



Quebec Diocesan Gazette

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A SECTION OF THE ANGLICAN JOURNAL

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St. John's Waterville recognized its new custodian.

Submitted by Ruth Charleau

Brian Larue, a very humble, kind person wanted to help out at church. He said he could ring the bell, clean the church and help clear snow off the steps. Benjamin Nichols, People's Warden, is pictured above presenting him with a badge naming him St. John's Custodian. Brian was very touched and is taking his new position very seriously. Welcome aboard Brian. Ninety-nine percent of the work done in and for our churches is by volunteers. It is important to recognize and thank them.

The ministry of archives: The 2018 Anglican Diocesan Archivists Conference

By John Lutman

For the first time, the Verschoyle Phillip Cronyn Memorial Archives (Diocese of Huron Archives) had the privilege of hosting the bi-annual Anglican Diocesan Archivist Conference, held at Huron University College on October 26-27, 2018.

The 13 archivists who participated represented dioceses across Canada – from the Diocese of New Westminster and the Provincial Synod of BC & Yukon in the west to the Diocese of Nova Scotia in the east, anchored by the General Synod Archives in Toronto.

The overall theme of the Conference that became more obvious as our discussions progressed is that archivists' mission is indeed a ministry, a "Ministry of Archives". As they gather, preserve, arrange and describe, and make available the records created by the parishes, the archivists proclaim the word of God as voiced by the documents which provide evidence of the work of clergy and laity alike. Their knowledge of this is reflected in their enthusiasm as people and dedication as archivists.

Not all dioceses have canons that specifically address the responsibility of parishes to transfer older records to their diocesan archive. The archive, therefore, must work closely with the parishes to ensure that the records are stored properly and to encourage the parishes, nonetheless, to deposit the said same records with the archives for reasons of security and access. From the comments of the archivists present, it was obvious that the Diocese of Huron's archive is an object of envy and a model for other dioceses to follow.

Rev. Canon Harold James BRAZEL 1937-2018

Born December 14, 1937 in Sand Hill and educated until grade 10 at Cookshire High School, Harold then moved to Milton Ontario to finish high school. He worked for eleven years in business in Milton and then in Montreal. In 1966 he enrolled at Wycliffe College, Toronto and in 1970 graduated with a Licentiate in Theology. He was ordained as a deacon in May 1970 and then as a priest in October of the same year by Bishop Brown.



His first service in the diocese was as Deacon-in-charge at St Paul's and Church of the Advent in Sherbrooke. Once ordained a priest Harold served for a year at All Saints, Sept Iles followed by a year at St Philip's Murdochville, and two years at Christ Church Valcartier. While at All Saints he married Phoebe Bertrand.

In the fall of 1974 the couple moved to the Townships as Harold became the priest at St Paul's and The Church of the Advent in Sherbrooke. After five years they moved to Thetford Mines where he was the priest at St John's the Divine and served other local churches: Ascension, Inverness and St. James, Leeds until his retirement in June of 1993.

He was installed as Canon of the Cathedral of the Holy Trinity on November 5, 1989.

Harold and Phoebe retired to Nepean but upon Phoebe's death, Harold returned to the townships to live in Sawyerville.

Having an avid interest in history Harold was the author of a series of local church history columns which ran in the *Outlet* newspaper published in Magog. He also served for five years prior to his retirement as the diocesan archivist.

He passed away peacefully at the CHUS Fleurimont, on Tuesday, November 6, 2018

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

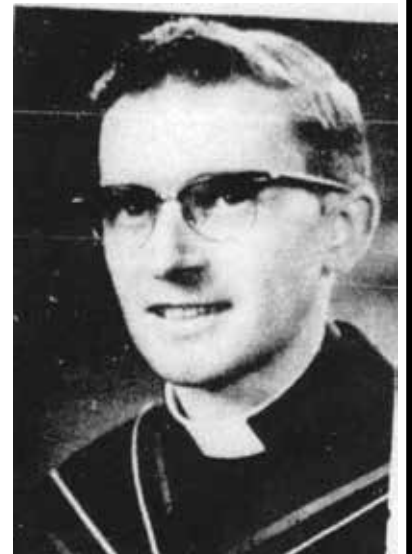


Photo from *The Champion*, Milton ON, August 1972, upon Rev. Brazel's appointment as Incumbent at Valcartier

Every time the archivists meet the most useful agenda item proves to be the initial Round Table Check-in where each archivist provides a report on the challenges and accomplishments since their last meeting.

The message that has been heard consistently was the alarm raised by the shortage of future growth space. The shortage is in part caused by the unexpected number of church closures, a phenomenon not exclusively the property of any one diocese.

Calls to Action centered on indigenous issues: decolonizing of cataloguing descriptions; contributing to missing children national lists; and compiling indigenous clergy lists. Another agenda item on the second day related to litigation records: what are we doing with them, what can we do with them, and what is their retention value.

Continued on page 4 'Archivists'

MESSAGE FROM THE BISHOP

A rule to grow by

For many of us, the new year brings with it resolutions. A survey conducted a few years ago suggested about three out of 10 Canadians make at least one new year's resolution—and that about three-quarters of them end up eventually giving up on what they had resolved to do (or not do), usually long before the winter snow has melted.

For centuries, up to today, many Christians have participated in a somewhat similar practice by following a rule of life. The word “rule” can have negative connotations, especially in the church. Brother David Vryhof, a modern-day Anglican monk with the Society of Saint John the Evangelist, has helpfully reflected on the word's meaning, and especially how it applies to rules of life.

“The word ‘rule,’” Brother David writes, “derives from a Latin word, *regula*, which implies not so much a system of rules or laws, but rather a way of regulating and regularizing our lives so that we can stay on the path we have set out for ourselves. A rule is like a trellis which offers support and guidance for a plant, helping it to grow in a certain direction. A rule of life is descriptive in that it articulates our intentions and identifies the ways in which we want to live.”

Rules of life aren't just for monks and nuns. In fact the catechism in the Book of Common Prayer exhorts that, “Every Christian man or woman should from time to time frame for himself a rule of life in accordance with the precepts of the Gospel and the faith and order of the Church.”

The BCP suggests that each Christian's rule of life should include commitments about participating in the worship and sacraments of the church, in reading the Bible, in personal prayer, in service to the community, in donating money, and in “bringing the teaching and example of Christ into his everyday life.” These are good baselines for every Christian to try and follow.

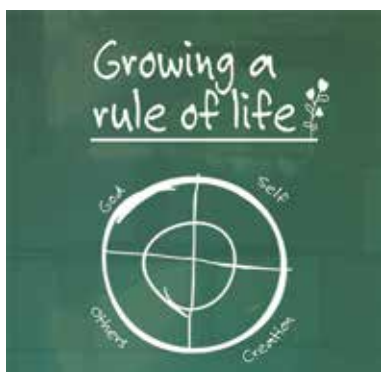
There are countless other models of Christian rules of life. Some are ancient (like the Rule of Saint Benedict) and others modern (such as the Rule of the Society of Saint John the Evangelist). Many are intended for communities of people living according to a common rule of life; others are prayerfully drawn up by individuals to follow.

If you don't already have a rule of life, I'd invite you to use the beginning of the new calendar year to start developing one. Maybe make it a personal project during the season of Lent, starting to live according to the particular commitments you make at Easter, when we are called to renew our Baptismal Covenant. A good place for help in crafting a personal rule of life is an online resource available through Brother Vryhof's community: www.ssje.org/growrule.

Like new year's resolutions, those who follow a rule of life often fall short of the particular objectives we've set for ourselves. I certainly do. But Brother Vryhof invites us not to give up: “When we fall short of these intentions, the rule of life becomes prescriptive, showing us how we can return to the path that we have set for ourselves and recapture our original vision. It is not something fixed and rigid, but something which can and should be adapted to our present circumstances and shaped to fit our current needs and desires.”

Rules of life aren't about creating sets of legalistic regulations to follow. Rather, they're like that trellis, helping us grow in the right direction and bloom into our full God-given human potential for our own sake and for the sake of the world.

+ Bruce



Une règle pour s'épanouir

Pour plusieurs d'entre nous, l'arrivée de la nouvelle année signifie... prendre des résolutions. Selon un sondage mené il y a quelques années, environ trois Canadiens sur dix prennent au moins une résolution du nouvel an - et environ trois quarts d'entre eux finissent par abandonner ce qu'ils avaient résolu de faire (ou de ne pas faire), généralement bien avant que la neige ait fondu.

Depuis des siècles, de nombreux chrétiens ont participé à une pratique quelque peu similaire en respectant une règle de vie. Le mot « règle » peut facilement avoir des connotations négatives, particulièrement au sein de l'église. Le frère David Vryhof, un moine anglican contemporain de la Society of Saint John the Evangelist, a obligeamment réfléchi à la signification du mot, et en particulier quant à son application aux règles de vie.

Le frère David écrit: « Le mot « règle » provient du mot latin *regula*, qui n'implique pas tant un système de règles ou de lois, mais plutôt un moyen de réguler et de régulariser nos vies afin que nous puissions rester sur le chemin que nous nous sommes tracé. Une règle est comme un treillis offrant soutien et orientation à une plante, l'aidant à se développer dans une certaine direction. Une règle de vie est descriptive en ce sens qu'elle articule nos intentions et identifie comment nous voulons vivre. »

Les règles de vie ne sont pas réservées aux seuls moines et religieuses. En fait, le catéchisme du Recueil des prières insiste sur le fait que « chaque chrétien, homme ou femme, devrait de temps en temps se fixer une règle de vie en accord avec les préceptes de l'Évangile ainsi que la foi et la constitution de l'Église. »

Le Recueil suggère que la règle de vie de chaque chrétien devrait inclure des engagements concernant sa participation au culte et aux sacrements de l'église, à la lecture de la Bible, à la prière personnelle, au service auprès de sa communauté, au soutien financier de l'œuvre de l'Église et à « l'application de l'enseignement et de l'exemple du Christ à sa vie de tous les jours. » Ce sont de bonnes bases que chaque chrétien peut essayer de suivre.

Il existe d'innombrables autres modèles de règles de vie chrétiennes. Certaines sont très anciennes (comme la règle de saint Benoît) et d'autres modernes (comme la règle de la Society of Saint John the Evangelist). Plusieurs sont destinées à des communautés de personnes vivant selon une règle de vie commune; d'autres sont élaborées à travers la prière par des individus comme vous et moi afin d'établir une doctrine de vie qu'ils ou elles désirent suivre.

Si vous n'avez pas déjà de règle de vie, je vous invite à utiliser le début de la nouvelle année pour commencer à en élaborer une. Peut-être pourriez-vous en faire un projet personnel pour la saison du carême, en commençant à vivre selon les engagements particuliers que vous prenez à Pâques, lorsque nous sommes appelés à renouveler notre alliance baptismale. Un bon point de départ pour trouver de l'aide pour l'élaboration d'une règle de vie personnelle est la ressource en ligne suivante, accessible par l'intermédiaire de la communauté du frère Vryhof à l'adresse www.ssje.org/growrule (en anglais seulement).

Comme les résolutions du nouvel an, ceux qui respectent une règle de vie n'atteignent souvent pas les objectifs particuliers qu'ils se sont fixés. Je fais définitivement partie de ceux-là. Mais le frère Vryhof nous invite à ne pas abandonner: « Quand nous n'atteignons pas nos intentions, la règle de vie devient normative, nous montrant comment nous pouvons revenir sur la voie que nous nous sommes tracée et retrouver notre visée originale. Ce n'est pas quelque chose de figé ou de rigide, mais quelque chose qui peut et devrait être adapté à notre situation actuelle et modulé selon nos besoins et désirs actuels. »

Les règles de vie ne sont pas des ensembles de directives légalistes. Au contraire, elles sont comme ce treillis, nous aidant à progresser dans la bonne direction et à nous épanouir dans la réalisation du plein potentiel humain qui nous a été donné par Dieu, pour notre propre intérêt et pour celui du monde.

+ Bruce

JANUARY 2019

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FAITHFUL REFLECTIONS

By Louisa Blair

The story of salvation – parental guidance unadvisable

You may already know this, but it's impossible to protect our children from violence. Not just because of the potential for cyber sexual violence every time they pick up their phones, the video games, or the violence on TV—no. Because of Christianity.

My daughter was exposed to gratuitous violence from the moment she began asking theological questions, and this was way before she was a screen-ager.

It began quite innocuously. When she was three, she asked me where Jesus was. I answered vaguely that he was in heaven, but also around, beside and inside of each one of us. The last part was something she could grasp and she went around for some time telling anyone who'd listen that Jesus was in her tummy, and that one day he would come out, head first.

One day, nearing Christmas, she said she was getting fed up with Jesus being inside her and wanted to get him out of there. Probably just how Mary felt, too, I thought. Now was clearly the time to tell her about the birth of Jesus. I enjoyed telling her the story, trying to imagine what it would be like to hear it for the first time. I dwelt at length on the sheep, cattle and donkeys that are found in every children's version (but nowhere in the Bible), and on those bright angels, stars and gifts. But the thing that really caught her attention was King Herod, because he wanted to kill Jesus.

A man who wants to kill babies! Even Robert Munsch hasn't tackled that one. When we visited a crèche exhibition at our local library, she pointed out calmly that those three kings were bad men and had come to kill Jesus. Then it emerged that the shepherds couldn't be so good either, because they showed up with crooks. I explained that a crook can also mean a stick that is used to grab sheep around their necks, but that didn't help, because she had been amply warned about what grabbing her kitten around the neck would do—kill it. Instead of a scene of exquisitely fragile and yet universe-saving peace, the gathering at the manger was turning out to be a potentially violent situation.

Then one night she announced she didn't want her bedtime song about guardian angels any more. "Angels are scary," she said.

"Why scary? They love you and protect you!"

"Well the shepherds were scared of them," she replied. And every night her mother had deliberately summoned these beings that would make her sore afraid. That year she was appointed chief angel in the Cathedral pageant, wearing wings made out of coat hangers and nylon stockings. "They're not real wings," she hastened to inform us—in case we got scared.

Soon afterwards I overheard her older cousin reading her the story of Bernadette of Lourdes. "When Bernadette asked the Lady her name, the Lady said she was the Immaculate Concubine," read her cousin. "Then the priest was very excited and said that the Lady was Mary, who was born senseless."

As Christmas approached, what my child had absorbed so far about our faith was that Jesus, like a tapeworm, is occupying her stomach, the shepherds are sheep-killers, the three kings are baby-killers, angels are terrifying and Mary is a senseless woman of doubtful character.

I thought it couldn't get much worse until one night we were praying for a friend's mother who was dying a painfully long drawn-out death, and I



"Visitation", from Altarpiece of the Virgin by Jacques Daret, c. 1435 (Staatliche Museen, Berlin).

asked that she would go fearlessly towards God.

"What does God look like?" asked my daughter.

"I don't know," I replied, "but when we die we will see him face to face."

The next morning as the sun rose, she announced,

"We're going to die now."

"Why?"

"Because it's light, so we'll be able to see God's face."

Just a slip of grammatical logic and God, too, becomes a senseless killer who brings death with the light of day.

I changed our bedtime song to the angel-free Jesus Prayer (Lord Jesus Christ, son of the living God, have mercy on me, a poor sinner), but on hearing it one night, she burst into tears.

Admittedly it was a rather lugubrious tune, which I had made up myself. Or were her tears a confirmation of how bleakly her three-year-old theology was evolving? Was it terror, or awe? Or some holy combination of the two, that once literate, we no longer understand? Perhaps the Jesus Prayer bypassed logical understanding and she was simply overwhelmed by eternity. She had only just recently come from there, after all.

So I just carried on, fumbling clumsily around the speakable edges of these unspeakable holy mysteries, and tried to let God worry about the tapeworms and the sheep-stranglers.



Trinity ACW in Ste Foy held their annual Remembrance Day Tea & Sale on Sat. Nov. 3rd. Despite the heavy rain & wind the Tea was a great success. The Bake Table was filled with delicious goodies. There were lots of books, plants & knitting as well as a nearly new table. Tea, sandwiches and sweets were served, and a good time of community fellowship was enjoyed by all.

Thank you to all who helped make this a success. Submitted by Margret Oman



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.

January 18 to 25 1919 was the Octave of Prayer for the Reunion of Christendom and was reported in the January issue of the *Diocesan Gazette* as “observed in the city of Quebec and throughout the Diocese.”

The idea of Church Union—or ‘Re-Union’ as it was often called, looking back to the days when Paul (in the King James translation) wrote “unto the church of God which is at Corinth” or “the churches of Galatia” or the “bishops and deacons” at Philippi—had recently re-emerged in the National Church.

At the opening of General Synod on September 11 1918 “... on the subject of Church union, the Primate [the Most Revd Samuel Pritchard Matheson] was emphatic. ‘We speak regretfully of our “unhappy divisions”, he said, ‘and we greet each other at fraternal gatherings. The experience of this awful war cries out that that’s wrong. Cease your divisions; you, too, are facing one foe.’ ...”

“A chaplain’s letter said, ‘We must co-operate with the other churches.’” the Primate continued, “The men will have nothing to do with any church which formulates religion in terms of division.”

‘What are we of the Church of England going to do about this? ... We must do something tangible and practical. Have we been responsive enough? Have we not been a little too aloof to others? How will we come to them? Will it be with the princely pomp of ‘hands off’? If so, the door will be shut in our faces.’”

The *Gazette’s* November issue, 1918, had described a deputation from the Presbyterian Churches to General Synod which had “conveyed a message of greeting to the Anglican clergy ...”

“Hamilton Cassels, representing the laymen of the Presbyterian Church, appealed for the unity of the two churches under one head...” The Bishop of Kootenay [the Right Revd Alexander John Doull] replied that he “hoped that a way would be found to unite the best features of Episcopacy and Presbyterianism. The two churches, he said, should let by-gones be by-gones and, as Christian brethren, see what could be done ‘to bring about the dawn of that blessed day when Christian people can be of one accord in one place.’ He was followed by Archdeacon Paterson-Smyth, [of Montreal] who hoped that the relations existing between the two denominations would extend beyond mere friendly courtesies.”

On Tuesday, January 14th, 1919, the Rural Deanery of Quebec held a meeting in the Cathedral Hall at which the issue of Reunion was discussed.

As described in an unsigned article in the February issue of the *Diocesan Gazette*, “All the members present took part in the debate and as a result the meeting listened to a helpful and interesting expression of views” and, as a result, the following resolution was proposed by the Dean, the Very Revd Richmond Shreve, seconded by Archdeacon Andrew Jackson Balfour and passed unanimously:

“Recognising as we do that it is the bounden duty of every Christian to seek to bring about the fulfilment of the prayer of our Blessed Lord that all his followers might be one;

“That, at the present moment throughout the world there is a removing of many dividing barriers and a turning of the hearts of men everywhere to unity of action in all spheres of life;

“That a divided Christendom is a drawback to religious progress, especially in the Mission Field;

“But also that all plans and actions looking towards Christian Reunion must be comprehensive and inclusive of all the sundered Bodies of Christians;

“And remembering that there is in existence a world-wide organization having this object in view, known as the World Conference on Faith and Order, whose movements have already had encouraging results;

“Remembering also that the House of Bishops of the Canadian Church has asked us all to cooperate with this organization;

“Therefore be it resolved that the members of this Rural Deanery of Quebec enter heartily and with earnest desire upon the services of the approaching Week of Prayer for Christian Reunion;

“That we agree to make this Reunion a subject of our private prayers, and also plead for it from time to time when participating in the Sacrament ...

“That we seek to cultivate personal friendly relationships with the Ministers and people of all Denominations, and work with them in educational matters, in movements for moral reform, and in social service of every kind;

“That we endorse the object and will seek, as far as in our power, to further the aims of the World Conference on Faith and Order.”

“As will be seen from the above resolution,” the article continues, “the Deanery felt very strongly that the old spirit of aloofness towards the Dissenting Churches [that is, all protestant non-Anglican churches] which has too often been the attitude of the clergy of our Church in the past, is unchristian and ought not to continue.”

“The question of the amalgamation of the different religious bodies,” the writer admitted, “is a very difficult one... But a great step towards its ultimate achievement will have been taken if a better understanding between those who differ is brought about, and emphasis is laid not only on those things which divide us, but even more on those things in which we are one.”

Actually, Anglican efforts to discuss Church Union in Canada can be traced back as early as 1885. Although they did not bear fruit then—or in 1919—in 1921 the Canadian School of Missions, comprising Anglicans, Methodists, Presbyterians and, later, Baptists, was inaugurated with the purpose of training people to serve overseas missions.

The United Church of Canada, however, did manage to draw together a large number of hitherto separate and individual churches. On June 10 1925, Canadian Methodists, Congregationalists, the General Council of Local Union Churches, and many Presbyterians drew together and formed one church.

Since that time Canadian Anglicans have made other efforts, but without much lasting result. Finally, in 2001, the Waterloo Declaration, brought the Anglican Church of Canada into full communion with the Evangelical Lutheran Church of Canada, the closest we have come thus far to ‘Church Reunion’.



A busy Sunday in Kawawachikamach

The Rev. Silas Nabinicaboo baptized six babies on Sunday November 25th, 2018 including a set of twins, whom Silas is holding. To his knowledge this is the first time that there were that many baptisms all at once.

Silas asked an elder if there had been that many babies baptized at once in the past. The elder replied not to his knowledge.

The Naskapi Nation of Kawawachikamach, would like to wish everyone in the diocese a very Merry Christmas and a prosperous New Year.

Upper photo: Janice Kaylee-Ann Houle-Poirier, Julyah Phayth Tremblay, Lucas Jacques Meloatam-Einish, Addison Aisha Dominique, Ikeue-Maniss Laurent-Tooma, Minay Laurent-Tooma with their parents

Lower photo: Julyah Phayth Tremblay



From page 1 'Archivists'



Archivists turning Western University Archives. Photo J. Sweeny

The archivists enjoyed tours of the Diocese of Huron Archives, Western Archives and Huron University College as well as the concluding presentation by John Lutman and MJ Idzerda on the photographic survey of Diocese of Huron churches.

On the Friday night, participants attended the annual general meeting of the Canadian Church Historical Society.

The conference participants parted Saturday night after a hearty dinner, secure in understanding the issues they face and, in their fellowship, as Anglican archivists.

John Lutman is archivist for the Diocese of Huron. This article first appeared in the *Huron Church News* and is republished with permission.