



Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ᐃᑕᑦᑲᑦ ᑲᑭᑦᑲᑦ ᐃᑕᑦᑲᑦ ᐃᑕᑦᑲᑦ • ANGLICAN DIOCESE OF QUEBEC

Primate brings to Synod open discussion of change, challenges ahead for church

By Matthew Townsend
Communications Missioner

• *Version française à la page 10*

At her first official visit to any diocesan synod as primate of the Anglican Church of Canada, Archbishop Linda Nicholls offered the Synod of the Diocese of Quebec her thoughts on the future shape of the church—and some of her impressions on the life of the church in Quebec.

Nicholls opened her Nov. 23 remarks by sharing that people began asking her about the church's future “two minutes after I was elected, which was a little bit soon.” However, she acknowledged that the church is facing change, and that “change” would “be a foundational word for us as a church. We are going to have to adapt to a different time in the life of our church, in which we are smaller, in which we have a different place in society.”

Members of church in the dioceses of Quebec and Montreal, she added, were likely “very aware of what it is like to be a minority in another culture.” The archbishop said other corners of the church are only beginning to realize they are no longer in a position of power.

“But, I think your diocese in particular and also the Territory of the People, where I was last weekend, are the two dioceses that I can see in our country that have already been deeply, deeply wrestling with this challenge of decline, of being a minority within a very secular place, or of being challenged by different cultural tensions and expectations.”

In this way, Nicholls said, the Diocese of Quebec is one of “the canaries in the mine for the rest of the church across the country.” This, she said, meant that the church's efforts in the diocese might be valuable to the whole church.

“So, I hope you don't feel that because you're small and struggling that you don't count, or that you don't have something to say to the rest of the church,” she said. “I'm very much aware of how important those that have already been long in this journey will be to the rest of us who've lived with a kind of false sense of security and strength and are only beginning to realize the depth of change that actually has been going on for a long time.”

Nicholls said that in discerning its direction, the church might avoid the temptation of diving into problems, issues and concerns. “I would say that the starting place has to be where we started this morning, with the gospel, because that has not changed—and that the gospel still has a message of life and of hope that can ground our lives and the

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Le synode diocésain a rassemblé des gens de partout dans le diocèse de Québec afin de prendre des décisions, de partager de bonnes nouvelles et de se recueillir ensemble pour chanter les louanges et la gloire de Dieu. Photos: Linda Hoy & Yvan Bélanger

Le Synode va de l'avant avec des amendements canoniques

Par Matthew Townsend
Missionnaire aux communications

• *English version on page 7*

Les délégués à la 85^{ème} session ordinaire du Synode du diocèse de Québec ont approuvé un certain nombre de propositions au cours du rassemblement tenu du 21 au 24 novembre dernier au Monastère des Augustines à Québec.

Pour la plupart, les motions portaient sur des amendements canoniques visant à régler une douzaine de problèmes spécifiques rencontrés dans les canons. L'assemblée a également adopté une proposition demandant au Conseil exécutif diocésain (« DEC ») de procéder à un examen critique de la Constitution et des canons, dans le but de pouvoir proposer de nouveaux amendements lors de la prochaine session ordinaire du Synode.

Le Synode a de plus adopté des motions relatives au budget du diocèse, à la tenue des registres des cimetières, et au mariage—l'assemblée ayant demandé à l'évêque diocésain « d'autoriser la célébration du mariage de personnes de même sexe dans le diocèse de Québec ».

Après avoir annoncé l'adoption de la proposition relative au mariage, Mgr. Bruce Myers a demandé au Synode de prendre note que la motion avait été « adoptée sous

forme d'une demande adressée à l'évêque ». Il a déclaré que, compte tenu des discussions ayant eu lieu pendant le Synode—alors que les délégués ont exprimé leurs espoirs et leurs inquiétudes quant à la proposition—il se sentait maintenant tenu d'effectuer une « revue diligente » par le biais de consultations qu'il avait l'intention de tenir dans le diocèse, y compris auprès de ses membres autochtones et en partenariat avec la toute nouvelle église autodéterminée autochtone.

La décision, a-t-il déclaré, « continuera d'être une source de préoccupation pour certains, un motif de grande réjouissance pour d'autres. Comme nous l'avons vu au niveau national au sein de notre église, je pense que nous devons reconnaître que nous ne sommes pas tous sur la même longueur d'onde sur cette question—mais notre objectif, notre désir, notre souhait, notre espoir est de continuer à progresser ensemble, même sur un sujet potentiellement aussi controversé que celui-ci.

« Alors vous allez m'entendre poursuivre les discussions à ce sujet, parce que... ce que cette décision exige également, c'est que je revienne auprès du diocèse avec plus de détails sur la manière de mettre en oeuvre une telle demande, et des propositions claires concernant certains éléments comme les modalités à mettre en place pour ceux et celles qui

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Bishop's charge — Charge épiscopale
Texte complet et bilingue de la charge épiscopale.
Full, bilingual text of the bishop's charge to Synod.



The Good News
When Synod gathered in November, it heard six stories of “good news” from around the diocese.



A word from our guests
A few highlights from speeches delivered by special guests to diocesan Synod.

FROM THE BISHOP

Venture and adventure: Bishop's charge to Synod 2019

By the Rt. Rev. Bruce Myers OGS

Since being called to serve as your bishop (four years ago next week!) this has become what you might call my “go-to” prayer:

O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go forward with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord. Amen.

One of the reasons I love this prayer is because it's realistic but encouraging, honest but hopeful. It doesn't deny difficult truths, but neither does it succumb to sterile pessimism. It was written in the first part of the twentieth century by a Church of England priest named Eric Milner-White, who among other things was one of the founders of the religious community to which I belong, the Oratory of the Good Shepherd. Like many good prayers from another time and place, it sounds like it was tailor made for us here and now.

This prayer begins by acknowledging that we have been called “to ventures of which we cannot see the ending.” However, you may have read recently about some statistics that suggest we can, in fact, see the ending of the venture that is the Anglican Church of Canada. Recently compiled numbers reveal that nationwide our denomination has lost 50 per cent of its members in the past 25 years. If that trend continues, it's projected that there won't be any Anglicans left in Canada by the year 2040.

I don't know where you're going to be 20 years from now, but—God willing—I'll still be around and presumably still be an Anglican, so there will be at least one of us left! I suspect there will be others, too. In fact, one of the recent responses to that statistical projection has been a number of younger Canadian Anglicans publicly declaring, “I'm not going anywhere!” And as one of my fellow bishops helpfully wrote just last week about these grim-sounding statistics, “The Christian church has always been one generation away from extinction, and so our situation is not unique.”

That we've grown smaller as a church shouldn't come as a surprise to anyone here. It's what we see each Sunday as we gather in congregations across this vast diocese, or as we drive by deconsecrated church buildings that at one time were home to active worshipping Anglican communities. In fact, we've been consistently growing smaller in number since the early 1960s. That's when membership in the Anglican Church of Canada and a number of other Christian denominations in this country hit its peak—60 years ago.

The Diocese of Quebec feels the effects of this numerical decline more sharply because we're an historically English-speaking church in an overwhelmingly French-speaking (and historically Roman Catholic) land, often located in communities that are demographically skewed older, and we're in a part of the world where the turn away from religious practice of all kinds has been particularly intense. So we're small in number, and probably going to get smaller still. But we know we're not alone, and in any case that's not the end of our story.

One of the first things I did in setting up my office at Church House a few years ago was to put up on the wall



Chapel, Monastère des Augustines

Photo: Linda Hoy

a big map of the Diocese of Quebec—all 720,000 square kilometres of it. And on that map I placed a little coloured pin for each of the diocese's congregations—all 68 of them.

After I'd put in the last of the pins, I stepped back and looked at the map with a mixture of awe and panic: awe at how Anglican Christianity had over more than two centuries spread across so vast and diverse an expanse, and panic at wondering how in the world I was going to help support these scattered communities, all of which are small. Our own statistics tell us that there are now just over 3,000 Anglicans who belong to one of our diocese's congregations, and that on an average Sunday about 800 of us are in church.

The other thing I realized when I stepped back and looked at the map was that the colour I had unconsciously chosen for the pins marking the congregations was yellow, and my instant thought was that they looked like a bunch of scattered mustard seeds. A clump in the Eastern Townships (I say “clump” with affection) around the U.S. border; and then kind of hugging both sides of the mighty St. Lawrence; and then up the North Shore out to the coast; up to Kawawachikamach, little one got blown up there; and up to the Gaspé Peninsula; and a couple more got blown out to the Gulf of St. Lawrence on the Magdalen Islands.

In the gospels, Jesus calls mustard seeds “the smallest of seeds.” But he also says that when sown, they have the potential to grow into something great and good. And faith the size of a mustard seed, says Jesus, can move mountains.

What I've encountered in my travels across the length and breadth of this diocese over the past few years are many examples of just that: small but faithful communities, small but faithful efforts that each in their own way have been offered up to and blessed by God, and are revealing something of the kingdom of God here among us. As another fellow bishop recently said, a bishop named Stephen Conway, who's the Bishop of Ely, a very historic and significant diocese in the Church of England, “The church does not let its small attendance prevent it from being a light to the community and a place to which people turn for support and encouragement.” So even great, his-

toric dioceses of the Church of England are facing something of the same challenges we are.

I'm not going to name any specific examples now of those points of light, of those mustard seeds, because over the next couple of days together we're going to be hearing a sampling of some of those stories of support and encouragement from fellow members of our diocesan family. We'll also be hearing from a number of special guests about some of the mustard seeds they've encountered in the patches of the church they serve.

We of course want our mustard seeds to grow, but there's more to growth than numbers. We know that's a cliché. It's easy to say, in a diminishing church numerically, but I believe it. At one point in Luke's gospel the disciples come pleading to Jesus, saying, “Increase our faith!” They don't come to see Jesus, saying, “Increase our attendance!” or, “Increase our dividends!”—however nice both of those might be. Because bigger numbers, whether they're in the “communicants” column of our parish vestry books or on the “positive” side of our parish ledger, are really only meaningful if we're also growing in our Christian discipleship.

That's something else I've regularly encountered in my visits with Anglicans across our diocese: a desire expressed by many, pretty much everywhere I go, to better understand the Christian faith they profess, to grow spiritually, and to apply their faith in Jesus Christ in concrete ways, both as individual Christians and as congregations.

As Christians, we claim to be a people who, though living in the world, “do not belong to the world.” As we'll be reminded on Sunday, the feast of Christ the King, our primary allegiance is not to crown, country, tribe, political party, family, or even church. Rather our first and foremost loyalty is to God as revealed in Jesus Christ and to the heavenly kingdom his incarnation has inaugurated and which we, his disciples of today, are commissioned to reveal on earth.

To live into this radical and counter-cultural claim and mission, we necessarily need to conduct ourselves differently from the dominant culture—“the world”—that we

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Quebec Diocesan Gazette

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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 **deadline** for articles is the beginning of the month prior. For example: February 1 for the March paper.

DE L'ÉVÊQUE

Périple et aventure: Charge épiscopale, Synode 2019

Par Mgr Bruce Myers OGS

Depuis que j'ai été appelé à servir en tant que votre évêque (il y aura quatre ans la semaine prochaine!) la prière ci-dessous est devenue en quelque sorte mon « mantra »:

Ô Dieu, tu as appelé tes serviteurs dans des périple dont nous ne voyons pas la fin, par des sentiers encore inexplorés, aux périls inconnus. Donne-nous la foi d'y aller vaillamment, sans savoir où nous allons, mais sachant que ta main nous guide et que ton amour nous soutient, par Jésus Christ notre Seigneur. Amen.

L'une des raisons pour lesquelles j'aime cette prière est qu'elle est réaliste mais réconfortante, honnête mais pleine d'espoir. Elle ne nie pas les dures vérités, mais elle ne succombe pas non plus au pessimisme stérile. Elle a été écrite pendant la première partie du XX^{ème} siècle par un prêtre de l'Église d'Angleterre, Eric Milner-White, qui fut notamment un des fondateurs de la communauté religieuse à laquelle j'appartiens, l'Oratoire du Bon Pasteur. Comme beaucoup de bonnes prières qui viennent d'une autre époque et d'un autre endroit, elle semble avoir été écrite sur mesure pour nous, ici et maintenant.

Cette prière commence par reconnaître que nous avons été appelés « à des périple dont nous ne voyons pas la fin ». Cependant, vous avez peut-être lu récemment des statistiques qui portent à croire que nous pouvons effectivement entrevoir la fin de l'entreprise qu'est l'Église anglicane du Canada. Des données récentes révèlent que notre confession nationale a perdu 50 % de ses membres au cours des 25 dernières années. Si cette tendance se maintient, il est prévu qu'il n'y aura plus d'anglicans au Canada en 2040.

Je ne sais pas où vous serez dans 20 ans, mais — si Dieu le veut bien — je serai toujours dans les parages et je serai toujours un anglican; il en restera donc au moins un! Je soupçonne qu'il y en aura d'autres aussi. En fait, une réplique faite récemment à cette projection statistique a été la déclaration publique d'un certain nombre de jeunes anglicans canadiens : « Je ne m'en vais pas! » (« I'm not going anywhere! »). Et comme l'un de mes collègues évêques l'a si bien écrit la semaine dernière à propos de ces tristes statistiques, « L'Église chrétienne a toujours été à une génération de l'extinction; notre situation n'est donc pas exceptionnelle. »

La diminution de notre envergure en tant qu'église ne surprendra personne dans cette assemblée. Nous la constatons déjà chaque dimanche lorsque nous nous réunissons en congrégations dans ce vaste diocèse ou lorsque nous passons devant des églises désacralisées ayant jadis abrité des communautés anglicanes florissantes. En fait, nos rangs sont en baisse constante depuis le début des années soixante. C'est à cette époque que l'appartenance à l'Église anglicane du Canada et à un certain nombre d'autres confessions chrétiennes de ce pays a atteint son apogée—il y a près de 60 ans.

Le diocèse de Québec ressent plus fortement les effets de cette décroissance car nous sommes une église historiquement anglophone située sur un territoire majoritairement francophone (et historiquement catholique), souvent au sein de communautés plus âgées du point de vue démographique, et nous nous trouvons dans une région du monde qui a connu et connaît encore un détachement généralisé particulièrement intense des pratiques religieuses de toutes sortes. Nous sommes donc peu nombreux et nous allons probablement le devenir encore plus. Mais nous savons que nous ne sommes pas seuls et, en tout cas, que ce n'est pas la fin de notre histoire.

Une des premières choses que j'ai faites en installant mon bureau à Church House il y a quelques années a été d'afficher au mur une grande carte du diocèse de Québec, qui a une superficie de 720 000 kilomètres carrés. Et sur cette carte, j'ai placé une petite épingle de couleur pour chacune des congrégations du diocèse—toutes les 68.

Après avoir mis les dernières épingles, j'ai pris du recul et j'ai regardé la carte avec un mélange d'étonnement et de panique: étonnement de constater comment le christianisme anglican s'était répandu pendant plus de deux siècles dans un territoire aussi vaste et aussi varié, et panique en

me demandant comment est-ce que j'allais bien pouvoir aider ces communautés dispersées, toutes de taille plus que modeste. Nos propres statistiques nous disent que seulement un peu plus de 3 000 anglicans appartiennent à l'une des congrégations de notre diocèse et qu'environ 800 d'entre nous vont à l'église le dimanche.

L'autre chose que j'ai constatée en regardant la carte, c'est que la couleur que j'avais inconsciemment choisie pour les épingles marquant les congrégations était le jaune, et j'ai tout de suite pensé que ça ressemblait à un essaim de graines de moutarde dispersées.

Dans les évangiles, Jésus appelle les graines de moutarde, le sénevé, « la plus petite de toutes les semences ». Mais il dit aussi qu'une fois semées, elles ont le potentiel de devenir quelque chose de grand et de bon. Et une foi de la taille d'une graine de moutarde, dit Jésus, peut déplacer des montagnes.

Et j'ai rencontré plusieurs excellents exemples de cette affirmation au cours de mes voyages à travers l'ensemble de notre diocèse au cours des dernières années : des communautés petites mais croyantes, des efforts modestes mais dévoués que chacun et chacune à sa manière ont offerts et qui ont été bénis par Dieu, et qui révèlent une partie du royaume de Dieu ici parmi nous. Comme l'a récemment déclaré un autre confrère: « L'église ne laisse pas sa faible fréquentation l'empêcher d'être un phare pour la communauté et un lieu vers lequel les gens se tourneront pour obtenir soutien et encouragement ».

Je ne vais pas donner d'exemples précis maintenant, car au cours des deux prochains jours, nous entendrons le récit de quelques épisodes de soutien et d'encouragement vécus par des membres de notre famille diocésaine. Nous entendrons également un certain nombre d'invités spéciaux parler de certains de ces grains de sénevé qu'ils ont rencontrés dans les secteurs de l'église où qu'ils œuvrent.

Nous voulons bien sûr que nos grains de sénevé se développent, mais la croissance, ce n'est pas seulement l'augmentation de l'assistance. Dans un passage de l'évangile de Luc, les disciples supplient Jésus, « d'augmenter notre foi! ». Ils ne lui demandent pas: « Augmente l'assistance! » Ou « Augmente nos dividendes! »—aussi bénéfiques qu'auraient pu être ces souhaits. Parce que de meilleurs chiffres, qu'ils figurent dans la colonne « Communiants » de nos livres de sacristie ou du côté « positif » de nos bilans paroissiaux, n'ont vraiment de sens que si nous sommes également en croissance dans nos vies de disciples chrétiens.



Photo: Matthew Townsend

C'est là quelque chose d'autre que j'ai régulièrement rencontré lors de mes visites auprès des anglicans de notre diocèse: un désir exprimé par plusieurs, à peu près partout, de mieux comprendre la foi chrétienne qu'ils professent, de croître spirituellement et de témoigner concrètement de leur foi en Jésus-Christ, tant individuellement comme chrétiens qu'en tant que congrégations.

En tant que chrétiens, nous affirmons être un peuple qui, bien que vivant dans le monde, « n'appartient pas au monde ». Comme nous nous le rappellerons dimanche, fête du Christ-Roi, notre allégeance première n'est pas envers une couronne, un pays, une tribu, un parti politique, la famille ou même l'église. Notre loyauté primordiale est envers Dieu tel que révélé en Jésus-Christ et envers le royaume céleste que son incarnation a instauré et que nous, ses disciples d'aujourd'hui, avons la mission de

révéler sur la terre.

Afin de réaliser cette proposition, cette mission, radicales et à contre-culture, nous devons nécessairement nous comporter différemment de la culture dominante—« le monde »—que nous habitons. Et l'un des rôles de l'église est justement d'aider les chrétiens à faire cela, ainsi que le dit le théologien Stanley Hauerwas en décrivant l'église comme une institution « appelant les gens à être une alternative au monde », afin que nous puissions devenir « un peuple différent avec des habitudes et des pratiques différentes de celles du monde. »

Ce qui est censé nous distinguer en tant que disciples de Jésus-Christ, ce ne sont pas nos édifices, nos rituels ou même nos doctrines. Ce qui est censé nous distinguer en tant que disciples de Jésus-Christ, c'est que nous faisons les choses différemment, selon une éthique différente: que ce soit la façon dont nous traitons les gens, notre manière de prendre des décisions, de gérer notre argent, de respecter l'environnement. Comme l'a dit Hauerwas, « l'église n'a pas pour objectif premier de favoriser une plus grande fréquentation; il s'agit d'être un peuple vivant dans un environnement hostile capable de soutenir le témoignage de Jésus de Nazareth, qui nous a proposé un mode de vie que nous savons être exaltant. »

C'est pourquoi le premier terme utilisé dans le Nouveau Testament pour décrire les chrétiens est celui de « d'adepes de la Voie ». Parce que, ainsi que le disait un moine anglican, le frère Geoffrey Tristram, « le christianisme n'a jamais été un corps de doctrine statique, mais plutôt un mode de vie dynamique. » C'est là que se trouve la signification du développement de notre discipline chrétienne: s'outiller pour vivre et annoncer plus efficacement l'Évangile de Jésus-Christ dans notre vie quotidienne et pour servir d'ambassadeurs et d'ambassadrices du Christ partout, en tout temps avec auprès de tout le monde.

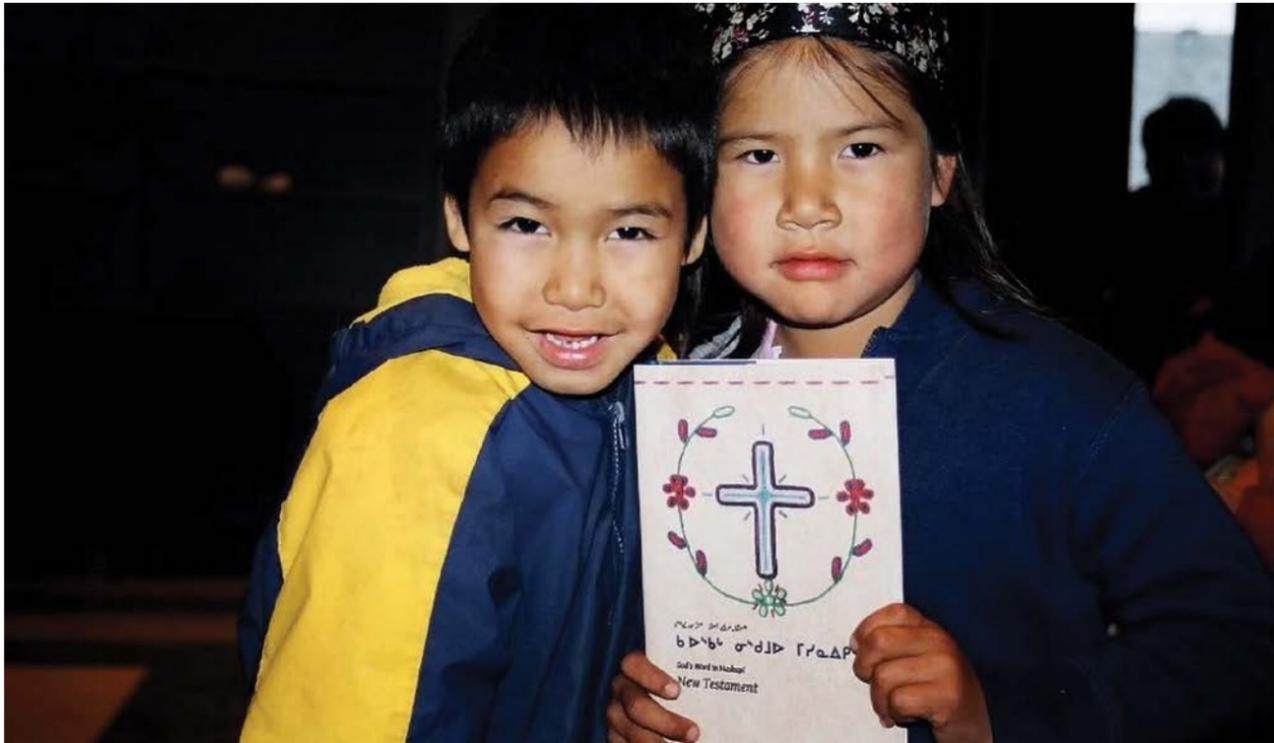
Pour notre église diocésaine, la tâche de former et d'équiper les disciples est, selon les mots de ma prière inaugurale, l'un de ces « sentiers encore inexplorés »—ou du moins c'est un sentier qui n'a pas été foulé beaucoup depuis quelque temps. Au fil des ans, nous avons collectivement consacré une grande partie de notre temps et de notre énergie à la gestion de la décroissance. Et même si nous devons continuer à être de bons intendants des bâtiments, des cimetières et des investissements qui nous ont été confiés—et à aider les congrégations qui souhaitent rester ouvertes et actives à le faire aussi longtemps qu'elles le pourront—nous devons également nous rappeler que survivre comme nous le faisons maintenant ne suffit pas. Dieu nous appelle à faire beaucoup plus. Nous devons nous rappeler que la tâche principale de l'église consiste à former et à équiper les disciples de Jésus-Christ pour qu'ils et elles contribuent au travail rédempteur de Dieu dans le monde.

Et c'est un moment opportun pour nous en souvenir, car non seulement comptons nous déjà plusieurs personnes au sein de notre diocèse qui désirent être mieux équipées en tant que disciples de Jésus, mais les moyens de contribuer à les outiller sont à portée de main. Nous comptons déjà de formidables enseignants de la foi parmi les membres de notre clergé et de notre laïc. Nous sommes en train de développer de nouveaux partenariats avec des centres de formation chrétienne ici au Québec et ailleurs. Même la technologie de communication requise (comme l'accès Internet haute vitesse) est maintenant disponible pour presque tous les anglicans du diocèse, quel que soit leur lieu de résidence. Nous avons déjà tout ce dont nous avons besoin pour que nos grains de sénevé se développent.

Une partie de ce travail d'apostolat est déjà amorcée et mon souhait est ce travail ira grandissant dans les années à venir. Ce faisant, il est possible que nous constatons que le fait d'être soucieux de notre croissance spirituelle peut également avoir un impact positif sur la croissance de la fréquentation, car de nouveaux fidèles pourraient être attirés par notre amour pour les uns et pour les autres, qui se veut refléter celui du Christ, et pour le monde qui nous

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THE GOOD NEWS



Children with the Naskapi New Testament

The Naskapi Bible: Preservation of a language

*Told by the Rev. Deacon Silas Nabinicaboo, Bible translator
With Susan Nabinicaboo, Robert Swappie & Norma Einish*

I thank God for the task that he gave me, all of us, to do to help my people.

The word of God is written in the Naskapi Bible. First I worked on the book of Genesis, before I moved into the New Testament, which I've worked on for many years. It's rewarding work, and I'm happy to do it.

Our people have come from Schefferville. That's where we live, now. The Naskapi people moved there in 1956; before that, they were nomadic hunters. We came from that before my time, though.

The Naskapi followed the caribou for many years and travelled all over northern Quebec by canoe in the summertime. In the wintertime, we lived in winter camps. We lived off the land, followed the caribou in what is now northern Quebec. The Naskapi preferred to live on the land and on the caribou. That was our main source of food and survival for many years. Whenever they had caribou, they used every part of it, and I have been told you wouldn't see any scraps laid around or anything that would go to waste. We used everything.

Our people moved from Fort Chimo, which is now Kuujuaq, and the first Europeans the Naskapi had contact with were the Hudson's Bay Company trading posts in the 1800s. The people who worked for the company supported us, supplied the camps and exchanged furs, and we traded goods.

They had ministers who were stationed at trading posts who served as pastoral workers with the Naskapi. Elders have passed down the work of ministry from generation to generation, and many of the Naskapi accepted the teachings of the church about the Creator. I don't know what the Naskapi practiced in the past—I don't know anything about Native spirituality. We don't know, don't remember what the Naskapi did in the past.

The Rev. John Horden translated the Bible with the Cree in the 19th century. The Moose Cree Testament was the first Bible we used, in Cree syllabics. Most elders are familiar with this translation, but the younger generation know a different dialect.

In the 1950s, the Naskapi people were asked by the government to move to Schefferville, when the new mine opened. Most people, when they moved to Schefferville, travelled by land. Along the way, some people were picked up by plane to go down to Schefferville. Not all of them went by land or air—some people, like the elders,

arrived in Schefferville by canoes.

The Naskapi people were promised 100 years of work—but it only lasted 28 years. When the mine closed, we were left with only open pits in the land. The government just left us there. I heard the people were thinking about going back to where we came from, but most of them didn't want to, because they were used to Schefferville.

We lived, as usual, in our tents, then the government built reservations. John Lake was the first village where we lived, and we stayed there for 11 years and moved to a location just beside the town. We called it Matimekosh; we moved to Matimekosh in 1972. We stayed there for about a decade and lived with the Innu. They lived on the outside part of the village of Matimekosh, and we lived on the inside.

When we moved to Schefferville, we lived with the Innu, which they called Montagnais; it's affected our language. We tend to use their language. The younger generation tends to use their language more than the Cree. If we had stayed where we were before, we would have spoken like the Cree do today.

Our population grew, and there was not enough room for more houses to be built, so the Naskapi finally moved to our new village, Kawawachikamach. I think it means "meandering river that flows into the lake." When the Naskapi people moved to Schefferville from way up



Silas Nabinicaboo at work translating, 1990s

north, there were only about 300 at that time.

We're told that in the past, there were over 1,000 of us. A lot of people had died—there was hunger and sickness. Now we're over 1,000 people again, and not all the

Naskapi live in our community. Some of them live down south, some to go to school, some stay with their children who are going to school in the south.

In the 1960s, Wycliffe Bible Translators came to eastern Canada, working on several Indigenous-language Bible translations, including Naskapi.

When they came, our well-respected, late Joe Guanish was the chief. He had so many hopes in trying to help his people, including preserving the language and having our own lexicon and Bible.

In 1978, Naskapi leaders had presented a brief to the Quebec government requesting assistance in economic and language development. That's how the Naskapi Development Corporation was formed, and Joe was the president of the corporation for so many years—and he was a chief for, I think, 30 years straight. He influenced us, and he had strong vision for the Naskapi people and developed the Bible translation project, as well. He helped us a lot with the Bible translation, reviewing our work before printing, team-checking the translations. It had to be natural, understandable, and clear.

The first Bible translators to work with us were Lana Martens and Carol Chase, who couldn't stay with us due to medical reasons. Then Bill and Norma Jean Jancewicz came to live with us in the '80s. They came to Schefferville, to Kawawa, and learned the language. Bill went to see a lot of elders to learn the language from them. They raised their children in Kawawachikamach, and they worked alongside with us. His first child knows Naskapi fluently, I can say that, better than most of us. He and I met in '94, as I was training to do translation work, and George Guanish was the one who translated "Walking with Jesus," a booklet. New programs had to be written so that Naskapi syllabics could be standardized and presented.

I started in 1994, but they hired me as a permanent translator in 1996, and I've been working as a translator ever since then. Part of my work, before we had the Naskapi Bible, was to prepare the weekly readings. I had to go through everything twice just to check if the syllabics were correct and everything was in order. Now we have the lectionary, so I don't do that anymore.

After the James Bay Cree—whose language is somewhat similar—published their New Testament, our focus shifted to the Naskapi New Testament. We had been evaluating how translation in related languages may be of help. We had the elders meeting at home, and we got them to use our entire New Testament rough draft in 2003. And as we completed each chapter, Bill worked with many elders, mainly Joe Guanish, who would read through the entire Testament translation over the course of a few months,

and we had to make more corrections.

Joe read aloud the whole New Testament and was recorded, and the recordings are played on the radio three times a day, half an hour each, so the people can hear the Bible in their own language.

All the scriptures were reviewed and checked—and then recorded by Joe. I worked with Bill to review every version, everything, and we made good progress on it, to have it as natural as possible. We usually have people from our community come work with us to do team checking. We use mostly the elders, who know the language really well. We don't want to do translation without the help of the elders. In 2007, the New Testament was dedicated; in 2013, the Book of Genesis.

That was the first book I worked on when I started with the translation.

I was one of the first translators to start work, and now

At the 85th Ordinary Session of the Synod of the Diocese of Quebec, delegates and Synod visitors shared good news—tales of hope, mission and change—from around the diocese. Here are their stories.



Joe Guanish, chief and translation project advocate

we have a team of 14. The first four that were hired to work with us, we called them the “fantastic four.” The board decided to hire more. These are the books that we have worked on and that were published: *God’s Promises*, that was published this year. And we have our lectionary readings for Sundays and holidays. We have year A, year B and year C; it changes every three years. We just received a revised translation today, when I left Kawawa.

As our archbishop, Mark MacDonald, says of Indigenous spirituality, particularly here in Canada: “We are realizing that even when people are fluent—especially when people are fluent in English—it’s critical for the spiritual well-being of those people to be able to read scriptures in their own language.”

Because of this work, people are now teaching their children and grandchildren about God and how to read and understand their Naskapi language. We ask you to pray for us, our translation team, and the ongoing project. I’d like to see the whole Bible in the Naskapi language, so the people will have the whole Bible in their hands in Naskapi, and it’s clear and natural.

From refugee camp to summer camp
Told by the Ven. Dr. Edward Simonton OGS and Ruth Sheeran

Edward Simonton:

A few years ago, when His Holiness Pope Francis talked about the greatest migrant crisis of our generation, the parishes of the Deanery of St Francis came together fairly quickly and raised about \$65,000 to sponsor what ended up being about 60 individuals to immigrate into the Syrian community in Sherbrooke. Sherbrooke happens to have the oldest Syriac Orthodox community in Canada. St. Ephrem’s is the oldest church. We’ve had a long history with them dating back to another migrant crisis in the 1940s and ’50s, when the Anglican community helped those first immigrants resettle in Sherbrooke.

Fundraising was our first stage, but we realized that so many of the families had come often with not one or two children, but several children. We decided that one of the great things we could do is to combine both the work of the renovation of Quebec Lodge and having a safe place for the children of Syrian refugees to go during the summer. It was remarkably difficult to talk to the parents about this, because—well, to put it bluntly—camps had



Renovation at Quebec Lodge

a very different context for these families. A lot of parents who had spent so long protecting their children and making them safe had a very difficult time allowing the children to go off and be looked after by somebody else. That very quickly turned around because of a deep ecumenical relationship between the Deanery of St Francis and the Syriac Orthodox community, and it has, over the last four years, blossomed into an extraordinary ministry of the deanery, helped with the support of the Anglican Foundation.

Ruth Sheeran:

Quebec Lodge has been offering a day camp to the Syrian children for the four years that the camp has been in operation. For the first two years, we provided a separate week for the children, where they came before the other children. They were running around in the woods, playing in the lake and just having a good time. For the last two years, we have integrated the Syrian children with the other children who attend the camp. They have been participating in the environmental education program with the other children and getting to know some of the other kids who come to the camp. As Kelly, our program director, was pointing out, it is such a joy to see these children come. As she said, they’re a little bit hesitant at first, but by the end they’re running around and having a great time.

I have been there when the children arrive in the morning. They ran two buses, and they’d bring them up from Sherbrooke. They come jumping out of the van and take off running, just ready to have a wonderful time at Quebec Lodge. So, it is a very important part of our mission to provide camp. It can be an experience to any child who wants to go. My grandson has attended during one of the weeks that the Syrian children were there, so he’s been participating and getting to know these children.

Fr. Giuseppe Gagliano and I were at a fundraising event for the Syrian church a couple of weeks ago, and one of the leaders of the church was talking about the important relationship between the Syrian church in Sherbrooke and the Anglican church, and talking about the Syrian camp. His son had been one of the teenagers who had worked with the Syrian children. He was saying how his son had come home and said, “Dad, it is so wonderful to see these kids who come from refugee camps who are now playing in the woods and in the lake at Quebec Lodge.”

So, the Deanery of St Francis and the Anglican Foundation have been responsible for this good news story.

Muslim neighbours becoming friends
Told by the Very Rev. Christian Schreiner

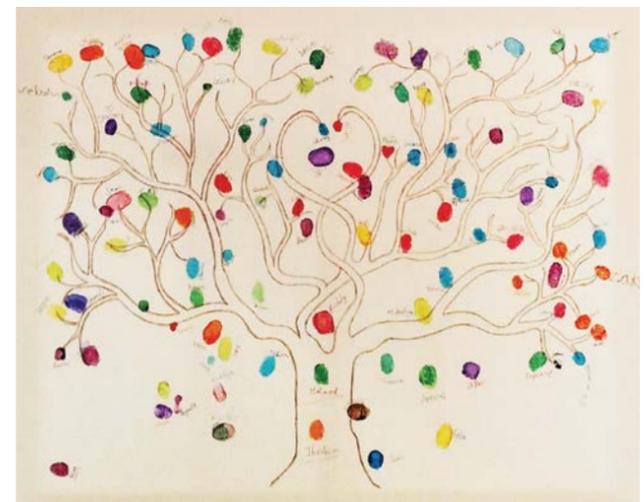
After the mass shooting at Grand Mosque of Quebec in 2017, Prime Minister Justin Trudeau noted that the victims had been shot in prayer. In prayer we acknowledge that there is something bigger and more important than we are. It’s an intimate gesture of humility, and that’s where they had been shot. I realized that this is something that we have in common as people of prayer.

It so happened that we already had planned to have an Evensong service on the following Sunday at the cathedral; by then Bishop Bruce had returned, and we decided to turn that into a solidarity evensong. We invited the Muslim community. Boufeldja Benabdallah came with many others. It was a rather moving, beautiful worship service; what we very often heard was that we need to know each other. Evensong was important, and we showed some solidarity, but now things have to happen. So, a group of parishioners met and decided that the next thing we need to do is just to meet as friends. Then, over the summer, we met as a small committee many times to prepare a family get-together. We met at the mosque for some of the preparatory meetings. We had two com-

mittees on each side. It was funny: the organizer on our side, Alec Roberts, said, “Okay, now when we go to the mosque, you may find that it’s a different culture. We need to be aware of that.” And I said, “Well, Alec, I’m not quite sure about that.” We all sat down together, and on our committee was a young mother from Minnesota—and there was a Minnesotan on the Muslim committee. (Being Muslim doesn’t mean that you can’t be from Minnesota, right?) We realized our similarities.

We decided for this first get-together that we really wanted to focus on young families. On the side of the Grand Mosque, they said, “Okay, no problem. How many do you need?” We said: “We’re doing this at Carter Hall. The police will not allow us more than 120 people, so let’s say 60 people each.” And I was a little leery, like—will we come up with 60 people if we only invite young families?

So, I send out a little sondage électronique to the parish. “Are there young families that are interested?” After three days, we had to stop inviting people, because it was just full. Parishioners were like, “But I want to come. I want to come.” “I’m sorry, you can come the next time, but you can’t come this time.” Everybody wanted to be there. It was interesting. We always have a hard time figuring out what to do with young families. Sunday morning doesn’t work. Right now Jeffrey, Darla Sloan from the United Church, and I are working on a program to kill Sunday school. Sunday school doesn’t work. Sunday school very often trains kids to not be welcome inside the church, but somewhere else. It’s difficult. We’ve been trying so hard. Then you invite them on a Friday evening to be with our Muslim neighbours, and everybody wants to be there—so it tells you something, that young families are there and they want to make a difference.



Friendship Tree, featured at the Grand Mosque and the cathedral
Photo: Sharon Ford

We had 120 people, mostly kids, in Carter Hall. Lots of games. We did some artwork. We had painted two identical trees, and then people were invited to place a fingerprint on them. The leaves on the trees were all the fingerprints, and those are now featured at the Grand Mosque and at the cathedral.

At the same time there was a meeting of the DEC, also in Quebec, so if you look closely you might find some familiar faces in the picture [on the next page].

After our party in Carter Hall, we all moved into the cathedral and prayed together, we sang together, and we took a picture. And then, a few months later, there was the return visit. The Muslim community invited us. They had rented a big gymnasium in a local school, and it was even more about art. It was really fun. There was a lot of henna painting on hands. We exchanged gifts. There was lots of good food. What I found even more touching was that, in between, families had just invited each other. So now they’re having play dates. They just know each other. They are friends. Some of them were

Continued on the next page

THE GOOD NEWS



Members of the Islamic Cultural Centre of Quebec City and Holy Trinity Cathedral share fellowship. Photo: Alain Vézina

already friends. They realized that they had kids in the same school, they had kids in the same classes even.

A year after the shooting, there was a service of remembering at the Centre des congrès de Québec, a big, big thing. That was organized by a group that is now called *Unité Québec*. When we were meeting, at some point the Jewish community were like, “Hey, what about us?” So David Weiser from the Jewish community, he started getting everybody together: the Catholics, the Anglicans, the Christian churches, the Muslims, the Jews, and some non-denominational community groups to create *Unité Québec*. Last November, pretty much exactly a year ago, there was an attack on a synagogue in Pittsburgh where a lot of people died. A few days later, we had a big gathering at City Hall in Quebec, organized by *Unité Québec*, where we talked, we prayed, we stood in solidarity. And some people from the outside—the new U.S. consulate, Michael Agner, he had just arrived. He’s like, “This is weird. It’s beautiful, but this happened in Pittsburgh. How come you meet in Quebec?” And we said, “Well, that’s who we are.” That’s who we are now. We want to be present. We want to show that we stand together.

I was supposed to do this little presentation with Boufeldja Benabdallah. However, he works for La Francophonie and needs to be in Ouagadougou right now. (He tried in vain, for the last three days, to send me his video message—so people in St. Paul’s River may know what it feels like not to have internet. He says Ouagadougou is a little bit like that. So, he has given up.) He sends his love. They are also coming Saturday, Boufeldja Benabdallah and his wife, they will be over for dinner at our place. So we continue. We’re now...now I have friends. We have Muslim friends, and I think that’s a beautiful thing.

A little anecdote: Just a few weeks ago, unfortunately during the Quebec City Marathon, the Catholic archdiocese had put together a similar get-together—that was kind of unfortunate because there was this Quebec City Marathon, so not a lot of people could attend. But there were testimonies given by Cardinal Lacroix and by the organizer, Pierre Lefebvre (diacre, répondant de l’Archidiocèse catholique de Québec pour le dialogue interreligieux).

Boufeldja Benabdallah said a few words. Then Boufeldja talked a little bit more about having arrived here in Quebec 50 years ago, and that his first contacts were Catholic nuns who took him in because his room on campus was not ready yet. And then he said, “And then for a long time we just lived next to each other.” He said, “I did not have any Christian friends until that happened at the mosque.” And then he talked for a long time about how important it was for the Muslim community to connect with others, particularly with—he repeated—the Anglicans. So, when he was done, M. Lefebvre went to the microphone and joked about the number of times Anglicans had been mentioned.

So, this is not a competition, but it’s nice to have a reputation of being *avant-garde*.

An emerging intercultural ministry

Told by the Rev. Thomas Ntilivamunda

In my work in the Diocese of Quebec, I’m thinking about mission and about having a community that is intercultural. We started with the experience that I had here personally: the welcome into our worship, the welcome of a stranger from outside into our worship. For me, I struggled a little bit. I, first of all, landed in a Pentecostal church. I wanted to go into the Baptist church, and finally, I ended up at the cathedral. That’s how I really recovered my roots.

So, as I was asking questions, I got the opportunity to become a missionary. I had three objectives. First of all, to offer an orientation into religious systems and integration of newcomers in the place of worship. That is key to me, because when you arrive, everything is new—the smell, everything. Then, when you get into religion, it is different from what you know. It’s very important to have an orientation to that. The second objective is to recognize and channel the talent, the gifts of newcomers, and nurture them for the growth of the church. The third objective is to rethink the possibilities of mission in our context and plan for an inclusive, intercultural worship.

With that, we have now started in Quebec City. When I started, I didn’t know that there was an African Pastoral Community in Sherbrooke. When the bishop gave me the go-ahead for the new ministry is when I came to know that we have another community in Sherbrooke that has been there for a long time, at St. George’s Anglican Church. They meet once every three months. They now have about 50 people, and they meet for fellowship, food, music, and praise. They have an orientation that is a little bit different than my effort, because they focus specifically on the African community.

I feel that, if you want to really have an inclusive, intercultural community, we have to come together and integrate. When we talk about integration, it means coming to a place of giving and taking. For us to live together in harmony and worship together, we have to give something, and we have to take something from the other person—both sides sharing. So, that’s what I feel personally.

Initially, I’ve gathered a few people who are helping me to think in terms of mission, and then we meet at the cathedral at 3:30 every Sunday. We decided we meet every Sunday. There we worship, but we have an intention of just thinking about mission, integrating and having a communion with the people that we meet in order to make an intercultural community. We have several challenges, but here I will put forward only two. The first is to get people, local people in our churches—our members—who want to join us in thinking about mission. If you know anybody who is really oriented to mission, who is really thinking in terms of mission, who is not afraid of the newcomer and the other, it will be a great help if you connect me to that Christian person so that

we can proceed together.

We also have a challenge in terms of locating the newcomers. I tried to get into some organizations to connect me to them, but when you come forward as a religious person, you are ignored. I’m trying to think how I can introduce myself in a better way. I haven’t come up with an idea yet, because I believe I’m a religious person—and that’s who I am. With your help, I can come up with something, because you understand the culture more than I do.

Country Gospel Hour

Told by Marilyn Mastine

I believe that my calling and my mission is in creating community—not just in the church, but in our curling club or wherever I am. One of the ways I have done this is with Country Gospel Hour.

I was raised on country music. In our rural area, that’s what we grew up with. Just in case you think that the children today aren’t listening to country music, I went to a 4H dance two years ago (my grandchildren are in 4H) and there were 80 kids dancing to country music. That would have been blasphemy in my day to be caught dancing to country music. The roots in our community are country.

The first Country Gospel Hour I organized was, I believe, in 2014, at St. Augustine in Danville. My goal was simple: to organize something where people were comfortable if they weren’t a regular church worshipper—something you could invite your friends to. I also wanted something where people could understand that God was working in people’s lives today. That He wasn’t someone who worked miracles in a history book, but is alive and working today.

The program is 10 songs, usually, with either a testimony of some sort from somebody, or a Messy Church service (a family-friendly service with less structure). At Christmastime I try to put on a play with the children. This way, there’s more people in church.

I have a country band that comes to Danville and we work together on choosing songs. At a recent event, we began with “Little Mountain Church House.” We played “You Go to Your Church, I’ll Go to Mine.” It’s a very special song, because we have a lot of United people that join us, too. We did “Time Out for Jesus,” “Because He



A moment from the Country Gospel Hour

Lives,” “Wings of a Dove,” “Jesus, Hold My Hand,” “Take My Hand, Precious Lord,” “One Day at a Time, Sweet Jesus,” “I’m Using My Bible for a Road Map,” and we ended with “May the Good Lord Bless and Keep Us.”

The fewest amount of people I’ve had at a gospel hour is 30. I’ve had as many as 90-some, and this is in a church where we regularly have five to 10 people. This happens to be at Kirkdale, where I am the steward. We meet in a house of eight to 10 people, and we decided to have country music and have it at the church. The first one was in August; we had 62 people. They cannot remember the last time that there were that many people in church

that wasn't for a funeral or a wedding. They could not remember. The next one, we had 72 people.

The joy of the Lord is our strength, and that's what comes to me. I love my Lord, and I like to share our Lord with everybody. But to do that, we have to meet people where they are, and in a context where they can join us. The point is somehow making people comfortable in your church.

Equipping lay readers—roadshow edition
Told by the Rev. Canon Giuseppe Gagliano

As you know, I'm canon for lay ministries here in the Diocese of Quebec, and I'm quite honoured that the work that I've been doing with the lay readers qualifies as a "good news story." I've been going around the diocese in various capacities on a pastoral level to support lay readers, but also to hold various workshops and retreats with the lay readers in our diocese.

Essentially, my travelling road show replaces what was done in the past. In the past, all the lay readers in the diocese would come together in a central location—I believe it was often in Lennoxville or here in Quebec City. Bringing in 60-plus lay readers from all around our diocese is quite a feat, both in terms of resources and finances

to house and feed them all, so it's more resourceful to send one priest around to the various locations in our diocese. By touring these regions, it also allows me to bring a more localised approach. What I offer lay readers in one region might not be the same as in another. There are different needs in different places.

This is a new approach, and it seems to be working well thus far. I have conducted workshops in the St Francis deanery. The one in September 2018 focussed on funerals and burials, particularly because down there we have a lot of funerals and burials and not enough clergy to go around. This past September at St Francis, we did one on preaching as well, because a lot of our lay readers in that area take on services and write their own sermons.

In October 2018, I went up to the Gaspé, and some folks came from the Magdalen Islands as well. That location allowed us to not only conduct workshops but gave us more of a retreat atmosphere as well. So we spent about three days together. We shared meals and stayed in the rectories there. We conducted the workshops in the rectory in Malbay, and some folks stayed overnight. Others went to another rectory as well. Given that location and the resources there, it was a very happy retreat-like atmosphere to add to the workshop education.

This past November I came to Quebec City, and we

did seminars on prayer and study, preaching, and Anglican piety. I should also mention that when we were in the Gaspé we did one on prayer and study, funerals, end-of-life pastoral care, and a bit on preaching as well. So, as you can see, the different regions call for different types of learning that we undertake.

I was also invited to do a workshop on funerals and burials in the diocese of Montreal this past summer, so I took the show there.

Going around in this capacity has shown me the great strength that we have in our lay people in this diocese, and how absolutely crucial it is that we raise up laity as ministers in our church. I don't think our diocese could carry on without the work of the lay people, so if I could emphasize anything, it would be that. It's been amazing to see the different strengths that different people bring. One of our new ways of seeing lay readership is that the roles are broader. They are not simply liturgical. Coming across people who partake in the workshop education, we see that some are stronger with preaching, some are stronger with catechesis, and it's been extraordinary to see those different strengths throughout the diocese.

These aren't the only workshops I'll be conducting, so hopefully I'll be coming to a show near you, to be determined in the near future. ■

DECISION-MAKING AT SYNOD

Synod moves forward on canonical amendments

By Matthew Townsend
Communications Missioner

The 85th ordinary session of the Synod of the Diocese of Quebec approved a number of motions at its meeting, held Nov. 21-24, at le Monastère des Augustines in Quebec City.

The motions related, for the most part, to canonical amendments addressing a dozen specific issues in the canons. The body also passed a motion tasking the Diocesan Executive Council (DEC) with a critical examination of the Constitution and Canons, with the goal of presenting the next ordinary session of Synod with proposed amendments.

In addition, Synod passed motions related to the diocese budget, cemetery recordkeeping, and marriage—the latter of which saw Synod requesting that the diocesan bishop “authorize the solemnization of the marriage of same-sex couples in the Diocese of Quebec.”

After announcing that the marriage-related motion had carried, Bishop Bruce Myers asked Synod to note that the motion was “framed as a request to the bishop.” He said that in light of discussion that occurred at Synod—in which members expressed both hopes and concerns about the motion—that he felt a responsibility to perform “due diligence” in consultations within the diocese, including with Indigenous members and in partnership with the self-determining Indigenous church.

The decision, he said, “will still be a cause of concern for some, a cause for great celebration for others. As we have seen nationally across our church, I think we need to recognize that we're not all in the same place on this question—but our goal, our desire, our wish, our hope is to continue to walk together, even on an issue as potentially as divisive as this.

“You'll hear more from me, because...what this motion also expects is that I will come back to the diocese with some specifics around how such a request would be implemented, and being clear about things like safeguards for those who do not wish to exercise and offer this ministry.”

A list of noteworthy motions and acclamations follows.

Elections

- Election of Dr. Sean Otto as diocesan registrar
- Election of Dale Keats as assistant secretary of Synod
- Motion: to approve the election results of the Cathedral Centenary Endowment Fund; General Synod lay and clerical delegates; Provincial Synod lay and clerical delegates; DEC members and alternates; and Board of Triers

Canonical Amendments

- Motion: Canonical Amendment #1: Canon 1: Definitions and Interpretations
- Motion: Canonical Amendment #2: Appendix C: Rename it as Canon 33
- Motion: Canonical Amendment #3: Canon 3, article 3 to read: The current provincial Canon referred to in Article 1 shall be published as part of the Quebec Diocesan Canons as Canon 33.
- Motion: Canonical Amendment #4: Appendix A, Article 6 to read: Following the election of officers, if that was necessary, the Synod shall recognize and grant Privileges of the House to others at this time or as required at any time during any sitting of Synod.
- Motion: Canonical Amendment #5: Canon 14: Archdeaconries and Deaneries, Article 4. B.iii.c) to read: an elected lay person from a Parish where the person who attended Synod as the lay delegate from that Parish has resigned, died, has formally become a member of another vestry within the diocese or has moved their permanent residence outside the boundaries of the diocese of Quebec.
- Motion: Canonical Amendment #6: Canon 14: Archdeaconries and Deaneries Article 4. H., at the end of the text, to read: Add the following to end of text: ... if this person has not been duly replaced.
- Motion: Canonical Amendment #7: Canon 23, Article 3: to amend the first sentence to read: Not later than April 15th of every year and not later than September 15th of every year for summer congregations, the Corporation of each Parish shall submit to Synod, through the Diocesan Office, a report on the full operation of the Parish and the election of Parish officers.
- Motion: Canonical Amendment #8: Canon 26, Article 4: to amend the date of March 15th to April 15th.
- Motion: Canonical Amendment #9: Canon 15, Article

- 12: Deputy Church-wardens must be 18 years of age.
- Motion: Canonical Amendment #10: to replace the term “Executive Archdeacon” with “Vicar General”.
- Motion: Canonical Amendment #11: Appendix A, Article 5.C. to read: The office holders so elected will be appointed to the office immediately upon election in the case of a vacancy or up to three months following the prorogation of Synod in the case of a holder elected to replace either the Secretary or the Assistant Secretary who has filled the maximum term.
- Motion: Canonical Amendment #12: Canon 5, article 4: Remove the phrase, “...and to belong to no other religious denomination...”.

Review of the Constitution & Canons

- Motion: Synod charge the DEC to critically examine, review and edit the Constitution and Canons of this diocese in order to propose amendments to the next Ordinary Session of the Synod of Quebec.

Budget

- Motion: that this Synod increase the amount allocated to The Anglican Foundation to \$500 in the proposed 2020 and 2021 Synod budget. Furthermore, Synod approves the amended 2020 and 2021 budget.
- Recordkeeping**
- Motion: that the diocesan Registrar request that those presiding at burials record the specific location of each burial when possible.
 - Motion: that this Synod extend its gratitude to the Quebec City Pastoral Team for all of its prompt, faithful and loving responses to the care of people from the regions.

Marriage

- Motion: that the rules of order of this Synod be temporarily suspended in order to conduct a secret ballot on the motion dealing with same-sex marriage.
- Motion: that the Synod of the Diocese of Quebec, meeting in Quebec City from November 21 to November 24, 2019, request that the Bishop of Quebec authorize the solemnization of the marriage of same-sex couples in the Diocese of Quebec.
- Vote results: 37 in favour / 6 opposed

BISHOP: "OUR CHRISTIAN HOPE AND OUR CHRISTIAN CALLING DON'T CHANGE"

Bishop's charge to Synod from page 2

inhabit. And helping Christians do that is one of the roles of the church, described by American theologian Stanley Hauerwas as an institution "calling people to be an alternative to the world," so that we can become "a different people with different habits and practices from that of the world."

What's supposed to set us apart as followers of Jesus Christ is not so much our buildings, our rituals, or even our doctrines. What's supposed to set us apart as followers of Jesus Christ is that we do things differently, according to a different ethic—whether it's how we deal with people, how we make decisions, how we manage our money, how we treat the environment. The church is not primarily, as Hauerwas has said, "about providing for greater participation; it's about being a people in a hostile environment capable of sustaining the witness to Jesus of Nazareth, who has brought to us a way of life that we know to be life giving."

That's why the first term used in the New Testament to describe Christians is "followers of the Way." Because, as Anglican monk Brother Geoffrey Tristram once put it, "Christianity has never been a static body of doctrine, but rather is a dynamic way of life." That's what growing in our Christian discipleship means: being equipped to more effectively live and speak the gospel of Jesus Christ in our everyday lives, and to serve as Christ's ambassadors whenever and wherever with whomever.

For our diocesan church, the task of making and equipping disciples is, in the words of that opening prayer, one of those "paths as yet untrodden"—or at least it's a path that hasn't seen much traffic for some time. A lot of our collective time and energy over the years has been channelled into managing decline. And while we'll need to continue to be good stewards of the buildings, cemeteries, and investments with which we've been entrusted—and helping congregations wishing to remain open to do so as long as they can—we also need to be reminded that surviving just as we are isn't enough. God calls us to so much more, and our communities and the world need us to be so much more. We need to remember that the church's primary task remains making and equipping disciples of Jesus Christ to participate in God's redeeming work in the world.

And it's an opportune time to remember this because not only do we already have many people in our diocese who want to become better equipped as disciples of Jesus, but the means to help do that equipping are already at hand. We have wonderful teachers of faith among our clergy and laity. We're developing new partnerships with centres of Christian formation here in Quebec and beyond. Even the necessary communications technology (like high-speed internet access) is now available to almost every Anglican in the diocese, wherever they might live—even on the Lower North Shore, hallelujah. We already have everything we need for our mustard seeds to grow.

Some of this discipleship work has already begun, and my hope is that it will broaden and deepen in the years ahead. In doing so, we may find that being attentive to our spiritual growth also positively impacts our numerical growth, as others are drawn by our Christ-like love for one another and to the world, because those are among

the fruits of Christian discipleship.

Another path "as yet untrodden" is this very gathering. The last time our diocesan Synod met in 2015, it was decided to make significant changes to its size and composition. So this Synod is about half the size of the last one; lay representation is based on deaneries and regions, not individual congregations; and a cross-section of the diocesan clergy (10 in total) are members of Synod, rather than the entire active clericus. This is a new way of meeting for all of us, and we'll be seeking your feedback on what you think works well, what works not so well, and what may need changing in the future.

This Synod is also a little different in that it's relatively light on legislation. Canons and the constitution are important for the ordering of our common life as a diocesan church, but so too are prayer, Bible study, fellowship, and encouraging and building up one another—and that's how I hope we'll be spending most of our time together in this place: a space consecrated for four centuries now to prayer, Bible study, and Christian fellowship.

Part of the process in choosing a new bishop for this diocese four years ago included each of the candidates describing what kind of leadership we might bring to the diocese in 500 words or less. I wrote (in part) the following: "I would seek to offer a kind of leadership that is chiefly



Photo: Matthew Townsend

characterized by hope. These are challenging times for our church, and in the midst of these difficulties, it can be easy to succumb to what Pope Francis calls 'sterile pessimism' or the 'evil spirit of defeatism.' Yet as Christians we are called to be a people of hope—the sure and certain hope of Christ's resurrection and the redemption of all things, including the church."

In the four years since I wrote that, I confess that pessimism and defeatism against which Pope Francis warned have at times been real temptations—but they've always been fleeting. They've always, always given way to hope.

Because I've seen so many signs of hope in these few years of serving as your bishop, not just in projects and initiatives and ideas, but in our people:

- in the faithful and dedicated clergy of this diocese, who are a gift to call colleagues in ministry. You've really got great priests serving you;
- in the diligent and committed staff and officers of the Synod, who it's a joy to work with on a daily and weekly basis, who love the diocese and serving it;
- in the lay leaders of this diocese, whether they serve as lay readers, wardens, secretaries, treasurers, Synod members, deanery council or diocesan executive council members, musicians, servers, Sunday school teachers or youth group leaders, in ACWs or altar guilds;

- in the faithful people who hold no particular office or position, but who form the faithful backbone, week after week, that is the body of Christ in the Anglican Diocese of Quebec.

You are all not only living, breathing signs of hope, but you also have my profound thanks for all that you do, and it is my privilege to serve you and to serve with you.

It seems fitting, in this particular holy place, to quote the Bishop of Rome a bit more, because Pope Francis spends a lot of time talking about hope. He's a pretty hopeful guy. The Christian hope, Pope Francis says, "is not being afraid to see reality for what it is and accept the contradictions. [...] This hope invites us to enter the darkness of an uncertain future and to walk into the light." Christian hope isn't some vague, optimistic wish that things might turn out okay. "Christian hope," says Pope Francis, "is the expectation of something that has already been fulfilled."

What's been fulfilled is the victory of Christ over the powers of evil—including even death—through Jesus' own life, death, resurrection, and ascension. What's been fulfilled is Christ's promise that not even the gates of hell will prevail against his church. Isn't that liberating? We of course care about the church's future, but we don't have to feel guilty or anxious about the church's future, because in Christ the church's future—indeed, all creation's future—has already been secured in an ultimate way.

So when your starting point is that Christ has already won the victory over the forces of evil, including death itself, then we're liberated. We're freed to channel our energy and resources into staying true to the church's mission, which is helping make present God's future. So whether the church as we know it has 20 years left or 20 centuries left doesn't really matter, because our Christian hope and our Christian calling don't change.

We've together been called to this "venture of which we cannot see the ending." One dictionary definition of "venture" is "a risky or daring journey or undertaking." So rather than playing it safe, what risks can we undertake for Christ's sake? Rather than exhausting ourselves trying to maintain a way of being the church that doesn't fit our reality anymore, what new and daring journeys can we embark on for the sake of the world?

If you add two letters to the beginning of "venture" you get "adventure," and that's how Christianity has sometimes been described—as an adventure. It doesn't feel that way a lot of the time, eh? It feels like an obligation or a downer, ponderous, but Christianity, the Christian faith at its best is an adventure, and that's defined as "an unusual and exciting, typically hazardous, experience or activity." What experience or activity could be more unusual, exciting, or potentially hazardous than making and equipping disciples of Jesus Christ to be his witnesses, to be Good News, to challenge the forces of evil and darkness and death in the world that surround us, and instead to reveal God's kingdom of peace, justice, and reconciliation in every corner of the diocese where we are still present?

I cannot see the ending of this venture (or adventure) to which God has called us. I do not know the path we have to trod, or how we will navigate the many perils still unknown. But I do have faith—faith that even though I do not know, I don't have to know, because there is one whose hand is leading us, whose love is supporting us, as we journey through the unknown together, in sure and certain hope. ■

ELECTIONS AT SYNOD: RESULTS

1. Registrar:
 - Dr. Sean Otto (acclaimed)
2. Assistant Secretary of Synod:
 - Dale Keats (acclaimed)
3. Delegates to Provincial Synod (2 lay/2 cleric required + alternates):
 - Lay: Dale Keats; Ruth Sheeran; Samuel Sinayigaye (alternate)
 - Clerical: The Rev. Francie Keats; The Rev. Joshua Paetkau;
 - Youth: -
4. Delegates to General Synod (2 lay/2 cleric required + alternates):

- Lay: Candace Aitkens; Stephen Kohner; Sean Otto (alternate)
 - Clerical: The Rev. Canon Giuseppe Gagliano; The Rev. Canon Jeffrey Metcalfe; The Rev. Joshua Paetkau (alternate)
 - Youth: Spencer Nadeau (acclaimed)
5. DEC: (2 from each deanery/region; no more than 1/3 of the total may be clerics)
 - Gaspé: Candace Aitkens; Bethany Fehr Paetkau; Margaret Ann Mauger (alternate)
 - North Shore: Dale Keats; Jody Lessard; The Rev. Francie Keats (alternate)
 - St Francis: Ruth Sheeran; The Ven. Dr. Edward

- Simonton; Sam Borsman (alternate)
 - St-Laurent: Samuel Sinayigaye; Le Vénérable Pierre Voyer; Jean Thivièrge (alternate)
 - Quebec: Anne Chapman; The Very Rev. Christian Schreiner; Louisa Blair (alternate)
 - Kawawachikamach: Susan Nabinicaboo; Robert Swappie; The Rev. Silas Nabinicaboo (alternate)
6. Lay member of the Cathedral Centenary Fund
 - Anne Chapman
 7. Board of Triers (alphabetical order)
 - The Rev. Canon Giuseppe Gagliano; The Rev. Francie Keats; The Rev. Canon Jeffrey Metcalfe; The Rev. Cynthia Patterson; Le Vén. Pierre Voyer

L'ÉVÊQUE: "NOTRE ESPOIR CHRÉTIEN ET NOTRE APPEL CHRÉTIEN NE CHANGERONT PAS"

Charge épiscopale

De la page 3

entoure, car ce sont là les fruits de l'apostolat chrétien.

Notre rassemblement des prochains jours est, lui aussi, un autre sentier « encore inexploré ». Notre synode diocésain s'est réuni pour la dernière fois en 2015, date à laquelle il a été décidé d'apporter des modifications importantes à sa taille et à sa composition. Ce Synode regroupe donc environ moitié moins de personnes que le dernier; la représentation des laïcs est basée sur les doyennés et les régions, plutôt que sur les congrégations; et un nombre restreint des membres du clergé diocésain (10 au total) sont membres du Synode, plutôt que la totalité des membres actifs. Il s'agit, pour nous tous, d'une nouvelle façon de nous rencontrer. Nous solliciterons votre avis sur ce qui, selon vous, fonctionne bien—et ce qui fonctionne moins bien—et sur ce qui pourrait nécessiter des changements dans le futur.

Ce Synode est également un peu différent en ce qu'il est relativement peu chargé sur le plan de la législation. Les canons et la constitution sont importants pour baliser notre vie commune en tant qu'église diocésaine, mais il en va de même pour la prière, l'étude de la Bible, la fraternité, ainsi que pour l'encouragement et la croissance mutuels—j'espère que c'est ainsi que nous profiterons du temps que nous passerons ensemble dans ce lieu: un espace consacré depuis quatre siècles à la prière, à l'étude de la Bible et à la fraternité chrétienne.

Il y quatre ans, dans le processus du choix d'un nouvel évêque pour ce diocèse, les candidats avaient à décrire le type de leadership que nous avions l'intention d'apporter au diocèse (dans un maximum de 500 mots!). J'ai alors écrit (en partie) ce qui suit: « Je chercherais à offrir un leadership principalement défini par l'espoir. Notre église traverse des temps difficiles et, au milieu de ces difficultés, il est facile de succomber à ce que le pape François appelle « le pessimisme stérile » ou « le mauvais esprit du défaitisme ». Pourtant, en tant que chrétiens, nous sommes appelés à être un peuple d'espoir—l'espoir « sûr et certain », avéré et indubitable, de la résurrection du Christ et de la rédemption de toutes les choses, incluant l'église. »

Au cours des quatre années écoulées depuis que j'ai écrit

ces mots, j'avoue que le pessimisme et le défaitisme contre lesquels le pape François nous a mis en garde ont parfois été de réelles tentations, mais ces moments ont toujours été fugaces. Ils ont toujours cédé la place à l'espoir.

Et j'ai vu de mes yeux de nombreux signes d'espoir au cours de ces premières années de service en tant que votre évêque, non seulement dans des projets et des initiatives, mais également parmi nos gens:

- au sein des membres fidèles et dévoués du clergé de ce diocèse;
- au sein du personnel et des officiers diligents et engagés du Synode;
- parmi les leaders laïcs de ce diocèse, qu'ils et elles œuvrent en tant que lecteurs, marguilliers, secrétaires, trésoriers, membres du Synode, membres des conseils exécutif ou de doyenné, musiciens, servants de messe, animateurs de l'école du dimanche ou de groupes de jeunes, dans les ligues féminines ou de maintien de matériel d'autel;
- chez les personnes dévouées qui n'occupent aucune charge ou fonction particulière, mais qui forment la colonne vertébrale fidèle, semaine après semaine, représentant le corps du Christ dans ce diocèse.

Vous êtes non seulement des témoignages vivants d'espoir, mais je vous dois aussi mes sincères remerciements pour tout ce que vous faites, et c'est un privilège que de vous servir et de servir avec vous.

Il semble opportun, dans ce lieu sacré particulier où nous sommes réunis ce soir, de citer une fois de plus l'évêque de Rome, car le pape François passe beaucoup de temps à parler d'espoir. L'espoir chrétien, dit-il, « n'a pas peur de voir la réalité telle qu'elle est et d'en accepter les contradictions. [...] Cet espoir nous invite à entrer dans les ténèbres d'un avenir incertain et à nous diriger vers la lumière. » L'espoir chrétien n'est pas un vague souhait optimiste que les choses se passent bien. « L'espérance chrétienne, dit le pape François, est l'attente d'une chose qui a déjà été réalisée ».

Ce qui a été réalisé, c'est la victoire du Christ sur les puissances du mal—y compris même la mort—à travers la vie, la mort, la résurrection et l'ascension de Jésus. Ce qui a été réalisé est la promesse du Christ que même les portes de l'enfer ne prévaudront pas contre son église. Cela n'est-

il pas libérateur? Nous nous soucions bien sûr de l'avenir de l'Église, mais nous n'avons pas à nous sentir coupables ou inquiets pour son avenir, car dans le Christ, l'avenir de l'Église—en fait, l'avenir de toute la création—a déjà été assuré de manière ultime.

Cela nous permet de nous libérer afin de canaliser notre énergie et nos ressources à tenter de rester fidèles à la mission de l'église, qui aide à rendre tangible l'avenir de Dieu. Que l'église que nous connaissons survive encore 20 ans ou 20 siècles importe peu, car notre espoir chrétien et notre appel chrétien ne changeront pas.

Ensemble, nous avons été appelés à un « périple (venture) dont nous ne voyons pas la fin ». Une définition du terme anglais « venture » dans le dictionnaire est « un voyage, ou une entreprise, risqué ou audacieux ». Ainsi, plutôt que d'être prudents, quels risques pouvons-nous prendre pour l'amour du Christ? Plutôt que de nous épuiser en essayant de perpétuer une manière d'être l'église qui ne correspond plus à notre réalité, quels nouveaux et audacieux voyages pouvons-nous entreprendre pour le bien du monde?

Si vous ajoutez deux lettres à « venture » (périple), vous obtenez « adventure » (aventure) et c'est ainsi que le christianisme a parfois été décrit: comme une aventure. Une aventure se définit comme « une expérience ou une activité inhabituelle et excitante, généralement hasardeuse ». Quelle expérience ou activité pourrait être plus inhabituelle, excitante ou potentiellement hasardeuse que de développer et d'équiper des disciples de Jésus-Christ pour qu'ils et elles soient ses témoins, qu'ils et elles représentent la Bonne Nouvelle, révèlent le royaume de paix, de justice et de réconciliation de Dieu aux quatre coins du diocèse où nous sommes toujours présents?

Il ne m'est pas possible d'entrevoir la fin du périple (venture) ou de l'aventure (adventure) auquel Dieu nous appelle. Je ne connais pas le chemin que nous devons emprunter ni comment nous allons faire face à de nombreux périls encore inconnus. Mais j'ai la foi—une foi si forte que même si je ne sais pas, je n'ai pas besoin de savoir, car il y a quelqu'un dont la main nous guide et dont l'amour nous soutient, alors que nous voyageons ensemble à travers l'inconnu remplis d'un espoir « sûr et certain », avéré et indubitable. ■

DÉCISIONS ET ACCLAMATIONS

Amendements canoniques

De la page 1

ne souhaite pas exercer et offrir ce ministère. »

Voici une liste de décisions et d'acclamations dignes de mention.

Élections

- Élection du Dr. Sean Otto au poste de registraire diocésain
- Élection de Dale Keats au poste de secrétaire-adjoint du Synode
- Proposition: approbation des résultats des élections suivantes: membres du Cathedral Centenary Endowment Fund; délégué(e)s laïc(que)s et ecclésiastiques au Synode général; délégué(e)s laïc(que)s et ecclésiastiques au Synode provincial; membres du DEC et leurs suppléants; et Comité examinateur (Board of Triers)

Modifications aux canons

- Proposition: Modification canonique #1: Canon 1: Définitions et interprétations
- Proposition: Modification canonique #2: Annexe C: renommer comme Canon 33
- Proposition: Modification canonique #3: Canon 3, article 3 se lira désormais comme suit: Le présent canon provincial auquel il est référé à l'article 1 sera dorénavant intégré aux canons du diocèse de Québec en tant que Canon 33.
- Proposition: Modification canonique #4: Annexe A, article 6 se lira désormais comme suit: Après l'élection des officiers, si cela devait s'avérer nécessaire, le Synode reconnaîtra et accordera les prérogatives de l'Assemblée à d'autres personnes à ce moment-là ou, si requis, à n'importe quel moment du Synode.
- Proposition: Modification canonique #5: Canon 14:

Archidiaconés et doyennés, article 4. B.iii.c) se lira désormais comme suit: une personne laïque élue provenant d'une paroisse où la personne qui a assisté au Synode en tant que délégué laïque de cette paroisse a démissionné, est décédée, est officiellement devenue membre d'une autre paroisse au sein du diocèse ou a déplacé sa résidence permanente en dehors des limites du diocèse de Québec.

- Proposition: Modification canonique #6: Canon 14: Archidiaconés et doyennés, article 4. H., ajout de ce qui suit à la fin du texte:si cette personne n'a pas été dûment remplacée.
- Proposition: Modification canonique #7: Canon 23, article 3: modifier la première phrase comme suit: Au plus tard le 15 avril de chaque année et au plus tard le 15 septembre de chaque année pour les congrégations d'été, la corporation de chaque paroisse doit soumettre au Synode, par l'intermédiaire du bureau diocésain, un rapport complet concernant le fonctionnement de la paroisse et l'élection des officiers de la paroisse.
- Proposition: Modification canonique #8: Canon 26, article 4: modifier la date du 15 mars pour celle du 15 avril.
- Proposition: Modification canonique #9: Canon 15, article 12: Ces marguilliers délégués doivent d'être âgés d'au moins 18 ans.
- Proposition: Modification canonique #10: toute expression « Executive Archdeacon » (Archidiacre exécutif) doit être remplacée par l'expression « Vicar General » (Vicaire général).
- Proposition: Modification canonique #11: Annexe A, article 5.C. se lira désormais comme suit: Les titulaires ainsi élus sont nommés à leur poste immédiatement après leur élection dans le cas de vacance ou jusqu'à trois mois après la prorogation du Synode dans le cas d'un titulaire élu en remplacement du secrétaire ou du secrétaire-adjoint ayant rempli ses fonctions pendant la période maximale allouée.

- Proposition: Modification canonique #12: Canon 5, article 4: enlever les mots: « ..et n'appartenir à aucune autre confession religieuse.. »

- Révision de la Constitution et des canons
- Proposition: le Synode demande au DEC d'examiner en profondeur la constitution et les canons de ce diocèse, d'y élaborer des modifications et des révisions dans le but de pouvoir proposer des amendements lors de la prochaine session ordinaire du Synode de Québec.

Budget

- Proposition: que ce Synode augmente la somme allouée à The Anglican Foundation à 500 \$ dans le budget proposé du Synode pour 2020 et 2021. De plus, le Synode approuve les budgets amendés pour 2020 et 2021.

Registres

- Proposition: que le registraire diocésain prescrive à toute personne officiant à des enterrements qu'elle enregistre précisément le lieu de chaque sépulture lorsque possible.
- Proposition: que ce synode adresse ses remerciements à l'équipe de pastorale de la région de Québec pour tous ses gestes empressés, fervents et dévoués dans le cadre de leur ministère d'assistance aux visiteurs provenant des régions.

Mariage

- Proposition: que les règles de fonctionnement du présent synode soient momentanément suspendues afin de permettre la tenue d'un vote secret sur la proposition relative au mariage entre personnes de même sexe.
- Proposition: que le Synode du diocèse de Québec, réuni à Québec du 21 au 24 novembre 2019, demande à l'évêque de Québec d'autoriser la célébration de mariages de personnes de même sexe dans le diocèse de Québec.
- Résultats du vote: 37 en faveur / 6 contre

Primate's address from page 1

lives of those who are desperately seeking.” She added that the Five Marks of Mission could be helpful “in any context, in any parish, in any house church, in any family.”

The primate also spoke about topics that emerged at General Synod in July 2019: the motion to amend the marriage canon, which failed to pass; then-Primate Fred Hiltz's delivery of an apology for spiritual harm inflicted upon Indigenous peoples by the church; and the decision to form a self-determining Indigenous church within the Anglican Church of Canada.

In terms of marriage, Nicholls explained that some dioceses had proceeded to provide a pastoral option for the solemnization of same-sex marriages within the church. “That's not a view that's accepted by all people, and I know it's controversial in the Canadian church, but it's the best we can do at this moment. This is where we are as a church. We've got differences theologically. We have differences pastorally.”

On the formation of a self-determining Indigenous church, Nicholls explained that the Anglican Council of Indigenous Peoples (ACIP) will serve as a “kind of governing body” for that church. “ACIP members are now full members of the Council of General Synod, with vote as well

as voice, and they are beginning work on the constitution and governance of this self-determining church.” ACIP, she said, had called a special meeting of Sacred Circle in June 2020 “by invitation to people within the Indigenous communities who can help with setting up that governance.”

The dismantling of racism, Nicholls said, would be a focus of her ministry as primate. “Racism is embedded structures and systems that we all live in, and whether we're perceived to be a victim or a perpetrator, we are all embedded in it. Whether we have created it, we participate in it simply because of who we are and where we were born and how we've lived.”

The national church has done some work on racism and on the *Charter for Racial Justice* “that we are asking everybody to sign as a member of a committee in the national church, but I don't think that work has really filtered down into our dioceses and parishes, and I am going to make that a priority,” she said. Archbishop Mark MacDonald, national Indigenous Anglican Archbishop, “is very good as a speaker on this topic, and he's very pastoral and compassionate about the fact that this affects all of us.”

She added, “I just ask for your prayers as we look at that as a church, as we look at that as individuals. And I certainly am aware that living in Quebec, you live in the middle of a society that is making decisions based on religious practice—but some of it, I think, also has some roots in racism.

And I know that that will be difficult and challenging.”

The primate also told the diocesan Synod about the Council of General Synod theme for this triennium: “A Changing Church, A Searching World, A Faithful God.” This theme, she said, is “a recognition that we are changing radically and dramatically, but we still face a world that is searching. There are people who do, miraculously, drop into church, because they think, ‘Just maybe, this is a place where I might be able to hear something that I need.’”

This theme would also guide General Synod's strategic planning process, she said. “All of us are deeply committed to consultation, to asking questions of the people of the church. “Now, we recognize that's kind of a two-edged thing, because many people at the grassroots don't know a lot about General Synod and how it works. But, you do know what it is you need and what you're facing as a church. So, we need to hear both of those things. We need to hear what you think the national church could do. We need to hear what your issues and concerns are.”

In that spirit, Nicholls invited tables to consider questions related to strategic planning, such as, “What would be your hope for a strategic plan that would carry the national church and its work into approximately 2028?” She asked that the table groups send her their answers.

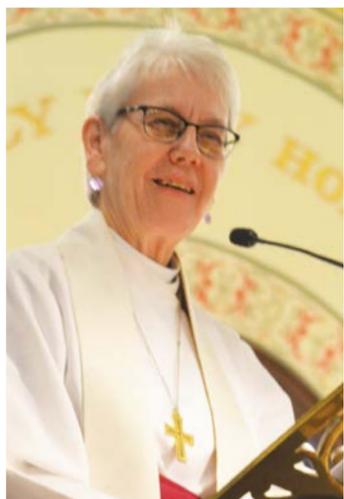
Nicholls remained present throughout the entire course of Synod. ■

La primat nous exhorte à un débat ouvert sur les changements et les défis au sein de l'Église lors de notre Synode diocésain

Par Matthew Townsend

Missionnaire aux communications

Lors de sa toute première visite officielle à un synode diocésain en tant que primat de l'Église anglicane du Canada, Mgr Linda Nicholls a présenté aux délégués du Synode du diocèse de Québec le fruit de ses réflexions sur le



Linda Nicholls Photo: Linda Hoy

futur de l'église, ainsi que certaines de ses impressions sur la vie de l'église au Québec.

Nicholls a commencé son allocution du 23 novembre en expliquant que les gens avaient commencé à lui poser des questions sur l'avenir de l'église « deux minutes après mon élection, ce qui était un peu tôt. » Cependant, elle a reconnu que l'église est confrontée à des bouleversements et que le mot « changement » serait désormais

« un mot fondamental pour nous en tant qu'église. Nous allons devoir nous adapter à une nouvelle époque dans la vie de notre église, dans laquelle nous sommes plus petits, dans laquelle nous occupons une place différente dans la société. »

Les membres des églises des diocèses de Québec et de Montréal, a-t-elle ajouté, étaient certainement « très conscients de ce que signifie être une minorité dans une autre culture ». L'archevêque a déclaré que de multiples autres diocèses commençaient à se rendre compte qu'ils n'étaient plus aujourd'hui dans une position de pouvoir.

« Mais je pense que votre diocèse en particulier et que le Territory of the People (Territoire du Peuple), où je me trouvais la fin de semaine dernière, sont les deux diocèses de notre pays qui ont déjà commencé, dans leur réalité de tous les jours, à faire face au défi du déclin, au défi de représenter une minorité dans un milieu très laïc, ou à celui d'être confronté à diverses tensions et attentes culturelles. »

En cela, a déclaré Nicholls, le diocèse de Québec est l'un des « canaris dans la mine pour le reste de l'église à travers le pays ». « Cela, dit-elle, signifie que l'expérience vécue par l'église ici dans ce diocèse pourrait être bénéfique à l'ensemble de l'église du pays. »

« Donc, j'espère que vous n'avez pas l'impression que parce que vous êtes petits et vulnérables que vous ne comptez pas, ou que vous n'avez rien à dire au reste de l'église », a-t-elle déclaré. « Je suis très consciente de l'importance

que revêtiront ceux qui ont déjà amorcé ce trajet pour ceux d'entre nous qui vivons avec une sorte de faux sentiment de sécurité et d'importance et qui commençons seulement à prendre conscience de l'envergure du changement qui est, en réalité, amorcé depuis bien longtemps. »

Nicholls a dit qu'en cherchant à discerner la voie à suivre, l'église devrait éviter la tentation de plonger dans les difficultés, les problèmes et les préoccupations. « Je dirais que le point de départ doit être celui qui a été utilisé ce matin, l'Évangile, car l'Évangile lui n'a pas changé—et que l'Évangile contient encore un message de vie et d'espoir sur lequel nous pouvons fonder nos vies et celles de ceux sont désespérément en recherche. » Elle a ajouté que les Cinq marques de la mission pouvaient servir d'inspiration « dans n'importe quel contexte, dans n'importe quelle paroisse, dans n'importe quelle église, dans n'importe quelle famille ».

La primat a également évoqué des sujets qui ont été discutés au Synode général en juillet 2019 : la proposition visant à modifier le canon du mariage, qui n'a pas été adoptée; les excuses présentées par la primat précédent, Fred Hiltz, pour le préjudice spirituel infligé aux peuples autochtones par l'église; et la décision de former une église autochtone autodéterminée au sein de l'Église anglicane du Canada.

En ce qui concerne le mariage, Nicholls a expliqué que certains diocèses avaient déjà procédé à la mise en place d'une option pastorale pour la célébration de mariages entre personnes de même sexe au sein de l'église. « Ce n'est pas un point de vue qui est accepté par tout le monde et je sais que c'est controversé dans l'église canadienne, mais c'est le mieux que nous puissions faire en ce moment. C'est là où nous en sommes en tant qu'église. Nous avons des différences théologiques. Nous avons des différences pastorales. »

À propos de la création d'une église autochtone autodéterminée, Nicholls a expliqué que le Anglican Council of Indigenous Peoples (« ACIP ») (Conseil anglican des peuples autochtones) agirait comme une « sorte d'organisme décisionnel » pour cette église. « Les membres de l'ACIP sont maintenant membres à part entière du Conseil du Synode général, avec droit de parole et droit de vote, et ils ont commencé à travailler sur la constitution et les modalités de gouvernance de cette église autodéterminée. » Elle a indiqué que l'ACIP avait convoqué un Sacred Circle devant avoir lieu en juin 2020 « en y invitant des personnes, provenant de communautés autochtones, susceptibles de pouvoir contribuer à la mise en place de cette gouvernance ».

Le démantèlement du racisme, a déclaré Nicholls, sera un objectif de son ministère en tant que primat. « Le racisme est incrusté dans toutes les structures et tous les systèmes qui font partie de notre vie de tous les jours, et que nous soyons perçus comme une ses victimes ou un de ses auteurs, nous y sommes tous associés. Que nous l'ayons

créé ou non, nous y participons simplement à cause de qui nous sommes, de l'endroit où nous sommes nés et de la manière dont nous avons vécu. »

L'église nationale a fait du travail sur le racisme et sur la *Charte pour la justice raciale (Charter for Racial Justice)* « que nous demandons à tout le monde de signer lorsqu'ils ou elles sont membres d'un comité de l'église nationale, mais je ne pense pas que ce travail ait réellement circulé vers nos diocèses et paroisses, et je vais en faire une priorité », a-t-elle déclaré. L'archevêque Mark MacDonald, archevêque autochtone national anglican, « est un très bon orateur sur ce sujet, et il est très pastoral et compréhensif du fait que cette question nous concerne tous ».

Elle a ajouté: « Je vous demande simplement de prier pour nous alors nous examinons ces questions en tant qu'église et en tant qu'individus. Et je suis certainement au courant que puisque vous vivez au Québec, vous vivez au sein d'une société qui prend des décisions en fonction de pratiques religieuses—mais certaines d'entre elles, je pense, ont aussi des racines dans le racisme. Et je sais que ce sera difficile et exigeant. »

La primat a également expliqué au synode diocésain le thème du Conseil du synode général pour la présente période triennale: “A Changing Church, A Searching World, A Faithful God.” (« Une église en mutation, un monde en quête, un Dieu fidèle »). « Ce thème, a-t-elle dit, reconnaît que nous sommes en train de changer radicalement et de manière spectaculaire, mais nous sommes toujours confrontés à un monde qui cherche. Par miracle, il y a des personnes qui vont à l'église parce qu'elles pensent: « C'est peut-être juste un endroit où je pourrais peut-être entendre quelque chose dont j'ai besoin. »

« Ce thème guidera également le processus de planification stratégique du Synode général, a-t-elle déclaré. « Nous sommes tous profondément attachés à la consultation, à poser des questions aux membres de l'église. Nous reconnaissons maintenant que ce genre d'exercice est une arme à double tranchant, parce que beaucoup de personnes dans les tranchées ne savent pas grand chose à propos du Synode général et de son fonctionnement. Mais vous savez ce dont vous avez besoin et ce à quoi vous faites face en tant qu'église. Nous devons donc vous écouter et entendre ces deux choses. Nous avons besoin d'entendre ce que vous pensez que l'église nationale pourrait faire. Nous devons connaître vos problèmes et vos préoccupations. »

Dans cet esprit, Nicholls a invité les groupes en ateliers à examiner des questions liées à la planification stratégique, telle que: « Qu'est ce que vous aimeriez voir dans un plan stratégique qui amènerait l'église nationale et son travail jusque vers 2028? ». Elle a demandé que les groupes d'ateliers lui envoient leurs réponses.

Nicholls est demeurée présente tout au long du Synode. ■

SYNOD GUESTS



Mgr Pierre Goudreault
Bishop of the Roman Catholic Diocese of Sainte-Anne-de-La-Pocatière

Tomorrow's church will be a church taking seriously into account the ongoing formation of its members—also a church that will be formed by different types of gathering. Our main and most important place of gathering is the Eucharist. But also, we have to be creative, to think of some other places of gathering—like small faith sharing groups at home.



The Rt. Rev. Mary Irwin-Gibson
Bishop of the Anglican Diocese of Montreal

The question I'm always asking is: *Do we really want what God wants for us, and are we willing to give up what we think we deserve to get there?*

I see your bishop living very sacrificially. I see him giving himself up as a living sacrifice, holy and acceptable to God. That's the call for each of us.



The Rev. Dr. Jesse Zink
Principal, Montreal Diocesan Theological College

When you're out there in the community—however you define your community, whatever it may be—you might ask yourself, "Who are the people I don't know very well and that I need to get to know, before I can seek reconciliation with them?"

Reconciliation begins with knowing one another.

This fragile earth, our island home

At Synod, the Rev. Canon Jeffrey Metcalfe, canon theologian, led a discussion on climate change and the church. Look for more in upcoming issues!

ORDER OF THE DIOCESE — L'ORDRE DU DIOCÈSE



Irène Brisson receives the Order of the Diocese of Quebec from Bishop Bruce Myers. Photo: Yvan Bélanger

Irène Brisson

Église St. Michael's Church, Sillery

At Synod, Irène Brisson was presented the Order of the Diocese of Quebec by Bishop Bruce Myers.

Tel qu'il l'est décrit dans notre constitution et nos canons, « L'Ordre vise à honorer les laïcs qui, au fil des ans, ont fourni de leur temps et de leur énergie pour contribuer au développement du travail de l'église au sein de notre diocèse. »

As a long-standing member of Église St. Michael's Church, Sillery, Irène has furthered the work of the church in a variety of capacities, including as a deputy warden, warden, organist and de facto music director, an event and outreach organizer, and most recently, as a lay reader in training.

Bien que plusieurs de ses dons pourraient être célébrés

de manière plus complète, c'est celui de la musique qui représente le mieux ses qualités. En tant que musicologue réputée et organiste ayant œuvré comme professeure au Conservatoire de musique de Québec de 1973 à 2007, Irène présente une formation et un talent exceptionnels. Mais, ce qui est encore plus exceptionnel, c'est la générosité dont elle a fait preuve en partageant ses dons pour contribuer à développer la vie de notre église.

Each week Irène spends several hours carefully selecting, practicing, and performing a musical program that reflects the liturgical season. This musical program includes both classical instrumental pieces often drawn from the Anglican and Lutheran musical traditions, as well as a selection of hymns. As Canadian Anglican hymnody is largely in English, to support the church's mission to be bilingual (French and English) Irène has compiled a repertoire of French language hymns that have allowed her parish's worship life to better reflect its neighbourhood.

Ce qui est le plus extraordinaire, c'est qu'Irène donne sans compter. Bien qu'elle touche l'orgue tous les dimanches (planifiant seulement deux jours de congé par année), et à plusieurs autres occasions comme des funérailles et au cours de la Semaine Sainte, elle le fait sans rémunération—du jamais-vu dans les diocèses en général, et même dans la plupart des paroisses de notre diocèse. Étant donné le niveau de ses qualifications professionnelles, une rémunération adéquate serait évidemment hors de la portée de sa paroisse. Animée d'une grande humilité, Irène ne demande rien, ne s'attend à rien—même pas d'être remerciée. Son désir est simplement d'utiliser ses talents professionnels pour Dieu et ses proches, dans la joie de servir. ■



AROUND THE DIOCESE

Kenogami Cemetery restoration helps women find ancestor

By Margaret Bernard

This summer, the Kenogami Cemetery again became a place of discovery—this time, for members of a family who had been searching for the resting place of their great-great-grandmother for a very long time.

Two cousins who came from Toronto and Campbellton had found information about the cemetery on the internet and felt some hope after many fruitless searches. So, the two women decided to make a trip to the Saguenay area.



They arrived at the cemetery gates, which are kept locked but display the phone number of the caretaker. They were able to contact him, and he immediately arrived at the gates and took them to the exact burial plot. The women were overjoyed, as they had brought with them a beautiful floral arrangement to place on their ancestor's stone. This stone had been one of those discovered in recent years as the old section of our cemetery was restored. The women spent a good part of the afternoon in the cemetery—as they also found other members of their family buried close by their great-great-grandmother's stone. Questions remained, however: why was their great-great-grandmother buried in this cemetery? And where had their great-great-grandfather been laid to rest?

Nancy Ann Mauger Tennier, who is buried in the Kenogami Cemetery in the Saguenay area of our beautiful province, was married to Joseph Victor Tennier in the Paspébiac Notre-Dame Church in the Gaspé area on Jan. 17, 1871. In that year, the family was living in Hope with four children. Nancy Ann and Joseph eventually had eight children. Joseph seems to have died in 1881, and it was some time after this that Nancy Ann moved to the Kenogami area to join one of her sons, who had acquired a position with the Price Brothers Company.

As of writing, the cousins have the answer to one of their questions—but are still searching for information concerning the resting place of Joseph, their great-great-grandfather. If anyone has information that may help them in their quest, please contact the editor.



Photo: Contributed

St Francis group packs shoeboxes for sailors

By Barbara Hewitt
Sainte-Catherine-de-Hatley

Parishioners of St. George's Church, Ayer's Cliff, and St. James, Hatley, gathered together on All Saints' Day to pack shoeboxes for sailors who pass through the Port of Québec—and to celebrate two special parishioners.

Before packing and wrapping the boxes, the gathering honoured two cornerstones of our parish: Phyllis Gauthier, who recently moved to St. Francis Manor in Lennoxville, and Marsha Wallis, church warden, who had recently celebrated a birthday. After being well fed with soup, birthday cake and ice cream, the group set to work amid the stormy weather and packed 62 boxes to be sent off to Québec.

Thanks to everyone for your generosity and support.

SPIRITUAL REFLECTION

Praying through a kitchen fire

By Louisa Blair
Columnist

Did anything about Christmas touch you this year? I mean really touch you? Every year we hope, we wait, we pray that this year, we will feel it, know it again.

Know what again? Yes, that's the question. Because of God's nature, we have to know it in a new way each time. God does not allow herself to be defined by the annual cycle of readings, liturgies, prayers, as if they were spells to conjure up Christmas. Words can only hint at God's truth, like a poem. God is beyond words, beyond our most desperate longings, beyond our deepest and most profound thoughts. So what was it that touched you?

This year for me, the word that sprang alive again was *miracle*. By itself, just like that on the page, the word is boring and empty and even a bit annoying. Who believes in miracles? But sometimes an ordinary word can suddenly open up and give birth to new depths, like a flower.

My Christmas word was given to me by an old woman from the Philippines in Montreal yesterday. I saw her sitting in a bus shelter as I approached. I looked forward to joining her as I waited, as it was a bitterly cold and windy day. But the bus-stop sign, hidden by a tree, read *Arrêt hors service*.

"Excuse me," I said politely, "the bus won't stop here. We have to go to another stop." The woman raised herself painfully, and started to hobble down the sidewalk. She

had had recent operations on both knees and had forgotten her canes. She was walking about as fast as a pigeon, and with a similar gait. I offered her my arm, she took it, and we strode forth bravely into the wind, pigeon-speed.

"Oh no, the bus is coming!" she cried. This bus is rare on a Sunday.

"Take your time," I said, "I'll run ahead and get the driver to wait." Where I live, the bus drivers don't wait. They must keep to their live-online schedule, and even if you beg on bended knee for your friend whom you can see running up the street, they won't wait. So when this bus driver refuses to wait, I thought, should I stay and wait for the old woman, or get on and wave goodbye? But my charity was not tested. The bus driver agreed to wait. The old woman hobbled towards us, flapping her arms as she crossed against the lights while cars screamed last-second arcs around her. She climbed on and we sat down together.

"But I lost my scarf!" she said. And we drove past it,

a heap of radiant turquoise on the grey salty sidewalk. Then she looked into my face and took my hand, and gave me my Christmas word. "Yet another miracle!" she said. "The Holy Spirit gives me miracles every day. Today the miracle was you."

She told me about just one of the many miracles that she says have punctuated her life. Not long ago, she set fire to her apartment. When she came into the kitchen and saw the flames licking up the wall, she stood and prayed, "God help me, God help me, God help me."

I refrained from openly criticizing her theology, but I was thinking, *Okay, Shadrach, Meshach, and Abednego are all very well, but get real, you foolish old woman, why didn't you do something to help yourself, instead of praying?*

But she continued, "And then God gave me courage." Once God had calmed her down, she took action. She even managed to calm down her concierge too, who was also instantly seized by helpless panic. Together they took the necessary measures to put out the fire. By the end of her story my cynicism had evaporated. "I bet you'll find that scarf on your way home," I said. But if she doesn't, she'll be looking for the next miracle.

We parted sorrowfully. I wanted to follow her and learn from her to see the miracles in my life. I will never see her in this world again, but I know she will be there to show me into the next. In the meantime, she opened up my Christmas word for me, like a turquoise flower. ■



Hebrews in the furnace. By a follower of Loyset Liédet, from the *Bible Historiale of Edward IV*. Bruges, 1470s. Art: British Library

GLEANINGS

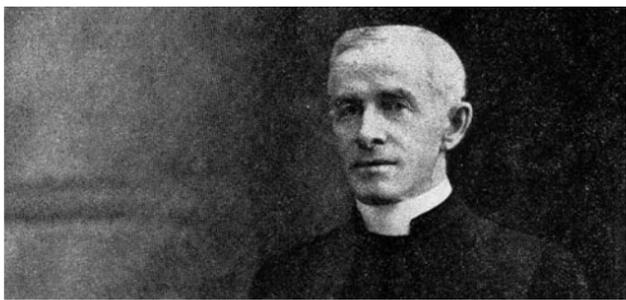
A little bit of everything to kick off the new year

By Meb Reisner Wright
Diocesan Historian

Superstition has it that on January 1, one should do a little bit of every activity one hopes to engage in during the coming year. It seems that the editor of the *Diocesan Gazette* kept that in mind for the new year's issue, 1920.

The January issue was a potpourri of subject matter. It opened with excerpts from a rousing presentation on The Forward Movement in the Cathedral Hall, and ended with a disgruntled meditation on the unfortunate hymn choices made by thoughtless incumbents.

It celebrated the 50th anniversary of the ordination of one of its senior clergy, the Ven. Andrew Jackson Balfour, whose ministry had begun when the church still relied on the support of the Society for the Propagation of the Gospel in Foreign Parts, a London-based Missionary Society.



The Ven. Andrew Jackson Balfour

Photo: Diocesan Archives

The article on hymns seems to have been written from the heart by someone who believed that "hymns become a great force in the religious life" and that "the singing of them is a pleasure, one of those joys which should not be denied to a Christian." Unfortunately, the author argues, listening to their rendition in many church services could be anything but pleasurable!

"We have attended a service on two or three occasions in the same Church," he confides, "and endured 'Onward Christian Soldiers,' 'The Church is One Foundation,' and 'Abide With Me,' sung very slowly—the same three doing duty, perhaps, for about half the services of the year... [moreover] the person in authority frequently uses an entirely wrong tune and so we have dirge music for a paean

of thanksgiving and vice versa."

Appreciation of good music, the author concludes, begins in childhood and should be nurtured in church. The author concludes by saying: "[I]f our Sunday School and Children's Services led children to appreciate good words set to good music, and did not stick too closely to the so-called children's hymns, a better standard of church music might be the result."

Under 'W.A. Notes' another article reported on two meetings of the Quebec Diocesan Board of the Woman's Auxiliary in Quebec, both featuring guest speakers on missionary work, one in India, the other in Japan. At a later event, Miss Florence Spencer of Japan "made a stirring appeal to girls" to consider the possibility of a vocation in the splendid work being done there. Unfortunately, the article contains a misprint, urging upon young women "the possibility of a vacation" in the arduous missionary field!

In the same section, the remarkable accomplishments of the younger members of the Randboro W.A. were described: "the Junior Guild have besides installing a furnace...have erected a new Chancel, raised the Altar, provided space for the choir in the Chancel, and built a new vestry at the west end of the Church..." One wonders how these young teenage girls could possibly have done all this—and how long it took them to do so—even if "in all these good works they have been ably assisted by the Senior Guild"!

Beyond the confines of local matters, a further article described "the progress of a national effort on behalf of the blind in Canada" with special reference to the institute's agreement with the Department of Soldiers' Civil Re-Establishment to create "an after-care department" for Canadian Soldiers blinded in the war.

Particularly distressing among the January offerings was the obituary of the Rev. Harold Francis Hamilton, a former curate of St. Matthew's Church, Quebec. Educated at Oxford, Harold Hamilton became assistant lecturer at Bishop's and later professor of pastoral theology there from 1907 to 1910. In 1912 "he published, in two volumes, his great work 'The People of God' which at once brought him into prominence.... By the death of the Rev. Harold Hamilton the Church in Canada has lost a Christian scholar of singular promise and a priest of remarkable spirituality."

This article would have been of special interest to Quebecers, as Harold Hamilton was a son of the late Archbishop Charles Hamilton of Ottawa, who began his ministry in the Diocese of Quebec, was ordained Deacon at St. Matthew's on the Feast of St. Matthew in 1857, later priested and made rector, leaving the parish only upon his election to the episcopate of Niagara in 1885. In 1912 he became the first Metropolitan of Ontario upon the separation of the Ecclesiastical Province of Ontario from the Ecclesiastical Province of Canada. Many *Gazette* readers would have remembered them both, father and son.

It seems appropriate to conclude this rag-bag sampling of a single issue with the conclusion of the Ven. A.J. Balfour's speech at his Jubilee Reception held at Bishopthorpe, on Friday Dec. 18, for it is filled with optimism and good feeling for the coming year and the future generally:

"[My services as General Secretary of the Church Society] have brought with them much happiness. The duty has naturally involved much correspondence: and this, so far as it has concerned the clergy...has served to promote between us a...mutual sympathy, a brotherhood affectionate and loving in nature. But not with the clergy alone have I found this joy, but with the laity as well...."

"I venture to say that no diocese in the world has been blest with a nobler band of laymen than has the Church Society of the diocese of Quebec through a period of seventy-five years—[it had been incorporated by Act of Parliament in 1842]—men who have been ever ready to give generously of their time, their business talents, and their financial aid, in furtherance of all objects calculated to promote the prosperity of the Church Society, and the interest of the Church at large. Unquestionably to these men, and to our successive Bishops, are we indebted, under God's good Hand, for the wise management hitherto of our funds, the present financial stability of the Society, and our ability to carry on unchecked the Church's work even during the trying conditions now confronting the world...."

Thus began the new year, 1920. The possibilities seemed endless. ■

"Gleanings" delves into back issues of the Quebec Diocesan Gazette to share nuggets of our past.