Parish of Gaspé observes milestone anniversaries with primatial visit

By the Rev. Cynthia Patterson
Incumbent, Parish of Gaspé

This year marks the 200th anniversary of the establishment of the Parish of St. Paul’s, now part of the amalgamated Parish of Gaspé. At “mini-meetings” held following services during the season of Epiphany, parishioners committed to pray and reflect on our past, present, and future. We also determined to mark other anniversaries and special events throughout the parish. The Five Marks of Mission provide the framework for our ongoing reflections and actions.

Central to celebrations was the visit of then-Primate Fred Hiltz in June, on the weekend of the Feast of St. John the Baptist. Primate Hiltz’s first visit following his election in 2007 was to the Deanery of Gaspé, and “Fred’s” gracious acceptance of our invitation meant that this deanery was also his last parish visit prior to General Synod and retirement. We deeply appreciate the primates sharing our anniversary with us by making the long trip at a time of most pressing work.

The primates’ visit was fashioned around opportunities to see sites of our past and windows into our future. We wanted also to honour and benefit from +Fred’s deep pastoral gifts by organizing one-on-one and small group visits.

+Fred strongly praised the work of those at St. Paul’s who had partnered with a regional mental health organization (Regional Centre for Resources and Social Re-Insertion) to support a construction project providing housing and services to vulnerable people. When the organization could find no lot in Gaspé on which the organization could find no lot in Gaspé on which the organization could find no lot in Gaspé on which the organization could find no lot in Gaspé on which the organization could find no lot in Gaspé, it turned to the project’s site in Gaspé. The primate also appreciated the craftsmanship of the local builders who had worked with local wood.

Primate Fred visited Camp Fort Haldimand (CFH), a former World War II base now marking approximately 75 years as a deaconery children/youth camp. Mindful that CFH is the legacy of generations of work, part of the commitment to marking this anniversary is to renew its governance structure and to revision prayerfully and collectively the future of CFH. Representatives of camp committees met with +Fred to discuss efforts as we respond to Isaiah’s directive to “Let us beat our swords into ploughshares” by orienting the camp to “Caring for Creation.”

The primates’ visit and preaching at St. Andrew’s Church, where we were joined by lay readers and clerics from other parts of the deanery. Fred presented certificates to representatives of St. Andrew’s, marking its 90th anniversary, and to those of St. Paul’s, for its 200th.

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As part of our commitment to learning about and demonstrating...
Voting by faith

Later this month Canadian citizens will have another opportunity to decide who will represent us in the federal House of Commons, and what kind of government will be charged with making important decisions about our common life as a country.

As you discern which candidate will receive your vote, I’d invite you to try doing so through the lens of our baptismal covenant, which is one of the guideposts for our life in Christ.

For example, when you’re looking at a political party’s platform or listening to a candidate’s declarations, ask whether they advocate policies that will promote “justice and peace among all people, and respect the dignity of every human being.” Do they advance an agenda that strives to “safeguard the integrity of God’s creation, and respect, sustain and renew the life of the earth?”

The Anglican Communion’s Five Marks of Mission, which flow from our baptismal promises, can also provide some good questions to ask. Do any candidates propose to “respond to human need by loving service” or do they “seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation”?

When we vote, Christians do so as dual citizens. It’s our citizenship in a particular earthly jurisdiction—in this case, the federation that is Canada—that entitles us to exercise our franchise on October 21. But when we mark (or spoil) our ballot, we do so while also acknowledging that our “citizenship is in heaven” (Philippians 3:22).

This means our decisions as electors will necessarily be informed and guided by our faith. We don’t leave our Christian convictions at the door of the polling station. Rather we try to live in the uncomfortable tension of being dual citizens of both an earthly country and a heavenly kingdom—always acknowledging that our primary allegiance is not to a state, but to Christ the King.

Our call as disciples of Jesus is to reveal something of that heavenly kingdom on earth, in our midst, here and now. Consider which party or candidate might best help us in that work, and then vote by faith.

Bruce Myers OGS

DE L’ÉVÈQUE

Voter selon sa foi

Plus tard ce mois-ci, les citoyens canadiens bénéficieront d’une nouvelle opportunité de décider qui nous représentera à la Chambre des communes à Ottawa et du genre de gouvernement qui sera chargé de prendre des décisions importantes concernant notre vie commune en tant que nation.

Pour guider votre réflexion quant au choix du candidat ou de la candidate auquel vous accorderiez votre vote, je vous invite à utiliser le filtre de notre engagement de baptême, qui est l’un des guides de notre vie dans le Christ.

Par exemple, lorsque vous examinez le programme d’un parti politique ou que vous écoutez les déclarations d’un ou d’une candidate, vous pouvez vous demander si leurs engagements proposent de « lutter pour la justice et la paix parmi tous les peuples et à respecter la dignité de la personne humaine, » En ce que leurs propositions les obligeront à « protéger la création de Dieu dans son intégrité, et à respecter, soutenir et renouveler la vie de la Terre ?

Les cinq marques de la Mission de la Communion anglicane, qui tirent leur origine de nos promesses de baptême, peuvent également être la source de bonnes questions à poser. Les candidats proposent-ils de « répondre par amour aux besoins humains » ou de « s’efforcer de transformer toutes structures injustes de la société, confronter toutes violences et rechercher la paix et la réconciliation » ?

Lorsque nous votons, nous le faisons en tant que citoyen de double nationalité. C’est notre citoyenneté dans une juridiction particulière—dans le cas présent, la fédération qu’est le Canada—qui nous autorise à exercer notre droit de vote le 21 octobre. Mais lorsque nous complotons (ou annulons) notre bulletin de vote, nous le faisons aussi en reconnaissant que « notre citoyenneté est dans le ciel » (Philippiens 3:20).

Cela signifie que nos décisions en tant qu’électeurs et électorales seront nécessairement informées et guidées par notre foi. Nous ne laissons pas nos convictions chrétiennes sur le pas de la porte du bureau de scrutin. Nous essayons plutôt de vivre dans l’inconfortable tension de notre double citoyenneté—d’un pays terrestre et d’un royaume céleste—en reconnaissant toujours que notre allegiance première n’est pas envers un État, mais pour le Christ Roi.

En tant que disciples de Jésus, nous sommes appelés à révéler un peu de ce royaume céleste parmi nous sur la Terre, ici et aujourd’hui. Chercher à déterminer quel parti, quel candidat ou candidate pourrait le mieux nous aider à faire ce travail, puis votez selon votre foi.

PARISH OF GASPE CONSIDERS PAST, LOOKS TOWARD FUTURE

Gaspé visit from page 1

Reflecting on our past, near the end of the service at St. Andrew’s, extracts from historical documents were read relating the burning in 1758 by the English of French-owned houses and the lumber mill at Mill Brook, and the joint submission in 1819 by an early settler and First Nation person (likely Mi’kmaq) of a land claim for an island in what we believe to be the York River. Accompanied by a few parishioners, +Fred prayed on a bank overlooking what we believe to be the island which had been jointly cleared and subsequently owned. As +Fred finished, an eagle flew above us.

An element central to praying about and reflecting on our past is to learn more of the presence of the Mi’kmaq people, without whose help and lessons our ancestors would not have survived. Although local member of the nation Tim Adams, who presents on the history and culture of his people, was unable, at the last minute, to join us at the service, he kindly opened our annual summer festival in July with an honour song, a feast song, and teachings about traditions. Tim was well-received, and his instructive sharing much appreciated.

Primate Fred was with us for about 36 hours. His faith-filled love will continue to be “the wind beneath our wings” for a long time to come. Thank you, +Fred. May you and Lynn be blessed with health, joy, and new opportunities to share your gifts through service in the coming years.

THE QUIK LIST TO THE QUÉBEC DIACONAL GAZETTE

The Quebec Diocesan Gazette

OCTOBER 2019

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Dynamite-proof shoes and admitting our sin

By Louisa Blair  
Columnist

The other evening, a non-believing friend left a pair of shoes at our house, and when she asked for them back, I said, “I’ll give them to you at church tomorrow.” She came and stayed to see the service. When people know I know to be non-believers come to church—I mean convinced non-believers, rather than failed believers like me—I have the bad habit of trying to imagine how the person is reacting to it all. It’s none of my business, I know. I should focus on my own experience and trust God to take care of theirs. The gospel reading was Jesus saying, “Don’t think I’ve come to bring peace on earth. I came to bring a sword.” Oh no, I thought. This friend is always telling me that it’s religion that causes all the war in the world, and here’s her proof. Our priest, though, saved the day. If you speak God’s truth, he said—for example challenge racism, sexism, or other words that reduce people’s beloved-of-God humanity—some people, perhaps even in your own family, will definitely not like it. But you will be working for the true peace, the peace Jesus did come to bring, instead of settling for the smaller “peace” of not disturbing a deadly status quo.

What my friend did bring away from our service was, “I hate being accused of being a sinner. I haven’t done anything wrong, at least not in the past week!” Not believing we are sinners is a difficult one for me to understand. It’s fairly clear to me, when I look at the world, that there’s sin in it. And if I think about myself for just a minute or two, it’s obvious that I’m often selfish, I fail to care for other people as I care for myself, and I settle for that smaller, deadly peace. Am I a better person for seeing and admitting my sin? If anything, I’m a worse person. If I don’t believe that everyone is deeply beloved of God, of equal if not higher value in God’s eyes than me, how can I be faulted for just looking after myself? But if I do believe that—which is what I claim—and still fail to care for them, or challenge individuals or structures that dehumanize them, I am a hypocrite. But admitting my sin is just the beginning.

Sin, I wish I had replied (but I never think of the right words at the right time), is not about the breaking of a bunch of ancient, boring, out-of-date rules. It is an essential component of a huge, unimaginable freedom. The concept of sin is the necessary precursor to forgiveness, and forgiveness is the necessary precursor to being reunited with God. And being reunited with God is to be free. As we sang at dawn on Easter morning, “O felix culpa, O happy fault, that earned for us so great, so glorious a Redeemer!”

We have sinned against you, in thought, word, and deed, by what we have done, and by what we have left undone. When I can see, and even say, how far I have drifted away from God’s love, or how many dams I have built in the river of that love, I’m giving God permission to dynamite the dams. That release of God’s love is freedom, freedom from what another friend calls the burden of sin that we all labour under. Freedom to see other people again with the eyes through which God sees them, and empowered, em-spirited, enraged to let God’s love move in the way it’s meant to. So that instead of being oppressed by God’s command of love, “we may delight in your will, and walk in your ways, to the glory of your name.”

A VISITOR FROM SCOTLAND

A journey through Quebec from page 1

with many stories, photos, and experiences to share, as well as new friendships formed.

As I journeyed throughout various areas of the diocese, I was amazed by how similar parts of Quebec are to Scotland—the hills and lakes, the vast countryside. Sometimes it felt like I was back home in the Scottish Highlands. I am overwhelmed by the warm welcome, kindness, and hospitality shown to a stranger. The Diocese of Quebec really lives out the gospel message of showing love and care for others.

It has been a wonderful experience learning how the Anglican Church of Canada worships, seeing the similarities and differences from what I am used to in the SEC. It has likewise been a privilege to be invited to assist and preach at services, to witness the different styles of worship in the places I visited: from being in the cathedral to attending service at Shigawake, at home communions, a pet blessing service, a service within a care home, and hospital visits. These services were all unique and special, offering a glimpse of the work the church does in its community.

It has also been interesting to see the similarities between my home diocese and yours. Quebec is a much larger diocese than back home. Yet, the same concerns about church are seen: aging populations, priests having to minister to multiple congregations, churches in rural areas many miles apart. Being invited to attend church meetings allowed me to learn about the different organizational structures within parishes. It also offered me a glimpse of the challenges and encouraging happenings—for example, that many people have come forward for confirmation classes and that the annual children’s camp at Fort Haldimand was well attended.

It has been wonderful to spend time with some of the deacons and hear about the ministry they undertake within the church and the community. As an ordinand, I gained more insight and learned from those who also have been called to this specific type of ministry. It was interesting to learn that the deacons within the diocese of Quebec can officiate at weddings and baptisms, which is not be part of our deacon’s ministry. I was informed that due to the lack of priests in more rural areas, many deacons need to take on a more priestly role in parts of the diocese of Quebec. Not only are the deacons kept busy in church services but also in their pastoral visiting. It was a privilege to be invited along to meet so many people, to spend time with them, and to hear their stories.

I also had the opportunity to learn about the rich history of the country—how the First Nations, French and British have shaped the country over the centuries—and to learn about the shift the church has had, from a privileged role within society to the challenges the church now faces in a more secular society.

My experience of the church of Quebec has been one of great joy and has offered me a time of discernment and preparation for my ordination. The diocese will hold a special place in my heart and prayers as I give thanks for its part in my journey towards ordained ministry.

CATHEDRAL PROJECTS

Cathedral donors essential from page 1

this turned into a community garden or park space, but there is no public funding available for the project. While the Quebec Religious Heritage Council has recently offered $20 million in funds for preserving religious and cultural buildings, these grants will not cover all of the costs—and in the case of improvements to the close, it will cover no costs at all. “We have to come up with 100% of the funds,” she said.

The grants will cover 70% of the costs for completing the organ restoration, but the rest will need to be raised. These higher fundraising burdens mark a departure from previous years, the director general said.

Gaudreau said donor funding would thus be essential for the two projects, currently slated for 2020. She said the fundraising effort is being led by the Cathedral Foundation, with a steering committee composed of people from the parish, representatives from Synod, the bishop, and members of diocesan staff. She said the group hopes to involve parishioners in the project—starting at the October event with a tour of the plans and the cathedral’s overall work—and to expand interest among outside foundations and the larger community.

The funding, ultimately, will help preserve and improve a space that is both church and public icon—something “religious and cultural,” Gaudreau explained. “It’s not only a religious heritage building, it’s a cultural heritage building. There are 240,000 people who visit the cathedral every year.”
Diocesan Historian
By Meb Reisner Wright

In September, Archdeacon Garth Bulmer and the Rev. Edwin Stretch, clergy couple in the diocese, moved to Gatineau, Que., in the Diocese of Ottawa. Stretch moved to Canada from Vermont in 2007 after a career as an architect and 16 years (before retirement) as CEO of a non-profit affordable housing trust in northern Vermont. He was ordained in 2011 and appointed chaplain to Trinity Church St-Foy, where he has served for eight years. He has also coordinated the Diocesan Ministry of Pastoral Care for patients and their families visiting Quebec for health services since 2013. Stretch currently serves on the Central Committee of the Church Society and as a member of the Cathedral Foundation.

Archdeacon Bulmer was ordained in 1970 in Montreal, where he served for 21 years prior to becoming incumbent of St. John’s Church in downtown Ottawa in 1991. In 2009 he became the non-stipendiary executive archdeacon in the Diocese of Quebec until the end of 2015. He also served as archdeacon of the North Shore for a time, and he served for 10 years as incumbent of St. Paul’s Church in St-Malo- chic, and the Parish of Inverness, Lower Ireland, and Maple Grove. Bulmer is currently serving on the Diocesan Executive Council and the Cathedral Foundation.

Bulmer and Stretch met in Quebec City at the synod of 2009 and were married in 2010.

Various farewell receptions were held for them before their departure, at which they expressed regret on leaving colleagues, communities, friends, and the unmatched beauty of Quebec City and the area.

The November 1919 Gazette, for example, records that at Marleton, on the occasion of a confirmation service, the bishop dedicated a gift to the parish in memory of a young man who had died overseas a year earlier:

“In St Paul’s Church on Monday evening confirmation service was held when five candidates were presented for confirmation by Rev. Rural Dean [Archibald Thomas] Love. A large and reverent congregation was present. A beautiful pulpit that had been presented to the church was dedicated by the Lord Bishop of the Diocese ‘To the glory of God and in loving memory of Reginald Rolfe, who fell in France, September 27, 1918.’

The Bishop spoke words of comfort and help to the family of the brave young soldier, who had laid down his life for his God, his King and his Country.

The loving and earnest words of the Bishop were heard with deep interest and will leave a lasting impression on those whose privilege it was to be present.”

Some, if not all, of the members of the congregation at St. Paul’s would have been aware that the bishop, too, had lost a son overseas. James William Williams (obviously named after his grandfather, also bishop of Quebec) had been killed in action on 18 Nov. 1916 at the Battle of the Somme. A plaque in his memory still hangs in the cathedral.

The November 1919 Gazette carries a description of ceremonies at Sherbrooke, reflecting the involvement of the whole region in the combat overseas:

“At Peter’s Church was the scene of a solemn and impressive service on Sunday Oct. 19th, on the occasion of the depositing of the colours of the 117th battalion—the final event in the career of that unit recruit formation. The service was attended and trained in the Eastern Townships....

The church looked very nice and bright,” the article continues, “with white flowers on the altar, flags and potted plants. Hymns suitable to the occasion were sung with feeling and expression by the choir and congregation, Miss Gladys Westman presiding at the organ.”

There is hardly a church in the diocese that does not contain at least one memorial to those of the parish who have seen…. Many of them have come back with honourable wounds; many have not returned.

For them toll no bell, but rather sing te deums, that their sacrifice would seem less jagged and cease to carry with it the faces and likenesses of individuals forever changed.

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