



Remembrance Day thoughts from the Dean. See page 7



How far would a few dollars go in 1917? Find out by reading Gleanings on page 8



Bishop Bruce is a travelling man! Since May he has visited 34 parishes in the diocese. Read his report to DEC on page 4 & 5



Going from strength to strength. The Ven. Dr. Simonton has a new position. Details on page 6



Gazette

FEBRUARY 2017

A SECTION OF THE ANGLICAN JOURNAL

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Bishop Drainville takes leave for health reasons

As you will have read in the letter from Bishop Dennis Drainville published in last month's *Quebec Diocesan Gazette* he is going on leave for an unspecified period of time due to health reasons effective December 13th 2016.

His doctor has recommended that he take sick leave and Bishop Dennis told the *Anglican Journal* that he was suffering from an undiagnosed degenerative illness.

Prior to going on leave Bishop Dennis signed an Episcopal Act appointing Coadjutor Bishop Bruce Myers to serve as his commissary. This appointment will be for the length of time that Bishop Dennis is on sick leave. During this leave period Bishop Bruce will hold all the executive powers of the office of Lord Bishop of Quebec and act for Bishop Drainville with the full authority as the diocesan bishop for the See of

Quebec.

The bishop is also president of the Church Society and their by-laws state that the vice-president will chair in the absence of the president. Bishop Myers had been appointed the vice-president earlier last year so he will guide the Central Board during Bishop Dennis' absence.

Our diocese has a policy that governs short term sick leave for clergy.

Originally there was to be an announcement of the date of Bishop Drainville's retirement by Dec. 1, 2016, but no date has been given as we await the outcome of his sick leave. Dennis and his family will continue to reside at Bishopthorpe throughout this leave.



Deanery welcomes a new priest to the St Francis Regional Ministry

On Sunday January 8th, the Deanery of St Francis gathered at St. George's Lennoxville for a Choral Evensong and the induction of the Rev. Giuseppe Gagliano as a priest in the regional ministry. Parishioners of the 16 congregations in the regional ministry were joined by clergy from both the diocese of Montreal



and of Quebec and local ecumenical partners to welcome the new priest.

Bishop Mary Irwin-Gibson was the preacher. Her sermon was both serious and light hearted, showed a knowledge of our diocese, of the character of Rev. Gagliano and of the challenges faced by the church in this province in

the twenty-first century.

Bishop Bruce Myers, Coadjutor Bishop and Commissary introduced Rev. Gagliano and then teams of parishioners, and the deanery lay readers presented Giuseppe with a Bible, a book of the Gospels, jugs of water and oil, the diocesan canons, church keys, a prayer book

and finally bread and wine all symbols of the signs of ministry.

The service was followed by a time of fellowship in the church hall catered by ACW and Guilds from five of the congregations Giuseppe will serve.

The Rev. Gagliano comes to our diocese from

St Paul's Church, Sydenham, in the Diocese of Ontario. He was also the warden of the diocesan Lay Readers' Association and a member of that diocese's Training and Development Committee. He is a graduate of Queen's University and Yale Divinity School.

He will be living in the rectory in North Hatley.



Bishop Bruce, Rev. Gagliano, Archdeacon Simonton, Bishop Mary. All photos by Linda Annesley Hoy

gations in the regional ministry were joined by clergy from both the diocese of Montreal

FROM THE COADJUTOR BISHOP

Each month, in print and online, the Anglican Journal shares stories about the life and work of the Anglican Church of Canada from coast to coast to coast. For more than 140 years our church's national newspaper has been an important instrument of communion for Anglicans scattered across this vast land. It's one of the important ways that Anglicans in different parts of Canada get to know about each other and what we're up to.

This month (and next), Anglicans in different parts of Canada are going to get to know a little more about us and what we're up to here in the Diocese of Quebec. The February and March issues of the Anglican Journal feature a series of articles about different aspects of our diocesan church: our ecumenical engagement, French-language ministry, the new ministry model emerging in the Eastern Townships, the cathedral community's outreach efforts, the transition in episcopal leadership, and much more.

In the relatively brief time journalist André Forget was able to spend among us he spoke with a number of people engaged in important ministry and mission initiatives. The limits of geography and budgets meant that he couldn't get to every region of our gigantic diocese, and so not every story could be told. Nevertheless the articles he has authored offer a fascinating glimpse into the state of the Anglican church in eastern and central Quebec in the twenty-first century.

The articles don't shy away from naming the well-known difficulties we face in terms of demographics, finances, culture, and history. But they also tell a hopeful story of many committed members of our local churches earnestly seeking ways to be faithful disciples of Jesus Christ in a challenging time and place.

As one of the people of our diocese interviewed by the Journal pointed out, the challenges we face today—like being a church with relatively few followers with limited resources in the midst of a pluralistic and sceptical society—aren't really so new. "This is missionary work like from in the early church," he said. "And it's incredibly freeing."

I'm grateful to the Anglican Journal for providing this opportunity to share some of our stories—and something of our experience—with other members of church across Canada. Perhaps along with them, you too will get to know a little more about the diocese of which you're a part, and what we're up to, as we seek to faithfully participate in God's mission in and for the world.

+Bruce



À tous les mois, en version imprimée et en ligne, l'Anglican Journal partage des histoires sur la vie et sur le travail de l'Église anglicane du Canada d'un océan à l'autre. Depuis plus de 140 ans, le journal national de notre église est un important moyen de communication pour les anglicans disséminés dans notre vaste pays. Ce journal est un outil essentiel permettant aux anglicans des différentes régions du Canada de mieux se connaître les uns des autres et de se tenir au courant de ce qui se passe un peu partout.

Ce mois-ci (ainsi que le mois prochain), les anglicans des différentes régions du Canada vont apprendre à en connaître un peu plus sur nous et sur ce que nous faisons ici dans le diocèse de Québec. Les numéros de février et de mars du Anglican Journal contiendront une série d'articles sur différents aspects de notre église diocésaine: notre engagement œcuménique, le ministère francophone, le nouveau modèle ministériel en développement dans les Cantons-de-l'Est, les efforts de sensibilisation et le programme de développement de la communauté de la cathédrale, la transition présentement en cours dans le leadership épiscopal et bien plus encore.

Au cours de la période relativement brève que le journaliste André Forget a pu passer parmi nous, il a parlé à plusieurs personnes engagées dans d'importantes initiatives pastorales et missionnaires. Les contraintes géographiques et budgétaires ne lui ont malheureusement pas permis de se rendre dans toutes les régions de notre gigantesque diocèse, et certaines histoires n'ont donc pas pu être publiées. Néanmoins, les articles qu'il a rédigés offrent une fascinante description de l'état de l'église anglicane dans l'est et le centre du Québec au XXI^{ème} siècle.

Les articles ne négligent pas d'identifier les difficultés bien connues auxquelles nous sommes confrontés en termes de démographie, de financement, de culture et d'histoire. Mais on peut également y trouver le message d'espoir de nombreux paroissiens impliqués de nos églises locales cherchant ardemment les moyens d'être des disciples fidèles de Jésus-Christ à un moment et dans un environnement qui sont problématiques.

Ainsi que l'a souligné l'une des personnes de notre diocèse interrogées par le Journal, les défis auxquels nous sommes confrontés aujourd'hui - tels être une église comptant relativement peu d'adeptes et des ressources limitées au sein d'une société pluraliste et sceptique - ne sont pas vraiment nouveaux. « C'est un travail missionnaire comme au premiers temps de l'Église », a-t-il dit. « Et c'est incroyablement libérateur. »

Je suis reconnaissant à l'Anglican Journal de nous avoir offert l'opportunité de partager certaines de nos histoires - et un peu de notre expérience - avec d'autres membres de l'Église à travers le Canada. En même temps qu'eux peut-être, vous aussi, vous en apprendrez un peu plus sur le diocèse dont vous faites partie, et sur ce que nous sommes en train de faire, alors nous cherchons à participer fidèlement à la mission de Dieu de par le monde.

+Bruce



Canada Briefs

An article from other diocesan paper prepared by Tali Folkins, staff writer at the Anglican Journal

Diocese of Toronto to proceed with same-sex marriages

The diocese of Toronto has joined the dioceses of Ottawa and Niagara in deciding to allow same-sex marriages before the final vote on the matter in 2019.

On Nov. 10, Archbishop Colin Johnson re-

leased "pastoral guidelines" for the marriages of same-sex couples in the diocese. The marriages are to be performed only by selected priests in authorized parishes.

A resolution to change the Anglican Church of Canada's marriage canon to permit same-sex marriages passed its necessary first reading at General Syn-

od this summer. Before it becomes church law, the resolution needs to be passed at the next General Synod in 2019. But the dioceses of Ottawa and Niagara have announced they'll proceed with same-sex marriages immediately regardless of this requirement.

In a letter to priests accompanying the guidelines, Johnson acknowledged the resolution had not been fi-

nalized. Nevertheless, he wrote, "as an interim pastoral response, as Bishop of Toronto, responsible for the pastoral care and oversight of this diocese, I will permit selected priests, licensed to the cure of souls in a community, to preside in their parish at the marriage of a same-sex couple in certain specific instances. Both priest and congregation must concur that this ministry will be offered.

to page 3



FEBRUARY 2017

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

Jim Sweeny
Editor

Guylain Caron
Translator

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

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Deadlines are December 2nd for the January paper and January 4th for the February paper.

NEWS FROM THE PARISHES



Anniversary celebrated at Trinity, Ste. Foy

Text and photos by Margaret Oman

Trinity Church Ste Foy celebrated their 191st Anniversary on Sunday, Nov. 27th 2016 with Bishop Bruce Myers as our honoured guest. The service was followed by a catered dinner. Margaret Oman gave a brief history of the Church which was opened on Nov 27th 1825 on St Stanislas street. The congregation then moved to Quatre Bourgeois our present location. The first service was held Nov. 3, 1960. We are all very thankful to be celebrating this 191st Anniversary.

On Friday Dec. 16th, Trinity had their annual Candlelight service of Nine Lessons & Carols followed by delicious minced tarts and shortbread cookies. A time of community spirit was enjoyed by all.



Canada Briefs from page 2

“Neither parishes nor individual clergy will be required to celebrate marriages contrary to their convictions,” he added.

The guidelines state that churches wishing to hold same-sex marriages must get permission from the diocesan bishop, and, among other things, they must show that they have undertaken “a process of prayer, education, consultation, discernment and consensus” in which the parish has been widely engaged.

—*The Anglican*

Nine student bursaries awarded by the Diocesan ACW this year but the future of the program is uncertain

This past fall, in October, the Anglican Church Women of the Diocese of Quebec held their meeting in Quebec City.

Part of our outreach mission is the distribution of bursaries. The young adults who apply must be from the Gaspé or Lower North Shore areas. This year nine bursaries of \$350.00 each were awarded to the applicants.

However, due to the declining number of active ACW branches across Quebec, there is the possibility that this service will no longer be available. It is with deep regret that I write this.

The Diocesan ACW is considering the future of the organization as it is at present.

*Submitted by
Margaret Woollerton*

Table dedicated in memory of Stuart Richards



Photo and article submitted by Kerry Dickson

Grosse-Ile: During the Sunday Eucharist at Holy Trinity Church on December 11, presided by the newly priested, Rev. Cynthia Patterson, a beautiful oak table was dedicated in memory of the late Stuart Richards. This multi-purpose table, made by a local craftsman was donated by co-workers at Eastern Shores School Board: Kenneth Ward, Debbie Adams, and Janice Beaudin.

Also donated in his memory by Mike and Linda Clarke and Ken and Christine Ward and Kerry Dickson, were prayer and hymn books

Stuart is fondly remembered and was well-liked by all from near and far. He left his Island home to further his career with the school board, but he never forgot his roots. He was laid to rest here on the Islands alongside his mother, father and brother and is missed by his many friends and colleagues



The Rev. Barbra Wintle presiding at the annual service of lessons and carols held at the Church of the Epiphany, Way's Mills on December 10th. The church does not have electricity so is lit by candles, oil lamps. Photo by Bruce Myers

Coadjutor Bishop's Report to the Diocesan Executive Council

Photos all from Bishop Bruce's Facebook page

I have enjoyed more than seven very full months since being ordained as your coadjutor bishop—months filled with travel, fellowship, worship, and learning. In what follows I hope to offer a snapshot of how, since the Diocesan Executive Council met in person last May, I have been attempting to grow into this new ministry.

Parish visits

By the end of this year and since my ordination in May I will have had the opportunity to visit 34 of the diocese's more than 60 congregations. (A full list of my visits is included later in this report.) I have chosen to focus most of these initial visits on parts of the diocese with which I am less familiar or have never had the opportunity to travel to before, such as the Eastern Townships and the Lower North Shore. Modes of transportation have so far included: foot, car, ATV, boat, plane, helicopter, and hovercraft! I have yet to visit the Gaspé deanery since my return to the diocese, but a visitation has been planned for February. I have also participated in two different deanery council meetings since May

I have been very



warmly welcomed everywhere I have visited, and have been deeply encouraged by the faithfulness and hope expressed by so many Anglicans in the territory we inhabit. These visits have all included a worship service (usually a celebration of the Eucharist at which I have presided and preached), and have been chiefly focused on establishing relationships, listening, and observing.

My travels have also reminded me of the wonderful uniqueness and natural beauty of each of the different regions of this vast diocese. After an initial visit to each of the diocese's congregations I hope to establish a regular schedule of parish visitations.

Appointments and transitions

The Rev. Giuseppe Gagliano will be joining our diocesan family as a priest of the St. Francis Regional Ministry as of January 1. He comes to us from a fruitful rural ministry in the Diocese of Ontario and brings with him many gifts. He will be residing at the rectory in North Hatley, and succeeds the Rev. Canon Lynn Dillabough, who in July began a new ministry in the Diocese of Ontario.

In September the Rev.



Sarah Priebe began full-time work as a chaplain in the Canadian Forces, based at CFB Valcartier, following nearly six years as the incumbent of St. Michael, Sillery. Since that time the Rev. Darla Sloan, a minister of the United Church of Canada, has been serving with distinction as the parish's part-time interim pastor-in-charge.

The Rev. Carol Edgar and the Rev. Adele Finlayson were ordained deacons in May and are serving in a variety of ways in the Quebec City region. Both fluently bilingual, they have been assisting with worship in English- and French-speaking congregations. Carol has also been offering retreats and meditation sessions. Both are aspirants to the priesthood.

The Rev. Cynthia Patterson was ordained to the priesthood on November 27, and continues to serve as the interim incumbent of the Greater Parish of Gaspé and the Parish of the Magdalen Islands. Conversations about the longer-term shape of ministry in those two parishes will take place in the new year.

The Anglican and United Church congregations in the Lower North Shore

communities of Harrington Harbour and Chevery have agreed to combine their resources to call a full-time ecumenical shared minister. The position has been posted since September, but attracting suit-



able applicants has been a challenge. In the meantime, the Rev. Francie Keats has been travelling monthly to the communities, providing valued sacramental and pastoral ministry.

Sacramental and pastoral ministry in the other parishes along the Lower North Shore has been sporadic since the retirement of Archdeacon Michael Pitts in 2014. A proposal on how to provide more consistent ministry in this region is in the process of being finalized.

Along with a number of faithful lay readers, the Rev. Silas Nabinacaboo continues to serve as deacon-in-charge of St. John, Kawawachikamach. In the new year I hope to work with National Indigenous Anglican Bishop Mark MacDonald in discerning a way forward for the provision of priestly ministry in our diocese's sole aboriginal parish.

Continuing education

In June, along with five other Canadians, I participated in the first of three-annual week-long study sessions organized for new bishops by the U.S.-based Episcopal Church. The program, called "Living Our Vows," is characterized by prayer and fellowship, as well as very practical learning, as those of us called to episcopal ministry move into these new roles. We discuss relevant topics such as leadership styles, conflict management, organizational systems, liturgy, and media.

New bishops are matched with a senior bishop who serves as a peer coach.

I've been paired with the Rt. Rev. Stephen Lane, the Bishop of Maine, who is proving a kind and wise colleague, and whose diocese shares many similarities with ours. We speak for 90 minutes once a month. I paid him an in-person visit at his synod office in Portland earlier this month and he will make an on-site visit to our diocese later next year.

The Anglican Communion also invites new bishops from around the world to participate in a 10-day gathering at Canterbury Cathedral. It is focused on helping "baby bishops" reflect theologically on their new vocation, and on building up bonds of affection with episcopal colleagues in different contexts around the world. I and several other new Canadian bishops will be participating in the 2017 gathering, which takes place in early February.



I also continue to chip away at the doctor of ministry degree I began at Ottawa's St. Paul University in 2013. My plan is to consecrate a week each semester to working on my dissertation, which I hope to complete no later than 2018.

All of these educational experiences are a privilege, and in addition to the joy of learning they bring, my objective in pursuing them is to further equip me for this new ministry to which I have been called.

Service to the wider church

One of the vows a new bishop makes at his or her ordination is to share "in the government of the whole Church." So in addition to serving the church in the Diocese of Quebec I am committed to active involvement in the church's other expressions. The chief way in which I am currently fulfilling this obligation is through my membership on the Council of General



Synod, the executive body of the Anglican Church of Canada, to which I was elected to a three-year term at the General Synod in July.

I was also asked by our Primate, Archbishop Fred Hiltz, to serve a three-year term as a member of the General Synod's Communications and Information Resources Committee, which meets mostly by teleconference. I also participate, with every other serving bishop in the Anglican Church of Canada, in twice-yearly gatherings of the House of Bishops.

I also continue to fulfil a seven-year commitment that I made in 2014 to serve as minute taker to the Commission on Faith and Order of the World Council of Churches. This eminent ecumenical theological roundtable gathers once every two years for about a week, and next meets in June in South Africa.

Closer to home I am serving on the search committee seeking a new principal for Montreal Diocesan Theological College, with which our



diocese has a formal relationship. I also serve on the Anglican Studies Advisory Committee at St. Paul University in Ottawa, another quality theological institution with which we have a growing relation-

ship.

Living arrangements

Since my return to Quebec in May I have been warmly welcomed into the official residence of the Roman Catholic Archbishop of Quebec, Cardinal Gérald Cyprien Lacroix, just a short walk away from our synod office. In addition to providing me with a place to sleep and eat during this time of transition, life at the archévêché is affording a wonderful opportunity to build a fraternal relationship with an important ecumenical partner.

After much reflection, I have decided to try living in Bishopthorpe. Though at first intimidated at the prospect of living as a single person in such a large home, my hope is that I can maintain the vocation of hospitality Bishop Dennis and his family have provided Bishopthorpe, while also offering a helpful ministry of presence in the cathedral close.

'Abound in hope'

In the new year we will have an opportunity, as individuals and as a diocese, to express our gratitude to Bishop Dennis and his family for their ministry among us. I have come to appreciate more and more these past months that we as a diocesan family have resources and opportunities to move forward in mission and ministry because of the leadership of Bishop Dennis in helping provide us with a stable present with which to build a future.

This is in part why my first months as your bishop coadjutor have been chiefly characterized by joy and hope. The source of my joy has been the hope I've seen and heard expressed by so many people across the diocese. It is hope for a future that remains in many ways unclear, but one which I'm committed to helping build—a future I pray will see us all grow in our Christian discipleship so that together we can be the church Jesus Christ wants us to be, in and for the world.

As we prepare to begin this journey together, "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit." (Romans 15:13).

BISHOP BRUCE'S ENGAGEMENTS May-December 2016

LIFE AND WORK OF THE DIOCESE

6 May	Diocesan Executive Council (Quebec City)
7 May	Anglican-Roman Catholic joint event (Quebec City)
8 May	Tous les Saints, Québec Parish of Quebec
14 May	"The Gospel in Four Directions" seminar led by National Indigenous Anglican Bishop Mark MacDonald (Georgeville)
15 May <i>Pentecost</i>	St. Barnabas, North Hatley St. George, Lennoxville Christ Church Cathedral, Montreal (ordinations)
22 May	St. Michael, Sillery
29 May	St. Anne, Richmond (deanery service)
4 June	Bishop's University Convocation
5 June	St. George, Drummondville
7-8 June	All Saints, Sept-Îles
9-16 June	St. John, Kawawachikamach
19 June	St. James, Trois-Rivières
26 June	St. Stephen, Coaticook & St. Augustine, Danville (farewell service for Canon Dillabough)
3 August	Deanery of Quebec (deanery barbecue)
14 August	St. Anne, Richmond St. Augustine, Danville St. Barnabas, North Hatley (parish barbecue)
28 August	St. George, Georgeville (150th anniversary service)
4 September	St. Paul, Bury, St. Peter, Coaticook
9 September	St. Andrew and St. George, Baie-Comeau
11 September	All Saints, Sept-Îles St. Michael and All Angels, Chevery
11 September	Christ Church, Harrington Harbour
13 September	St. Clement, Mutton Bay
14 September	St. Andrew, La Tabatière
15 September	St. Augustine, St. Augustine
16 September	St. Christopher, Brador
18 September	St. Paul, St. Paul's River St. Peter, Old Fort Bay
19 September	St. Philip, Kegaska
2 October	St. John, Waterville St. Augustine, Danville (Country Gospel Hour)
3 October	Bishop's University/Champlain Regional College Campus Ministry
8 October	St. George, Lennoxville (service of thanksgiving and celebration for refugee sponsorship with local Syrian Orthodox bishop)
23 October	St. George, Ayer's Cliff, St. Stephen, Coaticook
30 October	Parish of Quebec & Paroisse de Tous les Saints, <i>All Saints/Toussaint</i>
6 November	St. George, Georgeville (Visit of Archbishop Fred Hiltz)
13 November	North Shore Deanery Council meeting (conference call)
24 November	Trinity, Sainte-Foy (191st anniversary celebration), Ordination of Cynthia Patterson to the priesthood (Cathedral)
27 November	Quebec Deanery Council meeting (Quebec City)
28 November	
4 December	St. Michael, Sillery
10 December	Epiphany, Ways Mills (Christmas carol service)
11 December	St. Luke, Magog & St. George, Georgeville (Festival of lessons with carols)
15 December	Central Board of the Church Society, Diocesan Executive Council (conference calls)
17 December	St. Paul, St. Malachie
21 December	St. Brigid's Home (Quebec City)
23 December	St. John, Thetford Mines; Ascension, Inverness, Holy Trinity, Denison's Mill's
24 December	St. Peter, Cookshire

Christmas Eve	St. Anne, Richmond St. George, Lennoxville
25 December	St. George, Lennoxville
Christmas Day	

LIFE AND WORK OF THE WIDER CHURCH

18 June	Synod of the Diocese of Montreal
7-12 July	General Synod of the Anglican Church of Canada (Toronto)
29 August, 25 October, & 14 November	Principal Search Committee, Montreal Diocesan Theological College
22-25 September	House of Bishops of the Anglican Church of Canada (Winnipeg)
26-27 September	Anglican representative to Annual Plenary of the Canadian Conference of Catholic Bishops (Cornwall, ON)
9 October	East Hawkesbury United Church, Ste-Anne-de-Prescott, ON
30 October-1 November	Diocese of Montreal Clergy Conference (Harrington, QC)
3 November	Notre-Dame Basilica, Québec (Vespers ending Year of Mercy)
15 November	St. Paul University Anglican Studies Advisory Committee (Ottawa)
17-20 November	Council of General Synod (Mississauga, ON)
26 November	Seating of the Rt. Rev. Linda Nicholls as 13th Bishop of Huron (London, ON)
5 December	Communications and Information Resources Coordinating Committee of the General Synod (Toronto)
8 December	Ordination of auxiliary bishops for the Roman Catholic Archdiocese of Quebec (Ste-Anne-de-Baupré, QC)

CONTINUING EDUCATION / RETREAT

27 June-1 July	"Living Our Vows" program for new bishops (Richmond, VA)
13-20 July	Oratory of the Good Shepherd General Chapter (Brisbane, Australia)
11-21 October	Doctor of ministry research (St. Paul University, Ottawa)
21-24 November	Oratory of the Good Shepherd Fall Chapter (New York, NY)
30 November	Visit to peer coach, Bishop Stephen Lane (Portland, ME)

HOLIDAYS

21 July-1 August	
20-27 August	
26 December-2 January 2018	





The motivations and dilemmas of growing an elderly church

By Tom Ehrich

First published in December 2016 on the blog Church Wellness Report and reprinted with permission. Tom Ehrich was the keynote speaker at our diocesan synod a few years ago. He publishes several blogs on faith, life, and personal growth. For further information visit his site at: www.morningwalkmedia.com.

A congregation filled with people in their 60s, 70s, 80s and 90s, was asked what they want for their church.

Their answer: more young families, more children, more kids in Sunday School.

That answer, in turn, has two parts or motivations. One is to see their beloved church survive. A congregation where the average age is 65 simply cannot count on a future unless it can drive its demographic profile younger. The typical congregation must grow 20% a year just to stay even, because of attrition by death and moves out. An elderly congregation faces even more daunting survival requirements, maybe 25% to 30% growth to stay even.

The second motivation is to reclaim the picture of health they knew when they were children and young adults in church. Many want to reclaim the church of, say, 1957, when they were young and when the pews were filled with life and the Sunday School with children. That was a great era for churches – and, as I recall, a great era to be a regular participant. Church was fun.

These motivations confront two dilemmas. One is that growing an elderly church is profoundly difficult. A growing church tends to experience constant change. The attitude is, "Let's try this." With a high tolerance for risk, leaders push forward without fearing failure. Leaders give permission to try – and to fail – rather than see their role as preserving a heritage. Longtime members nearly always push back when leaders pursue an agenda of change and fresh ideas. When the leaders are young and cohesive, they can handle the pushback with good humor. But when the leaders themselves are elderly, pushback is coming from their friends, their own kind.

The second dilemma is that significant growth, especially with young adults, will lead a congregation away from its current norms. Sunday worship, most especially, is everything to older members, but not to younger and newer. They are looking for community, mission, family-friendly activities. To engage with young adults, a church will need to offer weekday activities, mission teams and mission trips, small groups, house churches, spiritual development, and support in addressing significant life issues, such as work-life balance, anxious childrearing, political values. Pouring resources into Sunday worship simply doesn't accomplish those goals.

Moreover, when this congregation does attain a new level of health, it won't look anything like the church of 1957. It will still worship on Sunday, but more and more in fresh and contemporary ways. It will teach children in the faith, but more and more by supporting parents and by involvement-oriented activities such as mission work, rather than Sunday classes. Leaders who emerge from this younger cadre will want to see a smaller proportion of resources and staff time going to Sunday worship.

Perhaps hardest of all, for this church to grow, it will look outward, not inward. It will be increasingly open to the full diversity of the surrounding community. It will embrace ideas, lifestyles, family practices, even languages that don't fit neatly into "our kind."

A fervent desire to grow is certainly far better than a glum willingness to let the church die. But leaders need to understand exactly what prices will need to be paid. They need to speak openly to their congregation about what a survival strategy and a growth strategy will entail. They will need to hire clergy and staff who can handle a growth agenda.

Survey results say what they want. Now they need to know what will be required – and helped to accept it, even if they don't like it.

Archdeacon Simonton appointed Vicar General and Archdeacon of Quebec.

Just prior to Christmas at the Diocesan Executive Council meeting Bishop Myers announced the appointment of the Ven. Dr. Edward Simonton OGS as Vicar General of the diocese and Archdeacon of Quebec.

In these new roles Archdeacon Simonton will fulfil the canonical responsibilities of Executive Archdeacon. The office of Vicar General has a long history in the church, dating back to at least the thirteenth century. "Vicar" literally means "substitute," and so the Vicar General serves as the Bishop's principal deputy. The position of Archdeacon of Quebec is also an historic office, created in 1821 specifically to assist the Bishop of Quebec in his oversight of the whole diocese.



These responsibilities will be added to Archdeacon Simonton's current work serving the Saint Francis Regional Ministry, and he will continue to live and work primarily in the Eastern Townships. This new role will see him travelling to other parts of our vast diocese from time to time, including to the see city each month.

This appointment continues the diocese's efforts at finding new ways of working that reflect our current realities. In the place of four territorial archdeacons (Quebec, St. Francis, Gaspé, and North Shore), Archdeacon Simonton will serve the whole of the diocese. The Ven. Pierre Voyer will continue to serve as Archdeacon of Saint-Laurent, with special responsibility for French-language ministries throughout the diocese.

Archdeacon Simonton came to the Diocese of Quebec in 2012 after fruitful parish ministries in the dioceses of Cariboo and Montreal. Having served as Archdeacon of St. Andrews (2006-2012) and Archdeacon of St. Francis (2012-2016), he brings considerable gifts of administration, theological acumen, and pastoral experience to these new responsibilities.

This appointment took effect on January 1, 2017. To complement the change in terminology, on that date Ms. Marie-Sol Gaudreau's title will change from Executive Director to Director General, though her responsibilities for overseeing the finances and administration of the diocese will remain the same.

The ACW Monthly Worship

Supplied by Greta Nish the Diocesan ACW Worship Leader

Hebrews 13: 1,2,15,16

Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. ... Through Jesus, therefore, let us continually offer to God a sacrifice of praise .. and do not forget to do good and to share with others, for with such sacrifices God is pleased.

Paul is reiterating one of the commandments. Which one and do many people follow it?

What does he mean by entertaining angels?

Prayer: May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

A German Lutheran reflects on Remembrance Day in Canada

By **Christian Schreiner, Dean of the Cathedral of the Holy Trinity, Québec**

*They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them. (Laurence Binyon)*

Every year, we meet here at the Cathedral, at Christ Church Valcartier, and at many many other places across the country, to remember them. We read the names of those who have died, those who had to lay down their lives in the wars of the 20th century.

We remember – and we say “Never again”, again and again. They had to die – because we failed. Humanity failed. They had to die because war had become the only solution. And we need to ask: WHY? How did it come to this – that young Canadians had to cross the Atlantic Ocean and die on the battlefields in Belgium, France and Germany.



Rudolf Witzig

My grandfather on my mother's side, as a very young man, received the highest military honours as a parachutist in the German Army. The tragedy of his life was, of course, that, once the war was over, he understood that he had been on the wrong side. That, in a way, his greatest achievements had been worth nothing. For many years he did not dare talk about the war, at least not with his children. He feared they would judge him, despise him.

And then there was my grandfather on my father's side. He was the only “Pastor Schreiner” before me, as far as our ancestry records show. He was born in 1903, and in the early 1930s, when Hitler was elected Chancellor, my grandfather served at a German Lutheran Parish in Liverpool, England. Funny how we Pastor Schreiners have an inclination for ministry abroad...

At the time, there was another young German Lutheran Pastor serving as a pastor in two German-speaking churches in London: the German Lutheran Church in Dacres Road, Sydenham, and the German Reformed Church of St Paul's, Goulston Street, Whitechapel. His name was Dietrich Bonhoeffer. The two German expats met, and they exchanged letters. They discussed what was going on in Germany, and how the church should deal with the new government.

My grandfather tried to convince Bonhoeffer to keep calm; he trusted the authorities, he trusted his beloved Bavarian church. Bonhoeffer, on the other hand, was greatly disturbed and tried to get an ecumenical movement going to help keep the church out of the control of the new regime.



Dietrich Bonhoeffer

My grandfather was not a Nazi. He never sided with the National Socialists. As a matter of fact, he managed to stay away from Germany, with his family, for many years, while serving parishes in Cairo and later in Rotterdam. According to my father, he actively opposed the Nazis while serving in Cairo, from 1936 to 1939 – which got him into some trouble.

The question that Bonhoeffer discussed with my grandfather is still an important one! What do we do, as Christians, when we see the signs of something going terribly wrong? Do we keep calm – or do we cry out? I, for one, eager to avoid conflict, would probably have agreed with my grandfather. But Dietrich Bonhoeffer said: “Only he who cries [out] for the Jews may sing Gregorian chant.”

Bad things are happening right now in the United States. Last Wednesday, a US-citizen of Indian origin, when filling up his car at a gas station, was yelled at by a group of young men: “Time to leave the country, Apu!”, they shouted. Hundreds of these incidents have been reported over the last few

days. And there is no reason for Canadians to be smug about this. Only 2 years ago, we had the terrible discussion here about the Quebec Charter of Values – during which dozens of Muslim women were attacked in Montreal and elsewhere.

Only he who cries [out] for the Jews may sing Gregorian chant.

Only if we speak up, if we take a stand for those in need of our help, for Muslims, for members of the LGBT community, for refugees – the list goes on! - only then should we be allowed to say our liturgies, sing our Anglican psalms

Martin Niemöller, a friend of Bonhoeffer's, was a founding member of the Confessing Church, a small remnant of the Protestant church in Ger-



Martin Niemöller

many that resisted government control. He wrote this famous poem:

*First they came for the Socialists, and I did not speak out—
Because I was not a Socialist.
Then they came for the Trade Unionists, and I did not speak out—
Because I was not a Trade Unionist.
Then they came for the Jews, and I did not speak out—
Because I was not a Jew.
Then they came for me—and there was no one left to speak for me.*

Niemöller, Bonhoeffer and others, like the theologian Karl Barth, wrote down the principals of the Confessing Church in the Barmen Declaration of 1934. The Barmen Declaration rejects the subordination of the Church to the state and the subordination of the Word and Spirit to the Church. *We reject the false doctrine, as though the Church in human arrogance could place the Word and work of the Lord in the service of any arbitrarily chosen desires, purposes, and plans.* On the contrary, The Declaration proclaims that the Church is solely Christ's property, and that it lives and wants to live solely from his comfort and from his direction in the expectation of his appearance.

It also says:

Try the spirits whether they are of God! Prove also the words of the Confessional Synod of the German Evangelical Church to see whether they agree with Holy Scripture and with the Confessions of the Fathers. If you find that we are speaking contrary to Scripture, then do not listen to us! But if you find that we are taking our stand upon Scripture, then let no fear or temptation keep you from treading with us the path of faith and obedience to the Word of God, in order that God's people be of one mind upon earth and that we in faith experience what he himself has said: “I will never leave you, nor forsake you.” Therefore, “Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.”

It is only because some stood up, some cried out, that the Church in Germany had any chance of re-building after the war. In October 1945, the council of the Evangelical Church in Germany issued a declaration of guilt, the so-called “Stuttgarter Schuldbekennntnis”, which made it possible for the church to go on. Here is what it says:

With great pain we say: By us infinite wrong was brought over many peoples and countries. We accuse ourselves for not standing to our beliefs more courageously, for not praying more faithfully, for not believing more joyously, and for not loving more ardently.

If you sometimes wonder what we can do in these difficult times, well, there it is! Pray more faithfully, believe more joyously and, most of all: Love more ardently! The Stuttgart declaration goes on:

Now a new beginning is to be made in our churches. The fact that we, in this new beginning, find ourselves sincerely connected with the other churches of the ecumenical community fills us with great joy.

We hope to God that by the common service of the churches the spirit of violence and revenge, which again today wants to become powerful, will be overcome by the whole world, and that the spirit of peace and love will come to predominate, in which alone tortured humanity can find healing.

Thus we ask at a time, in which the whole world needs a new beginning: Veni creator Spiritus! (Come, creator spirit!)

At the going down of the sun and in the morning
We will remember them. Amen

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.

The purchasing power of the Canadian dollar seems daily to lose ground, but the extent that it has done so becomes shockingly clearer when one sees what a dollar could do in 1917!

The 26th Annual Report of the Association of Church Helpers, printed in the February Diocesan Gazette of that year, makes this abundantly evident for the amounts of money spoken of—by today's standards—seem ridiculously small. The Association's balance sheet for 1916 lists their cash in hand as \$642.95 derived from various sources: income from Price Brothers bonds (\$9.72), Winnipeg Electric bonds (\$150.00), interest on bank account (\$5.41), annual subscription from the Cathedral of the Holy Trinity (\$227.60) fifty dollars of which—it is elsewhere noted—came from a donation by Mrs Hunter Dunn, the late Bishop's widow then living in England. St Matthew's Church contributed \$88.70, "St Michael's and country churches" \$80.00, Trinity Church (\$7.30) and Other Donations (\$21.00). There had been a balance of \$53.22 carried over from 1915.

Yet with this sum the Church Helpers, through a committee of ladies drawn from the Quebec City churches, were able to do a remarkable number of things, largely in the outlying regions of the Diocese.

They helped in covering expenses for necessary repairs and contributing to the upkeep of church and parsonage properties as well as toward medical costs (medicare being far in the future in 1917).

The following is a list of outlays of funds (called by the ladies 'donations') during the year just ended:

"For bathroom in Parsonage in Kirkdale—\$50.

"Expense [of a clergyman] moving into the Diocese—\$20.

"Hospital expenses for a child—\$20.

"Illness in Clergyman's family—\$25.

"Well, repaired and relined, at Bourg Louis Parsonage—\$50

"Painting and repairing the exterior of Church at Shigawake, Gaspé—\$75.

"For repairing Westbury church in the mission of East Angus—\$50.

"Repairing foundation of Parsonage at Marbleton the cellar being constantly flooded—\$20.

"Towards expense of a serious operation—\$90.

"Help towards expenses of illness—\$75."

Other assistance, sometimes in goods and services rather than in cash is outlined, too.

"The Parish of Adderly, Megantic County, wishing to improve their church, were given a Communion set, surplice and fair linen."

"The Rev. Hollis Hamilton Corey, before returning to the Labrador for another years mission work asked for a travelling Communion set for his own use, which was granted ... Upon Mr Corey's return, the Communion set will be returned to the Association should another missionary be appointed to Labrador and need it he can have it by writing to the Association."

The Helpers were very strict about the scope of their mandate and occasionally had to refuse some requests for aid. For example, "the Rev. J.F.B. Belford of Richmond, being appointed Chaplain of the 171st battalion, wished for a Communion set for use at the Front. The committee, considering this beyond their power, being outside the Diocese, had to refuse to their regret..." The Chaplain was not disappointed, however, because the report added that "a member kindly sent our President [Mrs E.L. Sewell] the money to purchase one" which was duly sent to him for his use.

Some grants were approved but deferred. Twenty five dollars had been voted "towards installing a bathroom in the new Parsonage at Grosse Isle, Magdalen Islands, but in the meantime the Rev. Arthur William Reeves [the incumbent], having volunteered as a stretcher bearer, was on his way to the front. By the request of his Lordship the Bishop, that sum has been put aside and will be sent to Mr Reeves upon his return."

The meeting at which the Annual Report was present was not a large one. Only ten ladies were named as being present, but they represented a Who's Who of Quebec City's English-speaking community: Mrs E.L. Sewell, Mrs E.G. Scott, Mrs Morewood, Mrs Frank Rhodes, Mrs Colin Sewell, Mrs Hoare, Miss Price, Miss M. Henderson, Miss Amy Burstall, Miss Carter, and Miss Marion Boswell. The Officers of the Association, also named, show representation from most of the city churches—of the three Vice presidents, Miss Anderson, was a member of the Cathedral, Mrs James Laurie represented St Matthew's and Mrs Morewood, St Michael's. The Sewells gave a strong representation to Trinity Church as well as furnishing the Association's president. An Advisory Board consisting of Mr John Hamilton and Captain Carter assisted the ladies in business matters and their books were audited by E.C. Wurtele.

Although the entire year's resources of the Association amounted to a mere \$642.95 they were obviously expended with great care and thought. And, being all thorough-going volunteers, the Helpers claims for expenses against earnings and donations were absolutely nil. That this was so also marks a far-reaching change.

Faithful Reflections

By Louisa Blair

The pig at the manger

It was the end of the second world war. Germany had been defeated, and waves of Russians soldiers swept through a remote area called Pomerania (now part of Poland), burning down houses, looting, raping, and leaving the local population with no clothing, money, food or fuel. The winters in Pomerania are a bit like in Quebec: long, cold and dark. One night Libussa von Krockov went out to saw up a fallen beech tree with one of the family's few remaining possessions, a saw.

As I knelt on the ground, sawing away, I suddenly saw a pair of boots standing in front of me. Slowly I looked up—and froze in horror. It was the Russian commandant.

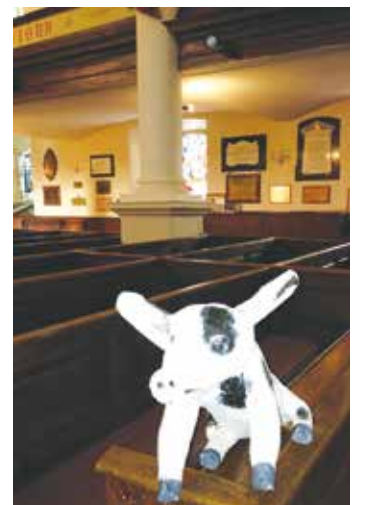
Lubissa thought her end had come. Cutting down trees was illegal, and how would he know she hadn't cut it down? She expected to be shot or raped or imprisoned or, at best, lose her precious saw. What happened next was one of the many miracles that saved her and her family's life, in addition to her own extraordinary resourcefulness and audacity.

*The commandant shook his head with a half-amused, half-reproachful smile. He said, "Now look, that's no way to saw up a log!" and he showed me the proper way to do it, how to prop the trunk so it would not bind. He helped me until the birch was all sawed up.**

The last person from whom she expected help of any kind in those desperate times was the very person who helped her family survive that winter. Against all odds, human kindness pierced the huge barriers of ethnic hatred, wartime brutality, her very justifiable fears and his superiors' orders.

Who do we expect will bring hope to us at our moment of need? Or in the language of this Christmas season, who will be a sign to us that God has come into the world?

At Christmas in our church, small children walk up the aisle carrying an assortment of papier mâché figures as big as themselves and assembled them into a Christmas crèche at the front. An artist in our community made these figures, and has been adding to the crèche for almost 20 years. Some of the animals seem unlikely: the snowgoose, for example, and the pig. The snowgoose makes us feel that Jesus could just as easily have been born here in Quebec. But the pig? Surely Joseph, a devout Jew, would have chased it out of the stable with a big stick.



As I was staring at the crèche on Christmas Night, I realized that it wasn't just the goose and the pig who were unlikely guests at the birth of Jesus. The people were even more unlikely. Some of them were shepherds: people who spent their lives outside, skilled at reading the signs of nature, the weather, the sky and the behaviour of the animals, but illiterate and excluded from "civilized" society with its religious institutions and norms. Others were "wise men" who had followed a star out of their own country and into another. They belonged to another religion, perhaps Zoroastrianism. These were the first people to recognize the profound mystery of our faith, that God came into the world not as a proud king but as a squalling baby in a stable.

Imagine the equivalents of these visitors today: Pillars of the church? Devout Christians? Bible readers? No. A handful of outcasts and foreigners. Like Lubissa, we may be totally surprised by who it is who shows us God's presence in the world.

* Hour of the Women, by Christian von Krockow. HarperCollins, New York, 1991.