



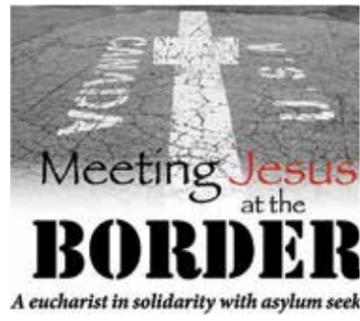
A snowy ride in Gleanings on page 12



Bishops issue statement regarding Law 62 CCLA photo



A new Deacon in the diocese details on page 3



A eucharist in solidarity with asylum seek Details on page 8



Two events at Church of the Epiphany see pages 2 & 11



Quebec Diocesan Gazette

DECEMBER 2017

A SECTION OF THE ANGLICAN JOURNAL

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The word Advent comes from the Latin 'adventus' meaning arrival or coming. It is a season of hope and expectation as we prepare for and remember the real meaning of Christmas. The Quebec Diocesan Gazette joins with the synod office in wishing everyone in the diocese a Merry Christmas

Diocesan ACW closes

Adapted from the minutes of the meeting submitted by Phyllis Gauthier

At a two day meeting held on September 20 & 21 in Quebec City, the executive of the Diocesan Anglican Church Women (ACW) voted to terminate its function as a diocesan organization after 131 years of service. The decision came into effect September 21 2017. At the time of the closure the members of the executive were: Joan Gibb, president; Barbara Wintle, vice president; Wendy Deschamps, treasurer; Phyllis Gauthier, secretary; Margaret Woollerton, Education representative; Elizabeth Robertson, Quebec representative; Greta Nish, Worship representative and Gracie Seamer, Gaspé representative. Greta Nish and Gracie Seamer were unable to attend the meeting.

The decision was not a surprise as the executive had flagged to its members and the diocese through an article earlier in the year that they were seeking input regarding the continuation of the ACW at the diocesan level.

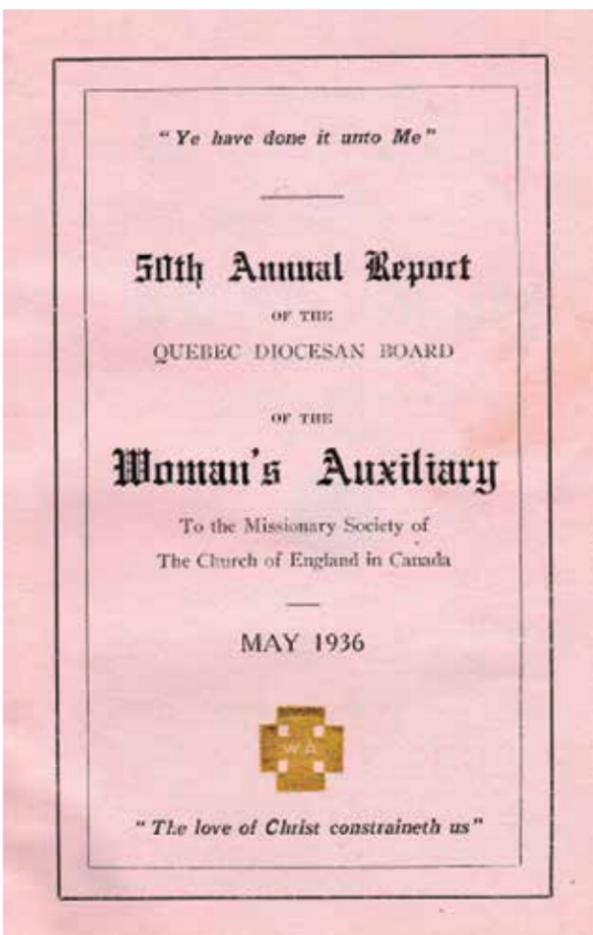
longer represents most of the working groups in our viable churches across the Quebec Diocese. Notably, at their last Biennial General Meeting in York, Gaspé, in June 2016, only 10% of the parishes in the diocese sent representatives.

In addition even though nomination forms for the executive had been sent with the Biennial information not one new name was introduced to replace the members of the present Board, many of whose terms of office had long expired.

On September 21st the executive began their meeting with Holy Communion, celebrated by the Rt. Rev. Bruce Myers. Then the Bishop sat with them to hear their reasons for dissolving the ACW Diocesan Executive Board. It was explained to him that it was only the Executive involved and not the various ACW groups and Guilds throughout the Diocese. "We know that each viable church has working groups of parish members. Some are ACW, some Guilds, some by various other titles. All those will continue as they always do, under whatever name they call themselves."

Reasoning for closure of the Board is that it no

Continued on page 2 ACW



MESSAGE FROM THE BISHOP



Waiting and doing

A few years ago a number of Canadian stores started putting up Christmas decorations and highlighting their Christmas promotions before Remembrance Day, and the negative response from many consumers was notable. One Canadian pharmacy chain started playing Christmas music in its stores on November 1,

and stopped the next day because of so many customer complaints, which could be summed up as, “Not yet!”

In its own way, Advent is the church’s way of saying, “Not yet!” As our culture looks for still more ways to extend and monetize the Christmas season, Advent affords us an opportunity to be counter-cultural: to resist the temptation to commercialize Christmas and instead spend less when we already have so much, to give more those who don’t have enough, and to pause in the middle of the pre-Christmas frenzy to contemplate what all of this is actually supposed to be about from the perspective of our Christian faith.

That’s one of the things the Advent season invites us to do: wait—and not just wait impatiently to celebrate Christmas, but to wait expectantly for Christ’s return. Advent invites us to contemplate that line of the Nicene Creed in which we profess to believe that Jesus Christ will “come again in glory to judge the living and the dead, and his kingdom will have no end.”

The purpose of Christ’s return is to judge the manner in which we, his disciples, have continued to reveal on earth the heavenly kingdom he inaugurated at his first coming. And Christ will come again to bring full completion of God’s reign on earth, because right now we only see and experience partial snippets of it.

Jesus spells out in very plain terms what this kingdom actually looks like, and the basis on which we will be judged. Did we feed the hungry? Did we quench the thirsty? Did we welcome the stranger? Did we clothe the naked? Did we care for the sick? Did we visit the prisoner? How have we done? How are we doing? And how can we use the four weeks of Advent to reveal a little more of that kingdom in our midst?

Advent is about both waiting and doing. We wait—with alertness and hope and expectation at Jesus’ return, knowing that he may come at an unexpected hour for the consummation of his kingdom. And we do—we do our part in making that kingdom visible in our midst, until Christ comes again.

+ Bruce

ACW From page 1

For those that are ACW groups in the local parishes there is a bright side. They will no longer send funds for fees, pledge, travel, Thank Offering and education to the Diocesan Board that decided where to use those funds. In the past fees, pledges and Thank Offerings were used for outreach. The education fund was used for students from particular areas of the Diocese. Now local ACW groups will be able to distribute their funds as they choose. “There are students in many of our own communities that will appreciate a helping hand when they enter CEGEP or university” The executive hopes that outreach will continue wherever there is a need—both locally and away. Seniors Homes, schools, “shoe-box” program and food banks will still need help as will the diocesan mission in Burundi and the PWRDF that helps worldwide in disasters.

The Diocesan Board had some financial assets: \$3,095.89

Attendre... et agir

Il y a quelques années, un certain nombre de magasins canadiens se sont mis à installer leurs décorations de Noël et à amorcer leurs promotions du Temps des Fêtes avant le Jour du Souvenir, et les consommateurs n’ont pas perdu de temps pour leur faire savoir qu’ils n’étaient pas contents! Une chaîne canadienne de pharmacies a, quant à elle, commencé à diffuser de la musique de Noël à compter du 1er novembre et a dû mettre fin à cette pratique dès le lendemain en raison du volume de plaintes provenant de ses clients, plaintes qui pourraient se résumer ainsi : « Pas tout de suite - il est trop tôt! ».

Pour l’église, la période de l’Avent est un peu l’équivalent de ce « Pas tout de suite! ». Alors que notre culture est toujours à l’affût de nouvelles façons d’allonger et de mercantiliser la période des Fêtes, l’Avent nous offre l’opportunité d’aller à contre-courant : de résister à la tentation de commercialiser la fête de Noël et, plutôt, de dépenser moins puisque nous avons déjà tant de choses matérielles, de donner plus à ceux qui sont dans le besoin et de prendre une pause dans le tourbillon du pré-Temps des Fêtes pour réfléchir à ce que toutes ces fêtes et activités sont supposées représenter du point de vue de notre foi chrétienne.

C’est là une des choses que la période de l’Avent nous incite à faire : attendre – pas juste attendre impatientement les célébrations de Noël, mais attendre, remplis d’espoir, le retour de Jésus. L’Avent nous exhorte à nous recueillir sur cette phrase du Credo de Nicée dans laquelle nous déclarons croire que Jésus-Christ « reviendra dans la gloire, pour juger les vivants et les morts; et son règne n’aura pas de fin. »

L’objectif de ce retour de Jésus sera de porter un jugement sur la manière dont nous, ses disciples, avons poursuivi la révélation de Son royaume céleste sur la Terre, révélation qu’Il avait entreprise lors de son premier passage parmi nous. Et le Christ reviendra aussi afin de parachever le règne de Dieu sur la Terre pour l’éternité, alors que nous ne pouvons présentement discerner ce règne que bien partiellement.

Jésus est très clair sur ce qui se passera pendant ce règne, et sur les bases sur lesquelles nous serons jugés. Avons-nous donné à manger aux affamés? Avons-nous donné à boire aux assoiffés? Avons-nous offert l’hospitalité aux étrangers? Avons-nous donné des vêtements aux démunis? Avons-nous pris soin des malades? Avons-nous visité les prisonniers? Comment nous sommes nous comportés? Comment est-ce-que nous nous comportons dans le moment présent? Que pouvons-nous faire pendant les quatre semaines de l’Avent qui permettrait de révéler un peu plus du Royaume de Dieu parmi nous?

La période de l’Avent est une période pendant laquelle nous devons à la fois attendre et agir. Nous attendons le retour de Jésus avec expectative et espérance, sachant qu’Il peut revenir à l’improviste pour établir Son royaume. Et nous devons agir en faisant notre part afin que le Royaume de Dieu soit manifeste autour de nous, jusqu’à Son second avènement.

+ Bruce

in the bank and an amount invested with Church Society. As part of the closure process the executive decided to disburse the cash with \$150.00 to be used for diocesan community project, \$500.00 to the Chaplaincy Discretionary Fund at Bishop’s University/ Champlain College, and the remainder, (after all bank charges are paid), to the PWRDF for Disaster Aid. The annual interest on the money invested with Church Society will be directed to the Discretionary Fund of the Anglican Diocesan Bishop of Quebec.

The executive acknowledged that without each local parish group of workers, some of our churches would not be open today. So with faith they hope that their decision to dissolve the Diocesan Executive Board will not have an undesired effect on the continued work of local parish groups.

Bishop Bruce has issued a statement regarding the dissolution of the Diocesan Anglican Church Women. It is found on page 11.



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



Joshua Paetkau ordained to the diaconate at St. Andrews Church, York

By Elizabeth Baird

The evening of October 4, was full of hope for the future, as we set to work, along with Bishop Bruce Myers, Ven. Edward Simonton, Rev. Jeffery Metcalfe, Rev Nick Forte, and Rev, Cynthia Patterson, to celebrate the ordination to the diaconate, of Joshua Paetkau at St. Andrews Church, York. Joshua's parents flew in to be a part of this wonderful event.

The church was adorned in its usual splendor, all decked out in white in anticipation of the impending celebration. The service started with a hymn sang by the choir, and procession of

the clergy to the front of the church, along with Joshua's sponsors.

The first lesson was read by Joshua's father, and the second lesson was read by his son, Solomon. The sermon was preached by Rev. Jeffery Metcalfe.

After the ordination of Joshua as a deacon, the eucharist was celebrated by Bishop Bruce.

Following the service we moved to the community hall for refreshments, and a chance to meet and chat with Joshua and his family and to continue the celebration. All

those in attendance had a wonderful time.

Joshua has been in the community since early this past summer, helping around the Parishes of Gaspé and All Saints By the Sea. He worked along with his mentor for the summer, Rev. Cynthia, as he got to know the people of the parish, and helping with the childrens' camp and Pioneer Days.

In August Josuha's family, Bethany, his wife and Rose and Solomon, his children came to join him. They are presently staying in the parish rectory in Wakeham.



Bishop with Deacon Joshua Paetkau
Photo by Bethany Paetkau



A Deanery Evensong and Thanksgiving Service was held at the Church of the Epiphany in Way's Mills on Sunday, October 15. Bishop Bruce presided with Fr. Edward Simonton preaching. A reception followed in the Community Centre. Photos supplied by Géraldine Stringer and Edward Simonton

In response to the passage of Bill 62 by the National Assembly the bishops issued the following statement



ANGLICAN
DIOCESE OF QUEBEC
DIOCÈSE
ANGLICAN DE QUÉBEC

Quebec's Anglican and Lutheran bishops fear impact of Bill 62 on vulnerable minorities

Sunday 29 October 2017 – As leaders of minority faith communities in Quebec we feel compelled to express our deep distress at the manner in which the religious neutrality law passed by the National Assembly implicitly targets another minority religious group in this province.

Although veiled as a question of identification and security, Bill 62's provisions regarding face coverings will most directly impact a small minority of Muslim women in Quebec, whose freedom to express their religious beliefs is enshrined in the Quebec Charter of Human Rights and Freedoms and the United Nations' Universal Declaration of Human Rights. For Christians, these human rights are grounded in the dignity accorded each human being by virtue of having been made in the image and likeness of their Creator.

The January 29 shooting massacre at Quebec City's Grand Mosque—and other acts of violence before and since—demonstrate that our Muslim neighbours live in a climate of suspicion and fear that threatens their safety. Bill 62 helps foster that climate at a time when we are turning to our governments and public institutions to protect vulnerable minorities in our midst.

We recognize and support the desire for Quebec to be a secular society. However, to be secular means to be pluralistic, allowing freedom of belief both in one's private and public life. The provisions of Bill 62, however they are applied, unnecessarily put that fundamental freedom—and potentially people's security—at risk.

We invite our elected leaders, and all Quebecers, to join us in trying to foster a safe and welcoming environment for all who make Quebec their home, whatever their culture or religion.

+ *Mary Irwin-Gibson* + *Bruce Myers*

The Rt. Rev. Mary Irwin-Gibson
Bishop of Montreal
Anglican Church of Canada

The Rt. Rev. Bruce Myers
Bishop of Quebec
Anglican Church of Canada

+ *Michael Pryse*

The Rev. Michael Pryse
Bishop of the Eastern Synod
Evangelical Lutheran Church in
Canada

Les évêques anglicans et luthériens du Québec craignent l'impact de la Loi 62 sur les minorités vulnérables

Dimanche le 29 octobre 2017 – En tant que leaders de communautés religieuses minoritaires du Québec, nous nous sentons obligés d'exprimer notre profond désarroi face à la manière dont la loi sur la neutralité religieuse adoptée par l'Assemblée nationale cible implicitement un autre groupe religieux minoritaire de cette province.

Bien que masquées derrière des préoccupations d'identification et de sécurité, les dispositions de la Loi 62 concernant la réception de services à visage découvert affecteront le plus directement une petite minorité de femmes musulmanes au Québec, dont la liberté d'exprimer leurs croyances religieuses est protégée par la Charte des droits et libertés du Québec et par la Déclaration universelle des droits de l'homme adoptée par l'Assemblée des Nations unies. Pour les chrétiens, ces droits de la personne sont basés sur la dignité accordée à chaque être humain en raison du fait qu'il a été créé à l'image et à la ressemblance de son Créateur.

Le massacre du 29 janvier dernier à la Grande mosquée de Québec—et d'autres actes de violence qui se sont produits avant et après ce drame—démontrent que nos voisins musulmans vivent dans un climat de suspicion et de peur qui menace leur sécurité. La Loi 62 contribue à nourrir ces craintes à un moment où nous nous tournons vers nos gouvernements et nos institutions publiques pour protéger les minorités vulnérables vivant parmi nous.

Nous reconnaissons et soutenons le désir du Québec d'être une société laïque. Cependant, être laïque, c'est être pluraliste, c'est permettre la liberté de croyance dans la vie privée et publique de chaque individu. Les dispositions de la Loi 62, quelle que soit la manière dont elles seront appliquées, mettent inutilement cette liberté fondamentale en péril, et aussi potentiellement la sécurité des gens.

Nous invitons nos élus et tous les Québécois et Québécoises à se joindre à nous pour tenter de créer un environnement sécuritaire et accueillant pour tous ceux qui font du Québec leur foyer, quelle que soit leur culture ou leur religion.

+ *Mary Irwin-Gibson* + *Bruce Myers*

La très révérende Mary Irwin-Gibson
Évêque de Montréal
Église anglicane du Canada

Le très révérend Bruce Myers
Évêque de Québec
Église anglicane du Canada

+ *Michael Pryse*

Le révérend Michael Pryse
Évêque du Synode de l'Est
Église évangélique luthérienne au Canada

This statement has been widely circulated; in addition to being posted to diocesan and national webpages it was distributed by the Anglican Communion News Service throughout the world.



Joyous rapprochement party

By Alex Roberts
Photos by Alain Vézina

Following the atrocious shooting of six men in the Grande Mosquée in this city late last January, there was an outpouring of sympathy and support from the population in general. Various rallies and religious services were held and among them was one at the Anglican Cathedral of the Holy Trinity in Old Quebec. Catholics and Protestants attended in large numbers to show solidarity with another of the three faith groups that stem back to the common God of the Hebrew Bible.

Among those present was the cofounder of the Grande Mosquée, M. Boufeldja Benabdallah. He spoke of the great sorrow and grief that his Muslim community was experiencing with the loss of so many fine men. In particular, he noted that they were all proud and productive members, not only of their own small community, but also of the overall population of Quebec City.

M. Benabdallah was invited to the Cathedral of the Holy Trinity again in April to attend the seating of its new bishop, Bruce Myers, along with the Archbishop of Quebec, Cardinal Cyprien Lacroix,

and a representative from the city's Jewish community. This time he spoke with great passion about the need for a closer understanding between the adherents of the three great monotheistic faith groups, particularly Christians and Muslims.

As a result of this plea, the Parish Council of the Cathedral of the Holy Trinity unanimously endorsed the idea of inviting some members of all ages from the Grand Mosquée to spend a social evening together to get to know one another better. It was especially hoped that some members of the Muslim families directly affected by the attack would be able to attend (as some did). M. Benabdallah was in full agreement and he quickly obtained the enthusiastic agreement of his Administrative Council at the Grande Mosquée. He pointed out, however, that membership at the Mosquée is 750 strong, so not all of them, unfortunately, could be included.

The event was held last Friday, 20 October in Carter Hall, next to the Anglican Cathedral starting at 7 p.m and terminating a couple of hours later in the church for a group photo and closing prayers.

The overwhelming response from both groups led

to about 130 persons attending, many more than initially anticipated.

Wonderful interactions began as soon as the invited guests entered the hall. It was quite remarkable to see and ...to hear. After a welcome from the Dean of the Cathedral, Christian Schreiner, and a response from M. Benabdallah, all participants continued to talk and talk, which was, after all, the aim of the event. Everybody seemed so happy. Friendships were made as the young ones scampered about the hall. The number of coun-

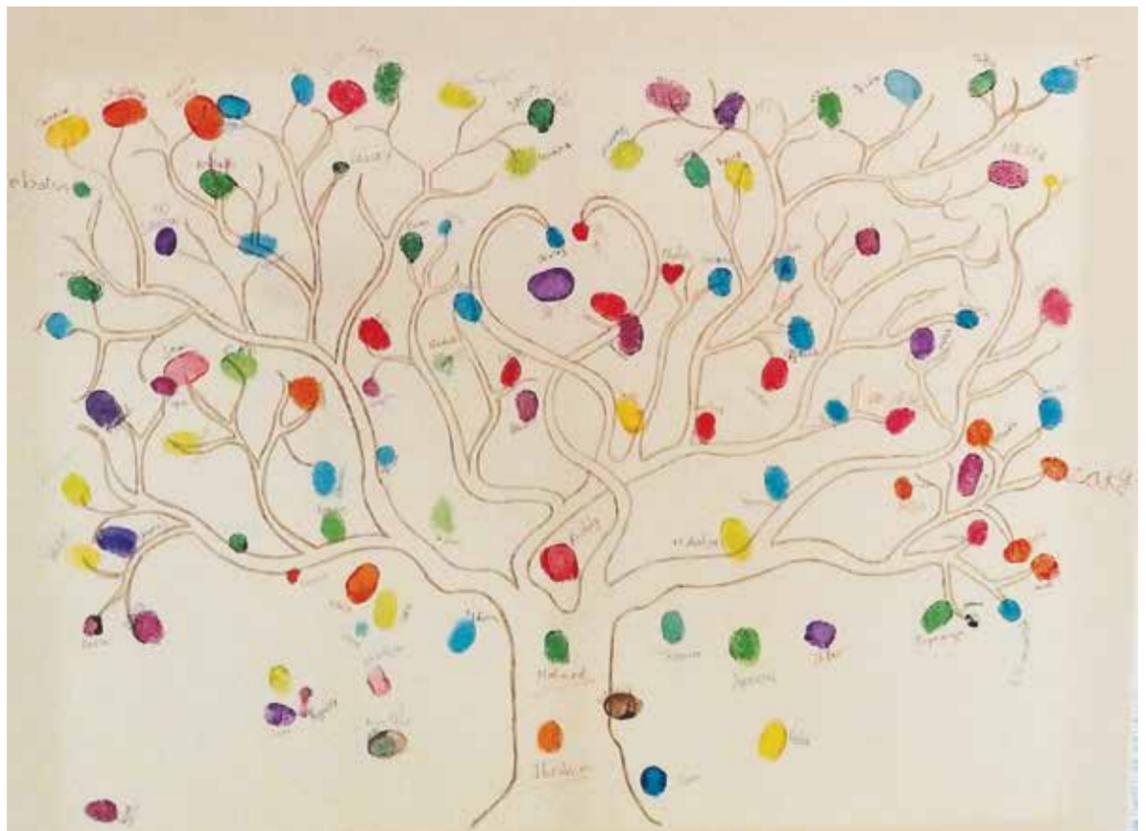
tries of origin named by the Muslims during a roll call was staggering.

Spirits were kept light by children's activities, the highlight being a rousing and hilarious game of musical chairs during which the number of young participants seemed to increase as the number of chairs decreased! A quiet but determined female contestant, named Sophia, eventually outlasted the more rambunctious males. Everyone left a fingerprint and signed two Friendship Trees; one for the Grand Mos-

quée and the other for the Cathedral. Oh yes, of course, there were plenty of delicious snacks and non-alcoholic beverages, generously provided by Cathedral parishioners.

After moving to the church for the group photo, a hymn was sung and then Bishop Bruce Myers said a final prayer before accepting a gift on behalf of the Grande Mosquée presented by Boufeldja Benabdallah.

It is difficult to imagine how the evening could have turned out any better.



The Friendship Tree

Bishop Bruce's reports to the fall meeting of the Diocesan Executive Council

Adapted from his report

Clergy gathering

One of the highlights of the past few months for me was our Diocesan Clergy Gathering, which took place over three days at the newly restored Monastère des Augustines in Quebec City. It's been nearly two years since the clergy of the diocese last assembled as a group, and there are a number of new faces among us, so an important part of our gathering was creating opportunities for fellowship: getting acquainted or reacquainted.



We also prayed and reflected on the scriptures together, and learned from one another. We looked at the value of developing and adhering to a rule of life, discussed the ministry of healing, and wrestled with what it means for us as a church, as a country, and as individuals to live in right relations with the Indigenous peoples of this land.

Our gathering concluded with a celebration of the eucharist at the cathedral at which we renewed our ordination vows and blessed and distributed oils for healing and chrism. We were blessed to welcome Cardinal Gérald Cyprien Lacroix, the Roman Catholic Archbishop of Quebec, who brought formal greetings before the liturgy and offered us an inspiring message about the message of reconciliation that both of our churches are called to proclaim to our common mission field in Quebec.



His Eminence Cardinal
Gérald Cyprien Lacroix

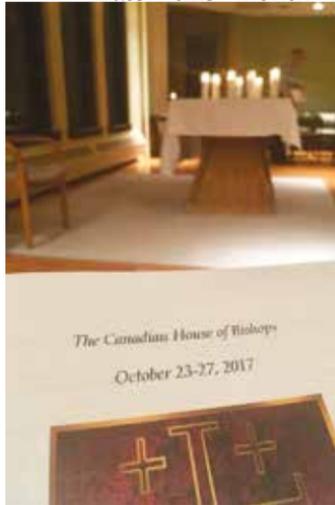
I felt a sense of hope pervading the clergy gathering—hope for what the future, however unpredictable, holds for our church. My own hope was strengthened in seeing with fresh eyes and hearing with fresh ears what a wonderfully diverse and gifted group of deacons, priests, and ordinands have been called to serve in our diocese.



Service to the wider church

In September I was among approximately 70 members of the Anglican Church of Canada invited to participate in four-day consultation called "The Road to Warm Springs." These conversations were aimed at helping concretize our church's commitment to creating a means by which a self-determining Indigenous church can function and flourish within the fellowship of the Anglican Church of Canada.

Later this month I



will attend the fall meeting of the national House of Bishops.

On November 1 I will gather in Halifax with the other bishops of the Ecclesiastical Province of Canada for the installation of the Most Rev. Ron Cutler as

our twenty-fourth metropolitan archbishop.

Later in November I will participate in the fall meeting of the Council of General Synod (that national church's version of DEC), on which I serve as our ecclesiastical province's episcopal member.

Discerning our priorities

On my nomination form for the 2015 episcopal election I stated the following: "I would begin [my] work by being present in and for the people and congregations of the diocese—and by listening. I would take the time to get to know the people and parishes of the diocese I've yet to meet, and to get reacquainted with those I've come to know, as together we strive to reveal God's kingdom in our midst in meaningful and concrete ways."

I've now spent time in every region of our vast diocese and visited almost all of its approximately 70 congregations. I've met with most all of the diocesan clergy and many lay leaders. I've been doing my best to get to know our diocese's parishes and people, and to hear their concerns and preoccupations, and more importantly their hopes and dreams.

I now wish in the months ahead to move on to the task of articulating what I've heard, attempting to combine it with my own priorities, and crafting a shared vision that can guide the life and work of our diocesan church in the years to come—a vision guided by faith, hope, and love, with the kingdom of God as its goal.

BISHOP BRUCE'S ENGAGEMENTS (May-October 2017)

LIFE AND WORK OF THE DIOCESE

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 (conference call)

30 July St. John, Brookbury (175th anniversary celebrations)

St. Paul, Bury (ecumenical service)

8 Aug. Interview on BLVD-FM (Québec)

9-11 Aug. Visits with clergy and summer intern in Deanery of Gaspé

11-13 Aug. Visitation to St. George, Métis Beach

15 Aug. Visit from senior staff of Primate's World Relief and Development Fund (Québec)

20 Aug. Cathedral of the Holy Trinity (Québec)

Participated in demonstration in support of refugees (Québec)

24 Aug. Corporation meeting of St. George, Drummondville

26-27 Aug. 150th anniversary celebrations of Murray Bay Protestant Chapel

(with Archbishop Fred Hiltz)

1 Sept. Brought greetings to Quebec City Muslim community during Eid al-Adha celebrations (Lévis)

7 Sept. Cathedral Steering Committee (Québec)

10 Sept. St. Bartholomew, Bourg-Louis (presided and preached)

St. John the Evangelist, Portneuf (presided and preached)

11 Sept. Farewell reception for Governor General David Johnston (Québec)

12 Sept. Visit by Principal Jesse Zink of Montreal Diocesan Theological College

18 Sept. Parish discernment meeting at St. Luke, Magog

18-20 Sept. Working retreat with Vicar General, Director General, and Canon Theologian (North Hatley)

21 Sept. Meeting with diocesan executive of the Anglican Church Women (Québec)

24 Sept. Celebration of new ministry for the Rev. Jesse Dymond at St. Mark's Chapel (Lennoxville)

26-28 Sept. Diocesan Clergy Gathering (Québec)

30 Sept. Requiem mass for Fr. Richard Blyth at St. Michael, Sillery (presided and preached)

4 Oct. Ordination of Joshua Paetkau the diaconate (Gaspé)

12 Oct. Special vestry meeting at Trinity Church, Sainte-Foy

14 Oct. "Meeting Jesus at the Border" pilgrimage (Havelock, QC)

15 Oct. Epiphany, Way's Mills (presided at Thanksgiving service)

20-21 Oct. Diocesan Executive Council (Québec)

29 Oct. Presiding at choral evensong commemorating the 500th anniversary of the Reformation (Cathedral)

LIFE AND WORK OF THE WIDER CHURCH

7-8 May Anglican Church of Canada Symposium on Government Relations (Ottawa)

**Jacob Stone****Adele Finlayson****Carol Edgar****Gene Ross and Gabriel Kwenga**

Appointments and transitions

A number of new faces have appeared in the diocese in recent months, while some familiar faces have taken on some new or additional roles since the DEC last met face to face.

On July 1 the Rev. Canon Jeffrey Metcalfe began his ministry as our diocesan Canon Theologian. This is a new role in the life of our diocese, one whose responsibilities are outlined in a job description approved by the DEC in April. Jeffrey has provided a report to the DEC on how he's spent his first few months growing into this new ministry. It has been a joy to welcome Jeffrey, his wife Julie, and their children Abigaëlle and Laurent, back to our diocese.

On the same date I appointed the Rev. Canon Giuseppe Gagliano as Canon for Lay Ministries. In this newly named role Giuseppe is taking on many of the responsibilities that have formerly been handled by wardens and chaplains of lay readers. Giuseppe is well suited for this work, having served as the warden of lay readers in the Diocese of Ontario. He will help recruit and support the lay readers of the diocese, and in equipping other lay members of the diocese in living out their baptismal ministries. These new responsibilities are in addition to Giuseppe's valued work as a priest of the Saint Francis Regional Ministry.

The Rev. Jesse Dymond joined our diocesan family on August 1 as the new campus minister at Bishop's University and Chaplain Regional College in Lennoxville, a role that includes serving as chaplain to the community worshipping at Saint Mark's Chapel. Ordained in the Diocese of Huron, Jesse has most recently served as the Anglican Church of Canada's Online Community Coordinator. Jesse will be a valued addition to the life of our diocese, and I'm delighted to welcome him, his wife Karen, and their son Eben, to Quebec.

After a fruitful and much-appreciated year-long interim ministry in both parishes on August 1, the Rev. Cynthia Patterson was appointed incumbent of the newly amalgamated Parish of Gaspé (on an 80 per cent basis) and incumbent of the Parish of the Magdalen Islands (on a 20 per cent basis). Such a sharing of ministry personnel is new for everyone involved, and so it's been agreed that this arrangement will be evaluated by the end of one year.

The Rev. Deacon Douglas Johnson has for some time been faithfully serving the three congregations that make up the other newly amalgamated in the Deanery of Gaspé, the Parish of All Saints by the Sea. On August 1 his ministry to this community of faith was made more formal with his appointment as incumbent.

The Rev. Darla Sloan recently completed a year-long mandate as the interim pastor-in-charge of Saint Michael, Sillery. I'm deeply grateful to Darla for her support of this community during its time of transition. I'm equally appreciative to the Rev. Thomas Ntilivamunda for his willingness to serve as Saint Michael's

Five individuals have been called to holy orders in the diocese this autumn. Joshua Paetkau was ordained as a transitional deacon on October 4 at Saint Andrew, York. Under the supportive supervision of the Rev. Cynthia Patterson, Joshua has since July been serving in the different parts of the Deanery of Gaspé, first as a theological student intern and now as a curate. After several years in Manitoba, he and his wife Bethany, and their children Solomon and Rose, are establishing a new life in Quebec and I am very pleased to welcome their family to our diocesan family.

On November 4 I intend to ordain the Rev. Carol Edgar and the Rev. Adele Finlayson to the sacred order of priests. As deacons based in Quebec City, Carol and Adele have been ministering, both in English and French, in various ways in different congregations and contexts. Their ministries as pastoral visitors has been especially appreciated, particularly among those who come from distant parts of the province to receive medical treatment in Quebec City. Gabriel Kwenga and Gene Ross have each faithfully served for several years as lay readers in the Deanery of Saint Francis. On November 26, God willing and the people consenting, they will begin new ministries as deacons and continue to participate as team members in the collaborative ministry model of the Saint Francis Regional Ministry.

Since Maître Malcolm MacLeod ably assumed responsibilities as diocesan Chancellor at the end of 2015, the office of Vice-Chancellor, which he formerly held, has been vacant. I'm therefore pleased to announce my intention to appoint Maître Jacob Stone as our diocese's new Vice-Chancellor, effective November 1. A member of the Parish of Quebec, Jacob practices law at the Quebec City offices of the firm McCarthy Tétrault, and is a graduate of the University of Ottawa and Laval University. As Vice-Chancellor he will both assist the Chancellor in providing legal counsel to the Bishop, and at the same time become more acquainted with the peculiarities of canon law.

Dr. Mary Ellen Reisner Wright has kindly accepted my invitation to continue her appointment as Diocesan Historian. In this ministry of memory she provides in each issue of the Quebec Diocesan Gazette topical glimpses of our diocese's past and occasionally assists other researchers in search of historical information related to our church.

Finally, Archdeacon Edward Simonton adds to his responsibilities that of Diocesan Liturgical Officer, a role in which he will assist in planning and overseeing diocesan liturgies (such as ordinations), and also be available as a consultant to anyone who may have questions related to the church's worship.

Each of these people brings a valuable and unique set of gifts to the ministries to which they've been called. They are all enthusiastic and committed, and our church is greatly blessed by their participation in our collective life and work.

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)

14-17 Sept. "Road to Warm Springs" consultation

on Indigenous self-determination in the Anglican Church of Canada (Pinawa, MB)

19 Oct. Canadian Bible Society banquet (Québec)

23-27 Oct. National House of Bishops (Niagara Falls, ON)

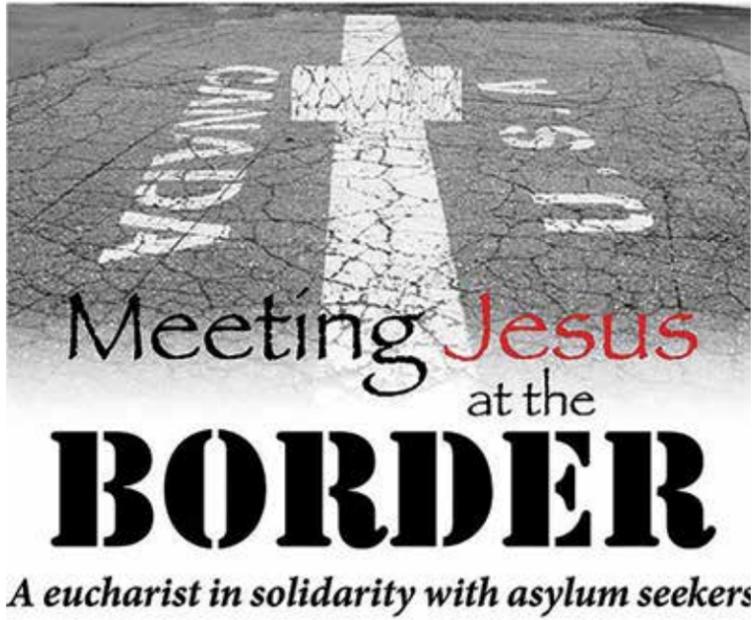


CONTINUING EDUCATION / RETREAT

12-14 June "Living Our Vows" formation for new bishops (Richmond, VA)



22-28 June
3-18 July



Rencontrer Jésus à la frontière

Par François Gloutnay

Présence - information religieuse

Samedi après-midi, à deux pas de l'entrée du poste-frontière de Covey Hill, en Montérégie, deux évêques anglicans ont déposé au sol une petite icône du Bon Samaritain.

«Que chaque réfugié qui traverse à pied puisse rencontrer ici un bon samaritain», ont prié Mary Irwin-Gibson et Bruce Myers, respectivement évêques des diocèses de Montréal et de Québec, entourés de quelques dizaines de personnes qui les ont suivis, en procession d'automobiles, jusqu'au poste frontalier.

Les deux évêques venaient de présider, le samedi 14 octobre, une messe en solidarité avec tous ces migrants qui se pressent aux frontières dans l'espoir d'une vie meilleure.

À cinq kilomètres du poste de Covey Hill, sous un chapiteau permanent situé au centre du vaste terrain de la Foire de Havelock, c'est la parabole du Bon Samaritain qui a été lue aux quelque soixante personnes qui ont accepté l'invitation des deux diocèses anglicans québécois de Rencontrer Jésus à la frontière.

Paul Clarke d'Action Réfugiés Montréal s'est inspiré de cette parabole pour présenter son organisme qui visite deux fois par semaine les hommes, les femmes et les enfants détenus au Centre de surveillance de l'immigration de Laval et qui offre aux réfugiés des services de parrainage et de jumelage.

«Nous ne passons pas devant, nous ne passons pas notre chemin. Comme le bon Samaritain, nous nous arrêtons, nous portons secours», a dit cet ex-gérant de banque devenu, il y a quatre ans, directeur général de cet organisme appuyé financièrement par le diocèse anglican de Montréal et par l'Église presbytérienne au Canada.

«Il y a plusieurs voix dans notre société qui parlent de plus en plus fort contre l'accueil des étrangers», a souligné Mgr Bruce Myers, évêque de Québec, bien conscient que le poste frontalier de Saint-Bernard-de-Lacolle, situé tout près, a été le théâtre d'affrontements récents entre pro et anti-immigration.

«Nous ne sommes pas ici pour tenir une manifestation ou pour poser un geste politique. Nous ne voulons pas lancer un débat sur les politiques d'immigration. Comme Église, nous voulons offrir un témoignage, une autre voix.»

Tout juste avant le début de cette messe tenue en plein air, l'évêque anglican a rappelé que «Jésus et ses parents étaient, eux aussi, des réfugiés».

«Et chaque personne qui se présente à la frontière, à nos portes, est un être humain, créé à l'image de Dieu.»



Some of those at the border including Susan Searle of St John the Evangelist; Ronald Shekanpish of the Parish of Quebec; the woman with the scarf is Judine Donjervil of Eglise de la Nativité; Paul Clarke of Action Refugies, Katherine Moore of St John the Evangelist; Bishops Bruce and Mary Photo by Tim Smart



Paul Anthony Clarke of Action Réfugiés Montréal invited the marchers to following the example of the Good Samaritan and not pass by those seeking a new life in this land. Photo Tim Smart

On Saturday afternoon Bishop Mary Irwin-Gibson and Bishop Bruce Myers joined about 60 others on a pilgrimage of solidarity with asylum seekers. They gathered at the Havelock Fairgrounds for a celebration of the eucharist during which they reflected on the parable of the Good Samaritan. The event concluded at the nearby Canada-U.S. border crossing, where hundreds of asylum seekers have recently crossed by foot into this country. A reproduction of an icon depicting that biblical story was placed at that spot. The pilgrims prayed for refugees and other migrants, those who receive and support them, and those who are suspicious or fearful of them, and they recommitted themselves to answer Christ's call to welcome the stranger.

Canon Jeffery Metcalfe said "This act is not a protest. We are not gathering in opposition to those who fear the migrants who are crossing our borders. Rather, we are gathering to be united to Christ in the Holy Eucharist, and thereby, to express our solidarity to "the least of these" with whom Christ identifies himself. We meet and we pray that God's love may be increased in us and amongst us."

The pilgrimage "Meeting Jesus at the border" was organized by Bishop Bruce, Jeffery Metcalfe, Nick Brotherwood and Robert Camara



Canon Jeffery Metcalfe offered some reflections about the meaning and purpose of borders, and how Christians are called to transcend them. Photo Tim Smart



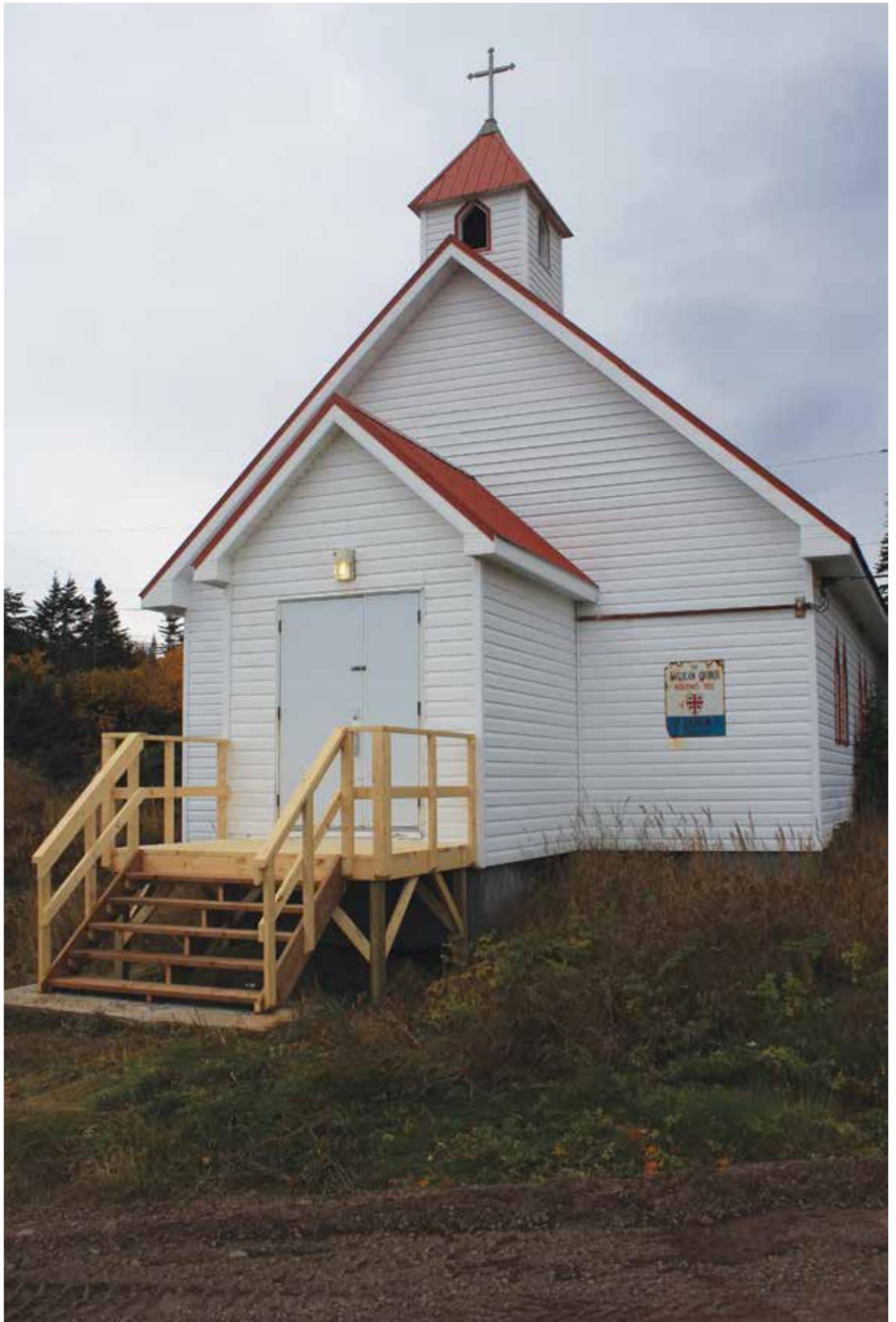
Photo Tim Smart

My most recent trip up the Coast

By Francie Nadeau-Keats with photos by Lisa Green

My September trip to La Tabatiere was so exciting...my first appointment was with Noah, a Confirmation candidate who is looking forward to being confirmed. The new Corporation organized a small luncheon at St. Andrew's Church, not an easy feat as this Church and most Churches on the Lower North Shore are without a Church Hall, or running water and washrooms. We had delicious snacks and yummy fudge along with iced tea in the back of the Church, to go along with great conversation and fellowship. Thank you Lisa, Karen Shally and their helpers!

In Mutton Bay, after Church Service and a lovely lunch at Lisa's parents we participated in the Terry Fox Run which went from one end of Mutton Bay to the other, the weather was fabulous, and participation was great! This run was followed by Confirmation Class where 3 eager young people participated!



Words cannot express how grateful we all are to Travis Green for volunteering his time to build a new bridge for St. Andrew's Church in La Tabatiere, For those of you not from the North Shore a 'bridge' is a local term referring to the poarch and stairs.



The Rev. Francie Nadeau-Keats at St. Andrew's Church in La Tabatiere standing with Lisa Green (Rector's Warden) and Karen Gallichon (Secretary-Treasurer).

In St Augustine we had a lovely Service with great attendance! The Corporation recently changed the main entrance of the Church to the west side of the building where there is a bit more space to park. The new entryway is more spacious and has a ramp. Thank you to Killian Lavallee who completed this work, to the Corporation who organized fundraising to make this possible and to the people who contributed to the fundraising. It is always a joy to see our places of worship well cared for!



The Rev. Francie Nadeau-Keats picture here with the villagers who she joined for the Terry Fox Run in Mutton Bay



The Greens reminiscing about days gone by after a morning service at St. Clement's Church in Mutton Bay



Share your parish news with the diocese. It is easy!!

Email photos and articles to editor@quebec.anglican.ca

TENDING THE GARDEN

By Marie-Sol Gaudreau, Director General

2017 is drawing to a close

As 2017 draws to a close it's time for us to focus on 2018; it's interesting how the accounting process works, from January to April we are focused on the previous year, closing the accounting books, annual meetings and presenting financial statements. Whereas from October to December we focus on the next year, budget preparation and insurance renewal.

The renewal process for the insurance has been going very well for the past few years. Each year certain parishes are selected by the insurance company for an inspection at which time the building is evaluated by the insurance company to evaluate risk and validate the reconstruction value that is declared on the certificate. If adjustments are needed reports are sent to us at the office and we forward that information on to the parish. For all parishes that have reconstruction insurance, we automatically increase the value insured by cost of living factor each year at the moment of the renewal. This has insured that when the inspection takes place we've rarely had to adjust the insurance value.

I would strongly recommend to those parishes that only insure for demolition, to validate that their demolition value still covers the needs in 2018. If Wardens want to contact me to talk about their needs, please do so. Insurance invoices for 2018 will be included in the end of the year package that is sent from the Synod Office in December. Please note that as the past two years, the full amount for the insurance is due by the end of January 2018.

The other important step that I would like to address is the preparation of budgets. Budgets are a tool in the accounting process. Budgets are not set in stone they can be modified as the year progresses. The importance of a budget however is to help us determine part of our focus for the year. Finding a balance between funding our building and the balance between mission. We often speak about building maintenance, to a point that sometimes it over shadows the mission work that we'd like to participate in as a parish. Question for our many corporations; Is the parish a member of the Anglican Foundation? As you may know it's a \$50 yearly donation and the Anglican Foundation helps fund many of our projects across the diocese either by grants or loans. Is the parish planning on helping out any community programs, for instance in Quebec City a few parishes as well as the Deanery contribute to the local Christmas Hampers Campaign, I also know a few parishes across the Diocese that partake in the Mission to Seaman shoe box initiative. The budget process also helps keep us accountable in our roles as stewards, by asking these questions and trying to find the balance we realize that our buildings are an important role, but so is our presence in our community.

Wishing everyone a great Holiday Season!



In months that have is a fifth Sunday the St. Francis Deanery holds a joint service. It was held October 29th at St George`s, Georgeville with Father Giuseppe Gagliano presiding. Photo Linda Annesley Hoy

Anglican and Oriental-Orthodox Churches Sign Historic Agreement



The Co-Chairs of AOOIC, the Rt Rev. Gregory K Cameron and His Eminence Metropolitan Bishoy sign the Dublin Agreement in Christ Church Cathedral as members of the Commission look on.

Press release and photo by the United Dioceses of Dublin & Glendalough

Thursday October 26 a historic agreement between the Anglican and Oriental-Orthodox Churches was signed in Christ Church Cathedral, Dublin. The 'Dublin Agreement' is the result of two years' work by the Anglican Oriental-Orthodox International Commission on an agreed text on the Holy Spirit that will be linked to the mission of the Church.

Members of the Commission were meeting in Dublin and the agreement was signed by the Co-Chairs, The Right Rev. Gregory K Cameron (Anglican/Church

in Wales) and His Eminence Metropolitan Bishoy (Oriental-Orthodox/Coptic Church) during Choral Evensong at the cathedral.

The Commission's discussions and theological work on the Holy Spirit and the authority of the Church, has been further shaped by hearing of the tragic impact that contemporary events have had and continue to have on the countries and the people of all faiths from which the Oriental-Orthodox members come: the Coptic Orthodox Church, the Syrian Orthodox Church, the Ethiopian Orthodox Church, the Indian Orthodox Church, the Armenian Orthodox Church.

This was the sixth meeting of the Commission since its foundation in 2001. The Anglican-Oriental Orthodox Commission was established to strengthen the relationships between the Anglican Communion and Oriental-Orthodox Churches and discuss important theological issues. Among these is the issue of Christology which divided the Church at the Council of Chalcedon in 451 AD, leaving the Oriental-Orthodox Churches and the Byzantine and Western Churches separated from one another.

Commission members present include The Ven Dr Edward Simonton OGS representing the Anglican Church of Canada.



In June the Church of the Epiphany celebrated the end of its long restoration process with a blessing service conducted by Rev. Barbara Wintle, Fr. Giuseppe Gagliano, Fr. Edward Simonton, and assisted by Scott Potter.

The work was completed last year with funds from the Conseil du patrimoine religieux, the Tillotson Fund as well as from private donors. A wine and cheese reception was held afterwards.

The Church of the Epiphany thanks all who contributed to the restoration effort. Geraldine Stringer, Warden



The assembled priests for the Reformation Evensong at Cathedral of the Holy Trinity October 29th. Dean Christian Schreiner preached, Bishop Bruce Myers presided and led the prayers with Monseigneur Gérald Cyprien Lacroix, Dean Emeritus Walter Raymond and Monseigneur Marc Pelchat led the readings.

Photo Sandra Bender

THE CLERGY CONFERENCE



- | | | |
|----------------------------------|-------------------------------|---|
| ① IS IT COFFEE BREAK SOON? | ⑩ WHAT TIME SHALL I PHONE? | ⑲ CAN WE GET BACK TO THE TEXT? |
| ② I COULD HAVE BEEN AN ASTRONAUT | ⑪ SO MUCH TO DO WHEN I RETURN | ⑳ WONDER WHAT'S FOR DINNER |
| ③ IT IS SO COLD IN HERE | ⑫ WHICH PUB SHALL WE GO TO? | ㉑ ISN'T ⑮ LOVELY? |
| ④ HOPE THE CATS ARE OK | ⑬ I'M TWEETING THIS | ㉒ SERMON ILLUSTRATION! |
| ⑤ WISH HE'D SNORE QUIETLY | ⑭ Z Z Z Z | ㉓ OH DEAR - DRIBBLE |
| ⑥ HOW RUDE! | ⑮ HE MIGHT MISS SOMETHING | ㉔ WHEN I'M BISHOP ALL THIS WILL BE MINE |
| ⑦ OH NO - HE'S MY ROOM MATE | ⑯ HOW VERY EMBARRASSING | ㉕ WOULDN'T MIND HIS PARISH |
| ⑧ OOH - FACEBOOK MESSAGE! | ⑰ WHY AM I HERE AGAIN? | ㉖ |
| ⑨ IT IS SO HOT IN HERE | ⑱ LOOK AT THOSE FIELDS | |

CartoonChurch.com

Bishop Bruce addresses the closure of the diocesan ACW organization

Earlier this fall, the executive board of the Diocesan Anglican Church Women (ACW) decided to draw the life of that organization to a close.

The diocesan expression of the ACW has contributed so much to so many over the years: students have received bursaries; sailors far from home have received Christmas boxes; relief and development projects abroad have been supported; ACW members from across the diocese have gathered for fellowship and support at biennials; and much more.

This decision was made by the members of the Diocesan ACW executive board themselves, after much reflection, discernment, and prayer. I was grateful to have been invited to meet with the executive members prior to their finalizing this decision, so they could share with me their reasons (which you can read in the accompanying article).

Though by no means an easy decision, it is one rooted in faithfulness and guided by a desire to be good stewards of the resources entrusted to the Diocesan ACW. It is also a recognition that some of our familiar structures and ways of working as church may not correspond with our current reality or work as well as they used to.

Bringing an end to certain structures, however, does not mean ending the gospel work of revealing God's kingdom. Where they exist, local ACW chapters (and parish guilds and other such groups) across the diocese will continue to make their valued contributions to the life, work, and fellowship of our church. Indeed, they are the lifeblood of some of our congregations.

The dissolution of the Diocesan Anglican Church Women means that local ACW chapters will have more funds at their disposal to distribute as they see best. I join the outgoing Diocesan ACW executive board in encouraging local branches to be generous in using their funds to support outreach both at home and away, always bearing in mind Jesus' call to be responsive to the needs of the hungry, thirsty, naked, stranger, sick, and prisoner.

On behalf of the whole diocesan family, I wish to extend my sincere gratitude to the dedicated and faithful women who have over the years served as members of the Diocesan ACW executive board, particularly those who have contributed to this discernment in the past year.

In whatever form the Anglican Church Women takes in our diocese, may it always be faithful to the call expressed in the national ACW's prayer: "Called to be your Church, may our study, learning, worship and service be always to your glory and the building of your kingdom in our communities and throughout the world. In our ministry may we always respond to the needs of others with your love. Amen."

Bishop Bruce

As the cover to the Jubilee report printed on the front page of this paper shows the ACW began as the Woman's Auxiliary to the Missionary Society of the Church of England in Canada and was known as the WA. In our diocese the WA began in 1886 and immediately became quite active.

By 1890 it had 18 branches in congregations across the diocese with close to 700 members. By 1936 there were 46 parish branches with 1092 members with another 1061 members in its Girls, Junior, Little Helpers and Prayer branches.

In 1966 the Woman's Auxiliary became the Anglican Church Women (ACW). It was integrated with General Synod (the national church) in 1973. The organization exists where desired at the diocesan and parish levels.

With the out migration of Anglicans from our province, the closure of many churches and the advent of most families having both parents working outside the home it became increasing harder for many church groups, including the ACW, to continue.

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.

Descriptions in our past Gazettes of events and activities taking place during the Christmas season have usually focused on gifts and decorations, festivities and feasting, pageants and carols. The following contribution is unlike any of these, yet well worth quoting in its entirety for its vivid recapturing of the realities of the time of year in certain outlying portions of the Diocese. Signed simply with the initials “E.T.”, and titled “A CHRISTMAS DAY EPISODE”, it appeared in the December issue 1917—obviously the recollection of a Christmas in the recent past.

“It was Christmas Eve,” the article begins, “we had been to church to decorate and prepare for the great Festival of Peace and Goodwill, when a telegram was handed in containing the sad information that a sick man who had been failing a long time had passed away on Grosse Isle, some thirty miles to the Eastward, and it was expedient that the interment should be, if possible, the following day.”

“Early Christmas morning we celebrated our Eucharist, but all other Offices had to be abandoned, and instead of occupying that day with religious and social observance, we spent it in a long and tedious drive over soft and lumpy tracks, where frozen holes and lolly ice formed the only variation.”

“There had been a severe gale which had done much damage all along the coast, and now high tides, such as had not been known for many a long year, prevailed.”

“My own horse had been out of condition ever since last journey, a fortnight before, over this same track. There remained only the chance of getting someone to meet us half way at Wolfe Island, whilst I would do my best to get to that rendezvous. At last a Buckboard was obtained from my friend Pete who was good enough to risk his horse and assist in performing this Corporal act

of Mercy. Thus we set out to spend our Christmas day.”

“We had crossed the Hospital Beach, strewn with wreckage and covered with ‘groggy’ snow and broken ice, sometimes up to the foot-board of our Rig. Then a long jog trot, with frequent get outs to walk, was ploughed along the twelve mile outside beach, now and again waiting until the wash of the sea ran back, to enable us to avoid any hidden quick sands, or tacking suddenly to escape rolling logs brought back by the receding waves.”

“Though, at times, we feared having to retire to a sand dune on the chance that the high tide might fail, we persevered and eventually reached the hospitable half-way house at Wolfe Island where we found accommodation for both beast and man. Here I left Pete, with his jaded horse, unable to return until the next day, continuing the remainder of my journey with the Grosse Isler who had arrived and who was to accompany me.”

“This latter stage proved to be but little better than my first experience. The sea had run up to the Banks, and there was no going on the outside of the beach. Fortunately my companion was to the manner born on this isthmus of sand. By skirting ponds on devious tracks, jolting over hillocks, and deploying where the Beach outside was possible, we reached the Gully. Here the two seas met. Even he, with confidence bred by a life-long experience, began to lose hope. However, after fording, in his high sea boots, and sounding every foot with the butt end of his whip, [he] decided to venture what proved to be a successful crossing. By this time our second horse was not at his best, and only by slow travelling were we able to make headway.”

“It was now dark when we reached Grosse Isle, too late for the funeral which had to be postponed until the following morning, but I

was pleased to be informed that the people looked for a service that Christmas night. So the Bell was rung and the church soon filled. Thus, after all, we were enabled to have our Christmas Evensong and mingle, with the Heavenly Host, our ‘Glory to the New Born King for God and sinners reconciled’

[signed] E.T.”

This remarkable description of a heroic journey—although of only thirty miles distance—through perilous conditions every inch of the way, was undoubtedly contributed by the Revd Evered Marsh Wigram Templeman who, from 1912 to 1919 was the missionary stationed at Grindstone on the Magdalen Islands.

A native of the British Isles and trained for the ministry at Lichfield College, Staffordshire, England, Templeman had entered the Diocese in 1906 and initially served much less challenging duty: first as an assistant at St Matthews Church, Quebec, then at Bourg Louis and at Levis. None of these would have prepared him for winter conditions on the Islands! Judging by the unhesitating devotion with which he set out on Christmas eve for duty at neighbouring Grosse Isle, he seems to have mastered the challenge in faith and with fortitude.



Rev. Templeman in 1924

Templeman remained on the Magdalen islands until 1919 when he transferred to Scotstown in the Eastern townships. He was appointed Rural Dean of the Deanery of Cookshire in 1921. He retired in 1933 but continued to live in Scotstown until his death on November 1 1937.

FAITHFUL REFLECTIONS

By Louisa Blair

You'll probably be fine

It was another insomniac Saturday night. A great chance to pray after a busy day. After all, the Psalm says “My soul waiteth for the Lord more than they that watch for the morning.”

“No it doesn’t,” I replied, “at least not mine.” So instead I listened to the radio to try and lull me to sleep.

That night I heard an interview with four ISIS hostages who had lived to tell the tale. I lay there in the pitch dark, with the sound of winter rain on the roof coming in one ear and the stories of these men coming in the other through my earbud. It did not help me go back to sleep.

The hostages spoke about the men who brutalized them – not your cartoon ISIS Arabs but British boys (more violent) and French boys (more head games). People who looked and sounded familiar to the hostages, spoke their languages and in their accents. These young men came in regularly to beat them up, just to humiliate them and show they were in control.

It may not have helped me go back to sleep, but it did give me plenty of material for prayer the next morning at church. I prayed for the young men who brutalized the hostages, men who have lost their sense of our common humanity. I was shaken by the stories, but at the same time, in the warmth and beauty of our church these events seem so far away, no threat to me or mine. Quebec City is one of the safest, most peaceful cities in the world.

After church I talked to a man who comes regularly to our church. He loves music and is deeply prayerful. During the service he fell asleep, as he often does, because he too had had a sleepless night. But unlike me, who lies and listens to the rain falling harmlessly on my roof, he doesn’t sleep well because he’s homeless, and often has nowhere to lay his head. Today he had a black eye and several cuts on his face. The night before had been sitting on a park bench only minutes away from where we were, and someone beat him up because he refused a cigarette.

The next morning I read in the paper about the ongoing trial of a Quebec city policeman. He was chasing a cyclist known to the police, whose crime this time was cycling the wrong way up a one-way street. The cyclist didn’t stop, so the policeman reversed up the street at 44 km/hour (according to a crash reconstructionist), and drove right over the cyclist. Then he ran over him a second time. While arresting him, he noticed the man wasn’t doing so well, so he took him to hospital, where he died. Since then, this policeman has been promoted to sergeant-detective.

That same week I met a Quebecer who is paraplegic because he had been shot eight times in the spine. The man was praying at a mosque in Quebec at the time. He told me he now lives in a rehab hospital, and his wife cares for his three children. While we spoke, his eldest kept interrupting his play and running up to check if his father needed anything. You could see in the child’s face he was carrying all the sufferings of his family on his small eight-year-old shoulders.

It’s not just in Syria that you can get beaten up, run over or shot. It happens in Quebec too. You just have to be sitting on a bench at night, riding your bike up a street the wrong way, or praying. If you’re not a Muslim or a marginal person, though, you’ll probably be fine.

I didn’t think an insomniac like me needed a wake-up call, but I did. It woke me up to the fact that my Quebec may be safe and peaceful, but not everyone’s Quebec is. Our churches need to become places of safety and advocacy for people who are being brutalized – and they’re literally on our doorstep.