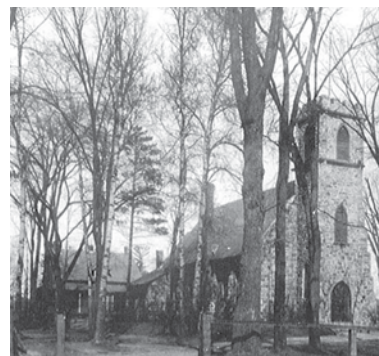




On the left is a 1962 photo reproduced from the Quebec Diocesan Gazette. What is the group on the wharf at Harrington Harbour looking at? Find out on page 8

St George's Church and Rectory, Drummondville, shown in this historical photo on the right, has been transferred to two not-for-profit organizations. See page 6 for details.



***A Weekend with the Bishop
and Bonhomme Pages 4 & 5***



Quebec Diocesan Gazette

APRIL 2019

A SECTION OF THE
ANGLICAN JOURNAL

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We are an Easter people, celebrate like you mean it



Every year on Easter the Christian community in Puerto Escondido, Oaxaca, Mexico gathers to celebrate Jesus' resurrection. They do this with kites celebrating in joy over a terrible death because they know death was not the end.

Photo Ana Quadros

https://commons.wikimedia.org/wiki/File:From_suffering_to_Joy.jpg

MESSAGE FROM THE BISHOP



Doubt and belief

In a community of faith, “doubt” is sometimes viewed as a dirty word, some Christian communities being no exception. We even sometimes pray to be rescued from our doubts. One prayer composed by a notable twentieth-century theologian includes the petition, “In spiritual things, save us from doubt.”

When viewed in this way, doubt is seen as weakness. No one with a true, steadfast faith is apparently supposed to have doubts. If you do, the implication is that you’re not trying hard enough or praying hard enough or believing hard enough.

In the Easter story, the apostle Thomas’ scepticism about Jesus’ resurrection from the dead (see John 20:19-31) earned him forever after the label “Doubting Thomas,” an epithet still thrown at those who seeks credible proof to support a claim—something we could probably use a little more of in this new and troubling era of “fake news,” “post-truth,” and “alternative facts.”

It’s important to note that Jesus never condemns Thomas for his doubts. Jesus simply appears to Thomas, talks with him, shows him his wounds, invites him to touch them, lets Thomas know that he can stop doubting because he has seen the risen Christ with his own eyes: “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

Namely you and me.

We believe—or seek to believe—but must do so as those “who have not yet seen,” without the benefit of the same kind of flesh-and-blood encounter with the risen Christ that Thomas had. And so we’ll have doubts. When confronted by pain, suffering, tragedy, violence, injustice, and death we’ll have doubts—doubts that this crucified and risen Lord has in fact redeemed all things and overcome death itself.

Indeed, faith really isn’t faith unless there’s some healthy doubt. We believe in something because we don’t necessarily have all the proof to call it a certainty. That’s knowledge, not belief. Whatever is proven beyond question is no longer a matter of faith. Faith isn’t like a scientific experiment or a mathematical problem.

And so when we say the Apostles’ Creed, for example, we don’t say, “I know there is a God, the Father almighty…” We say, “I believe in God, the Father almighty… I believe in Jesus Christ, God’s only Son, our Lord… I believe in the Holy Spirit…”

In Latin, the creed begins with the word *credo*. That’s typically translated as “believe,” but it can also mean “trust,” “rely on,” “put faith in,” or “set my heart on.” Understood this way, the creeds become less dogmatic checklists to which we must give unqualified intellectual assent, and more actual articles of faith that give expression to what our community through time and space has aspired to believe.

Doubt can actually lead us to a deeper faith, while a blind and unquestioning faith has the potential lead to a kind of spiritual stagnation, or worse: a rigid fundamentalism. Our doubts—far from threatening faith—are the catalyst for a robust engagement with this Way we feel called to follow.

It’s been said that the opposite of faith isn’t doubt, but rather indifference. Doubt keeps drawing us back, just as it drew Thomas back to that upper room a week after declaring he would not believe. Maybe doubt keeps drawing you back. Even Jesus characterizes this as a kind of process when he calls blessed those who “have come to believe.”

Thomas speaks for all of us when he admits his doubts. And through Thomas, Jesus shows us that reasonable doubts do not disqualify us from discipleship. They’re part and parcel of discipleship.

+ Bruce

Doute et foi

Dans une communauté de foi, le terme « doute » est parfois considéré comme un gros mot, certaines communautés chrétiennes ne faisant pas exception à la règle. Nous prions même parfois afin d’être sauvés de nos doutes. Une prière composée par un éminent théologien du XXe siècle comprend la supplique suivante: « Dans les choses spirituelles, épargnez-nous du doute ».

Vu sous cet angle, le doute est perçu comme une faiblesse. Une personne professant une foi authentique et inébranlable n’est apparemment pas supposée avoir de doutes. Si vous en avez, cela signifie que vous n’essayez pas assez fort, que vous ne priez pas assez fort ou que vous ne croyez pas assez fort.

Dans le récit de Pâques, le scepticisme de l’apôtre Thomas au sujet de la résurrection de Jésus d’entre les morts (voir Jean 20: 19-31) lui a valu à jamais le titre de « Thomas l’incrédule », une épithète encore lancée aujourd’hui (« incrédule comme Saint-Thomas ») contre ceux qui requièrent des preuves irréfutables à toute affirmation – ce qui n’est pas nécessairement si mauvais en cette nouvelle et troublante époque de « fausses nouvelles », de « post-vérités » et de « faits alternatifs ».

Il est important de noter que Jésus ne blâme jamais Thomas pour ses doutes. Jésus apparaît tout simplement à Thomas, lui parle, lui montre ses blessures, l’invite à les toucher, fait savoir à Thomas qu’il peut cesser de douter parce qu’il a vu le Christ ressuscité de ses propres yeux: « Parce que tu m’as vu, tu crois. Heureux ceux qui croient sans avoir vu. »

À savoir vous et moi.

Nous croyons — ou cherchons à croire — mais devons le faire comme ceux « qui croient sans avoir vu », sans avoir le bénéfice du même genre de rencontre en chair et en os que Thomas pu avoir avec le Christ ressuscité. Alors nous aurons donc des doutes. Quand nous serons confrontés à la douleur, à la souffrance, à la tragédie, à la violence, à l’injustice et à la mort, nous aurons des doutes - des doutes sur le fait que ce Seigneur crucifié et ressuscité ait en fait racheté toutes choses et vaincu la mort elle-même.

En effet, la foi n’est vraiment pas la foi à moins d’une saine dose de scepticisme. Nous croyons en quelque chose parce que nous n’avons pas nécessairement toutes les preuves pour appeler cela une certitude. On parlerait alors de savoir, de connaissance, pas de foi. Tout ce qui est prouvé au-delà de tout doute n’est plus une affaire de foi. La foi n’est pas comme une expérience scientifique ou un problème mathématique.

Ainsi, lorsque nous récitons le Symbole des Apôtres, nous ne disons pas: « Je sais qu’il existe un Dieu, le Père tout-puissant… ». Nous disons: « Je crois en Dieu, le Père tout-puissant… et je crois en Jésus-Christ, son fils unique, notre Seigneur… Je crois en l’Esprit Saint… »

En latin, cette prière commence par le mot « *credo* ». Ce terme se traduit généralement par « croire », mais cela peut aussi signifier « avoir confiance », « compter sur », « se fier à » ou « être persuadé ». Vues sous cet angle, ces prières ne représentent pas des listes de contrôle dogmatiques auxquelles nous devons sans réserve donner notre consentement intellectuel, mais bien plutôt des actes de foi qui expriment ce à quoi notre communauté, à travers le temps et l’espace, a aspiré à croire.

Le doute peut en réalité nous mener à une foi plus profonde, alors qu’une foi aveugle et inconditionnelle a le potentiel de conduire à une sorte de stagnation spirituelle, ou pire: au fondamentalisme rigide. Nos doutes - loin de menacer notre foi - sont le catalyseur d’un engagement indéfectible dans la Voie que nous nous sentons appelés à suivre.

On dit que le contraire de la foi n’est pas le doute, mais plutôt l’indifférence. Le doute nous attire, tout comme il a attiré Thomas dans cette maison une semaine après qu’il ait déclaré ne pas croire en la résurrection de Jésus. Peut-être le doute continue-t-il de vous attirer. Même Jésus caractérise cela comme une sorte de processus lorsqu’il appelle bénis ceux qui en sont venus à « croire sans avoir vu ».

Thomas parle en notre nom à tous lorsqu’il admet ses doutes. Et à travers Thomas, Jésus nous montre que le doute raisonnable ne nous empêche pas d’être des disciples. C’est plutôt une partie intégrante de notre vie de disciples.

+ Bruce



APRIL 2019

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

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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 deadline for articles is the begining of the month prior. For example: April 1st for the May paper.



B.C. congregation reaches out to community, reverses decline

A small ecumenical ministry in the diocese of British Columbia has been attracting increasing numbers of congregants after taking a number of measures aimed at building bridges with the local community.

More than two years ago, St. John Gualbert, a shared Anglican Church of Canada-United Church of Canada ministry in Port McNeill, B.C., had a half-dozen regular congregants for Sunday morning services, and a succession of clergy who tended to stay for a relatively short period of time before moving on. Two parishioners, Craig and Deborah Murray, together with some others, went door-to-door through the community, raising \$120,000 for a new roof and other building renovations. They also applied to the diocese's Vision Fund for support putting on community dinners, organizing weekly programs for children and elderly people, refurbishing the church's second-hand bookstore and getting a mural painted on the church's fence under the supervision of a local artist.

The church now has a deck for people in wheelchairs to view its community garden, comfortable chairs instead of pews, and its bookstore serves as a local gathering place. Sunday services attract 32 people and the congregation is growing. The congregation is still unable to afford a full-time priest or minister, but Deborah Murray, a lay reader and celebrant, has been authorized by the United Church of Canada to baptize and serve communion.

—*The Diocesan Post*

Canada Briefs: articles from other diocesan papers written by Tali Folkins of the Anglican Journal

Newfoundland clergy sleep on the floor for furniture bank

Clergy in the diocese of eastern Newfoundland and Labrador are planning to spend a night sleeping on the floor of the cathedral of St. John the Baptist, in St. John's, for an organization that provides used furniture to those in need.

The event is part of a new campaign being launched by the archdeaconry of Avalon, "Clergy on the Floor." Participants seek donors to sponsor their night of sleep without a bed at the cathedral, to take place April 26. They hope to raise awareness and funds, to the tune of \$10,000, for Home Again Furniture Bank, a non-profit group that collects and then redistributes second-hand furniture in the St. John's region for free.

"Their discomfort is a demonstration of their compassion for those in our region who live without basic furnishings each day and night," says Maureen Lymburner, director of development for Home Again.

The non-profit distributes the furniture to people referred to it by its partners, which include Anglican parishes in the region. Home Again says it has provided used furniture to more than 870 households in less than three and a half years. As of press time, more than 200 households were on its growing waiting list.

—*Anglican Life*

Montreal church offers performance space to local circus

St. Jax Anglican Church in Montreal is renting space to Le Monastère, a circus company that specializes in intimate, cabaret-style shows.

According to St. Jax incumbent the Rev. Graham Singh, Montreal is home to "some 10,000 workers in the circus industry," yet finding performance space for high-flying circus acts is difficult, especially for smaller groups of circus artists. Circuses require high ceilings. "Those we have, in abundance, in our churches!" Singh says. The agreement with Le Monastère is part of a new venture, the Trinity Centres Foundation, of which Singh is executive director. The foundation was founded by about 50 professionals from the property finance, architecture, urban planning and social innovation fields and the voluntary sector. Its aim is to transform Canada's church buildings into community hubs.

Le Monastère was founded in 2016 by Rosalie Beauchamp and Guillaume Blais. It is a non-profit organization that aims to promote both the circus arts and the city of Montreal internationally.

—*Montreal Anglican*

Diocese of Toronto's FaithWorks campaign raises \$1.4 million

An annual fundraising drive by the diocese of Toronto raised \$1,365,600 in 2018. The diocese's FaithWorks campaign, which has raised more than \$30 million since it was launched in 1996, helps families in crisis, needy children, youth and women, newcomers, homeless and imprisoned people, HIV/AIDS patients and people living in developing countries.

The result of the campaign shows that "Anglicans have a heart for social justice and taking care of the most vulnerable among us," said Andrew Asbil, diocesan bishop of Toronto.

—*The Anglican*

Letters to the editor



Jacob and the Right to Be

Jacob, the patriarch, is an astonishing Biblical figure. Here is a man who exploited his brother's impulsivity in order to steal his birthright, and his father's weakness to obtain a blessing that was not meant for him. Later, during a combat with a Mysterious Being, he received a wound that never completely healed, but he also received a new name: that of Israel. The people of Israel are named for him, not because, he was docile or self-effacing, but because he was a fighter. Jacob is not the traditional model of the obedient follower; rather, he is an example of someone who stands up to human and divine authorities and is rewarded by God.

Outside of Judaism I have not found a similar figure, especially not in Christianity. Christianity is one religion, but certainly not the only one, that puts a premium on submissiveness. It is a religion that over the centuries has developed a tried and true recipe for promoting obedience. It does this by planting fear and guilt in people's hearts, and this really works. It is so easy and tempting to plant fear when you are in a position of power and your main preoccupation is control.

As Christians, we have become so accustomed to the messages of guilt in the Sunday liturgy that we do not even notice them anymore. Theological anthropology (or, the way in which a particular theology depicts human beings) is rarely addressed by the church. Yet, it is a fundamental question. The only image of human beings we see in the Eucharistic liturgy is that of the guilty one, the unworthy one. We never see a person who is capable of doing good, or even one who is wounded. If our image of humans is principally that of fallibility (as in the phrase "there is no health in us" from the Book of Common Prayer), this justifies the need to constantly refer to divinely appointed authorities to tell us what to think, say and do.

Fighting with the divine as Jacob Israel did, means having the audacity to question what is considered sacred and established. It is about having the temerity to speak up when you disagree. Christian tradition has developed catechisms wherein the believer is called on to adhere to established truths. On the other hand Judaism developed the Talmudic tradition of discussion and debate, of argument and counter-argument. Imagine for a moment what kind of catechism we would have if we were permitted to also hear the voice of the heretics, those who paid dearly, sometimes with their lives for the audacity to express their faith in different words. If this had been the case in Christian history, priests would not be trained to think officially and to silence those who think freely.

I am surprised to see that, still today, the expression of a disagreement is a perilous act in the church. You can count yourself lucky if when you openly express a significant disagreement, the people in your church community do not try to intimidate you and make you feel guilty. Personally, I have not had such luck. There are those who prefer to protect theological constructions and liturgies rather than listen and permit open discussion. But the Church is still my family and I want to remain in my family even if it has little space for liberty.

Edouard-Charles Lebeau
Ph.D Religious Studies

The Quebec Diocesan Gazette is glad to receive letters to the editor on subjects relevant to the members of the diocese. They should be no longer than 600 words and the author must be identified. The paper reserves the right to edit submissions.

Email them to jsweeny@abacom.com



Curling update

In the March paper, we reported on the Week of Prayer for Christian Unity Bonspiel held in the Eastern Townships. The team representing St. George's Church, borough of Lennoxville, accumulated the greatest number of points against the seven other teams from five local churches and so took home the trophy.

Plans are underway to hold the event again in 2020, perhaps your church would like to take up the challenge to throw a few rocks for Christian Unity.



Photo: Carnaval.qc.ca



A Weekend with the Bishop and Bonhomme

Aware that the Anglican Diocese of Quebec is now once again home to a proportionally significant number of clergy families with young children, Bishop Bruce invited those clergy and their families to Quebec City for a weekend of reflection and mutual support that became known as “A Weekend with the Bishop and Bonhomme.”

Everyone gathered at Bishopthorpe for three days of fun, food, and noisy fellowship! Photos: Jesse Dymond



St George’s Drummondville property split, transferred to two not-for-profit organizations

By James Sweeny

In mid-January the Corporation of the Incumbent and Churchwardens of St George’s Drummondville signed two ephyteutic leases, each for a duration of thirty years.

The first was for the rectory and was with the Centre Renaitre de Drummondville, a local branch of the Seventh Day Adventist Church. The church, parking lot and parish hall were signed over to the St George’s Church Foundation.

The Foundation membership is mainly non-Anglican and its mission is the protection of the St. George’s Church heritage site. On their website it states their mission is to “preserve and promote our religious and cultural heritage. The members of the board of directors and volunteers are devoted to the development of St. George’s Church buildings and site while respecting a balance between maintenance, restoration and the promotion of the site in the community.”

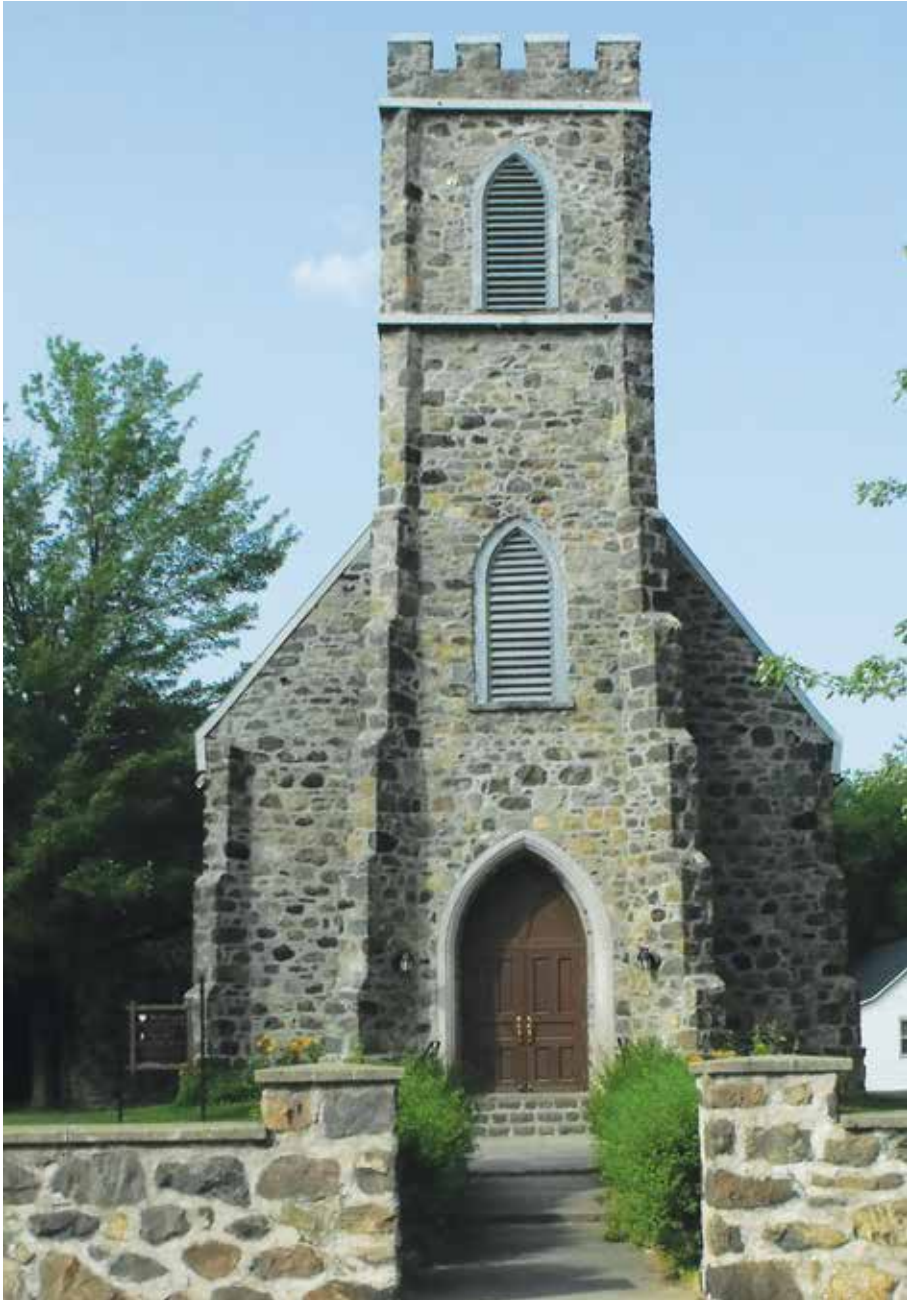
According to the Land register of Québec, a public register that contains information on real property transactions in Quebec, there was no money exchanged however the deeds require restoration and improvements to the buildings be done by the two organizations by January 2039.

For the church the joints in the stonewalls are to be replaced, the bell tower woodwork is to be restored or replaced, as well work on the stained-glass windows will be done.

The parish hall is to get new main doors, be equipped with a bathroom on the ground level and both the church and hall are to have better handicap access. Finally, the Foundation must redo the joints in the stonewall along Heriot Street.

The rectory is to be re-clad in clapboard, a new roof and windows installed.

The church building will continue to be known as St George’s Church however it is no longer an Anglican church given that the operators have no affiliation with the Anglican Church of Canada or this diocese. This will not stop the small but active Drummondville parish from worshipping there but they are now no longer burdened with upkeep on the property valued at \$1,188,675. St George’s Church Foundation agrees to allow the parish free use of the church and hall for services, provided the Cor-



St George’s Church with the parish hall in the background.
Photo <http://blog.haverootswilltravel.com/>

poration of the Incumbent and Churchwardens advises the Foundation by the 30th of January each year what dates it will be needing the building during the remainder of the year. The transfer now allows for other non-religious uses of the church building by the Foundation such as civil marriages which are not permitted to be held in Anglican churches in the diocese.

The church property in Drummondville is one of the four most valuable in the diocese and these two leases will result in work that enhances the property. Since 2000 there have been questions regarding the ownership of the church property. **Despite negotiations since that time the ownership matter has not yet been settled.** However, in a letter deposited in the diocesan archives, the bishop waived his rights to be named in the deeds to allow the incumbent (who is the bishop) and churchwardens to proceed with these transfers.



Staff change at Church House

Isabelle Farrah has moved on from her role as Executive Assistant in the Synod Office effective on March 1. Some of you will have never met Isabelle face to face, but you very likely know her as the friendly voice picking up the phone at Church House and fielding all sorts of questions and requests. She has also been key in organizing meetings of the DEC, clergy gatherings, and the countless other tasks that have helped the Synod Office work as smoothly as possible.

Isabelle joined our little synod office team three years ago. Even though she doesn’t come from a church background, she quickly and adeptly learned our lingo and sometimes peculiar way of doing things in the church. She’s been a valued colleague and she will be missed. Nevertheless wish her well as she begins a new opportunity as a public servant, working at the Ministère des Affaires municipales et de l’Habitation du Québec.

Isabelle’s departure means that until new arrangements are made, it may take those of us who work out of the Synod Office a little longer than usual to answer your call, reply to your email or letter, or get that piece of information you’re looking for. We appreciate your patience.

FAITHFUL REFLECTIONS

By Louisa Blair

I feel a collection coming on

“When you cry out for help, let your collection of idols save you! The wind will carry all of them off, a mere breath will blow them away. But whoever takes refuge in me will inherit the land and possess my holy mountain.”
- Isaiah 57:13

Why are we such avid collectors? Like magpies, we can't help it, and pretty soon our nests overflow. Even venerable institutions lose control of their collections. A basement at Université Laval is so full of objects from shut-down museum collections that you can hardly move between the rows. Once upon a time, every self-respecting institution in Quebec, whether it was a school, convent, library, university, or even middle-class home, had its natural history collection, or cabinet de curiosité. They were considered an educational necessity. Stuffed birds, shells, insects, rocks, and fossils were neatly arranged in glass-fronted cabinets according to the latest theory of classification, or else to suit the taste of the collector. But the craze for natural history collecting became a race to the top – kings and emperors sent out fleets of ships to make sure theirs was the biggest collection and their objects the rarest.

The church has also been an avid collector. Cast your eyes upwards during a concert at the now-deconsecrated Chapelle du Séminaire, in Quebec city, and you find you are surrounded by hundreds of tiny fragments of human bone, skin or hair, carefully framed and hung on the walls. Six hundred relics, many taken from the catacombs of Rome, were given to the Séminaire around 1900 by one of the great relic collectors of all time, Fr. Calixte Marquis. He brought thousands home from Rome just before buying relics was banned by the pope. Relics were not just an object of devotion. Collecting always has its venial side. They were also for church building – the more you had, the more parishes you could set up (every altar needed a relic). They were for profit, too – a parish could make money from pilgrims.

You may scoff, but are we not all busy collecting something? Are we collecting followers on Instagram, or likes on Facebook? Are we collecting Harry Potter books from the same publisher (so they look nice and even on the shelf)? Hoarding self-help books? Or back issues of the Quebec Diocesan Gazette? No – wait! That's important stuff!

I have an absurdly large collection of books, most of which I haven't taken off the shelf for years, surrounding me as I write. Upstairs I have an ab-



Ole Worm's cabinet of curiosities, from Museum Wormianum, 1655. Smithsonian Institution.

surdly large collection of sweaters, each of which I went out and bought when I was feeling a little empty. It doesn't take much to get me going on a collection. I have an absurd rooster-shaped jug which pours through its beak. I also have a cow-shaped milk-jug which pours through its mouth. Just these two mouth-pouring jugs, and I already feel a collection coming on. I tell myself that I'm not as bad as our Uncle Tim, who was such a hoarder that he eventually had to move out of his house and into his sister's. Soon you could barely get in through the door of her house either.

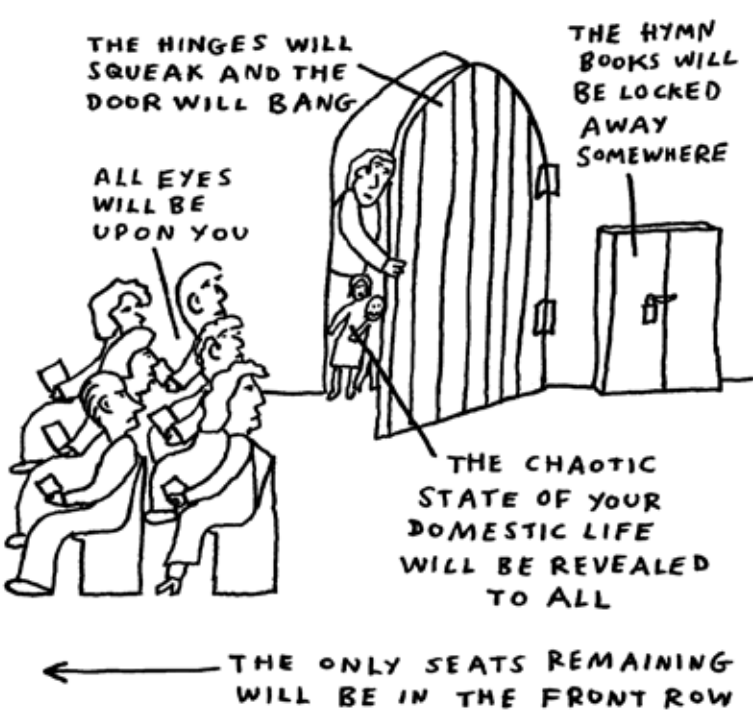
To collect is human. Even Jesus collected disciples. But it has its dangers – especially if our collections, like those of Calixte Marquis, have an apparent link with our faith lives. Some of us, for example, collect fragments of different religions to create our own personal cabinet of spiritualities. Lent is a time when I am determined to examine my collecting impulse before rushing out to get another sweater or going online to research mouth-pouring creature-jugs. Emptiness is a terrifying feeling, and will it ever end? I don't know. But unless I sit and wait in it, cross-legged, staring up at its bare walls rising around me, I'll never know my need for God and never inherit anything but a set of jugs. I think God might be just waiting for me to keep still for long enough to let him show me the holy mountain where I will be safe and where even the magpies have stopped going after the glitter.

ARRIVING AT CHURCH

THE PERILS OF ARRIVING AT CHURCH TOO EARLY:



THE DANGERS OF ARRIVING AT CHURCH TOO LATE:



CartoonChurch.com



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Email them to: jsweeny@abacom.com

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.

One of the great rewards of dipping into the back pages of the Diocesan Gazette comes from finding a letter from a ‘missionary in the field’—a minister in one of the regions far from the city of Quebec—serving the distant faithful in places virtually unknown to a majority of its readers.

“The following extract from a letter received by the Bishop from the Rev. H.H. Corey, gives a good idea of the difficulties and hardships of the life of a Missionary on the Labrador Coast,” begins an item in the Gazette’s July issue. Hollis Hamilton Ambrose Corey was a regular contributor to the Gazette. A native of the province of Quebec—born in Barnston, Stanstead County—Corey’s first posting in the Diocese had been to the Labrador mission in 1909. In 1912 he was moved to Kenogami for four years, before being called to Mutton Bay in 1916. At the time this letter was written, plans were already afoot for his transfer to Foreign Missionary Work. He, his wife Constance and their young family were about to leave the country for a rural ministry in Japan.

“I am in a somewhat annoying dilemma just now,” Corey wrote from the Lower North Shore, on April 3rd 1919. “The spring break-up has come—about fifteen or twenty days earlier than usual—and has caught me here at Kegaska, with a komatik and dog-team.”

“It is very doubtful now whether I shall be able to get back home before the open water comes, and that will probably be more than a month hence ... I have been absent from Mrs Corey and the children, almost without a break, since January 21st when I left for my eastern journey—that is 72 days today—and I had so looked forward all winter to a happy last spring in Mutton Bay.” “In all these 72 days, I have only had five with the family ...”

“My winter mission, however, is now done,” his letter continues, “except at Harrington, Mutton Bay and La Tabatiere. I trust the Commander will be willing to let your Lordship call at many out-of-the-way places, for we have candidates [for Confirmation] all along:—Kegaska, Wolf Bay, Harrington, Whale Head, Mutton Bay, La Tabatiere, Lac Sale, Dippery, St Augustine, Old Fort Bay, Bonne Esperance, Stick Point, Salmon Bay, Bradore, and Blanc Sablon.”

The Commander, to whom Corey refers would be the Master of the Coast Guard vessel by which Bishop Lennox Williams would visit these outlying ports and on whose decision landing at any of the ports of call would depend. All sorts of contingencies had to be factored into plans for the confirmation of these candidates, and Corey had obviously given their situation a lot of thought.

“If the fishing season has not opened when Your Lordship comes, we have arranged that all the candidates, from Old Fort to Salmon Bay, with their parents and friends, shall meet Your Lordship at St Paul’s River Church.” “The great difficulty will be the impossibility of letting the people know in advance the exact date of the Commander’s visit.”

“At Lac Sale, the candidates hold themselves in readiness to come up to La Tabatiere; and at Dippery, they likewise hold themselves ready to come to St Augustine, if I can give them due warning of the probable date the Commander will be at these several places. That, I fear, will be the difficulty, especially as there is no telegraph at either of these places.”

“William Dumaresy, my komatik driver, and a man in middle life,—about 45—is prepared and is a candidate. But he lives, in the summer, out at Burnt Island, about seven miles out in the Straits from Bon Esperance. He too will hold himself in readiness to come into St Paul’s River, if he is lucky enough to see, and rightly to distinguish, the smoke of the Commander. Unfortunately that is the only warning that can be given him.” ..

“We cannot tell when we shall be able to get away from here. We must wait until either the rivers subside, or the drift-ice is blown away to sea, which God grant soon. We shall have been a week here tomorrow.” ...

“I should have gone on one step further (to Natashquan) if this thaw hadn’t made travel impossible. There are, however, at Natashquan this winter only two souls (Mrs Cream and Mr Jandron) belonging to us.” “One more matter I must mention. Mr James Forman, of Kegaska River, is very anxious that Your Lordship should consecrate the burying-ground at that place. Could you possibly ask the Commander for sufficient time at Kegaska to enable you to go to the River and do this?”

Looking at the Consecrations Register, a burial ground described as ‘Kegaska River Labrador’ was indeed consecrated by Bishop Williams on 29th June 1919. Care was taken and time was allowed to perform this task.

Finally, in closing, Corey expresses the eagerness for news of the wider world which the Bishop’s forthcoming visit also represented. “We have had almost no papers at all this winter, nor indeed since the armistice was signed. We are so anxious to hear the whole story, and especially to see the illustrated papers depicting King George’s visit to Paris, and President Wilson’s visits to Paris, London and Rome.”

In 1920, the Rev. Hollis Corey and his family left the Diocese of Quebec to serve in the Diocese of Chubu, Japan, as part of the Anglican Church of Canada’s mission to that country. In later years the family moved to Hawaii where he ministered in Honolulu. He retired at the age of 68 from the American Episcopal Church. In 1952, although officially retired he remained active in ministry. He along with his wife returned the Lower North Shore for the summer of 1952 as a missionary. The following summer he was acting rector of St Mary Magdalene, Toronto. The couple wintered in Daytona Beach where he was an assistant at St Mary’s Church. Corey died at Daytona Beach, Florida, in 1954.



Hollis Hamilton Ambrose Corey

In 1962, Bishop Russel Brown commissioned the Mercedes-Benz diesel-powered M.V. Hollis Corey, successor to the Glad Tidings III, as the Diocesan Mission Boat serving the Lower North Shore, named in honour of this dynamic, faithful missionary. The mission boat was thirty-five and a half feet long with a well-appointed cabin and wheelhouse. It was designed and built by Roderick Jones of Wolf Bay



A group of clergy with Bishop Russel Brown on the government wharf with part of Harrington Harbour in the background as he commissioned the new diocesan mission boat the M.V. Hollis Corey. The editor apologises for the quality of the photos that accompany this article, the were reproduced from the 1962 copy of the Quebec Diocesan Gazette and the photos were not very clear in that original.

BIG CHANGES FOR THE SUBSCRIPTIONS TO THE QUEBEC DIOCESAN GAZETTE

The national church Communications Department has decided to take control the mailing lists that are currently the property of the parishes. All current and future readers of both the *Quebec Diocesan Gazette* and the *Anglican Journal* will have to “opt-in” to continue or begin receiving those papers. Any current subscriber who does not confirm their desire to continue receiving the papers by June 2019 will be removed from the mailing list.

There are many ways to make sure you continue to receive the papers: email yes@national.anglican.ca with your name, address, phone number and if available the ID# from the label on the front-page of the *Anglican Journal*. You can also go online to anglicanjournal.com/yes and complete the online form there, phone them toll free at 1-866-333-0959 or fill in the form found in the current issue of the Journal and mail it to them.

Please respond by the end of June, the *Quebec Diocesan Gazette* is supplied free of charge to all Anglican households in the diocese but without your “opt-in” it cannot be sent.