



SEPTEMBER 2017

A SECTION OF THE
ANGLICAN JOURNAL

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Two of the recent contributions to the diocese from the Anglican Foundation have been a \$10,000 grant to aid in the restoration of the brick work on St George's church and rectory in Lennoxville and a \$100,000. 30 year loan to St James Cacouna to help finance the restoration of the church roof and the rectory foundation. The Anglican Foundation is 60 years old, read more about it on page 10



Jackie Bailey, Dean of Student Affairs and Michael Goldbloom, Principal, presenting retiring university campus minister, Heather Thomson, with a gift.
More on her retirement on page 3 and on who will replace her on page 11



***Bishop Bruce tells us
about his mitre on page
2 and his travels over the
past 7 months on page 4***



Where is ALDO?
See page 10



Padre Cpt. Destin of Canadian Forces Base Bagotville and Bishop Bruce unveil a commemorative plaque in the Kénogami Protestant Cemetery

Kénogami Cemetery, a time of remembrance

By Maire-Sol Gaudreau

July 20, 2017 was a beautiful sunny day, perfect for a drive to the Saguenay and a visit to Kénogami Cemetery. Even though there hasn't been an active congregation in the Saguenay for many years now, there is still an active committee that manages and maintains the cemetery.

Over the past decade a lot of work has gone into fixing up the fencing of the “L” shaped property, fixing stones, uncovering stones and trimming over grown trees and shrubs. Last year, one of the committee members Mrs. Margaret Mitchell contacted James Sweeny the Registrar and me to ask if we would consider putting up a dedication plaque in the cemetery to commemorate the people buried. We thought that was a great idea and that short conversation turned into a large event. Over 50 people were present at the unveiling ceremony, which was attended by the Anglican Bishop of Quebec, Bruce Myers, the local Federal MP Mrs. Karine Trudel, city council members Ms. Sylvie Gaudreault of the

third district, the honorary consul of Finland Mr. Henri Grondin, representatives of the Canadian Forces Base Bagotville Lt. Col. Penny and Padre Cpt. Destin, as well as the Canadian Legion, Arvida 209 represented by its president Steeve Brown and many of its members.

The people buried in the cemetery represent not only local residents but people from at least five different countries, Finland, Ukraine, Russia, Great Britain and Australia. Of which there were immigrant workers that worked for the Price Brothers & Company Limited a pulp and paper mill that undertook the construction of Kénogami, the first company town in the Saguenay at the turn of the 20th century. The St. James the Apostle Anglican church, built in 1912, was taken over by a Historical Society in 1987, after it closed in 1986. The Historical Society restored the chapel and have a permanent exhibition about the history of the workers of the mill. There is also a large military representation in the cemetery of

World War I and World War II veterans.

The ceremony started with the entrance of the Legion accompanied by a bagpiper and was animated by Mrs. Margaret Mitchell. After brief introductions the gathering was addressed by the honorary consul of Finland followed by Mrs. Trudel and then the Bishop said a short remembrance prayer and re-dedication of the cemetery. This was then followed by the flag placing ceremony at the headstones of the veterans. Each fallen veteran was named by the Legion and either a descendant of the family, a member of the Legion, Lt. Col. Penny or Cpt. Destin went to place a flag at the appropriate moment. The event came to a close with the playing of "Taps" a bugle call of remembrance and a fly-by of two F18s from CFB Bagotville.

This event was possible because of the generous contributions of all the families that invest their time and have given their support to the cemetery fund. One such member, Bruce MacDougall, made a special trip from Halifax Nova Scotia to attend the ceremony. He makes a

Continued on page 9

The symbolism of my mitre Le symbolisme de ma mitre

A number of people have asked about a mitre that I wore for the first time at my seating as diocesan bishop in April. It features a ship, its sail billowing, ploughing across a tempestuous sea. It is a beautifully handcrafted gift from the Rev. Kenneth Crawford, a talented Anglican priest and ceremonial tailor in England.

Why a ship? In the Bible we read about Noah and his family being delivered from the waters of the flood on a massive ship (Gen. 7), and about Jesus, aboard ship with his disciples, calming a raging storm at sea (Mt. 8:23-27).

A ship is one of the most ancient of Christian symbols. For some of Jesus' earliest followers a ship represented the church itself, tossed about on a sea of disbelief, worldliness, and persecution, but ultimately reaching the harbour of salvation with everyone safely aboard.

The word "nave," which describes the long central part of a typical church building in which the congregation gathers for worship, comes from the Latin word for ship. Naves often resemble the hull of a ship turned upside down.

More recently a ship has become the particular emblem of the ecumenical movement, the ongoing effort to reveal the full visible unity of the one, holy, catholic, and apostolic church of Christ. Regardless of what Christian denomination or tradition to which we might belong, we're all in the same boat.

Having a ship on my mitre is also a tip of the hat to the fact that much of our vast diocese is maritime. Both historically and to this day travelling on the waters is a significant part of the lives of our communities.

An ancient Christian writing compares a bishop to being like the "helmsman of a great ship." I like that comparison because it expresses a significant truth about my understanding of the nature of episcopal ministry.

Helmsmen have a vitally important role: they steer the ship. But they rely on their fellow crewmembers—navigators, engineers, stewards, deckhands—without whom the ship wouldn't get very far, let alone in the right direction. The apostle Paul speaks the same truth when he compares the church to a body with many different parts, all of which rely on each other for the good functioning of the whole body (1 Cor. 12:12-31).

So each time I wear that mitre, I'm reminded that I am but one member of the crew of this great ship that is the church, each of us with our own gifts and responsibilities, each of us dependent on one another—and on Christ our captain—as we journey together over life's tempestuous sea toward the harbour of light and peace.

+Bruce



Quelques personnes m'ont posé des questions concernant la mitre que j'ai « étrennée » lors de mon installation en tant qu'évêque diocésain en avril dernier. Elle présente l'image d'un navire, toutes voiles dehors, voguant sur une mer agitée. C'est un cadeau magnifique, réalisé à la main, que j'ai reçu du révérend Kenneth Crawford, un prêtre anglican extrêmement talentueux qui exerce aussi la profession de tailleur de cérémonie en Angleterre.

Pourquoi un navire? La Bible nous relate l'histoire de Noé et de sa famille, sauvés des eaux du Déluge sur une arche gigantesque (Genèse 7), ainsi que celle de Jésus qui, voyageant sur une barque avec ses disciples, met fin, d'une simple parole, à une forte tempête en mer (Matthieu 8;23-27).

Le navire est l'un des plus anciens symboles chrétiens. Pour les premiers disciples et adeptes de Jésus, le navire représentait l'Église elle-même, voguant sur une mer d'incrédulité, de mondanité et de persécution mais réussissant finalement à atteindre le port du salut avec tous ses passagers en sécurité à bord.

Le mot « nef », qui sert à décrire la longue partie centrale d'une église dans laquelle une congrégation se rassemble pour le culte, provient du latin navis, qui signifie « navire ». Une nef, surmontée par la voûte, rappelle la coque d'un vaisseau renversé.

Et plus récemment, le navire est devenu le symbole spécifique du mouvement œcuméniste, dont la démarche indéfectible vise à démontrer

la véritable et concrète unité de l'unique, sainte, catholique et apostolique Église du Christ. Quelle que soit la dénomination chrétienne ou la tradition à laquelle nous appartenons, nous sommes tous dans le même bateau.

Que ma mitre présente l'image d'un navire fait aussi référence au fait que notre vaste diocèse est de nature maritime. Tout au long de notre histoire et jusqu'à aujourd'hui, la circulation par bateau a été et demeure un élément majeur de la vie dans nos communautés.

Un document chrétien antique compare le rôle d'un évêque à celui du « timonier d'un grand navire ». J'aime bien cette comparaison car elle exprime une importante vérité quant à ma compréhension de la nature du ministère épiscopal.

Les timoniers exercent un rôle de première importance : ils guident le navire. Mais ils s'appuient sur leurs confrères membres d'équipage - les pilotes, les ingénieurs, les stewards, les matelots – sans l'apport desquels le navire ne pourrait aller bien loin, et encore moins dans la bonne direction. L'apôtre Paul décrit la même profonde vérité quand il compare l'Église à un corps composé de différentes parties, qui doivent toutes s'appuyer les unes sur les autres pour assurer le bon fonctionnement du corps dans son ensemble. (1 Cor. 12: 12-31).

Alors à chaque fois que je porte ma mitre, je me rappelle que je ne suis que l'un des membres de l'équipage de ce grand navire qu'est l'Église, chacun d'entre nous ayant nos talents et nos responsabilités, chacun de nous ayant besoin de chacun des autres – et de Jésus comme notre capitaine – alors que nous voyageons ensemble sur la mer agitée de la vie en direction du havre de la lumière et de la paix.



SEPTEMBER 2017

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

Jim Sweeny
Editor

Guylain Caron
Translator

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The mandate of *The Gazette* shall be to serve as a means of encouragement, communication, and community building among the regions of the diocese, with special emphasis on regional activities and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life. *The Gazette* shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec)

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The next deadline for articles is September 1st for the October paper.



Heather and Barbara Matthews with her watercolour depicting St. Mark's sanctuary. Photo Bishop Bruce

St. Mark's community gathered to celebrate Heather Thomson's ministry

By Nelly Khouzam
and Andrew Bass

On June 11th, the St. Mark's community gathered for a special service, celebrated by the Ven. Heather Thomson, to mark her retirement after 27 years as Bishop's University and Champlain College Campus Minister, and Chaplain of St. Mark's Chapel. Heather, who was born in Montreal (but raised in Sherbrooke since the age of 5), had studied at Concordia, McGill and at the Montreal Diocesan Theological College prior to ordination as a deacon in 1977 and priest in 1979. She arrived at Bishop's/Champlain after serving 12 years as a Chaplain at Alexander Galt Regional High.

Members of the congregation, past and present, as well as many friends, filled the beautiful church and participated in this memorable event. A large choir assembled

and directed by Sarah Heath and accompanied by organists Mi-Kyong Lee and Pam Eby, provided several magnificent anthems and led the congregation in singing some of Heather's favourite hymns. Also present were Heather's husband Jim Sweeny, several of their daughters, and their families. Mrs. Joan Thomson, Heather's 106 year old mother was also in attendance, pretty much as she has been, most Sundays, for the past 27 years.

Heather's homily used as its starting point the historic, final episode of MASH and a theme of the parting of friends. She also recounted the events that led to her arrival at St. Mark's, and surprised us by reading passages from her first homily given on September 9th, 1990, that contained an invitation or promise to walk together on a journey to spread the gospel from the chapel into the wider community.

She and those present felt that this promise has been fulfilled. The end of her sermon was met with thunderous applause and a standing ovation.

Following the service, all were invited to a delicious communal meal organized and catered by current chapel members. Several of those present were called upon by emcee Harvey White to make presentations. Speaking first, chapel and choir member of long-standing Tom Matthews read a letter from Bishop Bruce Myers (who was only able to join us later), that expressed the Diocese's sincere gratitude for Heather's faithful service and best wishes for her retirement. Noting how over the years Heather had fed and clothed students, welcomed refugees, helped the afflicted and visited prisoners, Bruce observed that Heather's ministry had been nothing less than an example of the loving ser-

vice that Jesus called us to in Matthew 25. Tom Matthews then presented Heather with an ingenious poetic tribute of his own devising. It was warmly appreciated.

Wendy King and Ruth Sheeran, on behalf of the Chapel community, and Sandra Gallichon, on behalf of the campus ministry committee, then spoke and presented Heather with various gifts, including plants and local hand-crafted pottery.

A beautiful watercolour by Barbara Matthews, chapel and choir member, was next unveiled and presented to Heather. The painting depicted St. Mark's sanctuary that included figures of striking resemblance to Heather and regular server Pam McKelvie.

During the meal and speeches, a large screen

showed photos selected by Heather's daughters, which illustrated Heather's long association with the chapel and were taken at various events such as weddings, baptisms, picnics, Christmas pageants, and other special occasions.

While saying goodbye is always bittersweet, sadness was tempered by an appreciation for all Heather's gifts, and happiness for her at the beginning of a new chapter in her life. Indeed, Tom Matthews best summed up the congregation's feelings in the final lines of his poem:

"Thank you Heather for all you've done,
Thanks for all you are,
Thanks for Faith and Hope and Love,
We love you-you're our star!"

There has been an appointment of a new campus minister for full details see page 11

Bishop’s calendar of official-type engagements

This is from the report that Bishop Bruce presented to D.E.C. It is reproduced here as readers seem to appreciate getting a wider snapshot of what the Bishop has been been up to and where he has traveled.



Life and Work of the Diocese

- 8 January

St. Matthias, Fitch Bay
(presided and preached)
- Induction of the Rev. Giuseppe Gagliano as priest of the St. Francis Regional Ministry (St. George, Lennoxville)
- 18 January

Visit to military chaplains at CFB Valcartier
- 2 February

Funeral for victims of Grand Mosque attack (Montreal)
- 3 February

Funeral for victims of Grand Mosque attack (Québec)
- 5 February

Tous les Saints, Québec
(preached)
Parish of Quebec
(preached)
- Solemn evensong in commemoration of the victims of the attack on the Grand Mosque (officiated and preached)
- 10 February

Meeting at Laval University’s Faculty of Theology to discuss doctoral research of the Rev. Thomas Ntilivamunda
- 17-22 February

Pastoral visitation to parishes of New Carlise-New Richmond and Port Daniel-Shigawake
- 23 February

Gaspé Deanery Council (Gaspé)
- 23-26 February

Pastoral visitation to parishes of Gaspé and All Saints-by-the-Sea
- 27 February to 6 March

Pastoral visitation to Parish of Magdalen Islands
- 8 March

Deconsecration of St. James, Lac-Beauport
- 11 March

St. Michael, Sillery
(presiding at funeral of Don Harriet)
Celebration of ministry for Bishop Dennis Drainville (Québec)
- 12 March

Parish of Quebec
(presided and preached)

- 12 March

St. Peter, Stoneham
(presided, preached, chaired vestry)
- 16 March

Meeting with leadership of Quebec City’s Grand Mosque
- 19 March

Trinity Church, Sainte-Foy
(presided and preached)
Christ Church, Valcartier
(presided, preached, chaired vestry)
- 22 March

Doctoral defence of Louisa Blair (Laval University, Québec)
- 2 April

St. Mark’s Chapel, Bishop’s University (preached)
- 8 April

St. George, Drummondville
(presided, preached, chaired vestry)
- 11 April

Central Board of the Church Society
- 13 April

Maundy Thursday service
(presided and preached)
- 14 April

Ecumenical Good Friday Walk with the Cross (Québec)
- 15 April

St. Brigid’s Home
Easter service (Québec)
- 16 April
Easter Sunday

Christ Church, Valcartier
Cathedral of the Holy Trinity, Québec
St. Peter, Stoneham
- 20 April

Standing Committee of the Central Board of the Church Society
- 21 April

Annual general meeting of the Church Society (Québec)
- 22 April

Welcoming and seating as 13th Bishop of Quebec
Diocesan Executive Council (Québec)
- 30 April

St. Peter, Cookshire
(150th anniversary celebrations)
- 7 May

Christ Church, Stanstead
(preached, presided at confirmations)
- 14 May

St. Michael, Sillery
(preached and presided)
- 19-24 May

St. John, Kawawachikamach (with Bishop Mark MacDonald)
- 28 May

Holy Trinity, Kirkdale
(preached and presided)
- 3 June

Bishop’s University convocation (Lennoxville)
- 4 June

St. Michael, Sillery
(presided and chair annual vestry)
- 11 June

St. John, Waterville
(preached and presided at confirmations)
Farewell luncheon for the Ven. Heather Thomson (Lennoxville)
- 1 July

St. James, Hatley
(Canada Day festivities and liturgy)

- 20 July

Cemetery rededication ceremony (Kenogami)
- 22-23 July

St. James, Cacouna
(preached, presided, chaired annual vestry)
- 24 July

Diocesan Executive Council
- 30 July

St. John, Brookbury
(175th anniversary celebrations)
St. Paul, Bury (ecumenical service)



Life and Work of the Wider Church

- 16-17 January

Principal Search Committee, Montreal Diocesan Theological College
- 10 March
- 17 March
- 24 March
- 18 January

Presentation on Anglicanism to l’Ordre équestre du Saint-Sépulcre de Jérusalem (Québec)
- 19 January

Presentation on Anglicanism to students and faculty of le Grand Séminaire de Québec
- 27 February

General Synod
Communications and Information Resources Committee (conference call)
- 20 March

Passerelle Interculturelle de Québec gathering on relations with the city’s Muslim community
- 25 March

Funeral for Archbishop Terrence Finlay (Toronto)
- 3 April

National Indigenous Gathering planning team (conference call)
- 8 April

Vimy Ridge commemorations (Citadelle de Québec)
- 11 April

Ecumenical chrism mass at Basilique-Cathédrale Saint-Michel, (Sherbrooke)
- 23 April

House of Bishops Standing Committee on Religious Communities (Toronto)
- 24-28 April

House of Bishops of the Anglican Church of Canada (Niagara Falls)
- 7-8 May

Anglican Church of Canada Symposium on Government Relations (Ottawa)

- 8 May

Montreal Diocesan
Theological College convocation
- 10 May

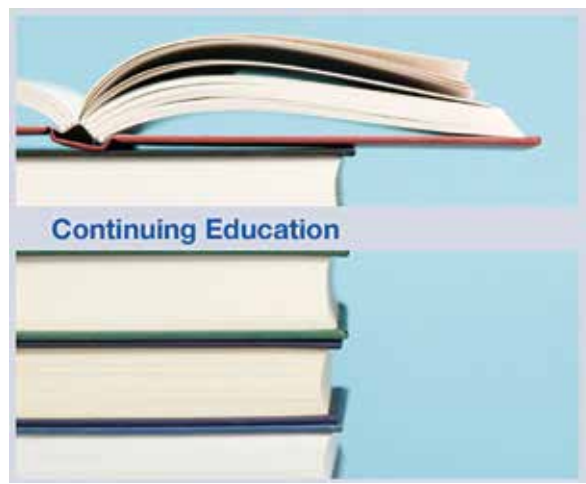
Presentation on Anglicanism to the Grand
Prieuré Russe de l'Ordre de Saint-Jean de Jérusalem
(cathedral)
- 13 May

Anniversary service for
l'Église Unie St-Pierre (Québec)
- 27 May

Homilist at funeral of Père
Irénée Beaubien, SJ (Montréal)
- 15-21 June

World Council of Churches
Commission on Faith and Order
(Pretoria, South Africa)

Continuing Education / Retreat



- 27-31 January

Formation for new bishops,
(Canterbury, UK)
- 27-31 March

Doctor of ministry
research (Saint Paul University, Ottawa)
- 12-14 June

“Living Our Vows”
formation for new bishops
Richmond, VA)



Holidays

- 20-26 January
- 22-28 June
- 3-18 July

Confirmation in Waterville



On June 11th Bishop Bruce came to St. John’s, Waterville and confirmed 3 youth. Pictured here are Rev. Ruth Charleau, Steven Henderson, Bishop Bruce, Cassandra Phaneuf, Emilee Charleau.
Photo by Linda Hoy

Appointments



Upon the recommendation of the Diocesan Executive Council the Bishop has appointed the Rev. Douglas Johnson to be the Incumbent of the Parish of All the Saints by the Sea and the Reverend Cynthia Patterson as the Incumbent of the Parish of the Gaspé and also as Incumbent of the Parish of the Magdalen Islands. Both appointments were effective August 1st 2017

In other news



Two of the churches in the diocese received announcements in June of grants for the restoration of their buildings from the Conseil du patrimoine religieux du Québec (CPRQ). St Paul’s Gaspé, pictured on the left above, will get a grant of up to \$187,000. and will be doing work on the bell tower and renewing the siding. Church of the Advent, on the right received a second grant of \$64,207.to be added to last year’s grant of \$150,000. all for work on the siding, some foundation work and to restore windows. In the past twenty-two years churches the diocese have received almost eight million dollars in grants from the CPRQ.

The Right Rev. Dennis P. Drainville, 12th Lord Bishop of Quebec

Bishop Dennis was always on the move; across the diocese, the country & the world



Dennis and Cynthia



The Synod's retirement present to Bishop Dennis was to petition the Canadian Heraldic Authority for a Coat of Arms for him. This is the design



The Lambeth 2008 "Keep the Promise, Halve Hunger by 2015" march led by the Archbishop of Canterbury in front of the Houses of Parliament



Cardinal Gérald Lacroix speaking during the service which formally dedicated a chair for the Catholic archbishop's ongoing use at our Cathedral. Like the eleven Anglican Bishops of Quebec before him Bishop Dennis Drainville strived to work closely with our brothers and sisters in the Roman Catholic Church Photo Yvon Bélanger



Always one to work with others on issues of justice, +Dennis joined with the Bishop of the Gaspé in setting up a table across the rail line in a protest regarding the cancelling of food service on the Via train Gaspé line



Bishop Dennis visited churches across our wide diocese, here he is giving Holy Communion on the Lower North Shore



Dennis' ordination as a Bishop January 18, 2008

One Father – Two Sons

By Cathy Salt

Reading Jesus’ parable of the lost son has always left me with questions.

- Was the father’s treatment of his sons equally fair?
- Was the youngest son’s share of his father’s wealth 50% or was it less because he was not the eldest?
- Where was the mother in this story?

The more I read the parable, the more details I see and the more questions I have.

Last winter a group of women in North Hatley, referred to as the Grace ladies, a title donned after discussing a book on grace by Patrick Vaughan, decided to tackle the book based on this story called “The Prodigal God” by Tim Keller. Lively discussion followed week after week as some of the women sided with one son and some the other and as we all gave our sympathies to the father, who loved both sons.

The word prodigal does not refer to being lost or wayward. According to Merriam-Webster’s Dictionary, it means “recklessly spendthrift.” Keller says it means, “to spend until you have nothing left” and he attaches the term to both the younger son and the father. Keller refers to God, played by the father in the story, as a prodigal, one who lavishes his love on all people and is waiting for all of us to joining him in a big party, the banquet. The invitation is out and it is totally inclusive.

After finishing this book study and watching the movie “Babette’s Feast”, Grace Ladies discussed inviting Canadian actor, storyteller and creative catalyst Jason Hildebrand to North Hatley to perform his own monologue, “The Prodigal Trilogy”. (Jason performed for a Diocese of Huron Clergy Day a few years ago after a Diocesan-wide parish study of Keller’s book, “The Prodigal God”). An inquiry was made and, thanks to a grant from the Deanery of St. Francis, Jason Hildebrand was booked to come to our area and perform.


So, hold the date - Saturday, September 30th and if you are in the area come to St. George’s Church, Lennoxville, for a great performance based on the familiar parable. An added bonus will be music sung by Sherbrooke’s gospel choir – le Choeur Ô Gospel, directed by Lucie Morin.

Tickets are available in advance through any parish representative in the Deanery of St. Francis or by calling: Cathy Salt (819-842-1276)

The Deanery of St. Francis Presents

THE PRODIGAL TRILOGY

JASON HILDEBRAND, ACTOR AND STORYTELLER



3 COMPELLING MONOLOGUES BASED ON THE
LUKE 15 PARABLE OF JESUS

& le Choeur Ô Gospel

SATURDAY, SEPTEMBER 30TH 7:30 PM
ST. GEORGE’S ANGLICAN CHURCH, LENNOXVILLE
tickets: \$10 Adult, \$25 Family

*COME AND ENJOY A BRILLIANT PERFORMANCE BY FAMED CANADIAN
ACTOR, JASON HILDEBRAND, AS WELL AS INSPIRATIONAL MUSIC BY
SHERBROOKE’S GOSPEL CHOIR!*

We are saddened by the news of the death of the following three persons who all had important roles in the life of our diocese.

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them. May they rest in peace.

Father Richard Blyth



Father Richard Blyth, who served for more than 30 years as a faithful

priest and administrator of the Diocese of Quebec. He died on June 21 atb the age of 83.

Fr Blyth was born, raised, and educated in Johannesburg, South Africa.

After working as a banker for four years, he studied theology and prepared for ordination at St. Paul’s Theological College in Grahamstown, South Africa, graduating with a licentiate in theology. Ordained to the priesthood by the Archbishop of Central Africa in 1961, he served two curacies and a rectorship in the Diocese of Johannesburg.

In 1968 he moved to Canada and to the Diocese of Quebec. After a time as priest-in-charge of the Magdalen Islands Mission, he

served as rector of St. Michael and St. Matthew, Sillery, for 20 years. For the last 10 years of his ministry in Quebec, he served in several additional capacities: Executive Assistant to the Bishop of Quebec, Archdeacon of Quebec, Diocesan Treasurer, and Examining Chaplain to the Bishop.

Fr. Blyth became a single parent in 1984 when he adopted his son Adam, then five years of age. Upon his retirement in 2000, Fr Blyth moved to Cocoa Beach, Florida, and became an assisting priest at St. Paul’s Anglican Church, a parish of the Anglican Province of America, in Melbourne, Florida.

Though he has been away from our diocese for nearly 20 years now, Fr Blyth is still lovingly remembered by many.

Joseph Guanish



Joseph Guanish died on July 16th at the age of 86.

He was a faithful member and elder of the church of St. John, Kawawachikamach, Mr. Guanish pioneered the work of translating the Bible into the Naskapi language.

He served as chief of the Naskapi Nation for three decades, and signed on his people’s behalf a comprehensive land claim settlement with the Crown in 1978. In 2007 he was awarded the Ordre national du Québec.

Mark Sandy



Mark Sandy passed away May 20, 2017.

He was a lead singer in the St. John, Kawawachikamach church choir and a lay reader for many years.

The Ultimate Authority: Beethoven, Scripture, and Truth

By **Sandra Bender**

While completing my Master of Music (Solo Voice Performance) at McGill University in the autumn of 2008, I took a seminar on performance practise. Performance practise is the term used to discuss the specific ways in which we are meant to interpret the music according to historical performance methodology, everything from the specific instruments used to very particular questions of speed, style, phrasing, number of players, type of voice, all of it. A major question that recurs when it comes to the actual fact of performance is this: who has the ultimate authority over the music? This, too, has changed from period to period. With Early Music (Medieval to Renaissance), it was frequently thought that the performer had the ultimate authority over how to perform the music. It should be noted that the performer was also quite often the composer, though not always. In later periods or styles, it was generally thought to be the composer who had the final authority. For singers and orchestras, it's quite frequently the conductor who makes the final decision over questions of interpretation. In chamber music, it's generally a group decision, unless one player has some manner of professional seniority over the other players, and even then the entire group would likely defer to the score and its markings.

In this particular graduate seminar, each section was prepared and taught by one of the students, with the discussion guided by the musicologist who taught the course. While my classmates were assigned to present the case for the performers to decide for themselves, or the conductor to make the final call, or for the composer himself to be consulted, particularly when still living and available for consultation, I was assigned to present the notion that the music itself may have the final authority. This was the final unit of the seminar and the concept was as baffling to me as it was to my fellow graduate students when I presented it. The notion was, simply put, that even the creator of the piece might not have fully understood it, and that the music itself could lead a performer to its truest interpretation.

The best example is the historic argument over the tempi in Beethoven's famous Ninth Symphony. Written when the composer was entirely deaf, Beethoven's most famous symphony is marked with precise tempo indications that can be easily understood and marked on a metronome. The problem is that they're simply unplayable. For nearly two decades now (the symphony was composed in 1824), orchestras have been playing the piece at their own speeds, most of which are fairly similar to one another. None of them are Beethoven's chosen tempi. The feeling has universally been that Beethoven's tempi were too

fast to play – that even when managed, these speeds felt wrong. Much has been written about this specific piece and its interpretation over the years. Several prominent conductors have, in light of the more recent Historically Informed Practise (HIP) movement, attempted to record the Ninth Symphony with the given markings. People invariably prefer the “usual” speeds, which are considerably slower. One hesitates to say this of a gifted genius like Beethoven, but it may be that he was actually wrong – yes, about his own work!

Who then can even say who best understands the truest spirit of the music itself, if neither composer nor conductor nor famed performer can tell us? As both musician and theologian, the thought has occurred to me more than once that the same question can be asked when it comes to the interpretation of the canonical Scriptures. There are certain historical signposts that we can use – cultural customs of the day, use of language, historical context – but at the end of the day, we depend largely on the Spirit to guide our understanding of the Word. The sobering reality is that, even when we ponder the writings of the Bible with the best of our education, an open heart, and a willingness to learn, we often come to startlingly different interpretations of the will of God based on what we read in Scripture. Sometimes it's a question of education: surely, we think, a person who has studied theology and spent

time in seminary should have a stronger exegetical grasp of the Scriptures than a baptized lay person living out his or her faith. But even here, scholars and priests vary enormously in their view of how the Word is meant to be understood. It's frustrating to think that we just cannot know if we're right, or if we've understood part of it and missed another part, and if so, what that other part was. It's frustrating when trying to apply texts from hundreds or thousands of years ago to our modern world situations in trying to understand how we are called to behave, to move, to act. When fellow baptised Christians disagree with each other concerning the actions of Donald Trump, of Nestlé's aggressive campaign to privatise access to clean drinking water, about discussions of same-sex marriage in the Anglican Church of Canada, how can we ever come to a place of understanding when we're using the same Scriptures to defend our positions and there is arguably no sole authority to deliver a final pronouncement?

I don't have a ready answer, but I suspect that, as with music, truth is often something that's better grasped by the heart than by the mind, something that we glimpse between the lines through the Spirit of the Word rather than the strictest of literal interpretations. We may never know fully, not in this incarnation of life, but if we truly bring open hearts and minds as well as all of the education available to us, I have a feeling we may come to similar places.

Possibly not the same places, but understanding the spirit of a law is more complex than understanding the letter, just as understanding what a piece of music is trying to say all of its own accord is far more difficult than setting a metronome to a precise metronomic marking. We may well find truth, but not understand it in full, or we may only see a part of the truth. And as a final thought, the glimpse of truth we are granted may be a different part than what another person is granted. It isn't that the truth is relative to each individual, but it may just be too large for any of us to grasp fully as we are now.

“For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.” – 1 Corinthians 13:9-12 (NRSV)

-Sandra Bender is the Choirmaster & Director of Liturgy at Cathedral of the Holy Trinity in Québec City. She holds multiple degrees in both theology and classical music performance.

Kenogami Cemetery continued from page 1

special visit whenever he's in the area and was pleased with the latest improvements to the grounds. The neighbours may think of the cemetery as a park, but this event brought local media attention and reminded everyone of the importance of honouring those that have come before us. Those buried in the cemetery played a vital part in their community and should not be forgotten.

On a special note, I'd like to thank, Mrs. Marguerite Mitchell, Mr. Edward Mitchell and Mr. Roger Morel for their continued work on the cemetery committee. Without them none of this would have been possible.



The assembled military and Legion members at the unveiling in Kenogami
Photo M-S Gaudreau



On becoming more of a donkey church

By Jeffrey Metcalfe,
the diocese of Quebec’s
canon theologian

I will be the first to admit that I have never really been a fan of large, herbaceous quadrupeds.

Growing up on a small hobby farm in south-western Ontario, cows, goats, sheep, and horses were merely part of the landscape, and I never quite understood the excitement they would elicit from my more urban family members.

In fact, I resented it.

Every time my city cousins would come to visit, rather than wanting to race boats in the creek or play hide-and-seek in the forest, they would immediately rush to the horse paddock and spend what always seemed to be an inordinate share of their rare visits standing awestruck at the fenceline.

From the perspective of my eight-year-old self, equines stole my friends. While a great deal of time has passed, my indifference to hooved animals, cloven or uncloven, has largely remained. So you can imagine my enthusiasm when, moving back

to Quebec City, I found myself living with a donkey and a goat.

For the last several years, a parishioner at Holy Trinity Cathedral has kept a donkey and a goat within a walled garden inside the cathedral close. To be more specific, a walled garden that now serves as my family’s backyard.

The reports about these animals have not been exaggerated. Each day, a few hundred people amble toward the garden wall and, not unlike my childhood family and friends, stand awestruck at the stone fence line. They come from a variety of walks of life: tourists, professionals, school children and the city’s most marginalized.

Of course, they immediately won over my two-year-old, whose first words each morning, rather than the usual “Dada story?” are now some variation of “See donkey? See goat?” An equine stole my daughter.

Yet, as I have come to understand, there is a significant set of differences between horses and donkeys, differences that I think we can learn from as a church. While both horses and donkeys live in communities (herds), the community instinct of donkeys differs from horses. Wild horse communities tend to be larger and to stay fairly consistent over the years in terms of their membership. In contrast, wild donkey communities are smaller,

more nimble, and their membership changes based on the context in which they find themselves. Donkey’s pair off, they welcome newcomers, fashion and refashion their small group according to the needs of their environment.

And this makes sense. Donkeys have evolved to thrive on the margins; they are the desert survivalists of equines.

Upon meeting a new and potentially threatening situation, donkeys do not spook—they investigate. Their brave curiosity and willful intelligence, undominated by a herd mentality, have given them a reputation for stubbornness. However, as my childhood sheep-farming neighbours knew well, this made them wonderful protectors of the weakest in the flock, as the donkeys would use these same traits to dutifully guard their sheep from predators.

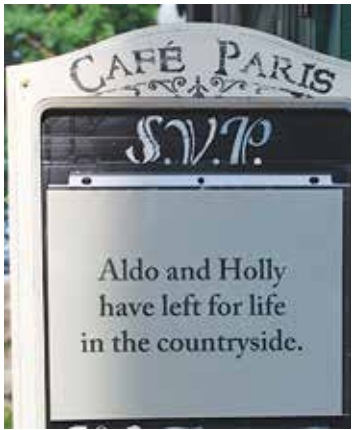
But perhaps most of all, donkeys are humble creatures; they are an almost universal symbol of human communities that work close to the land, that live without pretension. As our liturgical calendar reminds us every year, emperor’s ride horses, but Jesus chose to walk his path, from birth to death, with a donkey.

These lessons were not lost on the cathedral community, which gathered recently to say goodbye to the donkey and the goat, who will

soon be moving to a farm in the Eastern Townships. They thanked these non-human animals for their ministry, for the gifts of healing and hospitality they gave to the cathedral community and its neighbours. As Louisa Blair’s Daisy and the Donkey Church, a children’s story book based on their time in the close explains, “Jesus said we must love God, and we must love our neighbours as ourselves. [The donkey] and [the goat] are helping us do that.”

As I write this, I watch as a man without shoes, a man in tattered and unwashed clothing, a man clearly living on the margins, tiptoes up to the garden wall and begins to talk to the donkey. I have no idea what they are talking about, but it’s rather animated and it goes on for some time. The donkey just stands there without judgment and listens. I wonder who will listen when the donkey is gone?

The church community will no longer have a donkey, but maybe in its absence we can become more of a donkey church.



The Anglican Foundation of Canada turns 60

By Michelle Hauser

It has been a year to rejoice in six decades of “wonderful deeds.” These are words embedded in I Will Give Thanks to the Lord, the choral anthem composed in honour of the Anglican Foundation of Canada’s 60th anniversary.

The anthem is one of many commemorative projects developed in honour of this milestone in the Foundation’s history. Established in 1957 to ensure a generous flow of funding for infrastructure and ministry projects, the Foundation’s growing legacy of grants and bursaries have proved transformational in the lives of thousands of individuals, parishes, and faith communities.

Some of these stories have been brought together in a book: Imagine That:

Dreams, Hopes, and Realities—Celebrating 60 Years of the Anglican Foundation of Canada. “If you want to know how Canadian Anglicans have overcome challenges in pursuit of their dreams,” says Canon Judy Rois, Executive Director of the Foundation since 2011, “this book is filled with true stories of hope, imagination, and innovation.”

Indeed innovation, particularly the need for artistic exploration and the sharing of new perspectives, was the driving force behind (in)finite: spiritual conversations in cloth, the free exhibition at Christ Church Cathedral in Vancouver, featuring a number of Indigenous and other textile artists and their explorations into the realm of the sacred.

The special exhibition coincided with the Founda-

tion’s official 60th anniversary launch on May 25 and drew more than 3,000 visitors. It also reinforced the present-day reality that the Foundation is about much more than “steeple and roofs” and is “branching out in support of really interesting things.”

Also part of this 60th anniversary year has been the publication of Children’s Prayers with Hope Bear, an illustrated book featuring prayers for seminal moments in a child’s life, everything from starting school to dealing with grief and loss. Canon Rois says “helping children find words for their prayers” is an important next step in the Hope Bear ministry, which has gained in popularity as part of the Foundation’s Kids Helping Kids initiative. And there’s more!

Click on Anniversary on the website and you’ll find

a short video that highlights the diversity of ministries the Foundation supports across the country. There’s also now a beautiful neck tie and silk scarf available through the AFC store.

Canon Rois wants parishes and individuals to see the Foundation as a “powerful resource pool” that grows and deepens alongside a sense of collective responsibility for ministry. “The best way to make a big difference from coast to coast to coast is for every parish to give something to the Foundation every year.” What’s next for the Foundation? To continue inspiring generosity and creativity within healthy, vibrant faith communities from coast to coast—generation after generation with the active engagement of all Canadian Anglicans.

It’s safe to say that

helping to bring more ministry dreams to life will be job No. 1 for the Foundation for the foreseeable future—for the next sixty years at least.

For more information or to order copies of any of the Foundation 60th anniversary resources please visit anglicanfoundation.org/60th or call 416-924-9199 ext. 244.

When the Anglican Foundation was created the idea would be that every parish would contribute \$50. a year so that there would be a fund to call upon when needed. The diocese is allowed to submit three applications a year for assistance. A number of parishes in our diocese are members but not all. The Gazette would like to challenge each and every parish in our diocese to join the Foundation. Since this is the 60th Anniversary why not join now with a contribution of \$60.00

New campus minister for Bishop's University and Champlain Regional College

The Bishop's University/Champlain Regional College Campus Ministry Committee is pleased to announce the appointment of the Rev. Jesse Dymond as the new Campus Minister, effective August 1, 2017.

He will work with the Student Services teams of both Bishop's and Champlain and will be a staff advisor to the Student Refugee Program, as well as chaplain of St. Mark's Chapel. The Campus Minister provides pastoral care to all members of the campus community within an ecumenical and multi-faith environment.

"It is a rare opportunity to be invited to minister in and amongst such a vibrant community of students, schol-

ars, and lovers of learning," the Rev. Dymond said. "In a changing church and world, pastoral support for those who both ask and answer difficult questions of faith is imperative. I am honoured to serve in this capacity."

Ordained as an Anglican priest in 2008 at the Cathedral of St. Paul in London, Ontario, the Rev. Dymond has since 2011 been serving the General Synod of the Anglican Church of Canada as Online Community and Resources Coordinator. He has also served in parish ministry and hospital chaplaincy in the Diocese of Huron, Ontario.

A native of London, Ontario, the Rev. Dymond

holds a master of divinity degree from Huron University College and a master of arts in theology from the University of Western Ontario. He is also beginning a PhD in Human Relationships, Spiritual Care and Psychotherapy, a professional degree offered by Waterloo Lutheran Seminary and designed to be pursued within the context of full-time pastoral ministry.

The campus community and St. Mark's Chapel wish Archdeacon Heather Thomson a happy retirement after 27 years as the Campus Minister, and extend a warm welcome to the Rev. Jesse Dymond and his family.



Pastor Razafy Razafindrakoto of the Église Évangélique Luthérienne de la Réconciliation and his community have been celebrating the 500th anniversary of the Protestant reformation. Photo by Gorden Labrie

Sherbrooke Lutherans, hosted at Church of the Advent, are celebrating 500 years

By Gorden Labrie
Sherbrooke Record

that dry up and fall off the tree when the trunk, Martin Luther, is still there?"

While people across the country have been celebrating Canada's 150th anniversary of confederation this summer, Pastor Razafy Razafindrakoto of the Église Évangélique Luthérienne de la Réconciliation and his community have been getting ready to mark their own special date. Beginning at the end of the month of July, the local Lutherans will be hosting a series of events in celebration of the 500th anniversary of the start of the Protestant reformation.

There are other churches here that have already marked this anniversary, but now it is the Lutheran Church's turn," said Pastor Razafindrakoto, explaining that the famous 95 theses of Martin Luther were originally composed on October 31, 1517.

The local church, which has been hosted by the Anglican community at the Church of the Advent on Bowen Street since 2014, organized a special exhibition on the life and work of Martin Luther on the afternoon of July 29, to be followed later on in the summer by a film screening on the same topic and a special bible camp for youth in mid-August. "Martin Luther is, for us, the most important reformer of the church," the Pastor said. "I have nothing against the others, but to offer a comparison, why would I go to the leaves

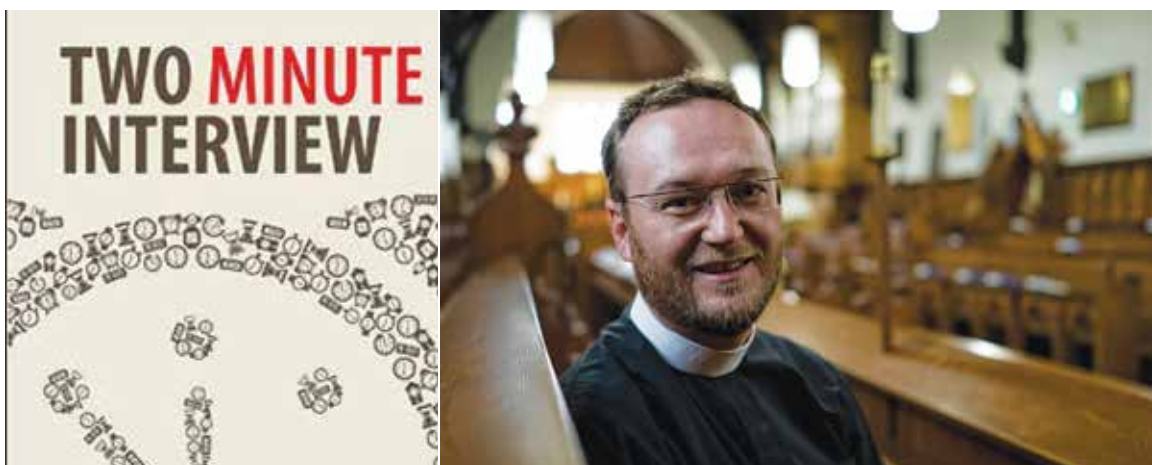
"We took the bull by the horns," Razafindrakoto said, explaining that the local church has been preparing the event for four months. It included a special a capella choir singing songs of the Reformation in addition to offering visitors learning opportunities through a variety of information panels.

The larger Lutheran Church has been getting ready for the 500th anniversary for many years.

The pastor described the local Lutheran community as a small one that is seeking to grow. Though now a worship community, the group's roots are as a resource centre and Christian mission that grew out of local University groups going back to 1994.

The resource centre, which is based out of the hall of the Church of the Advent, is open weekly on Tuesdays and Thursdays from 10 to 4 p.m. more information about the community and its upcoming events is available by calling 819-565-5888.

A version of this article first appeared in the Sherbrooke Record and is reprinted here with permission and thanks.



To provide readers with a better idea of who the new campus minister is we asked Jesse, pictured above, to respond to the following short questions:

Favourite book of the Bible - Revelation: it's so full of hope and joy regarding the transformation of a world in crisis.

Birthplace - London, Ontario

What you love most about God - Reckless grace.

Favourite place on Earth - My imagination.

Farthest you've been from home - South Africa: for the TEAM 2007 Anglican Communion conference on the church's role on the implementation of the UN's Millennium Development Goals (as lived out through the Marks of Mission), followed by a visit to Huron's companion diocese of Mthatha.

Favourite meal or dessert - Most anything cured, smoked, or fermented. But I'm a bit of a purist: A reuben sandwich followed by a crème brûlée would please me to no end, but a reuben made with pastrami and a chocolate-walnut brûlée might confuse me. :)

Biggest fear - The next one.

Hidden talent - Transparency? I'm not very good at hiding things. Even talents.

Favourite movie or book - Depends on the day. But today, I'll say Awakenings (the Robin Williams/Film version rather than the Oliver Sacks book version), and Vladimir Nabokov's Pale Fire.

Your hobby - Musical instruments. Photography. Cooking/food processing and preservation.

Three things always in your fridge - Sriracha sauce, dijon mustard, cretons (the latter of which I have only just discovered, and have been planning to make. My wife, Karen, says "not until after we move!")

Favourite sports team - The correct answer is "The Gaiters."

Gleanings

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

Dipping into the pages of the Diocesan Gazette in 1917 is to be constantly aware of the War beyond the seas which still dragged on. Today, when we remember World War I, it is firmly emblazoned on our minds as extending from 1914 to 1918, with a firm beginning and a known end. This was far from the case in 1917.

"The fourth of August was the third anniversary of our Empire's entrance into the War," began an article in the joint issue of the Diocesan Gazette for August/September, 1917, "and already we have advanced well into the fourth year of this terrible struggle in which all the leading nations of the world are engaged."

"At the beginning of the War many people said confidently that it could not last more than one year, or two at the most. But three years have passed and the end is not in sight."

"In spite of all that has been done, further efforts and greater sacrifices are being demanded of us before the longed-for Peace can be secured. It is well, therefore, that we should again take stock of our position and see where we stand."

"We have more than one great success to praise and thank God for during the past year. In Mesopotamia our forces, with proper organization and equipment, have retaken Kut-al-Amara and driven the Turks out of Bagdad, and in Palestine our advance has removed the danger which threatened Egypt from that quarter."

"On the Western Front considerable advance has been made. The Battle of the Somme has borne its fruit in the retirement of the Germans from that district, while at Vimy Ridge, where the Canadian troops had the place of honour, and at Messines, great and decisive successes have been won. Also the United States, seeing at last the impossibility of remaining neutral ... have joined the Allied Nations ... But nonethe-

less the truth remains that the opening of the fourth year of the War finds peace apparently still very far off."

"Though we are not less determined nor less confident with God's help of ultimate victory, yet we see more clearly perhaps than ever before that there must be no slackening on our part, no holding back, no shrinking from sacrifices, if the full fruits of the blood that has been shed, and the treasure expended, are not to be lost."

"For what are the facts? Germany still holds nearly all Belgium and a large bit of France. The Russian revolution, which seemed to promise such great things for that country, has not yet resulted in a strong and settled government, and the inevitable result of internal disunion and anarchy is shewing itself in the powerlessness of the Russian armies."

"At sea the German navy has been shut up within its own harbours but the orga-

nized and pitiless piracy of the submarines is a menace which it is folly to belittle ..."

"In view of all this we must be prepared to do and endure more than we have yet been called upon to do ..."

The article goes on to enumerate particular areas of suffering: "the treatment of Belgium and of the fair provinces and cities of France ... devastated far beyond the requirements of military necessity" of "poisonous gas and liquid fire, submarine outrages and air raids of which the victims have been largely women and little children" of "Serbia and Poland and the massacred Armenians."

Aid and relief for the Armenians as well as for displaced and massacred Syria Christians had been the subject of a particular appeal in the Diocese earlier that summer. The Bishop had written to all the clergy to appeal for special offerings on Sunday, June 24th which were to be forwarded to the Archbishop of Canterbury for concerted distribution. An article titled "The Martyrdom of Armenia" appeared in the Gazette to make known the magnitude of the sufferings of this particular population.

"Never, I suppose, in the history of the world" the Archbishop of Canterbury is quoted, "has there been more pathetic and stirring reason to appeal to Christendom in aid of peoples cruelly down-trodden and oppressed. The anxieties and sorrows which the great War brings upon us in England and even in America are dwarfed in comparison with the unutterable misery and devastation which has been wrought in the lives and homes of the Armenians and the Syrians in Eastern Turkey and on the Persian frontier."

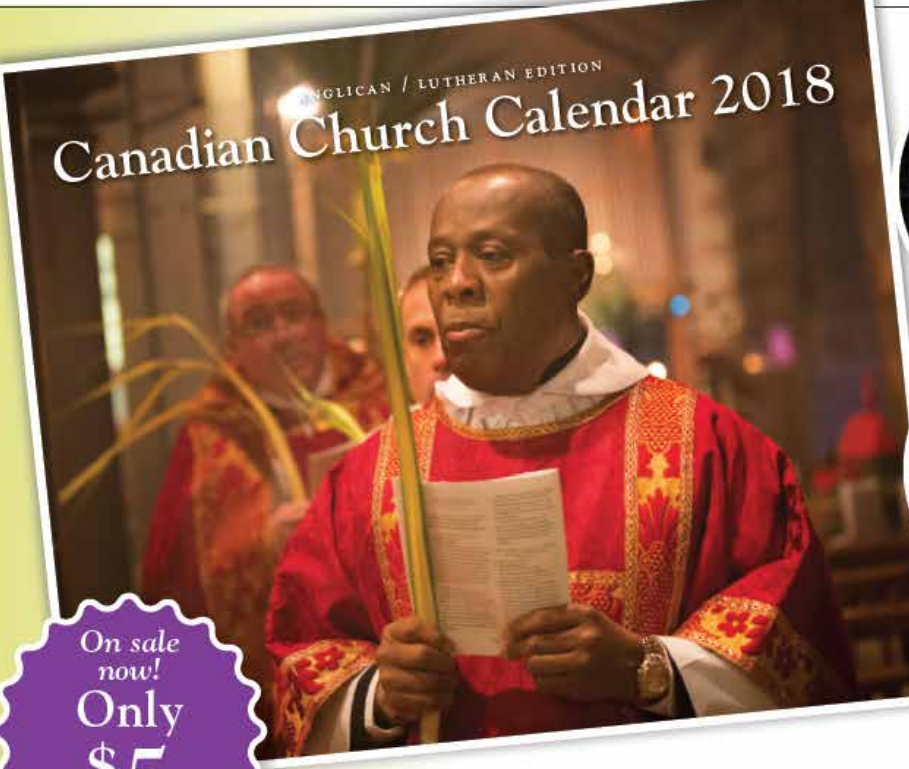
The article estimated that "at a conservative estimate one third of the whole nation—in round numbers 600,000 out of 1,800,000 have been slain—while another 600,000 are in exile, without homes or money and in many cases without food. Nearly 500,000 of these are in the desert region south and east of Aleppo, many of them with only grass to eat, hundreds dying daily of starvation."

The deportations and massacres began in the spring of 1915. "The atrocities were not confined to any one locality, for the Armenians are distributed throughout the Turkish Empire. Next to the Jews the Armenians are the

most scattered nation in the world, and wherever they are found they form an energetic, intellectual and progressive element in the population. A traveller through the Ottoman dominions before the War would have met with Armenians as financiers, as export and import merchants, as organizers of wholesale stores, as artisans, shopkeepers and businessmen, in all the principal cities and towns."

Without modern methods of travel, and with the widespread impediment of the European theatre of war, the flood of refugees and the more widespread movement of fleeing populations which are the byproduct of present-day conflicts were not so evident one hundred years ago, but these descriptions of displaced, deracinated and suffering populations sound chillingly familiar. Even some of the place names are the same.

"We must go on," the article concludes, in hopes, eventually, of "a righteous and abiding peace." What else, at this stage, and after such privations, could they do or hope for?









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Meeting the Holy

The 2018 Canadian Church Calendar presents images and texts that tell us of the abiding presence of the Holy in the life of the world.

Each image invites us to return to it again and again. And each text invites us to consider the witness of our ancestors.



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