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# Gazette

NOVEMBER 2016

A SECTION OF THE  
ANGLICAN JOURNAL

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## Bishop Dennis commissioned by the Pope and the Archbishop of Canterbury and “sent out” for mission

By Gavin Drake ACNS

The Archbishop of Canterbury Justin Welby and Pope Francis have commissioned 19 pairs of Anglican and Roman Catholic bishops from across the world to take part in united mission in their local areas. The bishops, selected by the International Anglican Roman Catholic Commission for Unity and Mission (Iarccum) were “sent out” for mission together by the Pope and Archbishop from the same church were Pope Gregory sent Saint Augustine to evangelise the English in the sixth Century.

“Fourteen centuries ago Pope Gregory sent the servant of God, Augustine, first Archbishop of Canterbury, and his companions, from this holy place, to preach the joyful message of the Word of



**Archbishop Justin Welby and Pope Francis commission and send out 19-pairs of bishops for joint mission Photo Credit: Vatican Television**

God,” Pope Francis told the bishops. “Today we send you, dear brothers, servants of God, with this same joyful message of his everlasting kingdom.”

Archbishop Justin Welby told them: “Our Saviour commissioned his disciples saying, ‘Peace be with

you’. We too, send you out with his peace, a peace only he can give.

“May his peace bring freedom to those who are captive and oppressed, and may his peace bind into greater unity the people he has chosen as his own.”

The commissioning and sending out came in the setting of a Vespers service, led jointly by Pope Francis and Archbishop Welby, at the Church of Saint Gregory on the Caelian Hill in Rome.

The service was one of the highlights of an ecumenical summit organised by Iarccum to mark the 50th anniversary of the meeting between Pope Paul VI and Archbishop Michael Ramsey in 1966 – the first such public meeting between a Pope and an Archbishop of Canterbury since the Reformation. The summit, which began at the weekend in Canterbury and is continuing in the Vatican, will also mark the 50th anniversary of the Anglican Centre in Rome.

The Commissioned pairs of bishops from Canada are: Bishop of Quebec, Dennis

Drainville and Roman Catholic Archbishop of Regina, Donald Bolen. Bishop Bolen has been



**Archbishop of Regina, Donald Bolen**

the Bishop of Saskatoon for six years and was installed as Archbishop of Regina October 14th 2016

### Together Canterbury to Rome



ACNS & the Gazette

Bishop Dennis traveled to Canterbury and Rome as part of IARCCUM 2016. IARCCUM is the International Anglican - Roman Catholic Commission for Unity and Mission and has been meeting since 2001. This meeting brought together 36 bishops from around the world for a week in Canterbury and Rome to celebrate the deepening relationship between the

two traditions over the past 50 years – and to find practical ways to work together to demonstrate that unity to the world and address its social and pastoral issues.

In Canterbury the Suffragan Bishop in Europe, David Hamid, gave the homily at a Catholic Vigil Mass in the undercroft of the Cathedral. The following day, the Archbishop-elect of Regina, Donald Bolen, who when the group travelled to Rome was commissioned to partner with Bishop Drainville, preached the sermon at the Sung Eucharist. Bishop David – who co-chairs IARCCUM with Archbishop Don – said the summit had been an historic time in the history of our official dialogue, and deeply valuable.

“This has been an immensely rich occasion, full of significance for our two traditions. It has been a source of deep joy to all the bishops gathered from all over the world, who have shared their experiences, their challenges and their wisdom. It was a profound time of collegiality and

communion, and they are inspired now to go out into the world and work together for unity and common mission.”

Archbishop Don said it had been an incredible time and he was excited about the future. “The bishops engaged in everything in a way that was beautiful to see. Strong friendships have formed. In our discussions, we did not shy away from the difficulties we sometimes face. But the possibilities for our two traditions working together in a needy world are abundant and promising.”

Bishop Dennis said “This has been a really positive educational and practical engagement in Ecumenism.” They were staying in the Centro Internazionale di Animazione Missionaria. He took the photo at the right from their rooftop park.



## FROM THE COADJUTOR BISHOP

Since moving back to Quebec City in May, during this time of transition between Bishop Dennis and myself, I've been crashing with the neighbours.

More specifically, I've been living at the official residence of the Roman Catholic Archbishop of Quebec, Cardinal Gérard Cyprien Lacroix. The archdiocese is situated in Old Quebec, beside the city's Roman Catholic cathedral, Notre-Dame Basilica, just a short walk away from our own Cathedral of the Holy Trinity.

It is home not only to the cardinal, but also to the Roman Catholic Diocese of Quebec's auxiliary bishop(s), about a half-dozen priests, and a couple of nuns. Each of us has our own individual rooms, but we share our meals together, en famille ("family style"), as Cardinal Lacroix likes to say! There are also regular occasions to socialize and to pray together, interesting visitors are often passing through, and we and the place are cared for by a kind and attentive staff. It's much more than just a residence.

I have been very warmly welcomed into this family—and family is just the right word to use because these people are our sisters and brothers in Christ. Despite the different Christian traditions from which we come, we are bound together by the waters of our common baptism, a sacramental bond even more fundamental than genetics. In this case water is actually thicker than blood.

By warmly receiving me into their home, and in extending me hospitality in the way they have, our Roman Catholic friends in Quebec City are in a way receiving all of the Anglicans of our diocese. We have been getting to know each other better not just as individuals, but also as churches. I am deeply grateful for their generous welcome.

My unique, ecumenical living arrangement is a modest expression of the kind of outward and visible expression of Christian unity for which Jesus prayed, and for which we ought to pray.

It's also the kind of gesture Archbishop of Canterbury Justin Welby and Pope Francis might have had in mind when they issued a Common Declaration last month on the occasion of the fiftieth anniversary of the Anglican Centre in Rome. Speaking as the spiritual leaders of all the world's Anglicans and Catholics, they said, "Our ability to come together in praise and prayer to God and witness to the world rests on the confidence that we share a common faith and a substantial measure of agreement in faith. The world must see us witnessing to this common faith in Jesus by acting together."

And, in our case in Quebec City, by living together. I pray that the fellowship my Roman Catholic housemates and I are sharing is just the first step in a long and fruitful journey of witnessing to God in Christ's reconciling love in and for our little part of the world.



Depuis mon retour à Québec en mai pendant la période de transition entre l'épiscopat de Mgr. Dennis et le mien, je « campe » littéralement chez les voisins.

Plus précisément, j'ai installé mes pénates dans la résidence officielle de l'archevêque catholique de Québec, le Cardinal Gérard Cyprien Lacroix. L'archevêché est situé dans le Vieux-Québec, à côté de la cathédrale catholique, la basilique Notre-Dame, à quelques pas de marche de notre propre cathédrale Holy-Trinity.

En plus du Cardinal, l'archevêché accueille aussi les évêques auxiliaires du diocèse de Québec, environ une demi-douzaine de prêtres et quelques religieuses. Nous avons tous des chambres individuelles, mais nous partageons les repas ensemble, « en famille » comme le dit le Cardinal Lacroix! Il se crée aussi plusieurs occasions de socialiser et de prier ensemble, il y a souvent de la visite bien intéressante et le personnel, attentionné et chaleureux, nous traite « aux petits oignons », de même que les installations! Cela en fait bien plus qu'un lieu de résidence.

J'ai été reçu à bras ouverts dans cette famille – et le mot « famille » est approprié car ces gens sont nos frères et sœurs dans le Christ. Bien que les traditions chrétiennes dont nous sommes issus soient différentes, nous nous rejoignons par les eaux de notre baptême commun, un lien sacramental encore plus fondamental que celui de la génétique. Et dans ce cas, on pourrait même dire que ces liens sont plus forts que ceux du sang.

En me recevant si chaleureusement dans leur maison et en m'offrant leur hospitalité comme ils l'ont fait, nos amis catholiques de Québec accueillent aussi en quelque sorte tous les anglicans de notre diocèse. Nous apprenons à mieux nous connaître en tant qu'individus mais aussi en tant qu'églises. Je leur suis très reconnaissant pour cette généreuse hospitalité.

Mes modalités uniques et œcuméniques d'hébergement sont une modeste manifestation de l'expression visible et tangible de l'unité chrétienne souhaitée par Jésus et pour laquelle nous aussi, nous devrions prier.

Et c'est le même genre de manifestation que l'Archevêque de Canterbury Justin Welby et le Pape François devaient avoir en tête lorsqu'ils ont émis, le mois dernier, une Déclaration commune à l'occasion du cinquantième anniversaire du Centre anglican de Rome. En tant que leaders spirituels de tous les anglicans et de tous les catholiques du monde, ils ont déclaré : « Notre capacité à nous réunir dans la louange et dans la prière à Dieu et à en témoigner partout dans le monde, repose sur la conviction que nous partageons une foi commune et une substantielle mesure d'accord dans la foi. Le monde doit nous voir témoigner de cette foi commune en Jésus dans notre façon d'œuvrer ensemble. »

Et dans le cas qui nous occupe à Québec, de vivre ensemble. Je prie pour que la fraternité que je partage avec mes colatéraux catholiques soit la première étape d'un long et fructueux parcours de témoignage à Dieu à travers l'amour réconciliateur du Christ dans et pour notre petit coin du monde.

*The Rt. Rev. Bruce Myers OGS*  
Bishop Coadjutor / Évêque coadjuteur



Our diocese covers a large territory with vast spaces between our congregations. We need you to send us material for your diocesan paper!

Please send in your stories, photos of events and interesting news from your part of the diocese to share via the *Quebec Diocesan Gazette* with the rest of us. Upcoming deadlines are November 3rd for the December paper and December 2nd for the January paper.

Photos should be high definition if possible and the people in the photo as well as the photographer identified. E-mail stories and photos to [editor@quebec.anglican.ca](mailto:editor@quebec.anglican.ca) Thanks

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

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### Correction

On page 6 of the print edition of the October *Quebec Diocesan Gazette* Yvan Roy's name was mistakenly published as Yvon.

The editor regrets this error and apologizes.

# St Francis of Assisi celebrated in North Hatley and Quebec City

*By Christian Schreiner*

Last Sunday's St Francis Day (October 2nd) celebration with the blessing of the animals (and, of course with Aldo and Batisse sharing the apple of friendship) was a huge success!



**Sixteen pets and their 30 or so owners gathered in North Hatley's River Park on Saturday, October 1, for the Blessing of the Pets. The celebration, sponsored by St. Barnabas honours the feast day of St. Francis of Assisi, the patron saint of animals and the environment. Bishop Bruce Myers, far right, performed the blessings. Fr. Edward Simonton, Archdeacon of the Deanery of St. Francis which includes Lennoxville and North Hatley, is holding Snowball. Snowball's owner, Cheryl Porter, looks on. Snowball was the courageous cat. Photo Beverly Dame**



A very lively crowd of 60-70 humans and maybe 40 animals gathered at "Aldo's Wall". Cathedral Project manager Tommy Byrne, as the master of ceremonies, gave a short welcome, followed by Lousia Blair animating everyone to sing along the beautiful St Francis song "Make me an instrument of your peace".



After that, the Rev, Cynthia Patterson and yours truly blessed the animals and their owners, starting with Aldo and Holly and ending (quite appropriately) with Pax, a beautiful 6-month-old American Bulldog.

Thank you so much, Sarah, Louisa, Cynthia and Tommy, for putting together a wonderful, chaotic, spirit-filled celebration! And thank you very much, Luc-Antoine Couturier, for the beautiful pictures!



**Nose to Nose: Rylee, the rescued Greyhound, goes nose to nose with Anglican Bishop Bruce Myers as his owner Louise Thibault-Gearey of North Hatley looks on. Photo Beverly Dame**



**Captain Robert L. Seaborn, chaplain of the 1st Battalion, Canadian Scottish Regiment, says a prayer over a soldier near Caen, France on July 15, 1944. CP File Photo**

## In Flanders Fields

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved, and were loved, and now we lie  
In Flanders Fields.

Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders Fields.

- John McCrae



## TENDING THE GARDEN

By Marie-Sol Gaudreau, Executive Director

### Giving back to your community

As a member of the diocese's financial team I'm always talking about finding funds to manage your building, pay your heating cost, your fair share and your stipends. Often my conversations with members of our various church corporations start with "your priority should be..." I rarely speak about ministry, I leave that to my colleagues that have far more experience than I do in pastoral matters. However, this month I want to take the opportunity to share with you a success story by a group of six men from the Gaspé area, Grande Rivière to be exact, and how they raise money for the folks back home.

Ten years ago Michel Beaudin, André Arsenault, Yves Dubé, Harold Méthot, Claude Junior Minville et Réjean Morin created an organization called « La Gaspésie nous tient à Coeur ». This group hosts a fundraising evening in Montreal to raise funds for the local community in Grand-Rivière. Last year the funds they raised paid for the school books of all the elementary school children of a local school in Grande-Rivière as well as the morning snack for the same school children. I was curious to know how this all started and I had the opportunity to sit down with one of the members Mr. Michel Beaudin to speak to him about it:

**Marie-Sol (MS):** "Michel how did you guys get started on this fundraiser, what was the motivation?"

**Michel Beaudin (MB):** "That very first year, it was actually only four of us, and all we really wanted to do was have a lobster and crab dinner with friends. You know, have a fun evening with friends."

**MS:** "How did that first year work out for you?"

**MB:** "Actually that year it was really hard to sell tickets, we sold 30 tickets for our dinner and organized the crab and lobster event. At the end of the evening we broke even with our costs, however, what was most important was the amount of fun everyone had enjoyed that evening. Everyone present left asking us if we would host a similar event the following year."

**MS:** "When did dinner and a fun time turn into a fundraising event?"

**MB:** "The second year it was much easier to sell tickets and we even made a small profit, that's when we looked at each other and said "what should we do with this?" It was unanimous we wanted to send the funds back home and help our village."

**MS:** "How has the event evolved?"

**MB:** "As of that second year, people would call us asking if we were putting an event together, now that we're six guys organizing it, we put tickets up for sale on Facebook, within 24 hours all 100 tickets are sold at \$80 a ticket. We even have a silent auction."

**MS:** "Are the people attending all from the Gaspé area?"

**MB:** "About 50 percent are, the other 50 percent is a mix of locals from Montreal and even folks from Quebec City." **MS:** "You were saying that all the profits from the evening are sent back to Grand-Rivière – how do you choose who benefits?"

**MB:** "Over the years we've raised close to \$100,000 and our main focus has been the children, graduating students that need student grants for post-secondary education, elementary students, however we've also given to the local Church as well as the women's shelter"

**MS:** "All this started because you guys wanted to have a fun dinner party! That's amazing that you can give back to your village the way that you do."

**MB:** "It's a great evening where we all have fun and raise funds – a win win situation"

You see my friends, when all you want to do is have fun and eat a good dinner with friends from "back home" truly amazing things can happen. This fund raiser is an example of community building both in Montreal and Grande Rivière. Sure it is work but feel good work and it is important to contribute back to the whole of local communities who support our fundraising.



**His Eminence Archbishop Elia Bahi, Patriarchal Vicariate of Canada (front left) joined Bishop Coadjutor Bruce Myers, Archdeacon Edward Simonton and The Very Rev. Fr. Gabriel Sarkis of St. Ephrem's Syrian Orthodox Church in Sherbrooke, QC. The four lead a service of thanksgiving for the work of their communities in supporting refugees from Syria and Iraq**

### Syrian Orthodox and Anglican churches celebrate their joint refugee work

Article and photos by Beverly Dame

The Syrian Orthodox and Anglican communities in the Eastern Townships joined in celebration on October 9, the Saturday of Thanksgiving weekend at St. George's Anglican Church in Lennoxville, QC. More than 90 members of St. Ephrem's Syrian Orthodox Church in Sherbrooke and parishes of the Deanery of St. Francis came together to give thanks for their joint work in supporting refugee settlement in the area.

His Eminence Archbishop Elia Bahi, Patriarchal Vicariate of Canada, joined Quebec's Coadjutor Bishop Bruce Myers at a short service

of thanksgiving. The Venerable Dr. Edward Simonton, OGS, Archdeacon of the Deanery of St. Francis, lead the joint congregations in praying for peace in the world, especially Syria and Iraq, and for mutual understanding among all Christian denominations.

In the past year, the Anglican parishes of the Eastern Townships have raised \$60,000 to support the Syrian community's refugee sponsorship efforts, supporting three families, and to allow refugee children to attend summer camp. Fr. Simonton presented a check to Alan Haddad of St. Ephrem's with a check for \$20,000 to continue that work.

"The civil war in Syria has created the largest human

rights crisis since World War II," said Archdeacon Simonton. "For the third time in the past 100 years the Syrian Christian community has been singled out for persecution, with thousands killed or forced to flee for their lives. Anglicans across Canada are sponsoring refugee families. We are privileged to be of service here in Quebec."

Bishop Myers presented Archbishop Bahi with a stone replica of a Canterbury cross from Canterbury Cathedral in England. Bishop Myers received an icon of the Blessed Virgin Mary with the infant Jesus.

The evening concluded with a feast of Middle Eastern food prepared and served by members of St. Ephrem's.





## St. Michael's Day at St. Michael's Sillery: Celebrating the end of an Era and a Homecoming

Article and photos by Erin Clarke

The Feast of St. Michael was bittersweet this year as it is now time to say goodbye to the parish hall and rectory.

About a decade ago the parish found itself at a crossroads, in order to continue having its Christian mission as a church we had to sell the rectory and the hall to help ends meet. It was not and is not an easy decision and it took a long time of negotiating and zoning issues which still continue.

First built as a memorial in 1946 for war veterans of the parish returning from World War II, St. Michael's Parish hall through the years has welcomed all kinds of groups: a place to go for English-speaking movies, to attend Girl Guides, watch a Quebec Art Company play, play Bridge as a 50+ club member, yoga lessons, Gaia dance and circus performer practice space. Of course, home to the parish thrift shop, Sunday school and who can forget the reception hall of many a pancake supper.

With the sale of the rectory and hall imminent, it was decided to hold an event as a sort of home-coming if you will to celebrate the life of the hall and the shelter of the rectory. We were so happy

to see so many faces of clergy, parishioners, friends and renters both old and new to celebrate and share with us what the buildings mean to them. It was truly fellowship at its best.

We never know what new things can develop in the heart of Sillery, we are looking

toward our future with a wee bit of uncertainty but with a whole lot of faith in "The Little Church that Could" we ask for your prayers as we continue along our new path. We know that well, yes we are closing doors, we are making space for what could be.



**Above and below, some of the many who gathered in the church hall following the service**



## Services of Lessons and Carols, Christmas Teas and Bazaars



Here is a listing of some parish activities taking place in the Deanery of St. Francis.

All are welcome

**Saturday November 19**

**Christ Church** Hall, 540 Dufferin, Stanstead

Christmas Sale and Coffee Time, Saturday November 19, time 9-11:30. Sales Table of food, jewelry, Christmas gifts and crafts. No Admission. Donations accepted for yummy treats with your coffee/tea. Drawing for a Xmas stocking full of surprises. Everyone Welcome.



**Saturday, November 26 at 7:30**

**p.m and Sunday, November 27 at 4 p.m.**

**St. Mark's Chapel**, Bishop's University and Champlain College

A Service of Lessons and Carols for Advent and Christmas. Freewill donation to support local community charities



**Saturday, December 3rd**

**St. George's**, 1002, rue Main Ayer's Cliff

There will be a Christmas Bazaar on Saturday, December 3rd from 9 AM to 11:30 AM.



**Saturday, December 10 at 4:00 pm**

**Church of the Epiphany**, 2064 Chemin Ball Brook, Way's Mills

The Rev. Barbara Wintle will preside at a service of Lessons and Carols at the Church of the Epiphany in Way's Mills on Saturday, December 10 at 4:00 pm. A coffee social with hors d'oeuvres will follow the service in the Way's Mills Community Centre. Lighting in the church is by oil lamp so everyone is encouraged to bring a flashlight.



If your parish, anywhere in the diocese, has an event coming up it is not too late to tell the world! These and other parish activities will be posted on the diocesan web site: [www.quebec.anglican.ca](http://www.quebec.anglican.ca). Just sent them to [jsweeny@quebec.anglican.ca](mailto:jsweeny@quebec.anglican.ca) and they will be added.

# Feature

## THE MEANING OF “CHRISTIAN UNITY”

By Dr. David W. T. Brattston

What is Christian unity in the Biblical sense? Is it merely two neighbouring congregations of the same denomination sponsoring a joint meal? Or two congregations of different denominations doing so? Intercommunion agreements? Co-operation in the World Council of Churches, and similar national and local organizations? Or did Jesus and His first followers mean nothing less than the thoroughgoing structural union of two previously independent denominations? Does Christian unity require a complete merger from different denominational families, such as Anglican with Lutheran?

Jesus called for unity among Christians, as indicated in John 10.16 and His oft-cited prayer in John 17, but these do not tell us exactly what Christian unity is, or how we can know it exists in a particular situation or community.

We must therefore examine the Bible and the earliest non-Biblical Christian sources to see what “unity” means and how we can work towards it. As an aid to interpretation of the New Testament, the present article looks at the writings of

Christians from the era when memories were still fresh with the unwritten teachings and Bible interpretations of Christ and could recall what He and the apostles did in practice, before there was opportunity for the gospel to drift far from its roots. Consulting the earliest post-Biblical sources also enables us to ascertain the meaning of such unity in the practice of the apostles and how “unity” was understood in the next few overlapping generations.

In John 17 Jesus prayed that Christians be united in the same way that He and the Father are united. Not knowing the mechanics of heaven, we humans are little assisted by this statement in determining the quality and extent of unity, except to observe—important later in this article—that the Father and Son are in constant or perpetual contact with each other.

The essence of Christian unity later in the first century AD was the considerate treatment and mutual accommodation among Christ's followers at the congregational level on a frequent basis: Romans 12.4f, 1 Corinthians

1.10, Ephesians 4.3 and Philippians 1.27 and 2.2. The contexts of all these Scriptures are a single local church in a single city.

Also in the first century, while some apostles were still alive, the congregation at Rome wrote to that at Corinth a long letter urging the Corinthians to reinstate congregational office bearers they had unjustifiably unseated, resulting in a rift in the congregation. The letter encouraged restoring the office holders in order to re-establish peace, love and unity among Christians who were in at least weekly contact with each other. In both Biblical and non-Biblical first-century letters, the contexts assume a single local church in a single city or town, and do not speak of relations between the addressees and Christians in other congregations, let alone other denominations, such as the Gnostics.

Shortly before his martyrdom in AD 107, Bishop Ignatius of Antioch encouraged Christians in three congregations to be united to God, but also to the apostles and their congregation's clergy. In the early third century, a church manual stressed unity

of clerics among themselves in a congregation. Both Ignatius and the manual pressed for greater consolidation and comity within the existing ecclesiastical or congregational structure to improve relations between Christians who had daily or weekly interactions with each other. In AD 197 the church father Tertullian wrote of Christian unity as being the gathering together of Christians in local public worship and sharing this world's goods as a voluntary unity of property.

Preached about AD 249, Origen's Homilies on Joshua saw effective unity in two or three Christians agreeing in prayer on a joint request (Matthew 18.19), and in the apostles praying with one accord in Acts. 1.14. These examples are of persons in each other's presence co-operating towards a common spiritual goal. Origen was the foremost Bible scholar, teacher, and preacher of his own time and for centuries afterwards.

For confirmation of this view as to what the ancients meant by Christian unity, let us look at what the above authors classed it with as desirable Christian traits: peace, love, gentleness, compassion, courtesy, meekness, lowliness, longsuffering, forbearance, hospitality, and rec-

ognition of the spiritual gifts of other Christians.

According to the same authors, Christian unity is incompatible with strife, jealousy, dissimulation, arrogance, overthrowing congregational leaders, wisdom in one's own conceits, repaying evil for evil, and thinking too highly of oneself.

All these are attitudes, qualities of character, or modes of interacting with people or conditions of relating to people with whom one is in personal contact. In the Biblical sense, unity is thus a pattern of mind and behaviour, a mould of conducting interpersonal relations among Christians with who come into frequent contact, and which fosters Christian peace, love and harmony at the neighbourhood level.

Not mentioned in the Bible, although Christianity had divided into different sects by the first century, formal interdenominational mergers contribute to Christian unity only to the extent that they promote these local objectives. The shared Communion between Canadian Anglicans and Lutherans is one of these objectives, for it enables us to gather together, pray together, accept each other as equals in Christ, and share together in a foretaste of heaven.



### Canada Briefs

Articles from other diocesan papers prepared by André Forget, staff writer at the Anglican Journal

#### New development to meet needs of downtown

A new, fully accessible 6,000-square-foot church unit will be constructed for the congregation of All Saints as part of the multi-storey condominium complex situated at 15 Queen St. S., Hamilton, Ont.

In August, the derelict church and its associated buildings were demolished to make way for the new facility.

“After almost a decade, All Saints is thrilled to continue the legacy of ministry that has taken place on that corner for more than 140 years,” said the Rev. Ronda Ploughman. “Although there are many wonderful

memories connected to the old building...the new space meets the needs of the church and community in ways that are much more consistent with ministry in the 21st century.”

Nearly two decades ago, All Saints was damaged in an earthquake, and in 2009, ongoing structural and safety issues forced the congregation to find a temporary meeting space. Since then, the diocese of Niagara, on behalf of the parish, entered into an agreement with Hamilton-based Rise Real Estate to redevelop the property into a new, fully accessible church development that will include meeting and worship space.

The church exterior will be reminiscent of a storefront, showcasing the work of local artists and commu-

nity partners, but efforts to preserve the heritage of the former church are also being undertaken. The altar, stone font, bell and cornerstones will be incorporated into the new church unit. Steps are also being taken to retain some of the limestone bricks, which will be carved and sold by a local artist.

—Niagara Anglican

#### Liberian refugees settle in Fredericton

When Phillip Weah woke up July 28, he was a free man, living in a safe and free country. War, uncertainty, poverty and despair were behind him.

For more than half of his 48 years, Phillip has coped with danger and

hunger on a daily basis. He and his wife, Esther, both formerly of Liberia, spent 26 years in a refugee camp in Côte d'Ivoire, on Africa's Atlantic coast. Their children were born there and know nothing other than life as refugees.

But this family are now a long way from life in a refugee camp. On July 27, they landed at the Fredericton International Airport, sponsored by several parishes in the Fredericton deanery along with Christ Church Cathedral. They now have an apartment with food in the cupboards, furniture, clothing and—most of all—hope.

“I like the freedom,” said Phillip. “I can go anywhere. Nobody stabs you. It is a safe country.”

Phillip left Liberia at age 21 following the outbreak of the First Liberian Civil War, and did odd jobs in the refugee camps.

He is hoping to look for work cleaning and gardening in Canada, but he has high hopes for his children: Arene, 19, wants to be a teacher, and Catherine, 16, a doctor.

The family lives close to Fredericton's St. Margaret's Anglican Church, and have made the church their own. Recently, Phillip sang a song in church—“Count Your Blessings”—in both English and his native language of Grebo, because, he said, “I feel happy all the time.”

“We were blessed at St. Margaret's with the singing of Phillip,” said the rector, the Rev. Rick Robinson.

Members of the parish continue to help the family adjust to North American living, and settle into their new life.

—The New Brunswick Anglican

# Council of the North

## Northern Witness: Bible Study shares stories of northern ministry

Northern Canada has an enduring mystique in the minds of southern Canadians. Images arise of vast treeless tundra, polar bears, exotic foods and the North's resilient inhabitants—both Indigenous and later explorers. Offsetting that mystique are the reports of grave social problems—youth suicide, hunger and the lack of clean drinking water. But what is life really like, and what is Anglican ministry really like in northern communities?

The Council of the North's new 5-Session study, titled "Northern Witness," aims to share stories of northern communities and ministry with the rest of the Church—and to show how northern ministry, with all of its particular challenges, is a ministry "of the whole Church, by the whole Church."

Comprising 85% of Canada's geography & only 15% of its population, all of the Council of the North dioceses face isolation, harsh weather, and sometimes unreliable communications networks. Add to that the continuing effects of poverty in many areas, and the legacy of the residential school system—and you have a very high level of pastoral needs. The Council of the

North includes the dioceses of Caledonia, Yukon, Athabasca, Saskatchewan, Brandon, Moosonee, the Arctic, The Territory of the People and the Indigenous Spiritual Ministry of Mishamikoweesh.

Study Module #2 has a special focus on the work of non-stipendiary priests. Taking as its theme a passage from Paul's letter to the Corinthians, we learn about a husband-and-wife team of non-stipendiary priests on Sagkeeng First Nation, MB. The Reverends Richard and Nancy Bruyere have day jobs, but they also minister tirelessly to the sick and the dying and all those in need in their community. Richard says, "We get called to Winnipeg and we go pray for people in the hospital and it is challenging...but it's also very rewarding." "But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us" (2 Cor. 4:7). As Richard and Nancy travel, they carry with them a treasure—the message of God's love and hope. And they know that God's surpassing power is working through them.

Richard and Nancy's story is just one of many northern stories that have been chosen in order to inspire fellow Anglicans to in-



**Youth in the Diocese of Moosonee gather in 'The LivingRoom' community centre in Schumacher, Ontario. Photo-contributed**

tensify their prayers and their support for those who serve in the North. But this Bible Study is designed not only to strengthen southern support for the Council, but to enrich the ministry and faith of southern parishes using the Study.

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, has called the Council of the North a "laboratory of experimentation in mission." At the Council of the North 2015 annual

meeting, Hiltz commented that looking across the church at changing patterns of ministry, the church as a whole can point to the Council of the

titled, "Mission & Service: Standing in solidarity, seeing lives transformed"; "Seeking the Kingdom: Trust and treasure"; "Removing Barriers:



**The Rev. Lynn De Brabandere's ordination as a Deacon in St. Christopher's Anglican Church, Haines Junction, Yukon. Photo-contributed.**

North for its leadership.

And indeed, ministry in the Council of the North, in spite of—or perhaps because of—its particular challenges, is marked by: a mission-minded approach, ecumenical co-operation, and a spirit of flexibility and innovation. To help participants relate their learning to their own lives and parishes, each session includes Discussion questions.

Finding Healing in Jesus"; and "Partnership: Deepening our fellowship in Christ."

The stories are written by Sharon Dewey Hetke and produced by Hauser Communications.

To download or order colour copies of this free Bible Study resource, please visit: <http://www.anglican.ca/cn/resources/month/orderform/>.



**In Eastmain, Quebec, participants at a healing gathering receive the Eucharist. Photo-Contributed.**

The five Sessions are

# 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.*

In a diocese as vast as Quebec, visits to his his people has been a challenge to each of its bishops. It is not a surprise, therefore, that how how he travels from point A to point B often forms part of descriptions of a bishop's journeyings.

In 1916 automobiles were still enough of a novelty that not only was travel by car often specifically noted, but also whose car and even particulars about the speed or destination. An item in November's Diocesan Gazette under "News from the Parishes," for example, reports that when Bishop Lennox visited Bury on 13th October, not only was he "a guest at the Rectory" and "kindly entertained ... to tea" by Colonel and Mrs F.M. Pope," but "was taken to and from the Station by Mr F. Cuming in his car."

When, in December, the Bishop held confirmations at Valcartier and Stoneham, he was "motored from Loretteville to Valcartier by Mr FitzGerald" but, it is clearly specified that "Mr Henry Ross kindly loaned his car to convey his Lordship to this part of the Mission ..." The service at Christ Church, which took place in the morning, was attended by a large congregation at which eleven candidates were confirmed.

"After lunch the Lord Bishop and Incumbent [Revd John William Charles Prout] drove over to Stoneham where a second and very impressive Confirmation took place in the afternoon, when eight persons received the Sacred Rite, two of this number being adults ..." This was Bishop Lennox's first visit to Stoneham since his consecration and "needless to say a warm reception was awaiting him from members of the congregation".

At the conclusion of the Service his Lordship was kindly driven over to Loretteville by Mr A. Craig to catch the in-going train to Quebec at 6:10. Leaving Stoneham at a quarter to 5 was exceptionally fast driving to cover twelve miles in a blinding snow storm." It was, after all, the middle of winter—December 22nd!

In the same issue of the Gazette containing the description of Bishop Lennox's hair-raising race for the train is, by contrast, a very touching obituary of a long-time resident of the Mission at Pointe Bleu, Lac St-Jean, submitted by Revd Philip Callis who knew her well.

"The Indian Mission at Pointe Bleu has suffered a great loss by the death of Maggie Robertson, who passed to her rest on November 24th at an age of well over fourscore years," Callis begins. "Born at Rupert's House, her father being half French and her mother a full-blooded Cree, she was brought up in the services of the Hudson Bay Company and taught to speak and read English. She grew up with a great love and devotion for her Church—the result of the teaching and

example of the earliest missionaries in Missonee. She came to the Lake St John district when the Hudson Bay's post was at Metabetchouan, and nearly forty years ago came to Pointe Bleu when the Reserve was established there."

"For many years, when no missionary ever visited the Reserve, surrounded by the Montagnais all of whom were Roman Catholics, she fearlessly defended her Faith and her Church and kept together the little band of Cree; in fact she was a mother in God to them and all lovingly called her 'my grandmother'."

"It was a great joy to this little band, who had waited so loyally and hopefully for a missionary to come to them when Mr Stewart, the late Rector of Three Rivers, found them and established the mission. For often they were urged to join with the Montagnais in their worship because they had no missionary of their own Church, and they always said 'they believed God would send them one, and they would wait'."

"When the pretty Indian Church erected by Mr Stewart was finished and consecrated, Maggie considered it her great privilege to keep it clean and tidy, and always had vases filled with fresh wild flowers when they were to be found, whenever there was a Celebration."

"Much indeed might be said of Maggie, honoured and beloved by all who knew her. Her life was full of faith and hope and good works; her last long illness the result of caring for and nursing a sick child from whom she contracted the disease. She was reverently buried in the little Indian cemetery on November 27th and on the following morning there was a Celebration of the Holy Communion for the two families remaining for the winter on the Reserve."

Callis himself took on the mantle of that first missionary—by whom he actually means the Revd Henry Coleridge Stuart, who served Three Rivers from 1890 to 1909. Callis himself, whatever mission he was appointed to at the time—whether in the Townships, the Gaspé or the Quebec City Region—went Pointe Bleu and ministered to the Native People there almost every summer for more than 40 years. Stuart has left a wonderful record of his first discovery of the little band of Cree and his early ministry among them in hand-written description now in the Quebec Diocesan Archives. It includes particular mention of faithful Maggie Robertson.

Sketch of the  
Church of St. John the Divine,  
on the Montagnais  
Reserve  
Lake St. John, Prov. Quebec  
By A. C. Stuart  
Rector of Three Rivers and Missionary  
of the Lake St. John Indian  
Mission.  
In the Spring of 1889, I  
received a letter from Mrs. John  
Cummins, wife of the Agent of  
the Hudson Bay Company, Station  
at Pointe Bleu, on the Mont-  
agnais Reserve, Lake St. John,  
requesting me to go there  
for the purpose of baptizing  
her little boy. She stated

## Faithful Reflections

By Louisa Blair

### Shouting at archangels

Most nights I read a song of praise and then chant a psalm, to the dismay and sometimes fury of anyone within earshot. Usually I'm just going through the motions. I read a sentence praising God and, even though I don't understand it, I mechanically keep going, ploughing through the empty, meaningless words. It's like staring at a math problem I can't begin to solve, it must be meant for someone else. This is what atheists must feel when they read devotional texts. Utter gibberish. "Yes, that's what I'm supposed to believe, that's my Christian faith," I tell myself, but I still don't understand it. I do it anyway, thinking, one day, maybe tomorrow, I really will believe it. I'll understand.

Praise must be one of those things you can only do under the influence of the Spirit, like forgiveness. So, okay, I take a step back and say, God, if you do exist, put your Spirit in me, so I can understand what this is all about. If I feel too far away to even address God, I might slip a word in the ear of one of the saints or archangels. Michael, when you have a moment, could you just mention to God that I DON'T UNDERSTAND THIS PRAISE BUSINESS ??? One should try not to shout at archangels, of course, but sometimes even they seem far away. In other words, I become a little baby-in-the-faith again every single night.

But this is very annoying. I would like to have made some progress in my faith. I'm a grown-up now, I have grey hair and wear tweed skirts and sensible shoes.

Young people say "vous" to me. I've made progress in my profession (if not in my income), I've raised a child, I've published a couple of books, I was even on TV the other day. Surely by now I should be able to count on the Spirit being there to put praise into my heart. But of course, it doesn't work that way – in fact it's the opposite. If what's in my heart is complacency or self-satisfaction, then the Spirit will leave me alone and go and find someone who needs her.

The other day I sat and talked with a man who has spent many years in prison. He lost a prestigious job and was separated from his family. What he experienced in prison left him a damaged man. But he has now found a job, and he is very pleased. His job is working as a cleaner in a hotel. The hotel is in a town far away: he has to travel three hours each way to get there, and he is paid \$11 an hour. My outrage at his being so exploited almost prevented me from sharing his joy. But this man had the solution to my math problem. He did not need to beg the Spirit to put praise into his heart. He desperately needed help, and he prayed for it humbly and fervently. Now he rejoices and praises God, because he has a job, and because there was room in his heart for the Spirit.

I return to my comfort zone, where I get up, feed the dog, give the cat her pill, make the coffee, read the paper, get mad at the mayor again, go to work, come home, eat supper, go to bed, read the math problem again ... but somehow it looks different this time. Instead of praying to get something, the spiritual-graces-as-acquisitions approach, I remember what I learned from my friend, and stand in my own loss, my own sorrows, my own emptiness. Otherwise the Spirit can't get near me. This is my new resolution: every time I find myself shouting at archangels, to go and be with people who have no choice but to live in the middle of their own brokenness. Then I'll know what I'm meant to do, and perhaps I'll remember how to pray.