



Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ᐃᑕᑦ ᑲᑭᑲᑦ ᐃᑭᑭᑦᐃᑭᑦ • ANGLICAN DIOCESE OF QUEBEC



Guests include the Rev. Dr. Jesse Zink, principal, Montreal Dio; Montreal Bishop Mary Irwin-Gibson; Archbishop Linda Nicholls, primate; and Sainte-Anne-de-La-Pocatière Bishop Pierre Goudreault.

Synod prepares to meet with new size, format

Secretary of Synod provides an overview of the meeting, which will offer time for reflection on mission, ministry

By Matthew Townsend
Communications Missioner

Delegates to the Diocese of Quebec's upcoming Synod, to be held Nov. 21-24 at the Monastère des Augustines in Quebec City, are set to experience a gathering that differs from past Synods in both membership and agenda. A number of honoured guests, including the newly elected primate of the Anglican Church of Canada, will greet the delegates, as well.

Synod is the diocese's governance meeting held every few years to make policy decisions, elect leadership and gather members of the diocese around worship and prayer. This Synod—the 85th Ordinary Session of the Synod of the Diocese of Quebec—marks the first time the diocese will meet under revised guidelines approved in 2015, the last time the body gathered.

“At our last Synod, we voted to change the canon on how delegates are elected to Synod,” Canon Stephen Kohner, secretary of Synod, told the Gazette in an interview prior to the meeting. “We are a shrinking diocese, and it was felt that we could also look at reducing Synod for a variety of reasons, including financial ones.”

The view at the time, he said, was that a smaller Synod logically followed the diocese's smaller population.

“The way of electing people who serve as delegates has changed significantly,” Kohner says. In the past, delegates were elected by each congregation in the diocese. All licensed clergy were invited to participate at Synod, as well.

For this Synod, delegates have been elected by each deanery in the diocese; 10 total clerics have been elected, representing the various deaneries and one region.

In a conversation with the *Gazette* in August, Bishop Bruce Myers said he is keeping an open mind to the revised synodical membership structure, adding that he views this as a trial run on something still evolving. Kohner agreed.

“Have there been growing pains? Absolutely,” Kohner said. “However, we want to give it a try. We want to see how this reduced-size Synod actually works—and if necessary, we'll look at maybe changing our electoral process.”

“We've got a lot of wonderful people out there, and Synod is probably one of the few times, if the only time, when we can put all the energy and the ideas and the missions together in one place.”

—Canon Stephen Kohner, Secretary of Synod

Kohner said the election process has been “very smooth” and that it has worked. The “growing pains,” he explained, centred around concerns that large congregations might have disproportional representation within their deaneries. “It didn't happen,” he said. “When we look at the delegates coming to Synod, there's a really fair representation. It's actually worked out.”

The secretary said he thinks the body of delegates

offers a mix of newcomers and those with solid experience in church governance.

‘Where do we want to be?’

In addition to the new election process developed in 2015, Myers has brought a different vision to Synod, increasing emphasis on worship and storytelling—delegates to Synod will hear stories of mission and ministry from around the diocese.

Invited guests include the Most Rev. Linda Nicholls, primate of the Anglican Church of Canada; the Rt. Rev. Mary Irwin-Gibson, bishop of Montreal; Mgr Pierre Goudreault, bishop of the Roman Catholic Diocese of Sainte-Anne-de-La-Pocatière; the Rev. Dr. Jesse Zink, principal of Montreal Diocesan Theological College; and Mr. Robert Jordan, vice president, central and national accounts, Ecclesiastical Insurance. These guests, the secretary said, are expected to add to a mood of contemplation, reflection, and perspective of the wider church.

“I believe it's going to be a breath of fresh air, just looking at the invited guests that are coming,” Kohner said. “They're wonderful people who have a wealth of experience.”

The guests and delegates, he added, will “flesh out our orientations, our trepidations—but also, at the same time, help us consider, ‘Where do we want to be as a diocese? What directions do we want to take?’”

Part of what will allow for a reflective atmosphere, Kohner said, is a lighter legislative agenda than previous years. Only 11 canonical amendments were slated for discussion at Synod, he said, and he anticipated none of them to be particularly controversial. By

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FROM THE BISHOP

Finding the good in the small

Last month a few of us from the Diocese of Quebec had the wonderful opportunity to pay a short visit to the Diocese of Moray, Ross and Caithness in the Scottish Episcopal Church.

Between 2009 and 2015 our two dioceses, along with the Diocese of Bujumbura in Rwanda, were in an official companionship agreement bound by a covenant signed by the diocesan bishops of the day. Even though that formal relationship concluded a few years ago, the bonds of affection between our dioceses remain, and this was my first opportunity to visit our Scottish Anglican brothers and sisters. What I encountered was a diocesan family and a context ministry very much like our own in Quebec.

Moray, Ross and Caithness is—by British standards—a geographically vast diocese, covering the northern quarter of mainland Scotland (which itself would fit within the territory of the Diocese of Quebec nine times). The diocese's nearly 40 congregations are strewn across the expansive Scottish Highlands, served by about 20 clergy, fewer than half of whom are full time, and most of whom serve multiple congregations. A typical church service would see between 10 and 20 people in the pews, in part because Anglicans are a tiny minority in Scotland, which though historically Christian is a rapidly secularizing society. Sound familiar?

Among my discoveries in Scotland was that what the Anglicans of Moray, Ross and Caithness may lack in numbers, they more than compensate for in terms of faithfulness—another similarity between our dioceses. The people who make up the body of Christ in our respective dioceses are extraordinarily committed and deeply faithful, even if their numbers are small.

A few weeks ago, the Sunday gospel reminded us that faith the size of a mustard seed (“the smallest of seeds”) can accomplish meaningful and important things for the revealing of God's kingdom in our midst.

In that same gospel reading, Jesus' disciples pleaded with him to “increase our faith!” They did not say, “Increase our attendance!” We would of course welcome more people to join our churches. However, we also seek to cultivate the faith of those who already form a part of our local churches, and to live out that faith daily, however few in number they may be.

Jesus encourages us when he says that smallness does not limit our potential to do great things for the sake of God's kingdom. And this is good news for Anglicans in places like Quebec and the Scottish Highlands. As Stephen Conway, a bishop in the Church of England, recently put it, “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.”

As our own diocesan family in Quebec gathers for Synod later this month, we'll hear stories about how some of our own small congregations across eastern and central Quebec have been places of support and encouragement in their communities. I hope that we in turn be encouraged as a diocese that the smallest of faithful efforts will be blessed by God and can bear fruit for God's kingdom.



+Bruce Myers OGS

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L'un des constats que j'ai pu faire en Écosse, c'est que ce bien que les anglicans de Moray, Ross et Caithness soient peu nombreux, ils compensent largement au niveau de leur foi—un autre trait commun entre nos diocèses. Les personnes qui composent le corps du Christ dans nos diocèses respectifs sont extrêmement engagées et profondément fidèles, même si leur nombre est restreint.

Il y a quelques semaines, l'évangile du dimanche nous rappelait qu'une foi de la taille d'un grain de moutarde (« la plus petite de toutes les semences ») peut accomplir des choses significatives et importantes pour nous permettre de découvrir le royaume de Dieu parmi nous.

Dans cette même lecture de l'Évangile, les disciples de Jésus le priaient « d'augmenter notre foi! ». Ils n'ont pas dit: « Augmente l'assistance! ». Nous souhaiterions bien sûr que davantage de personnes se joignent à nos églises. Cependant, nous cherchons également à nourrir la foi de ceux qui font déjà partie de nos églises locales et à vivre cette foi chaque jour, bien qu'ils soient peu nombreux.

Jésus nous encourage quand il dit que la petitesse ne limite pas notre potentiel de réaliser de grandes choses pour la venue du royaume de Dieu. Et ça, c'est une bonne nouvelle pour les anglicans vivant dans des endroits comme le Québec ou les Highlands d'Écosse. Comme l'a récemment déclaré Stephen Conway, évêque de l'Église d'Angleterre, « 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 tournent pour obtenir soutien et encouragement. »

Alors que notre propre famille diocésaine du Québec se réunira en Synode plus tard ce mois-ci, nous entendrons conter comment certaines de nos petites congrégations de l'est et du centre du Québec ont été des lieux de soutien et d'encouragement pour leurs communautés. J'espère que tout notre diocèse sera encouragé à son tour que même le plus petit effort de foi sera béni de Dieu et qu'il pourra porter fruit pour la venue du royaume de Dieu.



L'Église épiscopale écossaise vous souhaite la bienvenue
The Scottish Episcopal Church welcomes you
Bruce Myers photo

DE L'ÉVÊQUE

Dans les petits pots les meilleurs onguents

Le mois dernier, quelques-uns d'entre nous du diocèse de Québec ont eu l'occasion formidable de faire une brève visite au diocèse de Moray, Ross et Caithness au sein de l'Église épiscopale écossaise.

Entre 2009 et 2015, nos deux diocèses, ainsi que le diocèse de Bujumbura au Rwanda, ont été liés par un accord officiel d'association dûment régi par une convention signée par les évêques diocésains de l'époque. Même si cette entente a pris fin il y a quelques années, les liens d'affection entre nos diocèses ont été maintenus et pour la première fois, j'ai eu l'opportunité de rendre visite à nos frères et sœurs écossais anglicans. J'y ai rencontré une famille diocésaine et un ministère contextuel très semblables au nôtres au Québec.

Moray, Ross et Caithness constitue—selon les standards britanniques—un diocèse géographiquement vaste, couvrant le quart nord de l'Écosse continentale (qui elle-même pourrait s'insérer neuf fois dans le territoire du diocèse de Québec). Les quelque 40 congrégations du diocèse sont éparpillées dans l'étendue des Highlands écossais, et desservies par une vingtaine de membres du clergé, dont moins de la moitié œuvrent à temps plein et dont la plupart officient auprès de plusieurs congrégations. Un service religieux typique réunit de 10 à 20 fidèles, en partie parce que les anglicans ne représentent qu'une infime minorité en Écosse, qui bien qu'historiquement chrétienne, se sécularise rapidement. Ce tableau vous semble-t-il familier?

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

Matthew Townsend, Editor
Guylaine Caron, Translator

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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)

Editorial and advertising enquiries, as well as letters to the editor, should be directed to: communications@quebec.anglican.ca

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SPIRITUAL REFLECTION

And the thick places shall be made thin

By Louisa Blair
Columnist

And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it.

– Genesis 28:12

Jacob's reaction when he saw those angels going up and down the ladder was like Peter's when he saw Jesus standing with the prophets. He wanted to build a physical memorial in this place where heaven and earth seemed to meet. "How awesome is this place!" said Jacob. "This is none other than the house of God, and this is the gate of heaven."

If I saw angels climbing up and down a ladder on Boulevard Charest, I too would want to mark it in some way. Pin up a plaque, or write a letter to the city describing my experience and suggesting that Charest be renamed Rue des Anges-sur-L'échelle, or Rue de la Porte-des-Cieux.

We often think of places where we once had a powerful experience of the sacred, or of God, as holy places. Lourdes, for example, where so many have

been healed, must surely be holy ground. When I sit in a church, I feel the faith of the generations who came and prayed here before me. As a pagan child, I regularly visited an immense, ancient beech tree in the middle of the woods which seemed to me a holy place. There was even a spring on the hillside below the tree where I would wash before coming into the presence of the tree. The Irish call these "thin places," where the veil between this world and the eternal world is torn through. God knows that we tend to relate to the particular better than the universal. Thus she chose a particular place, Galilee, and a particular time, about 2,000 years ago, and a particular guy, Jesus, to reveal that we are with God, and God is with us.

Perhaps because our Christian thinking was influenced by the Greeks, we're always tempted to think of the spiritual world as separate from the physical world. This makes it so much easier to pollute and deplete the planet. Never mind, we tell ourselves, there's always heaven! But God showing Jacob that ladder with the angels passing up and down was a way of showing him that the two worlds are intimately connected. And as Jacob was given this dream, God said this is my gift to you, all this land, which is also holy land. Not just this spot where the ladder is, but the whole shebang.

We also think of our bodies as separate from our souls. This idea makes it so much easier to abuse my body—eat or drink too much, smoke (let me count the ways)—well, my body isn't really who I am! What's more, my body's showing clear signs of getting old, reminding me that I'm going to die. Never mind, I tell myself, there's always my eternal soul. But Jesus is the ladder full of angels personified. He shows us that the two are intimately connected. He himself was fully human and fully divine at the same time, in the very same person.

This is why we say in the Creed *we look for a resurrection of the dead and life in the age to come*. My physical body will somehow be restored, and not just my soul. And this is why the Eucharist is such a key part of my week. It reminds me that Jesus loves and nourishes our bodies and souls as one, feeding us with both bread and wine, fruit of the earth, *and* with his life and death, at one and the same time, and



Jacob's Ladder. *The Golden Haggadah*, Catalonia, 14th century. British Library art

in the same physical form.

Perhaps Greta Thunberg, the Swedish child who is inspiring a worldwide movement of youth against the inertia of adults in the face of climate change, has a message for us Bible readers too. From now on we must respond to the whole planet the way Jacob responded to the ladder of angels: "How awesome is this place! This is none other than the house of God, and this is the gate of heaven!" The house of God is not just the at foot of the ladder, or Galilee, or Quebec, or our church, or the thin places. The gate of heaven is the whole world. And those suffering from our lack of care for God's gift of the planet are not just our children, who dread the future, but the millions of climate refugees whose cries are rising to heaven right now.

Although it's tempting to despair, God will not abandon us, body or soul, thin places or thick. After showing Jacob the ladder and giving him the land, God added: "Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you, I will do everything that I promised you."

"We're always tempted to think of the spiritual world as separate from the physical world. This makes it so much easier to pollute and deplete the planet."

OBITUARIES

The Rev. Canon Edward Richard Vaughan, 90



Fr. Edward Vaughan died at home, in the arms of his beloved wife Janet, Sept. 9, 2019. The third son of Daisy (Stone) and Richard Vaughan, formerly of Liverpool, England, he was born in Shawville, Que., and educated at Pembroke Collegiate, Ont.

After several years working with Hydro-Quebec and Bristol Mines, he found his true vocation as a priest in the Anglican Church of Canada, where, after studies at Bishop's University, he served in many capacities for over 50 years in the Dioceses of Quebec, Algoma, Ontario, Nova Scotia and Prince Edward Island. Vaughan had a special love for the people of the fishing villages of the Quebec Lower North Shore; working with the Department of Education, he used his financial skills to enable significant improvements in the area's schools. In the Lac Saint-Jean area, he ministered to Inuit suffering

tuberculosis at the sanatorium hospital at Roberval.

Vaughan leaves to mourn his devoted wife of 31 years, Janet (née Kinsman) Parker; stepdaughter Suzy Parker; nieces, grandnieces and grandnephews; and the children and grandchildren of George and Helen Matte, with whom he happily lived for several years.

Donations may be made to Twelve Baskets Food Bank, Nictaux, the Primate's World Relief and Development Fund (PWRDF.org) and Holy Trinity Anglican Church, Middleton.

Fr. Keith Perry-Gore, 84

Fr. Keith Perry-Gore died peacefully on Oct. 4, 2019, after a battle with dementia and physical decline.

Born in England, on Oct. 31, 1934, he leaves his wife Jane (née Richardson) of 60 years. He was brother to Susan and Elizabeth (deceased); father of Alex (Cathy), Bridget (Vincent), and Clive (Nicole); grandfather to Kelli, Luke, Kaitlin, Renee, Sophie, Rachel, Jessica, Kevin, and Trevor; and great-grandfather to five.

He spent his youth in Tortola, British Virgin Islands, before returning to England, where he attended St. Edwards School and Theological College in Westcott House, Cambridge. He was ordained as an Anglican minister in 1962.



With two children in tow, the family moved to Barbados, where he led the congregation of Holy Innocents Church until 1970. In search of adventure and opportunity for his young family, he immigrated to Canada, moving to New Carlisle and finally to North Hatley, Que. He was rector of St. Barnabas North Hatley, Christ Church, Eustis, and St. John's, Waterville, until his retirement in 1999.

In lieu of flowers, please make a donation to the Wales Home, where he spent the last year of his life. Address: 506, Rte 243 Cleveland Quebec JOB 2H0.

First published in *Sherbrooke Record*.

How does voting work at Synod?

When Synod gathers on Nov. 21-24, it will consider two kinds of motions: those brought to the floor and canonical amendments that have been reviewed by the Diocesan Executive Council (D.E.C.).

Canon Stephen Kohner, secretary to Synod, said the 11 proposed canonical amendments had been received by the D.E.C. 60 days prior to Synod and have been forwarded to delegates. "When Synod convenes, there will be times in the schedule to deal with proposed canonical amendments," he said.

Each resolution must be moved and seconded, with discussion to follow. After discussion, a yay-or-nay vote occurs. "There has to be a majority," Kohner said. When the vote is tight and the result unclear, anyone can request a vote by orders, in which laity and clerics vote separately—though the result is still determined by simple majority of the whole. The purpose is to give a sense where each group stands and to "figure out how many votes are actually cast."

In addition to proposed canonical amendments, delegates can write resolutions at Synod and forward to the resolutions committee formed to ensure motions neither conflict with diocese's constitution and canons nor impact negatively on the diocese's budget. "So there's a team at Synod working quite diligently to come up with the proper wording."

Once a motion of any kind is approved or defeated, Kohner explained, individual delegates are expected to respect the decision and move to the next legislative item.

As a technical point, the secretary said, the diocesan bishop must sign the "schedule of enactments"—the list of all motions that passed at Synod—before the gathering adjourns. This puts the passed motions into effect. The bishop, he says, is entitled to withhold ascent from any motion on the list. The secretary said a decision to withhold ascent would be quite unusual but noted the diocese's constitution stipulates the possibility.

In addition to legislative matters, Synod will also vote on nominations. Nomination forms must be submitted to Kohner by 5 p.m. ET on Nov. 14; they then go to the Nominations Committee for review and creation of slates.

Kohner said Synod will consider nominations for the D.E.C., delegates to provincial synod, assistant secretary of Synod, registrar, and a lay member of the Cathedral Centenary Endowment Fund. Clergy will be voting for the Board of Triers.

Documents related to nominations, including the form and frequently asked questions, are available on the diocesan website. Kohner suggested delegates keep an eye on the website, as documents will be posted there as they become available.

For newcomers to Synod unfamiliar with any or all of these voting procedures, the bishop will hold an hour-long newcomers' meeting before the official start of business so people can "get a sense of what to expect from Synod," Kohner said. That review will cover, he said, "how motions work, how to vote, what happens if you want to make a resolution, and who to complain to when the coffee is cold."

Guests to offer Synod reflection, support

Among the highlights of the upcoming diocesan Synod will be the presence of a number of invited guests who will be present for all or a part of the gathering, offering their reflections and support as we deliberate on the life, work, and future of Diocese of Quebec.

The Most Rev. Linda Nicholls is the 14th primate of the Anglican Church of Canada, and will be present for the whole of Synod. She will also preach at Synod's closing eucharist at the Cathedral of the Holy Trinity at 11:00 a.m. on Sunday, Nov. 24. An avid musician, Archbishop Linda grew up in Calgary, Vancouver, and Toronto, and was a teacher before her ordination in 1985. Before her election as primate, she served as a suffragan bishop in the Diocese of Toronto and as the bishop of Huron.

Monseigneur Pierre Goudreault is the bishop of the Roman Catholic Diocese of Sainte-Anne-de-la-Pocatière, which overlaps with part of the Anglican Diocese of Quebec along the Lower Saint Lawrence region. Before being called to serve as a bishop, Mgr Goudreault was a parish priest in the Diocese of Rouyn-Noranda, where he was born and raised. He has a doctorate in theology from Saint Paul University in Ottawa and is the author of eight books on ecclesiology and liturgy, and he has reflected extensively on what it means to be a church in mission in

the contemporary Quebec context.

The Rt. Rev. Mary Irwin-Gibson is the Anglican bishop of Montreal, where she was born and raised. As a priest she served parishes in Vaudreuil, the Eastern Townships, and the Laurentians, before moving to Kingston to become the rector of St. George's Cathedral and dean of the Diocese of Ontario. In 2015 she was elected to serve as the 12th bishop of Montreal. As well as a master of divinity degree from Montreal Diocesan Theological College, Bishop Mary earned a master of business administration from the Université du Québec à Montréal. The Diocese of Montreal shares a common context and history as the Diocese of Quebec, and Bishop Mary will share some of her diocese's story.

The Rev. Dr. Jesse Zink is the principal of Montreal Diocesan Theological College, the Anglican seminary affiliated with McGill University. He has a doctorate in theology from Cambridge University and is the author of several books and articles about Anglicanism, mission, and evangelism. Baptized in Canada and confirmed and ordained in the United States, Jesse has worked in the Anglican Church of Southern Africa and the Church of England before his arrival in Montreal. Prior to ordination, he spent time variously as a DJ, a news reporter, and an ambulance driver.

Synod to make time for pastoral matters, story sharing

from page 1

contrast, past synods devoted more time to legislative discussion.

"When Bishop Bruce says he has a desire to ensure there is time for this reflection, prayer and fellowship, that's being reflected in these proposed canonical amendments," he noted.



Kohner

Kohner said the move towards more pensive synodical gatherings began under the leadership of Bishop Dennis Drainville, who "challenged us to be the church" and to not view church buildings as monuments "but rather, to look at our communities. Bishop Bruce has taken that up, and he's going to push it even further."

"We're making more room for pastoral matters."

Four years since gathering

Kohner, who is from Montreal and works as a principal and teacher at a small English school in Baie-Comeau, was first elected to the secretary role in 1999. He told the Gazette that the diocese had not gathered in Synod over the last four years for a variety of reasons.

"One is Bishop Bruce wanted to ensure he had a full portrait of the diocese before calling a Synod—the time to meet with people, to examine the issues, to have a sense of where the diocese might want to be headed," he said. "What are the priorities? What might the mission look like?"

This, he explained, has taken time to develop. "It's a process, not an end product."

The other reason is financial. "We simply have not had the necessary funds to call a Synod," the secretary said. "They cost anywhere from \$40,000 to \$60,000, so that's a huge chunk of the budget."

He said the length of time since the last meeting served as encouragement to incorporate more pastoral and reflective discussion, acknowledging that the diocese's constitution and canons would eventually need updating. "There are quite a few inconsisten-

cies," he said, noting that the DEC will form a subcommittee to explore resolutions to those problems.

"We felt that this Synod was not the time to go into the nitty gritty work of unpacking the constitution and canons to get them absolutely picture-perfect," Kohner explained. Some of that work will be easy, but some "might take years. We're talking about legislation that goes back to Queen Victoria. How do you change it? It's very complex and could be very expensive."

Thus, he said, this Synod would provide more of an opportunity for long-time members of the diocese and new arrivals to unite—and since the last meeting was held in 2015, a number of staff and clergy have never been to the Diocese of Quebec's Synod.

"There's been a lot of change, new people coming in," he said. "For new clergy who have been here three years, we haven't met them yet."

"This is a great opportunity. When you talk to people on the phone or communicate via email, it's one thing—but face-to-face conversation is wonderful. It's very empowering for people to connect with each other and see how much we have in common. And at the same time, to understand the regional differences."

At the time this article was being written, the agenda for Synod was still being finalized. Kohner said in addition to legislative discussions and reflection on the life of the diocese, Synod would also include time for social events. "Those are always something people do look forward to, though one has to be careful how late one stays up at Synod. Bible study comes awfully early!"

Kohner said he was "ever hopeful" that the changes brought to this Synod, along with the fellowship and prayer in the meeting, would spark new ideas within the diocese. "It's also a time for synergy. We've got a lot of wonderful people out there, and Synod is probably one of the few times, if the only time, when we can put all the energy and the ideas and the missions together in one place. That's pretty exciting. That's wonderful."

The challenge, said Kohner, will be to ensure that the members of Synod feel empowered to return to their congregations, their deaneries and their communities with a "bold sense of mission and ministry."

Nominations at Synod: Frequently Asked Questions

What is the role of the Nominating Committee?

The committee calls for and accepts the nominations from Diocesan bodies (committees; boards; Deaneries) and from synod delegates to serve on the various committees and boards of the diocese and as lay and clerical delegates to Provincial and General Synods. The deadline for nominations is Thursday, November 14th, 2019 at 5 p.m. The committee reviews them and submits to Synod names for election, and distributes the ballots during Synod.

What elections need to be held at this Synod?

Elections will be held for the members of the Diocesan Executive Council (D.E.C.), Board of Triers (clergy only), lay members of the Cathedral Centenary Endowment Fund, and lay and clerical delegates to Provincial Synod (meetings are via conference call/virtual).

When are the elections held?

Elections will be held on the second day of Synod between the hours of twelve thirty and two p.m. for the delegates to Provincial Synod and for the clerics forming the Board of Triers.

Other elections will take place after the Nominating Committee reports to Synod, during the business sessions of Synod. They are scheduled during Synod in consultation with the Officers of Synod and the Agenda Committee.

What are the responsibilities of each position/body?

The responsibilities for most are outlined in the Constitution and Canons of the Diocese sections copied below. The most important responsibility is to attend all meetings and participate in the work of the committee!

The D.E.C. usually meets twice a year in Quebec City for 2 days and also have a number of conference call meetings lasting about 2 hours. The D.E.C. shall be responsible for:

- A. Transacting the business of Synod between sessions.
 - B. Calculating the fair share that each Parish shall contribute to Synod Funds. This contribution shall be payable to the Synod of the Diocese in monthly installments or as agreed between each Parish and the Treasurer of Synod.
 - C. Planning for the business of Synod, and preparing the agenda for the Sessions of Synod.
 - D. Forming a Nominations Committee for Synod.
 - E. Defining terms of reference for D.E.C. Subcommittees.
 - F. Determining the conditions and terms of appointment and remuneration, if need be, of the Officers and Staff of Synod, and nominating suitable persons to fill these positions.
 - G. Receiving and acting on reports and recommendations from the Subcommittees and the Programme Committee.
 - H. Advising the Bishop on any matter referred to it.
 - I. Report on its actions to the subsequent Synod.
 - J. Undertaking any specific tasks assigned to it by Synod.
- Before the Synod is prorogued members of the newly elected D.E.C. shall meet to plan for the period of its mandate.

K. Making recommendations to the Bishop regarding the appointment of clerics.

L. Making recommendations to the Bishop regarding the appointment of the editor of the Diocesan Gazette.

M. The creation if needed, of a sub-committee to receive application and distribute funds for missions in areas where there is no Deanery.

Board of Triers: Act as jury in case of a trial (see Canon 12). This has only happened once in the 150 years that such Courts have existed in our diocese.

The Cathedral Centenary Endowment Fund members act as trustees for fund which was set up in 1906 for the maintenance of the fabric of the Cathedral and for furthering the work of the Cathedral Chapter. It normally would meet once year for a short meeting, which trustees could attend by conference call.

What is the deadline for nominations?

5 p.m. November 14th, 2019! They must arrive in the hands of the Secretary of Synod by that time and date as we only accept nominations at Synod if the committee is unable to present the necessary slate for election.

How many people are to be elected to fill each position?

D.E.C: two representatives from each of the five Deaneries, but no more than one third of the total DEC elected may be clerics. Representatives must be members of Synod to be elected. Note: the canon also allows for the election of a substitute member for each deanery who attends a meeting if one of the other two cannot.

Board of Triers: Five licensed clerics of at least two year's standing in this Diocese. All clerics who meet the requirements are automatically on the ballot for the Board of Triers.

The Cathedral Centenary Endowment Fund: this fund has "two lay members of the Anglican Church of Canada in the diocese of Quebec who are not members of the congregation" meeting at the Cathedral. Candidates do not need to be members of Synod to stand for election.

Provincial Synod: two clerical, two lay delegates and one youth delegate who all must be members of Synod. The Bishop also attends. Either Synod elects or the Bishop may appoint a youth delegate from our diocese. The youth must be between the ages of sixteen and twenty-five.

Assistant Secretary of Synod: Must be a member of diocesan Synod. The Assistant Secretary shall be appointed by Synod and shall assist the Secretary, or shall perform the duties of this office in the case of the absence or incapacity of the Secretary.

Registrar: The Registrar shall be appointed by Synod and shall have custody of all the Archives, documents, records and completed Parish registers; shall keep the Land Register and see that the various Parishes and missions keep their respective Parish Registers written up to date: shall report to each session of Synod on the state of our records and make recommendations thereon. The Registrar shall hold office

until a successor is appointed.

How do I get nominated?

There are three ways:

1. Any member of a diocesan board or committee or any lay delegate to Synod can nominate someone by submitting the name on the form to the Secretary of Synod or to the Synod Office prior to the deadline.

2. Rural Deans on behalf of their Deanery can also make nominations.

3. You may also self-nominate.

Unless there is a need to open nominations at Synod due to a vacancy there are no extensions to the deadline of 5 pm on Thursday, November 14th, 2019. There is an official nomination form in the Synod mailing and can be downloaded from the diocesan web site. For some deaneries nominations to D.E.C. are normally done through their respective Deanery Councils but that does not preclude other nominations. All clerics who meet the requirements are automatically on the ballot for the Board of Triers.

I do not know who to contact for more information regarding elections.

Contact the Secretary of Synod (see contact information below) or any member of the nominating committee.

What happens if I'm nominated but either I am not a member of Synod or I cannot attend Synod?

You do not need to be a member of Synod nor present at Synod if you are standing for election to the Board of Triers, or The Cathedral Centenary Endowment Fund. You must be a member of Synod and present at Synod to stand for election to the D.E.C., Assistant Secretary of Synod, and as a delegate to Provincial Synod. The Registrar will take his/her place as an Officer of Synod following their election.

Who can vote at Synod?

Members of Synod will vote at Synod. One becomes a member of Synod when one takes his/her respective seat at Synod. Invited guests, retired clergy and observers do not vote.

Who pays for my expenses as a committee member or delegate?

The diocesan budget pays the travel, meals and accommodation expenses for those serving on the boards, committees or as a delegate elected by synod to Provincial Synod.

When will the first meetings be held?

D.E.C. is scheduled to meet for a short meeting at Synod. The Board of Triers meets only if needed - this has only happened once since 1859.

Provincial Synod usually meets via conference call/virtually. The Cathedral Centenary Endowment Fund meets as needed but at least once a year.

Who is going to Synod?: Diocese announces duly elected delegates

Following voting as per D.E.C. resolution 18-41 and Diocesan Canon 5, the following people have been duly elected as delegates to the 85th Ordinary Session of the Synod of the Diocese of Quebec to be held on November 21-24, 2019

Lay Delegates

North Shore Deanery

Keats, Dale
Lessard, Jody
Spingle, Mary

Gaspé Deanery

Aitkens, Candace
Berchervaise, Lynden
Harvey, Janet
Howell, Sharon
Major, Margaret Ann
Paetkau, Bethany Fehr
One to be appointed

St Francis Deanery

Bishop, Jane
Borsman, Sam
Gordon, Lorna
Hoy, Linda
Mastine, Marilyn
Nadeau, Spencer (youth)
Nixon, Donald
Rasmussen, John
Sheeran, Ruth

Quebec Deanery

Blair, Louisa
Chapman, Anne
Croteau, Samuel
Demers, Lucas (youth)
Garon, Marie
Reeve, Andrew
Reisner Wright, Meb

Doyenné du St-Laurent

Sinayigaye, Samuel
Thivièrge, Jean

Region of St. John, Kawawachikamach

Nabinicaboo, Susan
Robert Swappie

Clergy Delegates

Dymond, The Rev. Jesse
Gagliano, The Rev. Canon Giuseppe
Keats, The Rev. Francie
Metcalf, Rev. Canon Jeffrey
Nabinicaboo, The Rev. Silas
Patterson, The Rev. Cynthia
Peatkau, The Rev. Joshua
Schreiner, The Very Rev Christian
Simonton, The Ven. Dr. Edward
Voyer, The Ven. Pierre

SNAPSHOTS



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Photos 1, 2: On Sept. 29, Bishop Bruce Myers joined a celebration of Michaelmas in the Gaspé, which included the confirmation of 24 people from the Anglican communities in New Carlisle, Hopetown, Port Daniel, and Shigawake.

Photo 3: Earlier in September, Bishop Bruce visited a number of Anglican communities along the Lower North Shore, meeting with people from Brador to Kegaska—including Mary Spingle and Dale Keats, lay readers in Old Fort and St. Paul's River.

Photo 4: The following month, Canon Giuseppe Gagliano, Bishop Bruce, and Archdeacon Edward Simonton were guests of the Scottish Episcopal Church's United Diocese of Moray, Ross and Caithness. In addition to meeting with Primus Mark Strange (centre), they were reunited with the Rev. Deacon Katrina O'Neill (centre right), who interned in Quebec this summer.



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Photos 5-8: The Rev. Joshua Paetkau and Bishop Bruce joined climate strike marches in New Carlisle and New Richmond on Sept. 27, expressing the church's commitment to join other people of goodwill in striving to safeguard the integrity of creation and sustain and renew the life of the earth.

Photo 9: Others from the Diocese of Quebec marched—even while out of town. The Rev. Canon Jeffrey Metcalfe, who was in Winnipeg to receive a distinguished alumni award from Canadian Mennonite University, joined Mennonites marching in Manitoba.



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QUESTION & ANSWER

Is this not the carpenter? Or is it the cathedral dean?

From April 1 to June 21 this year, the Very Rev. Christian Schreiner, dean of Holy Trinity Cathedral and rector of the Parish of Quebec, temporarily stepped away from his priestly duties during a period of sabbatical—or so he thought. Themed “Is this not the Carpenter?”, his sabbatical, which he intended to devote to labouring with his hands, also called upon his pastoral skill and theological knowledge in the midst of driving screws and hammering nails. Schreiner recently provided the *Gazette* with details of his sabbatical.

What was the idea behind your “carpenter” sabbatical?

I wanted to engage in a “hands-on” craft and explore both how ministry can be seen as a craft and how being a craftsman might shape my ministry.

The Jesus of the New Testament has come down through the ages as a carpenter. The Gospel of Mark clearly identifies him as such: “Is this not the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon?” There have been theologians who point out that the Greek word in this verse actually means artisan or craftsman in general. However, nobody argues the point that Jesus was an artisan.

We know about three years of Jesus’ life—but 90% of his life, we don’t know. Of that 90%, he worked in construction for at least 20 years. Doing that, he was constantly with other people and building relationships.

So that’s what I wanted to explore.

You decided to focus this work on your own home. How’d that come about?

My wife Esperanza and I have, in the past few years, felt the need to be more connected in the broader community. After the success of a few initiatives—inviting other parents to our home, for example—we asked ourselves: How could we use our house to help us in our quest for connections, relationships. How could we make our house work for us?

This project took inspiration from the way our house was built. In 1850, simple workmen built a small, unassuming but beautiful house, mostly from scavenged wood. Some 12 years ago, a modern annex was built featuring a kitchen and dining area, a living room, two bedrooms, a bathroom, and a large basement.

Four years ago, we were able to purchase that house. Esperanza, who is a woodworker, cabinet maker, and furniture designer, installed her workshop in the basement. Over the years, we discovered that we were really only using the modern part of the house. The little house did not really have a vocation yet.

So you sought a vocation for that space?

Yes. Some very inspired meetings led to a dream—let’s build a tiny house! We wanted to create a space for encounters, for retreats. A guest house for my family from Germany, for visiting artists and artisans.

Esperanza specializes in restoration and creative solutions for small spaces. The tiny house would both showcase her talent and become a guesthouse.



How’d you kick off the project?

Our professional carpenters were not available until week three, so I had to begin all by myself—with demolition and destruction. Those first two weeks were, in many ways, the most beautiful weeks of my sabbatical. Here I was, ripping out old floorboards, scraping and cleaning them. It was also the last two weeks of Lent; I was listening for hours and hours to the most exquisite sacred music ever composed and found time for contemplation.

I realized that sometimes you need to demolish if you want to create. Fittingly, the creation part of my project began right after Easter, with the arrival of Jacques Gaudreault, master carpenter.

This is where your sabbatical took a few unexpected turns.

Yes. My first surprise with Jacques was that, while I had expected a professional craftsman, I had not expected the incredibly complex human being I got to know over the following weeks. Jacques, now at retirement age, is a former seminarian and an accomplished musician.

When you’re working together, day after day, you necessarily develop a relationship, a chemistry. Because of our difference in age and experience, it felt like a relationship between master and apprentice. But when we started talking about spirituality and religion, about sacraments and infallibility, I was the expert and our roles reversed.

After a few weeks with Jacques, Charles—his son, our contractor, and Jacques’ employer—arrived. They had been working together for a long time. For most of that time, Jacques had been the master, Charles the apprentice. Now that Jacques is mostly retired and Charles has founded his own company, their roles have reversed. As one can imagine, there were tensions between the two while they were trying to settle into new roles. In the midst of this, they had their own lives and concerns.

My objective, being the client, was to get things done, so I needed the three of us to cooperate. So, to my greatest surprise, I found myself very much in a pastoral role: mediating, building bridges, listening, and building relationships. All of that takes time, and it’s absolutely necessary if you want to build together.

The Very Rev. Christian Schreiner (above), dean of Holy Trinity Cathedral and rector of the Parish of Quebec, spent the first two weeks of a sabbatical project tearing out floorboards in the oldest part of his Quebec City home. The demolition cleared the way for Schreiner and professional carpenters Charles and Jacques Gaudreault (below, left to right) to rebuild the space as a tiny house in the vision of Schreiner’s wife, woodworker and cabinet maker Esperanza Rada.



A very important part of that relationship-building happened over lunch. We soon started sharing our lunches, recombining ingredients, swapping recipes.

How is this experience shaping your return to the cathedral?

If I were allowed to name only one take-away from my sabbatical leave, it would have to be that I need to be with people. I want to spend at least a day a week at the cathedral, approachable for the thousands of visitors who come through. I want to be visible as a priest and with enough time to really listen to people, to connect and build relationships.

I am also considering ways for the cathedral to engage some of the guideposts I found in my sabbatical readings: time, silence, and food. I hope to invite parishioners to think about the young people in our midst, and how the skills and energy developed during my sabbatical could serve them, as well.

GLEANINGS

‘The Church of Christ must lead the way...’

By Meb Reisner Wright
Diocesan Historian

On Wednesday, Nov. 5, 1919, as the *Diocesan Gazette* reported, the Provincial Synod for the Ecclesiastical Province of Canada met in Montreal under the chairmanship of the Most Rev. Clarendon Lamb Worrell, Lord Archbishop of Nova Scotia.

“The attendance was not large,” the article reported. “Of the 98 clerical members, only 40 answered the roll, and, of these, 24 were from Montreal and Quebec.”

Although in 1919 the Ecclesiastical Province of Canada would not yet have included Newfoundland, there should have been representatives, both clerical and lay, from Nova Scotia (the senior diocese) and the Diocese of Fredericton, as well as Montreal and Quebec.

It seems that the lay delegates were even less in evidence, but it must be remembered that delegates to Synod, whether diocesan, provincial or general, were expected to pay their own expenses and look after their transportation, too. Such an arrangement favoured those living nearby.

“There were only 18 lay delegates in all,” the article continued, “including eleven present from Montreal. But as one-fourth of the number constitutes a quorum, there were sufficient for the legal transaction of business.”

“The small attendance was due to various causes: Some of the lay delegates were occupied with the business of the Victory Loan: the absence of others, both clerical and lay, was probably due to considerations of expense, while it was regarded by many that the approval of the prayer book—the principal reason for the calling of Synod at this time—was a foregone conclusion and would be merely a matter of form.”

Prayer book revision in Canada had been a long process and would not be finalized at this time. The first resolution to adapt the BCP to Canadian use had been voiced in 1902. A joint committee to tackle a complete revision had been set up at General Synod in 1905. Bishop Andrew Hunter Dunn chaired the committee until 1914 and his chancellor, Dr. Robert Campbell, acted as secretary. The fact that revision was under way in the mother country and that the results of that task were not yet known further complicated matters.

General Synod eventually accepted a draft revision in 1915 which was sent to provincial synods ‘for study and suggestions.’ It was this document that was under consideration in 1919. A Memorial from the Diocese of Quebec argued that the new revision be rejected



The Most Rev. Clarendon Lamb Worrell, Lord Archbishop of Nova Scotia and 5th primate of the Anglican Church of Canada
Wikimedia Commons photo

outright, but all that immediate discussions achieved at this meeting was that the Ecclesiastical Province of Canada “decline[d] to give its approval to the revision...in its entirety...other than as the accepted basis for further revision and enrichment.” It was the only ecclesiastical province to fail to endorse the proposed revision at this time. A further revision was completed and given final ratification by General Synod in 1921. Thus, those who had assumed that the outcome of the session convoked in Montreal in November 1919 was “a foregone conclusion” were misled.

“Besides the [hoped-for] approval of the Prayer Book, the most important matters dealt with by the Synod were:—

(1) The appointment of a joint committee to confer with similar committees from the [Ecclesiastical] Provinces of Ontario and Rupert’s Land regarding certain ratifications of the boundaries of these Provinces.

(2) The confirmation of amendment of the canon which fixes Montreal as the meeting place of the Synod, so that future meetings may be held elsewhere, at the call of the Metropolitan.

(3) An appeal to General Synod to expedite the legislation relating to Divinity degrees.”

This description was quoted by the *Gazette* from the *Canadian Churchman* (a predecessor of the *Anglican Journal*) and written by the Rev. Dr. George Abbott-Smith, who served the Diocese of Montreal for 52 years, many as principal of Diocesan Theological College and professor of Hellenistic Greek at McGill

University. It was he (seconded by the Dean of Nova Scotia) who had moved for the approval of the 1915 draft of the revised prayer book, so the opposition and delay introduced by representatives from the Diocese of Quebec must have been a disappointment to him. The measured style and delicacy of his account has most likely smoothed over a number of contentious discussions. The article concludes:

“The Charge of his Grace the Metropolitan, delivered at the opening of Synod, was thoughtful and suggestive in its dealing with matters of present interest and urgency [ranging from the] achievements of the Canadian army in the war, to the existing social unrest and the means of dealing with it, and finally to the Forward Movement and its possibilities for the revival and upbuilding of the spiritual life of the Church. Strong resolutions were adopted, expressive of the convictions of Synod on each of these subjects.”

The Forward Movement seems to have captured the imagination of the church and is, in fact, the subject of lead articles in the *Gazette* for November, December and January of 1919 and 1920, respectively. Bishop Lennox Williams, under the title ‘What is the Anglican Forward Movement’ outlines it in one of them:

“What is called the Forward Movement of the Church of England in Canada was born at the Session of the General Synod in Toronto in 1918.

At that Synod were assembled all the Bishops and chosen Clerical and Lay Delegates of our Church in Canada.

Great problems faced the Church, problems both spiritual and financial.

It was keenly felt that owing to the upheaval created by the Great War a time of crisis had come. The world had never passed through such an experience before. The world is at a crossroads, when we are leaving behind one age and entering upon a new age. The war and its consequences means a new world. The new one must, with God’s help, be made far better and more Christian than it has ever been before. The future must be redeemed from the failures of the past.

“The Church of Christ must lead the way...”

That a plan to do so was set out in the movement and that response to the idea was widespread and enthusiastic injected a sense of hope and purpose. The War had been over for just one year in November 1919, but perhaps a new and better world was waiting to be born.

“Gleanings” delves in to the back issues of the Quebec Diocesan Gazette to share nuggets of our past.

DEANERY OF ST FRANCIS UPDATES



On Sept. 14, lay readers in the Deanery of St Francis participated in a workshop on the topics of preaching and sermon-writing. Led by the Canon for Lay Ministries, Fr. Giuseppe Gagliano, this is one of a series of workshops taking place around the diocese, replacing diocesan-wide lay reader gatherings.

St. Barnabas Anglican Church in Milby, Deanery of St Francis Deanery, hosted its second annual Celtic Evensong on Sept. 15. At 3:00 p.m. on a beautiful Sunday afternoon (the Feast of the Holy Cross), an enthusiastic group congregated to hear the musical stylings of the O’Siorans (i.e., Sheeran father and son) accompanying a service led by the Ven. Edward Simonton, O.G.S.

The beautiful wood-finished interior of the 145-year-old church afforded rich acoustics, and the traditional evensong service was interspersed with brief explanations of the provenance of various hymns, among them, “All Things Bright and Beautiful,” “Will You Come and Follow Me (The Beggar),” and “Morning Has Broken.” During the service, Fr. Edward elaborated upon the iconography and symbolic importance of the cross. The event was part of a larger effort to maintain and raise funds for St. Barnabas.

