



WINTER / HIVER 2023

Leading Together: The Spirit of Synodality

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Camille Légaré, Graphic Designer
Jeffrey Metcalfe, Content Coordinator
Bruce Myers, Editor

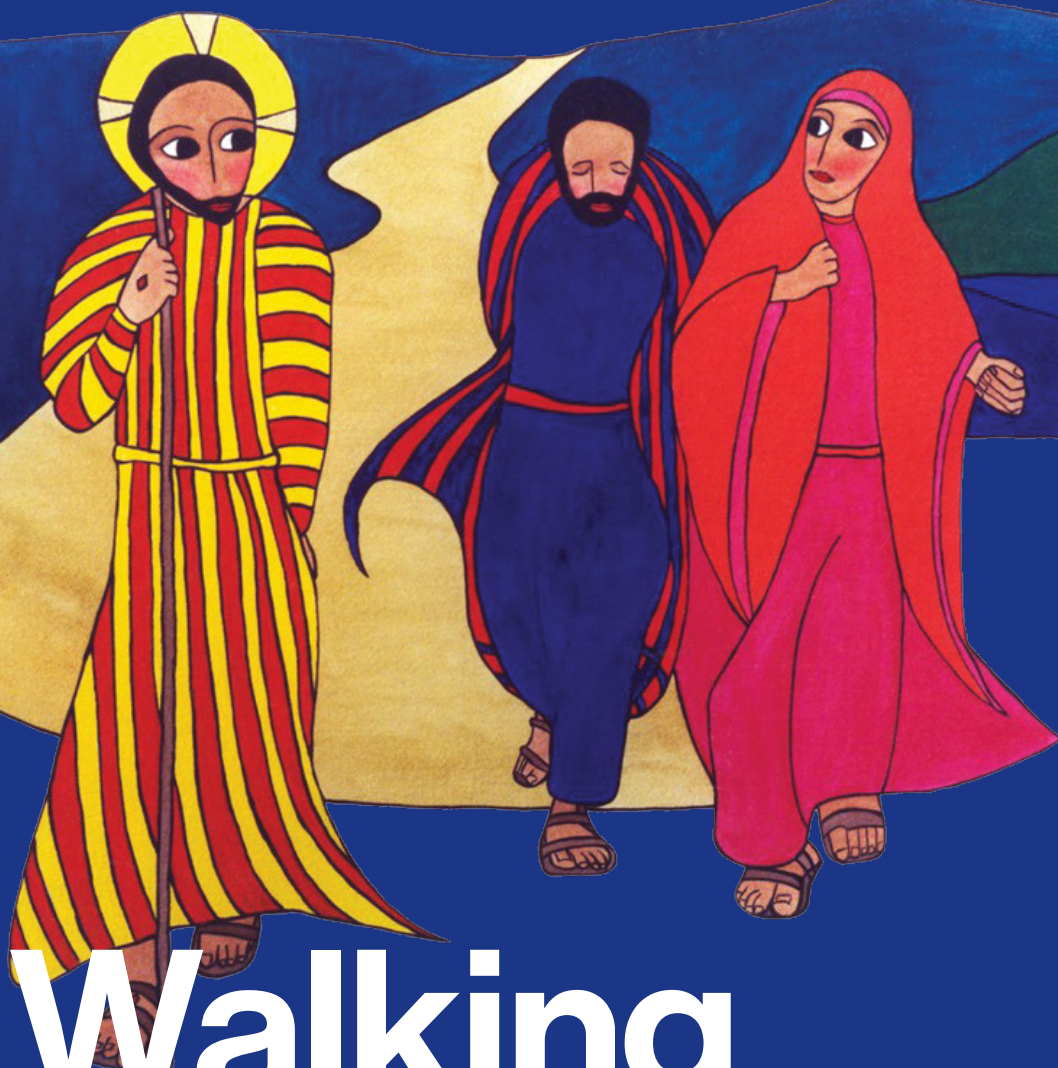
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BY THE RT. REV.
BRUCE MYERS

BISHOP
OF QUEBEC

PAR MGR
BRUCE MYERS

ÉVÊQUE
DE QUÉBEC



Walking Together Marcher ensemble

Unless you're a canon lawyer or otherwise really into church governance, I will admit that "synodality" may not sound like the most captivating theme for an issue of the *Gazette*. However, if we look at the meaning behind the word, we might discover there's more to it than meetings, motions, and minutes.

Synod comes from two Greek words that combined mean "walking together." This phrase always makes me think of the story of the Road to Emmaus in Luke's gospel, where two of Jesus' disciples are journeying side by side, in dialogue with each other and with the risen Christ, discerning the meaning of the scriptures for their time and place, breaking bread together, and then taking a new path based on what they've experienced in this holy encounter.

Anglicans are used to synods—diocesan, provincial, General—but I suspect most of us (consciously or not) think of them primarily as business meetings or legislative bodies that happen to have some prayers and maybe a meal or coffee break thrown in somewhere.

When you hear "synod," how often do you think: sacred conversation with sisters and brothers in Christ, gathered around word and sacrament, to discern the leading of the Holy Spirit for the life and work of the church in and for the world God created and loves? That's really what the spirit of synodality is. Or is at least supposed to be.

In this issue of the *Gazette*, diocesan historian Meb Reisner Wright reminds us how one of the Diocese of Quebec's first bishops was a trailblazer in bringing synodality to Anglicanism, and providing a voice to laity as well as clergy in church governance. However, just because Anglicans have been doing synods for longer than most, with relatively broad participation, doesn't mean we've got it all figured out.

A case in point was this summer's gathering (the forty-third since 1893) of the General

À moins que vous ne soyez un spécialiste du droit canon ou que vous soyez vraiment intéressé par la gouvernance de l'Église, j'admets que la «synodalité» ne semble peut-être pas être le thème le plus captivant pour un numéro de la *Gazette*. Cependant, si nous examinons la signification de ce mot, nous réalisons qu'il ne se résume pas qu'à des réunions, des motions et des procès-verbaux.

Le mot «synode» provient de deux mots grecs qui, une fois combinés, signifient «marcher ensemble». Cette expression me fait penser à l'histoire du chemin d'Emmaüs dans l'évangile de Luc, où deux disciples de Jésus cheminent côte à côte, en dialogue entre eux et avec le Christ ressuscité, cherchant à discerner le sens des Écritures pour leur époque et leur situation, rompant le pain ensemble, puis empruntant un nouveau chemin basé sur ce qu'ils ont vécu lors de cette sainte rencontre.

Les anglicans sont habitués aux synodes – diocésains, provinciaux, généraux – mais je soupçonne que la plupart d'entre nous (consciemment ou non) les considérons principalement comme des réunions d'affaires ou des instances législatives au cours desquels on insère des prières et peut-être un repas ou une pause-café quelque part.

Lorsque vous entendez le mot «synode», combien de fois pensez-vous : conversation sacrée avec des sœurs et des frères dans le Christ, réunis autour de la parole et du sacrement, dans le but de discerner ce vers quoi nous guide l'Esprit-Saint dans le cadre de la vie et du travail de l'Église pour et dans ce monde que Dieu a créé et qu'Il aime profondément? C'est vraiment ça l'esprit de la synodalité. Ou du moins c'est censé l'être.

Dans ce numéro de la *Gazette*, l'historienne diocésaine Meb Reisner Wright nous rappelle comment l'un des premiers évêques du diocèse de Québec a été un pionnier de la synodalité dans

Synod of the Anglican Church of Canada. For many, the proceedings brought to the surface the limitations and challenges of continuing to use British-style parliamentary procedure—with its esoteric rules of order and rigid time limits—as our primary means of making decisions as a church.

It was therefore encouraging that the final resolution the General Synod approved was a promise to explore setting aside colonial forms of debate and settler structures of decision making and instead embrace a method of ecclesial discernment that seeks, with the leading of the Holy Spirit, to find the church’s common mind rather than simply the will of the majority.

Our Catholic friends are in the midst of a deep reflection on how synodality is lived out in their church. In preparing for this “synod on synodality,” Pope Francis said “the synod is not a parliament or an opinion poll; the synod is an ecclesial event and its protagonist is the Holy Spirit. If the Spirit is not present, there will be no synod.” Might the Catholic Church’s discernment about synodality lead to some Anglican introspection on how we walk together when we gather in synod?

Five other people from the Diocese of Quebec—a youth, two laypeople, and two clergy—also participated in the General Synod’s six-day gathering, along with other Anglicans from across Canada. I’d encourage you to read each of their honest and articulate reflections about how they each experienced the spirit of synodality in Calgary this summer, and how walking together at the General Synod felt for them.

l’anglicanisme et dans l’octroi d’une voix aux laïcs autant qu’au clergé dans la gouvernance de l’Église. Cependant, ce n’est pas parce que les anglicans organisent des synodes depuis plus longtemps que la plupart des autres, généralement avec un bon taux de participation, que nous avons trouvé la meilleure approche.

La réunion de cet été (la quarante-troisième depuis 1893) du Synode général de l’Église anglicane du Canada fournit un bon exemple de cet état de fait. Plusieurs ont constaté que les débats ont mis en relief les limitations et les défis intrinsèques à l’utilisation continue du processus parlementaire de style britannique - avec ses règles de procédure ésotériques et ses limites de temps rigides – comme principal moyen de prise de décisions en tant qu’Église.

Il est donc encourageant que l’ultime résolution approuvée au Synode général ait été la promesse d’explorer la possibilité de mettre de côté les formes coloniales de débat et les structures de prise de décision datant des premiers colons en vue d’adopter plutôt une méthode de discernement ecclésial qui cherche, sous la direction du Saint-Esprit, à reconnaître le dessein commun de l’Église plutôt que simplement la volonté de la majorité.

Nos amis catholiques sont en pleine réflexion sur la manière dont la synodalité est vécue au sein de leur Église. Au cours des préparatifs en vue de ce «synode sur la synodalité», le pape François a déclaré que «le synode n’est pas un parlement, que le synode n’est pas une enquête d’opinions; le synode est un moment ecclésial, et le protagoniste du synode est l’Esprit-Saint. S’il n’y a pas d’Esprit, il n’y aura pas de synode.» Le travail de discernement de l’Église catholique sur la synodalité pourrait-il conduire à une certaine introspection anglicane sur la façon dont nous marchons ensemble lorsque nous nous réunissons en synode?

Cinq autres personnes du diocèse de Québec—un jeune, deux laïcs et deux membres du clergé—ont également participé à la rencontre de six jours du Synode général, aux côtés d’autres anglicans de partout au Canada. Je vous encourage à lire chacun de leurs témoignages honnêtes et articulés sur leur expérience de la synodalité à Calgary cet été et sur ce que le fait de marcher ensemble au Synode général a signifié pour eux.

The Diocese of Quebec’s delegation at the 2023 General Synod was (back to front, left to right) Canon Stephen Kohner, the Rev. Canon Giuseppe Gagliano, the Rev. Canon Jeffrey Metcalfe, Bishop Bruce Myers, Spencer Nadeau, and Candace Aitkens.



Les membres de la délégation de Québec au Synode général de 2023 (de l’arrière vers l’avant, de gauche à droite): le chanoine Stephen Kohner, le révérend chanoine Giuseppe Gagliano, le révérend chanoine Jeffrey Metcalfe, Mgr Bruce Myers, Spencer Nadeau et Candace Aitkens.

Illustration p.3: “The Road to Emmaus,” Gisèle Bauche

Archbishop Alexander Bruce Stavert

APRIL 1, 1940 – SEPT. 11, 2023

Archbishop Bruce Stavert, the Diocese of Quebec's eleventh bishop (1991-2009), died earlier this year at the age of 83. His funeral was held at the Cathedral of the Holy Trinity in Quebec City on September 30. This is the homily preached at the requiem mass by Bishop Bruce Myers.

The pastoral staff I'm carrying today belonged to Bruce Stavert. He gave it to me after my ordination as a bishop seven years ago, in this very cathedral—the very cathedral in which he was ordained a bishop 32 years ago. In fact, the scripture readings we've just heard proclaimed are the same ones that were read at his episcopal consecration in 1991.

By the time Bruce made a gift of that crozier to me, it had a lot of mileage on it, having repeatedly travelled the length and breadth of the Diocese of Quebec—from the U.S. border to the Labrador border, from the Saguenay Valley to the Magdalen Islands, and dozens of points in between, many times over.

It's a very practical pastoral staff, well suited to the realities of our diocese. It comes apart in four pieces and fits into an equally well-travelled carrying case that still bears Bruce's monogram. Bundled up in this case, that crozier travelled everywhere he went on his episcopal progresses—and in every which way: occasionally (but rarely) in the backseat of a car, but more often in the back of a pickup truck, on a snowmobile or four-wheeler, aboard boats of various sizes, or in the cockpit of a float plane, with Bruce serving as the unofficial co-pilot to an aviator priest.

A crozier looks like a shepherd's staff to remind bishops and the people who we serve that that's our primary vocation: to watch over, guide, nourish, protect (and occasionally nudge or hook) the flock committed to our care—all modelled on the True Shepherd who we hear described in that first reading from the prophet Ezekiel (3:11-16), and on Jesus the Good Shepherd, who, in the gospel we heard proclaimed (Luke 21:15-17), exhorts the church's first bishop to tend and feed the sheep who Jesus loves so much that he lays down his life for them.

Tending the lambs and feeding the sheep means being fundamentally present with the flock. Pope Francis puts it wonderfully when



he says that pastors should be shepherds with the “smell of the sheep.” Any of us who served in the Diocese of Quebec during Bruce's two decades as our bishop know how faithful he was in being present in our communities, as that well-travelled crozier and its well-worn carrying case attest.

That pastoral staff has also gotten banged up a bit over the years. More than once it's fallen over while leaning precariously against a church's wall during a service. It's got some cracks that have been glued up at least a couple of times. And the crook on top doesn't fit properly unless you some wrap some electrical tape around the top of the shaft.

It's imperfect, and a bit fragile, like those clay jars we heard described in the second reading. And yet God places in each of these fragile, imperfect jars of clay—God places in each of us—a treasure: God-given gifts, talents, qualities, and capacities. We've heard about many of Bruce's this morning, and you'll doubtless each have your own stories to add.

How many of us in this cathedral (or watching online), lay and ordained, have had their Christian vocation in some way encouraged or nurtured—usually in some subtle and understated way—by Bruce Stavert? I certainly did. Because among his gifts was an ability to see the treasure hidden in the clay jars of others.

One of the last prayers that will be offered at this liturgy is the one in which we will commend Bruce in death to the loving God he spent his entire life following, serving, loving. After having been himself a good shepherd for so long, Bruce can now lay down his pastoral staff, enter the sheepfold in a completely new way, and dwell in the everlasting presence of *the Good Shepherd*.

A home away from home for Ukrainian neighbours

St. George's Church in Lennoxville is pleased to have been chosen as the "home away from home" for the Ukrainian community of the Eastern Townships. At their first gathering in St. George's parish hall in June, more than 70 members of the local Ukrainian community gathered for food, music, and a time of fellowship for Ukrainian Independence Day. We look forward to joint community events in the future.



Welcoming a new priest for the Parish of Gaspé



The Parish of Gaspé officially welcomed its new incumbent, the Rev. Melissa Frankland, at a service of induction on a sunny Sunday, October 1. A native of Prince Edward Island, for the past seven years Mother Melissa served as associate pastor at St. Paul's Evangelical Lutheran Church in Steinbach, Manitoba. Prior to that, she ministered in a four-point Anglican parish in rural Nova Scotia. Among the gifts she brings to the parish and the Diocese of Quebec are enthusiasm, a passion for the gospel, a love of liturgy, and a heart for rural communities. Pictured from left to right are: Deacon Douglas Johnson (Parish of All Saints by the Sea), crucifer Olivia Smith, Father Kevin Frankland (Mother Melissa's husband, who preached at the service), Mother Melissa, Archdeacon Edward Simonton (the diocese's Vicar General, who presided at the service), and Father Joshua Paetkau (Parishes of New Carlisle and Chaleur Bay).

Book of Exodus now available in Naskapi

The painstaking translation of the Bible into the Naskapi language continues with this fall's release of the Book of Exodus. The launch was celebrated at a service at St. John's Church in Kawawachikamach in September, at which everyone in attendance received a blessed copy of Exodus in Naskapi. Congratulations and blessings to the translation team at the Naskapi Development Corporation and their partners at Wycliffe Bible Translators of Canada, who are helping preserve this precious Indigenous language through the translation of the scriptures. In addition to Exodus, Genesis, the Psalms, the entire New Testament, and the three-year cycle of readings of the Revised Common Lectionary have been translated into Naskapi, along with several Anglican liturgies and hymns. Work continues on the remainder of the Hebrew Bible.



PHOTOS: BENJAMIN JANCEWICZ AND SUSAN NABINICABOO

Knocked back by pandemic and hurricane, Camp Fort Haldimand rebounds for 75th anniversary

*«...and they shall beat their swords
into plowshares and their spears
into pruning hooks...»*

Isaiah 2:4

When the Second World War ended in 1945, Fort Haldimand no longer had to provide surveillance and defense of Gaspé Bay. Like the other forts that had kept the bay safe from the German submarines active in the Gulf of St. Lawrence, Fort Haldimand would be divested by the Government of Canada. But Fort Haldimand was singular in that its location inspired a community vision dedicated to creating a camp for the girls and boys of the Gaspé. “Fort Haldimand guarded the Bay in war—help it to protect our young people in Peace,” urged a 1948 fundraising brochure.

Businesspeople, clergy and women’s guilds, of different languages and faiths, took on this vocation, and Fort Haldimand became a camp for children and youth.

Ron Dumaresq doesn’t remember any plowshares or pruning hooks. But he certainly recalls that the activities of that first summer camp consisted almost completely of cutting alders, spruce, fir and poplars. “We had to clean the land before we could do anything else,” he told people at 75th anniversary activities in July. “Everything had grown up in those three years when the place was empty. It was a big job we had even to clear enough space to set up tents.”

Ron’s memories inspired the members and volunteers who this summer similarly faced a tall clean-up order to hold camp, community meals and worship.

Like Ron, we had to deal with three years of absence there. COVID shutdowns and Hurricane Fiona had toppled revenues as well as trees. Roof damage, pump house, water and electrical systems damage were significant. The wear and tear on the old buildings had not been kept in check because health protocols on gatherings and lack of income had reduced normal annual maintenance to a minimum.

But, like those community people in 1948, we set to.

A public meeting in March brought out 45 people. This demonstration of interest and support for Camp Fort Haldimand led to the renewal and updating of administrative structures, policies, procedures and—

most important—participation.

Finding funds was the first order of business. We successfully applied to the Anglican Foundation of Canada for an infrastructure grant of \$13,000 to tackle our list of critical, urgent work, without which we could not hope to re-open in the summer. Our gratitude to the Foundation for recognizing in their support what Camp Fort Haldimand brings to the community, especially our children and youth. And please remember to continue and wherever possible increase your contributions to the Foundation when setting your annual parish budget.

This essential sum was augmented in time-honoured ways by proceeds from bake sales, cook books, monetary donations, and the introduction of modestly priced memberships.

By early May we were ready to take the no-turning-back plunge and announced that in July Camp Fort Haldimand would hold a one-week children’s camp and 75th anniversary activities, including two community meals and an outdoor eucharistic service with Bishop Bruce Myers.

The children’s camp was a tremendous success, with 22 enrolled (French speaking as well as English), a camp director, four counsellors-in-training and one counsellor. Community volunteers contributed their “gifts differing” to help provide five days of creative crafts, fun and learning. The only sadness: the campers wanted it to go on longer! And that is the goal for next year.

One phrase overheard several times during the 75th anniversary celebrations: This is a miracle. That statement was made by Gaspesians returning from many parts of Canada, from people who connected with the children’s camp, local people who had signed up to volunteer at the breakfast (150 served) or other events, and from those in the thick of it, the committee members. We were as surprised as anyone! But perhaps not. We are people of Faith. We are people of Hope.



THIS MURAL CAPTURED THE HIGHLIGHTS OF CAMP FORT HALDIMAND'S FIRST WEEK OF SUMMER PROGRAMMING FOR CHILDREN SINCE THE PANDEMIC. CAMPERS WORKED WITH LOCAL ART TEACHER CHRISTINE PIERCEY TO CREATE THE MASTERPIECE OF MEMORIES.

Arrested on the way home

My mum and I are in the midst of making juice out of a treeful of blighted wild apples. We don't have an apple press, so we cored them, mashed them up in the food processor and then dumped the pulp in a jelly bag (made out of an old T-shirt) suspended on two walking canes, with a bucket underneath.

The reluctant drip, drip, drip—the thin brownish puddle that is very slowly forming in the bucket as I write (i.e. the pathetic results of this exercise)—put me in mind of my spiritual life.

Fortunately, I have the luxury of an excellent spiritual director. Out of the gobs of lumpy, blighted pulp that I present to her of my life, she helps me squeeze a few drops of spiritual juice.

Not only that, she coaxes me into blending them into something that tastes uncannily like the real thing, a brief taste of a direction, or a message, a meaning. By the end of our session my whole life seems to be spiritual, in spite of the random superficial lost-sheep feel of the thing. The rest of the time I have no idea there's a spiritual life going on down there.

During our sessions there are long silences. This is the biggest luxury of all. I just sit there and wonder. This wondering can only happen because I have finally stopped tapping on my computer, scrolling on my phone, driving here and there, listening to music or podcasts or the radio, making phone and Zoom calls, reading, filling my life with endless noise and stimulation.

This summer I spent a week at a music camp. All day long we played, sang and danced, and at night we slept in tents by a lake among tall pine trees. When contemplating what heaven should look like, I suggest to God she wouldn't need look any further than this.

Best of all was that there was no wifi and no cellular coverage. My phone, to which I'm so attached it might as well be embedded under my skin like a pacemaker, was quite useless. It was just an inert oblong black thing. No WhatsApping, Messengering, Facebooking, email, texting, phoning, nothing. When I discovered this, a shrill nasal voice in me began to protest. What if someone needs to get hold of me in an emergency? (Hey, they could find the phone number of the place). What about work? (Calm down, you're on holiday). But, but, but, the voice whined, what about when something cool happens and I want to send a photo of it to someone?

Ah, there's the rub. Instead of recording and communicating the joys of the music camp with family and friends, I just had to let them happen to me. Tragically, they would stop there, unshared, uncelebrated.

At night I wandered back to my tent in the starlight and lay and thought about everything I had done that day. There was nothing else to do.

But the thing is, these tragically unshared experiences didn't stop there. Because I wasn't constantly arresting them and locking them into fixed images or phrases, they had a chance to move on, to make their way slowly home on their own. The way I used to walk the mile home from the bus stop, thinking about my day at school, in the silence and gathering darkness. The day could settle slowly and deeply into the God-beloved sequence of my life, instead of being pasted into a carefully curated Facebook page or an anxiously crafted text message. Allowing my experiences to walk home alone seems a mysterious ability that I now need to relearn, so much have I delivered my life into others' devices, whether they wanted it or not.

Saint Ignatius of Loyola divided up our spiritual lives into movements of desolation and consolation. Consolation is when I am drawn to what is deeply good and leads me towards God and away from myself. Desolation is when I am wrapped up in myself and quench my longing for God with other things—such as looking at Instagram movies of dogs speaking in human voices or roosters crowing so hard that they fall over backwards. (Have you seen that one?)

Instead of posting our moments of consolation on Facebook, Ignatius advises us to go back to them and relive them in our imagination over and over again so that we can understand them, deepen them, see what God is doing, and squeeze out the juice.

I'm off to see what's at the bottom of the bucket since I last looked. I won't be sending you a picture.

Illustration by Edith Bull and Alice Ellis in *The Herefordshire pomona, containing coloured figures and descriptions of the most esteemed kinds of apples and pears*, edited by Henry Graves Bull, ca. 1880.



By Andrew Reeve
ST. JAMES THE APOSTLE, CACOUNA

Plaque dedication crowns Cacouna restoration campaign

August 13 was a special day at St. James, Cacouna, for a number of reasons. Bishop Bruce was with us to dedicate a new plaque recognising our supporters, both families and corporate, of our major restoration campaign which has now come to an end. This project resulted in a new roof for the church, a new foundation for the parsonage, and a host of other improvements on both buildings. A broad cross section of our community was able to attend, including the mayor of Cacouna.

After a light luncheon we held our annual vestry meeting. Chaired by Bishop Bruce we quickly made our way through the various agenda items and were able to reach agreement on how to move forward. Discussions were begun about the next projects for improvements for both buildings. Even with the stress on our finances from the major works completed we voted to continue our support for various community initiatives, including the *Epik* (Cacouna’s community newsletter) and Christmas baskets in support of less fortunate local families in the municipality.

During the events of the morning somebody wondered aloud if having five ordained clergy at our service was a record. As the accompanying photo (right) from 1901 tells us, the number to beat is apparently 16! Many people do not know that in those days the Clergy House of Rest, a large house directly in front of the church, enabled clergy from various dioceses to have a summer holiday in Cacouna at less-than-normal market rates.



Alongside wardens Andrew Reeve and Peter Jones, Bishop Bruce blessings a plaque expressing gratitude for the many contributors to St. James the Apostle’s restoration campaign.



Par Irène Brisson
MUSICOLOGUE, ORGANISTE ET ASSISTANTE
LAÏQUE À SAINT-MICHAEL, SILLERY

Le psaume en musique dans l'Angleterre baroque, de Tate à Handel

Dans le précédent article, nous avons assisté au développement du psaume anglican de la Restauration monarchique aux derniers Stuart. Nous avons constaté l'importance de la place occupée par le psautier de Sternhold et de Hopkins maintes, fois révisé au XVII^e siècle et enrichi de mélodies et d'harmonisations auxquelles ont contribué des compositeurs tels Thomas Rosencroft et John Playford. Nous avons vu également les difficultés vécues par les églises de campagne sur le plan musical, et le redressement effectué sous le règne de Charles II pour mettre sa Chapelle royale et la cathédrale Saint-Paul au diapason des grandes institutions françaises.

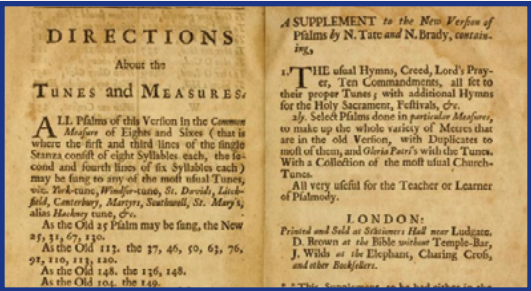
Alors que le XVII^e siècle tire à sa fin, le chant dans les petites églises du royaume reste laborieux : il est rare d'avoir un chœur bien formé et il n'y a généralement pas d'orgue pour soutenir le chant du clergé et des paroissiens. Le psaume se chante donc très lentement, pour ne pas dire laborieusement, – on suppose à la cadence d'une note par seconde – et possède des mélodies courtes, aussi conjointes que possible et faciles à mémoriser, puisqu'elles servent à plusieurs psaumes. C'est dans ce contexte que Nahum Tate et Nicholas Brady publient en 1696 *A New version of the Psalms of David : fitted to the tunes used in churches*. Voilà de quoi rassurer les congrégations habituées au Sternhold & Hopkins !

Si elle reste fidèle au *Common meter* (8,6,8,6), la *New Version* s'enrichit de strophes de 8 pieds (*Long meter*, 8,8,8,8) et ose même des nouveautés : 8,8,8 - 8,8,8 (Ps, 113, 120), ou 6,6,6,6 - 4,4,4,4 (psaumes 136 et 148) et même, pour le psaume 150, des vers de 10 pieds ! Le *Common Praise* comprend trois psaumes dont les paroles proviennent de la *New Version* : CP 356, 501 et 605.

Comme l'indique le titre, cette version est compatible avec les airs (*tunes*) chantés dans les églises : entendons par là ceux des psautiers antérieurs, tels *York*, *Windsor*, *Martyrs*, *Southwell*, *St. Mary's* (exemple 1). Les auteurs

n'ayant pas publié ces mélodies, en principe connues des paroisses, ils se reprennent en 1700 avec un supplément musical qui sera bonifié au fil des années. On y trouve une trentaine de mélodies, non seulement de psaumes, mais d'hymnes pouvant convenir aux vêpres et aux moments forts de la messe. Un des ajouts les plus célèbres de Tate et de Brady est devenu un incontournable de Noël, *While Shepherds Watched Their Flocks* (CP 136), inspiré par l'évangile de Luc (2 :8-14).

Huit ans plus tard, les auteurs ajouteront des éléments de théorie musicale, une table jumelant les mélodies avec les psaumes selon leur métrique, et près de 30 nouveaux chants à deux voix pour les nouveaux mètres, dus aux « meilleurs musiciens » de l'époque. Parmi eux William Croft, sur lequel nous reviendrons plus loin.



Exemple 1 : instructions sur la musique des psaumes.

Pour ne pas rester en marge, Henry Playford (1657- v. 1707), fils de John Playford, publie en 1701 un *Divine Companion* à deux et trois voix, faisant appel à des compositeurs de l'entourage royal comme William Turner, William Croft, John Blow, Jeremiah Clarke. On y trouve 12 hymnes, 6 psaumes et 18 *Anthems* utilisant quelques versets de psaumes. Si l'auteur destinait son ouvrage aux églises et à un usage domestique, certains psaumes tiennent plus du divertissement que du chant sacré traditionnel (exemple 2 : Psaume 33, John Church). D'autres étaient d'une difficulté dépassant largement les connaissances musicales d'une paroisse rurale privée de chœur et d'instruments.



Exemple 2 : Psaume 33 Sing, sing, sing, sing, sing

auteurs ont jugé nécessaire de mettre l'accent sur la théorie musicale dans leurs volumes. Quant à la version de Tate et Brady, elle franchira les frontières, puisqu'en 1753, le compositeur allemand Johann Zewald (Sebald) Triemer (v. 1700-1762).la mettra en musique pour l'église anglaise d'Amsterdam.

Isaac Watts, père de l'hymnodie anglicane (EXEMPLE 3)

On l'aura deviné, la modernisation que représente la *New Version* ouvre la voie à une ère nouvelle. C'est à Isaac Watts (1674-1748) que reviendra le soin de régénérer le psaume, sans pour autant balayer du revers de la main les travaux de ces prédécesseurs.



Exemple 3 : Isaac Watts

Les partisans de la « vieille » et de la « nouvelle version » s'affrontent à coup d'écrits : en 1698, « un vrai fils de l'Église d'Angleterre » (*a true son of the Church of England*) publie anonymement un plaidoyer en faveur de la nouvelle version : *A Breif [sic] and Full Account of Mr. Tate's and Mr. Brady's New Version of the Psalms*, et mentionne les « nombreuses absurdités palpables de la vieille version ». En 1710, paraît à titre posthume *A Defence of the Book of Psalms: Collected Into English Metre, by Thomas Sternhold, John Hopkins, and Others. With Critical Observations on the Late New Version, Compar'd with the Old* de l'évêque William Beveridge, décédé deux ans auparavant. L'auteur reproche notamment à Tate et à Brady de s'éloigner du texte hébreu au profit de la paraphrase.

Quoi qu'il en soit, l'idée de dépoussiérer les traductions des psaumes avec ou sans musique continuera son chemin, avec le *Book of Psalmody* (1718) à quatre voix du révérend John Chetham (1665-1746), et *An Introduction to Psalmody* (1723) du maître des choristes de Westminster, John Church (1675-1741). Dans les deux cas, les

Théologien non-conformiste, c'est-à-dire non-anglican, prédicateur et poète, Watts entre dans l'histoire avec quelques 750 hymnes dans lesquels ses contemporains (William Croft, William Knapp) et successeurs anglais et américains (John Goss, William Henry Monk, Lowell Mason) puiseront généreusement, élargissant ainsi considérablement le répertoire chanté, longtemps restreint aux psaumes. Rappelons que l'hymne est une œuvre purement poétique, inspirée non seulement d'épisodes bibliques, mais aussi, notamment grâce à Watts, du Nouveau Testament. Parmi ses hymnes les plus célèbres figurent *Joy to the World* (CP 154), *When I survey the Wondrous Cross* (CP 386), *O God, Our Help in Ages Past* (CP 528).

En 1719, Watts fait paraître ses *Psalms of David, imitated in the langage of the New Testament, and applied to the Christian State and Worship*. Imiter, « dans le langage du Nouveau Testament », voilà qui est nouveau et qui montre clairement l'approche du poète : se servir du psaume pour unir la force suprême de Dieu à l'humanité de Jésus, passer de la

crainte à l'amour. Pour y parvenir, il privilégie la paraphrase, ce que, bien sûr, plusieurs puristes lui reprocheront. Voci par exemple ce qu'il fait des premiers versets du psaume 150 : « In God's own house pronounce his praise,/ His grace he there reveals/ To heav'n your joy and wonder raise,/ For there his glory dwells. »

Dans sa préface, Watts précise que ses psaumes sont destinés à être chantés, à l'église ou en famille. Toutefois, récalcitrantes en saisons des libertés poétiques qu'il prend avec les paroles de David, et en l'absence d'une musique appropriée, bien des églises resteront fidèles aux psautiers métriques. C'est donc principalement pas ses hymnes qu'il s'imposera.

Vers de nouveaux psaumes en musique : William Croft, George Frideric Handel

Sous l'impulsion du goût musical de Charles II et de ses successeurs pour la France et l'Italie, la musique vocale anglaise, tant sacrée que profane, se modernise. Cependant, les dernières années 1690-1710 voient disparaître quelques-uns des compositeurs les plus prometteurs de l'entourage des derniers Stuart : Henry Purcell, Pelham Humphrey, John Blow, Jeremiah Clarke, fauchés, pour la plupart, dans la fleur de l'âge.

Ne reste que William Croft (1678-1727) : formé à la Chapelle royale sous la direction de John Blow, il commence sa carrière comme organiste à la chapelle Sainte-Anne à Soho, succède en 1707 à Clarke comme « Maître des enfants » de la Chapelle royale et, un an plus tard, à Blow comme organiste à l'abbaye de Westminster (exemple 4). Sa période créatrice correspond aux règnes d'Anne Stuart (1702-1714) et de George I^{er} de Hanovre (1714-1727). Il composera d'ailleurs de la musique pour les funérailles de la reine, ainsi que plusieurs odes du couronnement du nouveau souverain.



Exemple 4 : William Croft

En 1724, Croft dédie au roi sa Musica sacra, comprenant 16 anthems de deux à huit voix, d'un style résolument baroque, et un magnifique *Burial Service* qui sera chanté en Angleterre lors de toutes les funérailles royales et nationales, incluant celles de Winston Churchill, de la princesse Diana et de la reine Élisabeth II. Pourtant, si les Anglicans et les protestants de langue anglaise le connaissent, c'est grâce à une œuvre plus modeste : *St. Anne's tune*, parue pour la première fois en 1708 dans le Supplément du psautier de Tate et de Brady sur les paroles du psaume 42 (exemple 5) et adaptée en 1719 à l'hymne de Watts *Our God, Our Help in Ages Past*. (CP 528).



Exemple 5 William Croft, St. Anne's tune

On peut se demander quel cours aurait suivi la musique anglaise si, en 1710 n'avait débarqué à Londres un jeune musicien saxon, Georg Friedrich Haendel (1685-1759). Luthérien, organiste, compositeur d'opéras, il avait passé quatre années exaltantes à Rome (1706-1710) évoluant dans un milieu catholique épris de musique : au contact des plus grands compositeurs de l'époque, Alessandro Scarlatti et Arcangelo Corelli, il avait maîtrisé tous les secrets de l'art italien et, apprécié par des cardinaux mélomanes, avait composé pour leurs somptueux palais des cantates, des opéras et des psaumes concertants en latin, avec solistes, chœur et orchestre : *Dixit Dominus, Laudate pueri, Nisi Dominus*.

Après quatre ans d'une existence de rêve, il retourne en Allemagne pour occuper le poste de maître de chapelle du prince-électeur Georg

Ludwig de Hanovre (1660-1727). Loin de Rome, et en l'absence d'un opéra à Hanovre, c'est avec joie qu'il accepte après quelques mois une invitation à Londres pour composer *Rinaldo*. Le succès remporté par son œuvre l'incite à retourner en Angleterre, en promettant à son employeur de revenir à Hanovre «dans un délai raisonnable». Préférant la fière Albion aux brumes nord-allemandes, il s'installe définitivement à Londres et devenant, au fil des années George Frideric (Friderick, Frederic) Handel, orthographe que nous adopterons désormais.

Protégé par la reine Anne, Handel compose pour la Chapelle royale deux psaumes : *O sing unto the Lord* (Ps. 96) et *As pants the hart* (ps. 42) et, en 1713, pour célébrer la paix d'Utrecht, un *Te Deum* et un *Jubilate* (psaume 100, en anglais). Malheureusement, le décès – sans héritier – de la souveraine, en 1714, va le plonger dans une situation embarrassante puisque le trône britannique échoit à ... son ancien patron, couronné sous le nom de George I^{er} à l'Abbaye de Westminster, au son de la musique de William Croft. Peu aimé des Anglais, ce luthérien déraciné pardonne rapidement sa désertion à Handel, dont il connaît l'immense talent.

En 1717-1718, très apprécié de la noblesse, Handel réside à Cannons, chez le futur duc de Chandos pour lequel il compose 11 *Anthems* connus comme les *Chandos Anthems* : il s'agit de psaumes ou de versets de psaumes en anglais, pour chœur et petit orchestre. Tout en voulant suivre les traces de Henry Purcell, Handel emprunte presque note pour note de nombreux mouvements à ses œuvres de jeunesse composées en Allemagne et en Italie. Il en résulte donc une sorte d'amalgame de ses racines luthériennes, du motet baroque catholique et du psaume anglican. La plupart de ses textes proviennent du *Book of Common Prayer* (BCP) et de la *New Version* de Tate et de Brady. Dans son 9^e *Anthem*, *O praise the Lord with one consent*, il rend hommage à William Croft en citant St Anne's tune.

En juin 1727, le roi George I^{er} meurt subitement durant un voyage en Allemagne. Son fils Georg August (1683-1760) lui succède et son couronnement a lieu à Westminster le 11 octobre (selon le calendrier julien alors en vigueur en Angleterre, le 22 octobre selon le calendrier grégorien). L'honneur et la responsabilité de composer des antiennes de couronnement devaient normalement revenir à William Croft, l'organiste de Westminster. Or, ce dernier meurt en août et c'est à Handel que cette tâche est confiée. Avec sa rapidité légendaire, il choisit les versets de psaumes appropriés et compose en un mois quatre *Anthems* pour solistes, chœur et orchestre, qui seront chantés durant certains

moments-clés. Notons que le majestueux *Zadok the Priest* a été entendu depuis 1727 lors de tous les couronnements à l'abbaye de Westminster.

Malgré quelques ratés, la cérémonie a dû être grandiose : on a fait appel à des chanteurs de la cathédrale Saint-Paul et de l'abbaye, ainsi qu'à ceux de la Chapelle royale. Un orgue a été spécialement construit pour l'occasion, et les répétitions font état d'environ 160 instrumentistes!

Après cet événement, Handel mettra en musique des versets de psaumes pour des mariages princiers, pour les funérailles de la reine Caroline (1737) et pour les victoires remportées par le roi lors de la Guerre de Succession d'Autriche. Avec lui, le psaume de circonstance a pris un essor sans précédent, que ses rivaux et successeurs auront du mal à égaler.

NOTE DE L'AUTEURE : LA PLUPART DES PSAUTIERS MENTIONNÉS DANS CETTE SÉRIE D'ARTICLES SONT CONSULTABLES GRATUITEMENT SUR INTERNET, EN TAPANT LE NOM DE LEUR AUTEUR ET LE TITRE.

New sexual misconduct policy for diocese / Nouvelle politique sur l'inconduite sexuelle

At church, we are surrounded by people we care about. Church is a place where we are free to be ourselves, and where we treat each other's vulnerability with care and respect. But keeping this space safe requires wisdom and foresight, which is why this year, the Anglican Diocese of Quebec is announcing a new Policy on Sexual Misconduct. This will replace the existing policy, which is now nearly 30 years old.

What do we mean by «misconduct»? This word covers a wide range of actions, from verbal harassment, to unethical relationships, to criminal actions that require the involvement of the police. Unfortunately we only need to read news headlines to know that misconduct can occur in any organization—and that, sadly, churches are not exempt.

The harm that results from misconduct can be multiplied if these cases are not handled with transparency and fairness. That's why an important part of making church a safe place for all of us is to have clear policy in place before the need for it arises. A sexual misconduct policy helps to keep us safe, to proactively prevent misconduct, and to deal with it when it occurs, in a way that prioritizes the safety of our most vulnerable members.

The diocese's new policy, which will be available on our website, is intended to be helpful to everyone:

- 1) For clergy, employees or volunteers working in any of our ministries, the policy lays out standards of ethical behaviour (and will be a part of their training);
- 2) For diocesan officers, the policy gives detailed steps of what actions must be taken if they receive a report of misconduct;
- 3) For anyone who is considering reporting a case of misconduct, the policy can tell them how they can expect their report will be handled.

The policy was developed by a group that included both clergy and laypeople from all corners of the diocese. In addition to updating the language and addressing some situations not covered by the earlier version, one of the biggest changes it makes is to provide for an impartial third party to conduct any potential investigation. This is meant to avoid the ethical dilemma in which the diocese could be investigating itself.

Because this policy is so new, we encourage anyone who is interested to read the sexual misconduct policy and to give feedback. After one year, we will review the policy again, to see if there are any changes that could be made to make it clearer, or more effective.

Dans nos églises, nous sommes entourés de personnes qui nous tiennent à cœur. Ce sont des lieux où nous sommes libres d'être nous-mêmes et où nous traitons la vulnérabilité de chacun et chacune avec attention et respect. Mais assurer la sécurité de ces espaces requiert sagesse et prévoyance et c'est pourquoi cette année, le Diocèse anglican de Québec institue une nouvelle politique sur l'inconduite sexuelle. Cette mesure remplace la politique actuelle, qui date d'il y a maintenant presque trente ans.

Qu'entendons-nous par «inconduite»? Ce terme couvre un large éventail d'actions, du harcèlement verbal aux relations contraires à l'éthique, allant jusqu'aux actes criminels requérant l'implication de la police. Malheureusement, il suffit de lire les grands titres de l'actualité pour réaliser que l'inconduite peut survenir dans n'importe quelle organisation et que les églises n'en sont malheureusement pas exemptées.

Le préjudice résultant d'une inconduite peut être amplifié si ces cas ne sont pas traités avec transparence et équité. C'est pourquoi un élément important de la création d'un environnement sécuritaire dans nos églises passe par la mise en vigueur d'une politique claire avant d'en avoir besoin. Une politique sur l'inconduite sexuelle contribue à assurer notre sécurité, à prévenir la mauvaise conduite de manière proactive et à y faire face lorsqu'elle se produit, d'une manière qui donne la priorité à la sécurité de nos membres les plus vulnérables.

La nouvelle politique du diocèse, qui sera disponible sur notre site Internet, se veut un instrument utile pour tous et chacun :

- 1) pour les membres du clergé, les employé(e)s ou les bénévoles œuvrant à l'un de nos ministères, la politique définit les normes de comportement éthique (et fera partie de leur formation);
- 2) pour les officiers diocésains, la politique présente une description détaillée des mesures à prendre s'ils reçoivent un rapport de mauvaise conduite;
- 3) pour toute personne envisageant de signaler un cas d'inconduite, la politique vise à lui indiquer comment elle peut s'attendre à ce que son signalement soit traité.

La politique a été élaborée par un groupe comprenant à la fois des membres du clergé et des laïcs de tous les coins du diocèse. En plus de mettre à jour le langage et de traiter de certaines situations non couvertes par la version précédente, l'un des changements les plus importants est de prévoir que toute enquête potentielle devra être menée par un tiers indépendant et impartial. Cela vise à éviter le dilemme éthique dans lequel le diocèse pourrait se retrouver s'il devait avoir à enquêter sur sa propre entité.

Parce que cette politique est toute nouvelle, nous encourageons toute personne intéressée à en prendre connaissance, à la lire attentivement et à nous faire part de tout commentaire. Un an après son entrée en vigueur, nous examinerons à nouveau la politique pour voir si des changements pourraient y être apportés afin de la rendre plus claire ou plus efficace.



Reflecting on General Synod 2023

The Diocese of Quebec's lay and clerical members of the 43rd General Synod look back on a week in Calgary marked by a mix of hope and disappointment, unity and discord, faith and doubt, as the Anglican Church of Canada reaches a crossroads

The interesting thing about General Synod

“God is the interesting thing about religion, and people are hungry for God.”

These are the famous words of the Anglican writer Evelyn Underhill. Around 1931 she wrote a letter to the Archbishop of Canterbury on the occasion of the Lambeth Conference. As such meetings can be bogged down by divisive politics and distracting practicalities, she encouraged the archbishop to emphasize the life of prayer.

Underhill wrote in a time very similar to our own when the church was looking for ways to renew herself. Underhill’s solution was to return to our roots, to our worship and adoration of the Trinitarian God revealed in Jesus Christ. “We look to the Church,” Underhill wrote, not to solve the world’s problems, but “to give us an experience of God, mystery, holiness and prayer.” We should do what the church was born to do, what the church does best, and what only the church can do.

God is the interesting thing about religion. God is why we gather together as a General Synod. While there were many positive things that came out of our meeting in Calgary, I noticed some significant gaps in our collective decision making. While various debates weighed important factors such as finances, culture, practicalities, and personal experience, I rarely heard rationale from scripture, tradition, or theological reason. At times, it seemed as though we had forgotten the most interesting thing about our religion and the One in whose name we gathered.

Amid the larger discussions of General Synod that have been widely covered, I was struck by a smaller moment that revealed the importance of theological debate. Every gathering of General Synod has a “no-debate” list. This list contains a bundle of resolutions that are passed with a single vote, either because they are merely procedural or presumed uncontroversial. If a delegate believes that a resolution is worthy of debate,

they can pull it from this list and bring it to the floor. One of the no-debate resolutions for our gathering proposed an optional set of biblical readings for the daily office, the morning and evening prayer that is encouraged for laity and required of clergy.

The Rev. Dr. Iain Luke, principal of Saskatoon’s College of Emmanuel and St. Chad, asked that this lectionary proposal be removed from the list and discussed in its own right. The debate, albeit short, was both refreshing and revealing. Dr. Luke provided a robust and well-crafted opposition to this lectionary, outlining the ways in which it challenged the unity of our shared life of prayer and study of scripture. While the resolution still passed with a majority of delegates in favour, there was a surprising number of opposing votes.

My observation here is not about the lectionary in particular. Instead, this seemingly inconsequential vote revealed that these issues of prayer and theology really do matter. Whether we voted for or against the resolution, we acknowledged as a body that the rhythm of our scripture reading is a crucial part of who we are as Anglicans. It was as if the commonality of our daily prayer popped its head above the surface of business as usual, and for a moment we saw it together.

A synod without theology is like a poutine without gravy. You may have all the solid parts assembled together, but you miss the substance that binds one to another. Theology is the language that holds us together as a church. It reminds us of why we walk with one another, allows us to converse with believers of the past and future, and challenges us when we fall away from the path of Christ’s love. We should not think of theology simply as academic language. Theology reveals itself in discussions of prayer, penitence, hope, the sacraments, the lives of the saints, and the work of Jesus Christ. Theology, if you will, is talk about God.

While Underhill wrote that God is the interesting thing about religion, we cannot forget the rest of her sentence: “people are hungry for God.” Many in Canadian society are looking for rootedness in a reality deeper than they can fathom. Rather than seeking to be problem solvers in the world’s eyes, it may be wiser (and even less expensive) for Anglicans to reclaim solemn prayer, sacred scripture, robust theology, holy liturgy, and ancient thought. I would be delighted to see these kinds of discussions at a future General Synod.

I’m not suggesting that such a path would make us grow in numbers, though some contemporary studies suggest this may be the case. Instead, at the very least, we could be a shrinking church that is true to herself and faithful to the God who sustains her.



PHOTO: JIM TUBMAN

Raising the curtain on General Synod

As each day of General Synod unfolded, it became somewhat easier to understand the machine behind the organization of General Synod. Indeed, it takes many, many months to ensure all of the elements are in place to make use of people's time, insights, concerns, and hopes for the future wherein people are called to be disciple-like in their own backyards (i.e. dioceses, congregations). I am happy to share some of my experiences, observations, and takeaways from the six days we spent singing, listening, debating, praying, socializing, and discerning.

I had one main goal: listen to the voices, concerns, and desires of a faithful group of people while listening to the voices, concerns and desires that were not being said, not being mentioned.

Not only was I a delegate from the Diocese of Quebec, but I was also invited to act as honorary lay secretary of General Synod. Along with three others, we were appointed to support the secretary (who was absent herself during the proceedings due to illness—luckily everything is recorded) and assist with the voting procedures. Initially, we were positioned behind a black curtain on the main stage. We could not see the assembly but could hear and view the proceedings thanks to a monitor. In other words, we would be relegated to a behind the scenes area with poor lighting, no view onto the assembly and isolated from the other members of General Synod. Not the ideal situation at all!

But the curtain, metaphorically, was eventually raised. We were moved onto the main floor of Synod, in the rear of the assembly hall where we had a wide perspective on all the people. And during the course of General Synod, the curtain was raised on how the wider church operates, discusses pressing issues (or not), and how the church moves forward on some rather contentious issues while maintaining unity, respect of differing

opinions, and the need to lead together.

As an honorary lay secretary, I certainly felt more confident in this role thanks to my work as secretary of Synod for our diocese. Throughout the six-day event, I could see and understand the machinations at work, how voting procedures worked (or failed), how resolutions are crafted and—most importantly—presented and debated, and the need to “not sweat the small stuff.”

My thoughts and actions were threefold: ensure proper notes are taken, focus on the matters on hand (no time for daydreaming!), and help others who were not familiar with the General Synod's ways of operating. My ability to look out over the assembly hall and see the whole picture as well as the minute actions playing out allowed me to see that manifold leadership roles of the Anglican Church of Canada.

Looking back on General Synod, I had a few takeaways that continue to linger in my head.

The issue of demographics was not addressed. Church numbers are in decline and the future is precarious. Nevertheless, the church is finding ways to become more relevant in today's society, in particular when it comes to social justice issues, partnerships, ecumenism, and local outreach services and programs to those in need.

The financial health of the Anglican Church of Canada was glossed over. Investment income is down and revenues are decreasing. Yet there was a sense of commitment by the various parts of the church to soldier on and continue the work, finding better ways to do it, and provide the much-needed direction and resources for the church. The Primate's World Relief and Development Fund and the Anglican Foundation of Canada both provided eloquent presentations and exciting opportunities for Anglicans to support the work of the church across Canada.

I was thoroughly impressed with the quality of the debates and discussions. Even if one disagreed with one position or another, the capacity of the people to express their concerns, their support, or their opposition (in three minutes or less) was impressive. Very little time was spent with people re-hashing arguments. The debates provided a cornucopia of food for thought. Interventions were well thought out and voiced.

There were a series of webinars held before the meeting of the General Synod. I attended most of them and I could review the recordings afterwards. Considering the convening circular was over 800 pages, these were so helpful in providing background information and to help shape the context of some of the issues. As we prepare for our next diocesan Synod, I would certainly encourage our diocese to engage in this type of pre-Synod learning opportunities (especially since we will be dealing with a complete revision of our canons!).

The Bible studies, worship opportunities, and singing with our full communion partners in the Evangelical Lutheran Church in Canada were uplifting, with speakers that conveyed hope and energizing perspectives on the word of God. One quotation from the closing eucharist on the parable of the feeding of the 5,000: “Jesus did not say I will give them something to eat. But, rather, you give them something to eat.” Jesus commanded the disciples to be disciples, to act like disciples, and to spread the abundance like disciples. And, in turn, the 5,000 all became disciples. No one was turned away empty. And if someone has nothing it did not matter. We know that since there was enough to feed everyone.

One major disappointment was the fact that there was no French spoken or in written form—not even in the numerous worship services. I spoke to one motion and used my three minutes: the first 90 seconds I spoke in French and the other 90 seconds in English.

It was the only time French was ever spoken. This was a travesty. We must not make the same error ensure at our diocesan Synods. Nevertheless, I was inspired by others who spoke to motions in their Indigenous language.

In between meetings of the General Synod it is the Council of General Synod that is saddled with the work (much like the DEC is elected to act on issues in between our Synods). I felt bad for them since the volume, scope, and depth of their work is voluminous. Is it realistic to keep downloading all of this work onto a small group of people? Is it ethical to do this? Is there a better way?

And what about those voting procedures? Depending upon the motion, there are a variety of voting: simple majority vote, voting by orders (lay, clergy, bishops), recorded vote, etc. Should a motion fail because the bishops vote against it yet it is passed in the houses of lay and clergy? What improvements can be made? We certainly need to look at our own diocesan voting practices and review them.

Another highlight was the reflections made by National Indigenous Archbishop Chris Harper. He spoke with great wisdom, eloquence, and with a voice that resonated throughout our time together. Our work in regards to right relations between Indigenous and non-Indigenous peoples is far from over. But we have solid leadership to help us on our journey forward. For that I am truly grateful.

In closing, I offer three memorable quotations from my notes: “The church must always be about reform” (unknown); “The personal cost of ministry is extremely high” (Archbishop Linda Nicholls); and, “The church is about expansion, not repression” (Bishop David Parsons, Diocese of the Arctic).

‘What the youth want’ may not be what you think

The University of Calgary was bustling with energy from June 26 to July 2 for the Anglican Church of Canada’s General Synod. I had the privilege of serving as the youth delegate for the Anglican Diocese of Quebec and I thank all those who put my name forward at diocesan Synod 2019 for the position. Processing what happened at General Synod is quite a task since there is so much happening in such a small amount of time. My thoughts and experiences from General Synod are understandably complex and here I offer some of them.

I start off by saying that I met some wonderful young people from across the country who were also (who would have guessed) Anglican! It was incredibly comforting to not be alone in the faith as someone under 30. I made some strong new friendships and a particular shoutout to Hannah, Emily, Becky, and Nadia! The youth delegates arrived one day early to get to know each other and the youth leaders of the national church.

Throughout General Synod the youth delegation would gather for various presentations and to eat together. This time, I believe, was a missed opportunity. Yes, it was important for the youth delegates to learn about how voting works, presenting motions, and speaking at the microphone. However, as young Anglicans aged 16-26, I believe it would have been beneficial to allocate time for community building and actual discussions of how Anglicanism is experienced by young people. Thankfully, I was able to build a small group around myself where we could talk about faith, tradition, and liturgical practice, and not our favourite flavour of ice cream.

As a youth delegate I was counted among the house of laity and my status as youth was valued as such when it came to voting. I, along with other youth delegates, were informed by seasoned members of the General Synod that

the “youth voice” would be listened to more than any other. Was this true? Sort of.

There were certain motions presented that arrogantly utilized the phrase “what the youth want” to justify there needed to be passed. This gave the General Synod the false belief that the “youth voice” was somehow unanimous on issues that were never discussed amongst the entire youth delegation. Youth and non-youth alike would circulate on the General Synod floor and even approach the microphone to speak on behalf of what they perceived would welcome young people into the church. When a youth would speak against a motion that was presented as “progressive” they would be seen as an outlier or overly “conservative.”

Now this all might sound like a rant, and it probably is one. Evidently, certain happenings at General Synod annoyed me, but other gave me great joy. The youth were encouraged to participate at General Synod wherever possible and the closing eucharist was one of these times. The youth were invited to prepare the intercessions and after a group discussion it was agreed to simply use the intercession prayers from the Book of Common Prayer.

Four youth were chosen as alternating readers and as each rose and prayed the Prayer Book prayers I saw smiles grow on the faces of numerous bishops and clergy. The youth were approached after the service to thank us for making that choice. Many said they hadn’t heard those beautiful prayers from the past in a long time. Many were reminded of the beauty of our Anglican tradition. I believe that many young people across the country appreciate the depth of Anglican tradition and ritual and will actively seek to preserve it.

The Diocese of Quebec had a strong delegation that represented the diocese well. I am proud of how the diocese’s members presented themselves, how we spoke, and stood up for what was right. Bishop Bruce led us with faith and patience and represents our

diocese on the national church level with diligence and care. I don't mean to brag, but our diocese does a particularly good job at following the rules of the General Synod and especially the election process to the Council of General Synod.

My last thoughts on the idea of synodality and this year's General Synod are these. All bishops and clergy were once laypeople; however, they have another calling to follow. There are differences between bishops, clergy, and laypeople but our synodal structure allows for all to contribute to decision making.

I had numerous discussions with bishops and clergy at General Synod and was always listened to with apt attention. The value of open dialogue is paramount for church journeying together and making decisions. However, I find it just as vital to understand that our church is led by the episcopate who diligently protects the faith.



SPENCER NADEAU WITH FELLOW YOUTH DELEGATE HANAH WYGIERA FROM THE DIOCESE OF CALGARY

‘On this rock I will build my church’

A few days before General Synod, I dreamed a dream. I was in a large conference centre where various churches were gathered for an ecumenical conference, peculiarly located in the midst of a forest on a hillside. The centre had one small window revealing the vibrant forested valley below.

The attendees were oblivious to the window, engrossed in heated, unclear debates—possibly about doctrine, morality, or church structures. It didn’t really matter. The essence of the original disagreement had been lost in the relentless disputes.

During this, I glanced out the window to see a blue jay, its blues transitioning from cerulean to deep sea, but it suddenly greyed and fell. I rushed to see the world around the centre turning grey and lifeless.

Struck with horror, I tried to alert the others but found myself voiceless. My frantic gestures towards the devastating scene went unnoticed as the attendees continued their forgotten argument, and the surrounding world succumbed to the grey, leaving only the isolated conference room untouched, before I awoke.

This dream haunted and coloured my experience of 2023 General Synod, whose theme, most aptly, was “Let There be Greening.”

Admittedly, this was my first General Synod, and I had no idea what to expect. However, the resemblance to my dream was at points uncanny. The meetings were often laborious, the air heavy with unsaid words and unmet eyes, debates disguised as one issue, but actually about something else. Our Creator’s world, the supposed heart of General Synod’s theme, seemed lost in the labyrinth of unrelenting and unrelated discussions, overshadowed by seemingly stronger agendas of an institution falling apart.

As you might tell, I found this not only exhausting, but also demoralizing. And so,

when I finally got the chance to take a break, I left the conference room, and sat under a tree to think and to pray. That is where I met Pierre.

Pierre was a good listener. Over some shared peanuts, I told him my dream, and my fear that in the midst of all these time-consuming power plays and misleading arguments, the world was turning gray and dying. “Pierre,” I asked, “do you think we have it in us to actually pull together, or will we continue arguing while the world turns gray and dies?” Pierre cocked his head inquisitively, but said nothing.

“Would you like to trade places?” I asked. At that, Pierre flew away. I couldn’t blame him. As corvids, magpies are clever enough to know when a peanut is not worth the price.

And so I returned to the General Synod floor, enveloped in the contentious debates but my thoughts wandered back to Pierre. I wondered, if the birds could hold a synod, what would it look like?

Certainly there would be conflict, posturing, the staking of territory, the competition over resources sometimes scarce. But in the midst of this conflict, we would also discover, I suspect, some beauty: a dawning of songs whose diversity would widen our perceptions and enrich our landscapes. At least, they could. If we stopped to listen.

But listening is hard. That is why I was so thankful for National Indigenous Archbishop Chris Harper’s multiple interventions on the floor of General Synod. In one memorable moment, in the midst of some tense discussions, he called us to widen ourselves into a circle, to hold hands, to listen to songs unfamiliar to many of us, to find the beat, and to join together in a massive round dance.

I won’t lie: it was awkward. No one will mistake me (and, to my estimates, about 75 percent of General Synod delegates) for a dancer. But for the first time during General Synod, the room sincerely smiled, and I felt a



PHOTO: JIM TUBMAN

little colour returned to a conference awash in grey. We were, for the first time, truly pulling together. I couldn't wait to tell Pierre.

Will it be enough? I truly can't say. Only two days later, we ended the General Synod themed "Let There be Greening" in Gasoline Alley, a massive museum and banquet hall dedicated to celebrating the heritage of an extractive industry that helped to build our colonial state, and which deeply wounded the air, the waters, the lands, and its original inhabitants in so doing.

We are at a turning point in our church. We are at a moment of discerning who, in the midst of the great unraveling of our ecologies

and colonial identities, we will become—whether we will become.

There is more at stake in what we discuss and the time we take to discuss it, than the continuity of our church structures. In a world increasingly filled with conflicting shades of grey, I pray we will find the places, the times, and the virtues we need to listen, to dance, and to pull together to sustain and renew the vibrant palette of colours that make up the life of the earth.

The brushes are in our hands. Pierre is watching.



PHOTO: JIM TUBMAN

By Candace Aitkens
PARISH OF THE MAGDALEN ISLANDS

Walking outside our comfort zones

This past summer I was both honored and humbled to have been nominated to represent the Diocese of Quebec at the General Synod gathering in Calgary—and quite honestly, I was a little trepidatious as well.

During the final days leading up to departure from the islands, I was feeling a sense of excitement one minute to be going all the way across Canada, then the next minute I was thinking, “What am I getting myself into?” The fear of getting lost in the airports, the fear of not understanding everything that will be discussed in the meetings, among other silly little things, was somehow overpowering my excitement. That fear, that nagging fear of the unknown seems so much stronger than our faith sometimes. It’s something I’m sure we all have felt at one time or other. Every now and then, we all need to step out of our comfort zones and challenge ourselves in order to overcome that fear and rebuild our faith.

As I’m reflecting on my first time at General Synod, I have to say overall I genuinely enjoyed and appreciated my experience. It certainly challenged me to listen, to think, to open my eyes, my heart and my understanding of the discriminations that our brothers and sisters in Christ have suffered for centuries and still enduring it right in front of us, in some of our cities and even our churches. As I sat daily in our group sessions and listened to each personal story, I felt sadness, anger, confusion, joy, love, so many emotions during that week, but the hardest for me was the realization of how ignorant I was of so many of these injustices that have been happening that I have never known about.

Being from such a small, isolated community in the Magdalen Islands, growing up the only discrimination we’ve ever been exposed to was between French and English or Anglican and Catholic. However, finding out that this was the same realization in the small towns of Newfoundland, and I’m sure other small



PHOTO: JIM TUEMAN

communities, made me feel less disconnected from the rest of the world.

I personally looked forward to the daily worship, the Bible study sessions, the singing and just the fellowship in general. I found myself in awe when we got together in groups being able to speak openly, without judgement.

Another special memory about this General Synod for me was that we got to share it with two other denominations, the Evangelical Lutheran Church and the Moravians, and now we all walk together, in full communion, “one flock, one Shepherd.” It was so inspiring and hopeful to be part of this historic union. You could feel the Spirit with us during that first eucharist together.

I also remember something that was said in a short video speech by the Rev. Faith Nostbakken, ecumenical officer for the Lutheran Synod of Alberta and the Territories, that still resonates with me: “Our faith is strengthened when we step beyond our own denominations.” To me, this is such a powerful statement, essentially reiterating my thoughts on stepping out of our comfort zone and rebuilding our faith.

The most challenging part of General Synod for me was when I had to vote on the resolution on peace and justice in Palestine and Israel. At that moment I felt the weight of the world on my shoulders. I lost faith in myself to make the right choice. In the end, after some very wise advice and a small prayer, I voted for the choice that I felt was in good conscience.

I’m so grateful and thankful that I was given the opportunity to attend this General Synod. It made me see and learn things from a different perspective. If we keep an open mind, love one another and never lose faith, we can begin to walk together as one.

Gleanings

Quebec a trailblazer in giving laity a voice

If asked today to describe the idea of “Church,” an observant outsider would probably pinpoint a particular setting where, on specific, regular occasions, a group of worshippers was guided through a variety of religious ceremonies under the leadership of one or more specially initiated leaders. The notion of “Church” as the people themselves “journeying together in faith and decision-making” would seem, at first glance, to be its polar opposite.

Pope Francis’ ideal of synodality, which embraces this second model, is a very attractive one. Although it is well beyond our own voiced aspirations as Anglicans in the Diocese of Quebec, yet this ideal—although we may not think so—was already feeling its way toward realization more than 150 years ago.

As early as the 1850s, with the formation of diocesan synods in British North America, provision was being made for the inclusion of laypeople in the life and decision-making of the Church. The laity, “the people themselves,” not just the clergy, were thereby given a vital role. “Church” was, even then, becoming more “of the people.”

How did this loosening of the reins of power first occur?

The first level of self-regulation in the British North American church—and the incorporation of the laity into church affairs—came with the founding of church societies, pioneered in Nova Scotia and New Brunswick

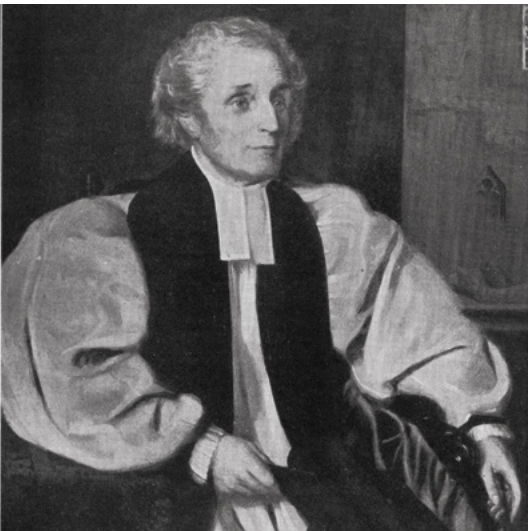
in 1836-37 by Bishop John Inglis. In 1842, the dioceses of Quebec and Toronto followed suit, both societies being duly incorporated by a single act of parliament. In both, it was their bishops, George J. Mountain and John Strachan, who pushed it forward.

The next step would be the formation of diocesan synods. Before this was accomplished, there was a move—also initiated by those same bishops—to create an overarching organization whereby the dioceses would no longer operate in isolation, but have some means of functioning in relationship with one another.

Fennings Taylor, a church historian, pointed out as early as 1869 that it was the initiative of the early bishops—especially our Bishop Mountain—that led to the formation of synods in Canada, and such synods stipulated lay membership within them. Until then, virtually all the power in the church in British North America had been vested in individual

bishops whose appointment, in turn, was in the hands of the Crown. The bishops were in positions of isolated power and there was no overarching organization in place by which they had any way of cooperating with one another.

The first move towards proposing such an organization came out of a conference of bishops, convoked by Bishop Mountain for that very purpose in 1851 and hosted by him in Quebec City. Five of the seven British North American bishops took part: the Rt Reverends Edward Feild of Newfoundland, John Medley of Fredericton, John Strachan of Toronto, Francis Fulford of Montreal, and Mountain himself. Also invited but unable (for pressing reasons) to attend were bishops David Anderson of Rupert's Land and Hibbert Binney of Nova Scotia.



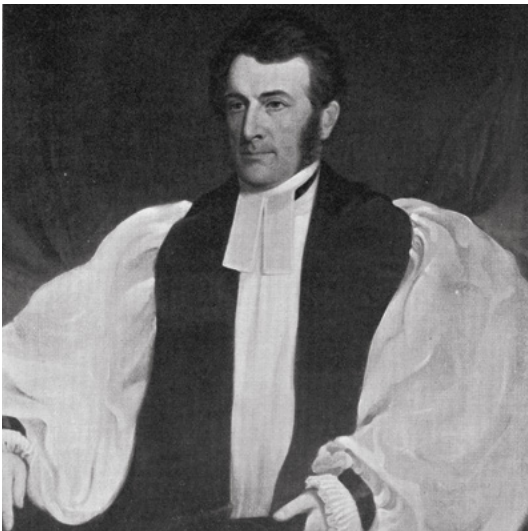
The Right Reverend
George Jehoshaphat Mountain, D.D., D.C.L

After a week of deliberation, the five bishops issued a declaration that they would petition the support of the Archbishop of Canterbury in securing the appointment of a provincial metropolitan to oversee “the North American Dioceses,” and to establish the right of “the Bishops, Clergy and Laity of the Church of England in each diocese” to “meet together in Synod.” The two absent bishops added their support by letter. It was unanimous.

This declaration enshrined the principle of lay involvement in the life and decision-making of the church. Thus, the bishops of Canada, as Taylor asserts, “voluntarily and without being asked so to do, delegated to the laity powers which they had theretofore exercised, and which, had they been merely ambitious men, they might still have retained.

“Such action represented progress in church organization, for by securing the active co-operation of the laity, it very essentially advanced the cause of union and fellowship by engaging both orders [clergy and laity] in the business of church work.”

It was hoped that legislation to enable the formation of diocesan synods would be passed by the British parliament, but all efforts to secure it failed. Undeterred, another conference of overseas bishops gathered in England in 1853 to continue pushing. It included the bishops of Sydney (Australia), Newfoundland, Antigua, Cape Town, Nova Scotia and Quebec—all of whom worked together (in vain) to secure the support of persons in authority to further their cause. Although the British parliament continued to stall, finally, the parliament of Canada passed



The Most Reverend
Francis Fulford, D.D.

An Act to Enable the Members of the United Church of England and Ireland to meet in Synod, which was proclaimed in the *Canada Gazette* on May 28, 1857.

Once enabling legislation was passed, the actual organizing of individual synods and the establishment of rules by which each would be governed in each diocese remained to be achieved. This was not easy. Although Bishop Strachan of Toronto (having gone ahead four years ahead of the enabling legislation) established his synod without difficulty, both Bishop Fulford in Montreal and Bishop Mountain in Quebec endured a great deal of trouble and unpleasantness.

Mountain and Fulford had both awaited parliamentary legislation to be certain that they were on a firm footing. In spite of this,

and although a majority of clergy and laity in both dioceses was in favour, there was in each a small, very vocal group of obstructionists, both clerical and lay, whose demands would have defeated the whole principle of the organization being proposed.

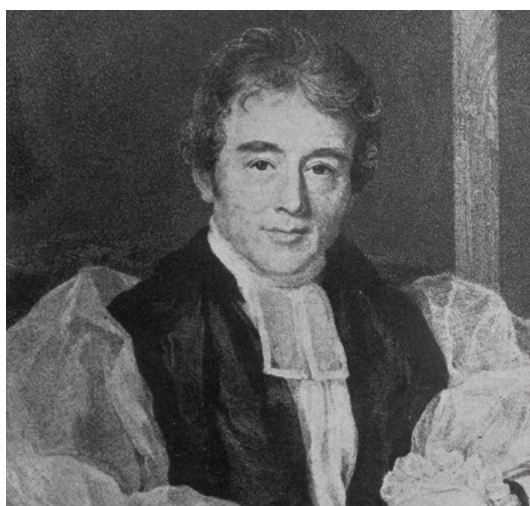
Both Mountain and Fulford, after lengthy, contentious meetings, were forced to adjourn their would-be “Founding Meetings” without achieving anything. Each had to revisit their proposals at a later date. Finally, in 1859, majorities of both clerics and laymen voted to adopt proposals to support synods in both Quebec and Montreal. The participation of both clergy and laity under the presidency of the bishop was then finally assured.

The principle of lay participation in decision-making throughout the Canadian church was established on September 13, 1893

Young people, too, were granted representation. In 1969 the Diocese of Quebec sent its first youth delegate to the General Synod in the person of Jane Corkran, a student at Quebec High School, although not until 1990 were youth delegates admitted to diocesan synod at home.

After such a promising start, Quebec seems latterly to have been rather slow in empowering its members, whether women or young people, slower than other dioceses and the Canadian church at large.

Nationally, the church has become remarkably inclusive: men and women, girls and boys, priests and lay people—play their roles on councils and committees—with voting privileges as regular members. We may regard a vision of “the people journeying together” as just a rosy dream of “Church,” but we have



The Honourable and Right Reverend John Inglis, D.D.
Lord Bishop of Nova Scotia (Third), 1825-1850



The Honourable and Right Reverend
John Strachan, D.D., LL.D.

with the formation of the General Synod—exactly 100 years after Bishop Jacob Mountain had taken possession of his newly erected Diocese of Quebec (and 106 since the arrival of the first British North American bishop, the Right Reverend Charles Inglis, Bishop of Nova Scotia). That September date and the event itself are commemorated in the Canadian church’s liturgical calendar.

Since then, the franchise has broadened further. On October 29, 1920, women of 21 years of age were permitted to participate and vote at vestry. Individual dioceses began to enfranchise them as members of diocesan synod. In 1946, women were declared eligible to serve as delegates to the General Synod. Sadly, the Diocese of Quebec continually refused to enfranchise women at the diocesan level until 1965, more than 20 years later.

drawn closer to it than we know.

A further metaphor for synodality offered by Pope Francis is “a pilgrim people journeying together.”

When the Diocese of Quebec marked its bicentennial in 1993—30 years ago this year—the theme proposed by Bishop Bruce Stavert, and later chosen to mark its celebrations by the Bicentennial Committee, was that of pilgrimage.

The pilgrim way is a long one. A diocese with a large territory and a small population can and could easily identify with the notion of pilgrimage. As a community—few in numbers, and limited in resources—such people can appreciate the need for each member to play his or her part, to look out for each other and to journey in faith, hope and goodwill.



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