over \$34 million to help their fellow Anglicans.

All across our country, they have supported infrastructure projects, encouraged interfaith dialogue, fostered youth engagement, stimulated innovative and imaginative ministries, cared for new immigrants, assisted seniors with housing and transportation, promoted music and the arts, attended to the needs of children with homework clubs, end-of-life care and nutrition, and strengthened Indigenous communities on their path toward self-determination.

All of these initiatives have been supported by many of you over the years, making the Anglican Church of Canada a robust faith community for each new generation.

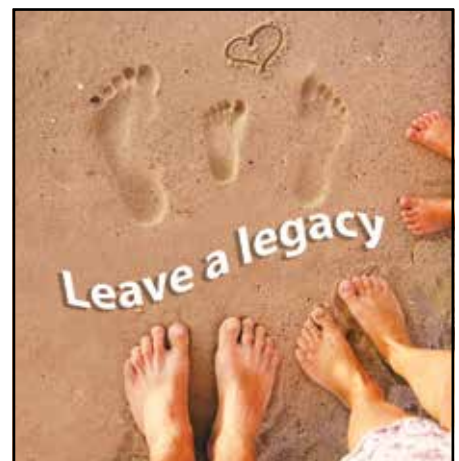
There are many ways that you can give through the Anglican Foundation to ensure Canadian Anglican presence in our country for years to come. You may wish to speak with your financial advisor about a new and creative approach to your donations this year while also being tax-efficient and making a big impact. There are many other strategic ways to give than simply writing a cheque.

- If you have stocks that have increased in value, you can donate these to AFC and receive a significant tax rebate.
- You can set up a gift annuity with AFC and receive income for the rest of your life.
- You can make AFC a beneficiary of a paid-up insurance policy. Life insurance is an excellent way for younger donors with limited assets to leave a substantial legacy.

AFC has prepared a guidebook that explains in detail the many ways that you as a Canadian Anglican can be creative and tax-efficient in your donations this year. Send us an email at foundation@anglicanfoundation.org, and we will send you a copy. It's also downloadable from the web-site at www.anglicanfoundation.org.

You can ensure that the Anglican Church will be there for your children and grandchildren by leaving a legacy that provides for generations to come. Now that's an impact worth making!

Every charitable act is a stepping stone toward heaven.
Henry Ward Beecher, 19th century cleric



There are more creative and tax-efficient ways to give than simply writing a cheque!

- appreciated shares
- gift annuity
- life insurance policy

Contact us for more information about how you can give generously and also receive a significant tax benefit.

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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.

Letter from the Front

“Another Lent in war time is about to begin” announced Bishop Williams in the opening article of the Quebec Diocesan Gazette, in February, 1918.

“We need the discipline and sacrifice of this war to reveal to us a truer and higher view of life,” he reminded his readers, quoting an earlier appeal he had written called ‘The Spiritual Call of the War.’

“Most of us need a change of mind.” he reiterated. “We need an immense quickening of the spiritual consciousness, a revived sense of the eternal in all our quest for well being. The soul must be put first and its need regarded as the one business of life.”

But how can such a call be set into concrete terms?

Several pages later, as if composed especially to exemplify this habit of mind, is a description, taken from a letter by an unnamed Canadian soldier at the Front. The subject was a Chaplain to the Forces, the Revd Capt Elliott-Baker of the Diocese of Montreal and the letter was addressed to Bishop Farthing of that diocese.

“It was my intention to address this letter to The Daily Mail [a British paper],” he wrote, “but I feared the

Padre’s strong objection to ‘advertising’, yet thought it might be of interest to you, my Lord, and his Church, to hear of one incident (of which I was an eye witness) and which, while revealing greatest bravery on the field of battle, has left an indelible impression on our minds and lives.

“It was one day in October, the Padre was [sent] off to perform the sad duties of Burial Officer in an extremely dangerous part of the line ...

“After walking several miles, the burial party of about 40 men reached the part which had to be cleared of many dead bodies. We had not been there very long before we were subjected to a murderous fire from both our own and the German guns, consequently we were ordered to shelter in a pill box, and, while most of the men ran fast for safety, let it be said of his coolness, [Revd Capt. Baker] walked quite slowly just as if there had not been the least danger.

“The pill box was soon overcrowded and there was no room for the Padre except by turning somebody out, so he chose to remain outside, standing and chatting ... while shells fell dangerously near.

“It was now afternoon and much work remained to



Burial party at the Bois de Consonvoye Photo: wikipedia.org

be done, but the men were in favour of discontinuing ... so after the Padre had appealed to those who were showing the white feather, the searching and burying recommenced, but only a few men carried on with their terrible task.

“An enemy fighting machine came down at close range and fired into the party, but the kindly and timely word from the Padre kept his men together.

“By this time only about 10 men [out of the original 40] remained and a request was sent out to him to leave the work. His answer made us feel cowards, for he quietly said, ‘While there are dead bodies to bury and crosses to mark their graves I shall remain here’ and remain he did.

“The men had at last decided to quit work owing to the veritable hell of shell-fire, so, to his honour and courage, he carried on the digging alone.

“The task was at last finished and I saw a sight I’ll never forget;—Out there, alone, bareheaded, shells flying all round him splashing him with mud, stood the Padre, in the act of saying the Burial Service over the last body.

“I am not what one would term a religious man, but I said to myself, ‘There stands a man alone with Death and his God,’ and it was to me a wonderful and living example of a man’s trust in his Maker.

“Only three of our party remained to walk back with the Padre (for several had been killed) and as we remonstrated with him for having over-worked himself, he said, in that style of his ... ‘Well, lads, every one of those bodies is the mortal remains of someone’s darling boy, so I could not leave them out there in the cold unburied, could I?’

In the letter-writer’s

introduction he describes himself as “never [having] been other than an adverse and cynical critic of clergy and ministers in general”—and presumably, by extension, of their stock-in-trade, but this first hand experience of serving with Padre Baker on burial detail clearly provided him with “an immense quickening of the spiritual consciousness.”

This was what Bishop Williams called for from among all his people.

The Rev. Frank William Charles Elliott-Baker was ordained in England and came to Canada in 1911 to serve in the diocese of Montreal at St Andrew’s Home. He enlisted as a chaplain in the Canadian Over-seas Expeditionary Force in November of 1916 at the age of 33.



BCHS students Catherine Martin (Sec. IV) and Mia-Liza Bourque (Sec. II) take the lead in selling raffle tickets at the annual Christmas potluck supper.

PWRDF Community Fund-raisers

By Stephen Kohner

Parishioners and friends of the Church of St. Andrew & St. George in Baie-Comeau have used the Easter, Thanksgiving and Christmas community potluck suppers as an occasion to raise money for the Primate’s World Relief Development Fund (PWRDF). Since 2003, a total of close to \$9000 has been raised and ear-marked for emergency and relief efforts in various troubled parts of the world or for initiatives that PWRDF has (and continues) to support.

At the 2017 Thanksgiving supper, \$250 was designated for hurricane relief in Haiti and Cuba. The funds were used in partnership with ACT Alliance and the Episcopal Church of Cuba. This year’s \$210 Christmas raffle proceeds were sent to PWRDF, assisting them and their partners in providing emergency food relief to the people of South Sudan.

None of this would be possible without the generous implication of those who participate in the suppers and those who donate the prizes. We are also very grateful to a number of students from Baie-Comeau High School (BCHS) who enthusiastically take charge of raffle ticket sales, counting the money and orchestrating the draws.