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A hope
that's not defeated
by circumstances

Un espoir
qui n'est pas vaincu
par les circonstances



Hoping may not seem like a particularly daring thing to do—until you consider the seeming hopelessness of so many of the circumstances we face as individuals, as communities, and as a planet. We know them well; I don't need to list them.

Hoping can be an act of daring because the much easier path to take is one marked by indifference, pessimism, or what Pope Francis has called the “evil spirit of defeatism.”

In Christian vocabulary, hope has a particular meaning. It doesn't mean the same thing as optimism, which could be described as a somewhat vague sense that somehow, someday, things are going to work out. Optimism is a bit like those *Ça va bien aller* posters that appeared in so many people's windows in the first days of COVID-19, but quietly then faded away with the passing of each unrelenting month of the pandemic.

Hope is different. To quote Pope Francis again, hope “is not being afraid to see reality for what it is and accept the contradictions. [...] This hope invites us to enter the darkness of an uncertain future and to walk into the light.” Christian hope isn't some ambiguous, optimistic wish that everything will be alright. “Christian hope,” says Francis, “is the expectation of something that has already been fulfilled.”

What's been fulfilled is the victory of Christ over the powers of evil and death, through Jesus' own life, death, resurrection, and ascension. Christian hope means that while we care about the present, as well as the future—no matter how worrying it may seem—we can remain hopeful about it because the future has already been secured by God in an ultimate way.

It's this hope that the apostle Paul refers to when he declares that “hope does not disappoint us” (Romans 5:5), which a colleague once helpfully paraphrased as “hope can't be defeated by circumstances.”

Many of the contributions to this issue of the *Gazette* highlight what hope looks like in the face of seemingly hopeless circumstances.

Despite the deep-seated divisions between many Christians of different confessions, there are many signs of hope for the visible unity of the one church of Christ, as manifested in services for the Week of Prayer for Christian Unity in different parts of the diocese, and in an ecumenical pilgrimage in which I recently participated in Rome and Canterbury.

In the face of what feels like an intractable war between Israel and Hamas, Jews, Muslims, and Christians gathered together in hope in Quebec City as a visible sign of unity for peace.

Jeffrey Metcalfe reflects on what Christian hope might look like in the face of apocalyptic climate change and biodiversity loss. Meb Reisner Wright reminds us that hope is simply what Christians do, and offers glimpses from our diocese's past of how that hope has been kindled.

I hope that this issue of the *Gazette* helps kindle hope in you, such that you may find ways to help make visible now the future that God's promises has already secured.



Espérer ne semble pas être une chose particulièrement audacieuse, jusqu'à ce que l'on considère le désespoir qui pointe au sein de tant de circonstances auxquelles nous sommes confrontés en tant qu'individus, en tant que communautés et en tant que planète. Nous les connaissons bien — je n'ai pas besoin de les énumérer.

Mais espérer peut être un acte d'audace, car le chemin le plus facile à emprunter est celui marqué par l'indifférence, le pessimisme ou ce que le pape François a appelé le « mauvais esprit du défaitisme ».

Dans le vocabulaire chrétien, l'espérance a une signification particulière. Cela ne signifie pas la même chose que l'optimisme, qui pourrait être décrit comme un sentiment quelque peu vague qu'un jour, d'une manière ou d'une autre, les choses vont s'arranger. L'optimisme, c'est un peu comme ces affiches Ça va bien aller qui se sont mises à apparaître aux fenêtres de tant de maisons dans les premiers jours de la COVID-19, mais qui ont ensuite tranquillement disparu au fil de chaque sempiternel mois de pandémie.

L'espérance est différent. Pour citer à nouveau le pape François, l'espérance « n'a pas peur de voir la réalité telle qu'elle est et d'en accepter les contradictions. [...] Cet espoir nous invite à entrer dans les ténèbres d'un avenir incertain et à nous diriger vers la lumière. » L'espérance chrétienne n'est pas un vague souhait optimiste que les choses se passent bien. « L'espérance chrétienne, dit François, est l'attente d'une chose qui a déjà été réalisée ».

Ce qui a été réalisé, c'est la victoire du Christ sur les puissances du mal et de la mort, à travers la vie, la mort, la résurrection et l'ascension de Jésus. L'espérance chrétienne signifie que bien que le présent nous tienne à cœur, tout autant que l'avenir — aussi inquiétant puisse-t-il paraître — nous pouvons demeurer confiants parce que l'avenir a déjà été assuré par Dieu de manière définitive.

C'est à cette espérance que laquelles l'apôtre

Paul fait référence lorsqu'il déclare que « cette espérance ne trompe pas » (Romains 5:5), que l'un de mes collègues a avantageusement paraphrasé ainsi : « l'espoir qui ne peut être vaincu par les circonstances. »

Plusieurs des contributions à ce numéro de la *Gazette* mettent en évidence ce à quoi ressemble l'espoir face à des circonstances apparemment insurmontables.

Malgré les profondes divisions entre plusieurs chrétiens de confessions différentes, il existe de nombreux signes d'espoir pour l'unité manifeste de l'Église unique du Christ, comme en témoignent les services liturgiques de la Semaine de prière pour l'unité des chrétiens tenus dans différentes parties du diocèse et le pèlerinage œcuménique auquel j'ai récemment participé à Rome et à Cantorbéry.

Face à ce qui semble être une guerre insoluble entre Israël et le Hamas, des juifs, des musulmans et des chrétiens se sont rassemblés dans l'espoir à Québec en signe tangible d'unité pour la paix.

Jeffrey Metcalfe réfléchit à ce à quoi pourrait ressembler l'espérance chrétienne face aux changements climatiques apocalyptiques et à la perte de la biodiversité. Meb Reisner Wright nous rappelle que l'espérance est simplement ce que les chrétiens font et offre un aperçu du passé de notre diocèse sur la façon dont cette espérance a été suscitée.

J'espère que ce numéro de la *Gazette* contribuera à susciter l'espoir en vous, afin que vous puissiez trouver des moyens de contribuer à rendre visible dès maintenant l'avenir que les promesses de Dieu ont déjà assuré.

Des échos de la célébration œcuménique à la Basilique-cathédrale de Québec

Une magnifique brise d'unité chrétienne a soufflé sur la Basilique-cathédrale Notre-Dame de Québec lors de la célébration œcuménique du dimanche 21 janvier 2024 à 11h30.

Cette célébration œcuménique bilingue a été préparée par des membres des églises anglicane, unie, presbytérienne et catholique de Québec, en suivant le déroulement proposé par le Dicastère pour la promotion de l'unité des chrétiens et la Commission Foi et Constitution du Conseil œcuménique des Églises.

Dès la procession d'entrée de la célébration avec le chant Événou shalom, les doux sourires des 250 personnes présentes évoquaient l'ambiance chaleureuse de cet événement. L'abbé Michel Poitras de la Basilique-cathédrale a souhaité la bienvenue à tous en mentionnant un beau moment de prière œcuménique qu'il avait vécu à Taizé.

La célébration œcuménique, présidée par Mgr Juan Carlos Londoño, a débuté avec un rituel sacré de l'eau. Ce rituel était animé par Marie-Émilie Lacroix, Innue de Mashteuiatsh, qui a chanté en innu le chant

composé par les femmes anichinabées pour rappeler aux générations futures que l'eau devait être protégée par les femmes. Quatre femmes, provenant de l'ouest (Vancouver), de l'est (Québec), du nord (Labrador) et du sud (Venezuela) ont été invitées à boire de l'eau bénie par l'animatrice et à s'asperger la tête avec cette eau.

Le très révérend Christian Schreiner de la cathédrale anglicane Holy Trinity nous a offert la litanie de louange et d'action de grâce, qui a été suivie par les prières de confession, lues par Annette Schwerdtfeger et Lucie Painchaud, deux membres du Conseil interconfessionnel chrétien de la région de Québec. Christa Keppel-Jones de la cathédrale anglicane Holy Trinity a proclamé la lecture de l'Ancien Testament en anglais. Tyler et Fiona, deux jeunes bilingues, ont proclamé le psaume. Jean-Philippe Dubé-Goupil, pasteur en formation de l'Église Unie St-Pierre et Pinguet, a proclamé l'évangile en français.

La révérende Darla Sloan de l'Église Unie St-Pierre et Pinguet nous a offert une homélie bilingue inspirante. Elle a donné plusieurs exemples concrets d'œcuménisme



De gauche à droite : Mgr Juan Carlos Londoño; la révérende Katherine Burgess, Église presbytérienne, Saint Andrew's; la révérende Darla Sloan, Église Unie St-Pierre et Pinguet, le très rév. Christian Schreiner, cathédrale anglicane Holy Trinity; Jean-Philippe Dubé-Goupil, pasteur en formation, Église Unie St-Pierre et Pinguet; Abbé Michel Poitras, Basilique-cathédrale Notre-Dame de Québec.

ici au Québec, tel le fait que le Cardinal Gérald Cyprien Lacroix avait hébergé Mgr Bruce Myers pendant un an au moment des rénovations de la demeure de Mgr Myers à la cathédrale anglicane. Elle a parlé aussi de ce jour où elle avait offert de l'aide à Mgr Juan Carlos Londoño qui vivait sa première tempête hivernale à son arrivée au Québec.

La révérende Katherine Burgess de l'Église presbytérienne Saint Andrew's, nous a offert les prières universelles. Marc d'Anjou, l'organiste de la Basilique-cathédrale, et le Dr. Benjamin Waterhouse, l'organiste de la cathédrale anglicane, en collaboration avec le chœur de la cathédrale anglicane, sous la direction d'Antoine Trépanier, ont interprété des chants en français et en anglais qui ont été unanimement appréciés. Les mots suivants

étaient particulièrement évocateurs :

Je voudrais qu'en vous voyant vivre

Étonnés, les gens puissent dire :

Voyez comme ils s'aiment,

Voyez leur bonheur!

Tous ont été invités à proclamer le Notre Père dans leur langue maternelle et nous avons été bercés par cette prière en français, anglais, allemand, espagnol, et plusieurs autres langues. Mgr Juan Carlos Londoño a conclu la célébration en disant qu'il était particulièrement touché d'avoir pu pour la première fois présider une célébration œcuménique. Il a ensuite invité toutes les personnes présentes à se rendre à la sacristie de la basilique pour fraterniser autour d'un café.

By Father Chester Cotton
ROMAN CATHOLIC DIOCESE OF GASPÉ

Praying for Christian unity in Gaspé

Every year, from the 18th to the 25th of January, we are invited to pray together with our sisters and brothers for Christian unity. The theme this year was "You shall love the Lord your God ... and your neighbour as yourself" (Luke 10:27).

This year's ecumenical celebration, which was hosted by the Anglican Parish of Gaspé, was held on Saturday, January 20, at St Paul's Anglican Church in Gaspé. The service was organized conjointly by the pastors of Anglican, Catholic, and Christian Assembly. Over fifty faithful from Ste-Anne-des-Monts, Gaspé, Sandy Beach, and Grand-Rivière participated in this hour of prayer and unity. This year, we were privileged to have Pastor Jacques Robitaille, of the Christian Assembly in Gaspé, who shared with us an inspiring sermon on "who is our neighbour?" The service was followed by a lovely time of fellowship and community building.

Many thanks to the organisers, and all who participated in the service. Special thank you to our musicians, pastor Gabriel Paquin and his family from Ste-Anne-des-Monts, Elizabeth Baird (Anglican Parish of Gaspé), Christopher Lequesne (Gaspé), as well as the Rev. Cynthia Patterson, and Deacon Douglas Johnson (Anglican Parish of All Saints), and

Deacon Lewis Fournier (Gaspé), for their participation. Thank you to Mother Melissa Frankland, pastor of the Parish of Gaspé, and her parishioners for their warm welcome.

This week of prayer for Christian unity is only the beginning. We hope to hold other gatherings in the future as we walk together as disciples of Jesus.



By the Rev. Canon Jeffrey Metcalfe
CANON THEOLOGIAN

Seeing beyond the despair

In Lars von Trier's film *Melancholia*, a hauntingly beautiful exploration of the human psyche set against the backdrop of an impending apocalypse, we are introduced to a world on the brink of annihilation. A rogue planet, aptly named Melancholia, is on a collision course with Earth, rendering the future of all life uncertain. The movie masterfully captures the spectrum of human responses to this existential threat—from denial and despair to a resigned acceptance of the end. This cinematic depiction of the apocalypse serves as a poignant metaphor for the crises facing our own world today.

As we step back from the fictional realm of *Melancholia*, we find ourselves confronted with a reality that is unsettlingly similar. Our world, much like the one portrayed in the film, is experiencing its own form of unraveling. Institutions that have long served as pillars of society—the church, healthcare systems, governments, and social safety nets—are showing signs of strain and collapse. Beneath these societal upheavals, an even more dire crisis looms: the degradation of our planet's environment. The dual spectres of climate change and biodiversity loss cast long shadows over our future, signaling a disregard for the natural world in pursuit of fleeting wealth. This relentless pursuit has led us to a precipice, where the sacrifice of our biosphere appears to be an accepted fate.

In this context of environmental

and societal breakdown, the sense of powerlessness can be overwhelming. Much like the characters in von Trier's film, we find ourselves spectators to decisions made by a select few whose interests are misaligned with the urgent need for action. This disparity between the necessity for change and the inertia of the powerful engenders a state of collective melancholia—a profound sense of loss for a future that seems increasingly out of reach.

Yet, it is within this melancholic state that the teachings of St. Augustine and the philosophical insights of Gillian Rose offer a glimmer of hope. Augustine's conception of the theological virtues—faith, hope, and love—reminds us that there is a path to finding happiness and security, not in the unreliable promises of our faltering institutions, but in the eternal. Rose, however, challenges us to reimagine these virtues, particularly hope, as an active engagement with the present, even in the face of an uncertain future.

Inspired by Rose's reinterpretation, hope in our times calls for a re-engagement with the world as it is, marred yet beautiful, in turmoil yet full of potential. It beckons us to partake in acts of faith, love, and small, meaningful gestures that, while seemingly inconsequential against the backdrop of global crises, join together to form small sanctuaries of resilience and beauty.



The narrative of *Melancholia* offers an allegory for this reimagined hope. In the film's climax, as the end looms inevitably closer, the act of constructing a simple, makeshift shelter with young children becomes a symbol of human defiance against despair. This gesture, futile though it may seem, embodies the essence of hope: not a hope for survival against insurmountable odds, but a hope that finds expression in moments of connection and meaning amidst chaos.

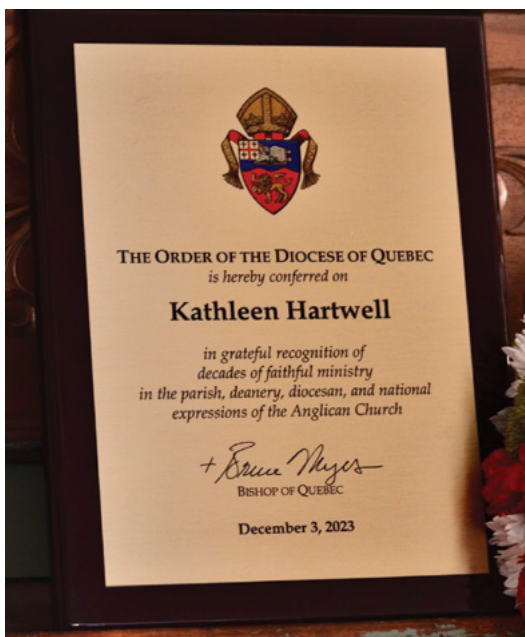
As we face our own apocalyptic challenges, this narrative invites us to see beyond the

despair. It encourages us to discover hope in the immediate, in the acts of kindness and solidarity that bind us, in our efforts to mend what is broken in our world. By embracing this active, present-focused hope, we can navigate the darkness of our times, inspired by the belief that, even in the shadow of the apocalypse, there are still reasons to act, to love, and to hope.

This reflection is based on the article "Hoping Without a Future: Augustine's Theological Virtues Beyond *Melancholia*," *Anglican Theological Review* 95, no. 2 (2013): 235-250, available online here: bit.ly/3SI4dmBh

Order conferral 'a token of our love'

Kathleen (better known to most by "Kay") Hartwell is the latest recipient of the Order of the Diocese of Quebec. The conferral took place at a service at her home parish of St. George's in Lennoxville on December 3, 2023, presided over by Bishop Bruce Myers. The Order of the Diocese of Quebec was created by the Synod of our diocese in 2012 "to honour laypeople who over the years have made contributions in time and energy to furthering the work of the church within this diocese." Nominations to the order are made to the bishop at the request of the deanery councils. In their unanimous recommendation, the members of Saint Francis' Deanery Ministry Committee cited many examples of Kay's lifelong involvement in every expression of our church—from the parish to the General Synod—adding, "We feel that this award would be a token of our love for Kay, who has given so much of her love to the church." Past recipients of the Order of the Diocese of Quebec include David Blair (Deanery of Quebec, 2015), Lloyd Ransom (Deanery of the North Shore, 2016), Graham Jackson (Deanery of Quebec, 2018), and Irène Brisson (Deanery of Quebec, 2019). If you know of a layperson who you think should be considered for the Order of the Diocese of Quebec, contact Registrar Sean Otto (sotto@quebec.anglican.ca or 418 692 3858) for more information about the nominating process.



Photos: Linda Hoy

Anglicans and Catholics growing together in unity and mission

In January Bishop Bruce Myers participated in a summit of the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM). The commission's mandate is to help give tangible expression to the formal agreements reached between Anglicans and Catholics over the past 60 years. Even with so much theological consensus on so many things, there is still so much more that our churches can and should be doing together. In that spirit, about 25 pairs of bishops—one Anglican, one Catholic—from countries where Catholics and Anglicans live side by side in significant numbers spent a week gathered in Rome and then Canterbury on an ecumenical pilgrimage of common prayer, relationship building, discussion, and discernment about how we can be better witnesses of reconciliation in our own lands and in the world. Canada was represented by Bishop Bruce and Bishop Martin Laliberté, the Roman Catholic bishop of Trois-Rivières and the current president of the Quebec Assembly of Catholic Bishops. Learn more about the IARCCUM pilgrimage, and about Anglican-Roman Catholic relations in general, at iarccum.org.



Pairs of Anglican and Catholic bishops from 25 countries, including Canada, were commissioned at services in Rome and (pictured here) Canterbury. Photo: Neil Turner/ACNS



Bishop Martin Laliberté (left) and Bishop Bruce Myers are Canada's representatives on the International Anglican-Roman Catholic Commission for Unity and Mission. PHOTO: Neil Turner/ACNS)

A new (but familiar) face at Church House

Through most of 2023, there was minimal administrative support at Church House, which placed a significant additional burden on our small-but-hardworking team at the Synod Office. We regret that this has sometimes made it difficult to reach the diocesan staff or resulted in delays having matters attended to. Therefore it's very welcome news that Dr. Sean Otto has joined the team at Church House in the newly created role of Operations Coordinator, a position being shared with the newly established regional ministry model in the Quebec City area. Many of you will know Sean through his work as our diocesan registrar, as a lay reader, and as a member of the Parish of Quebec. Born and raised in Nova Scotia, and having spent the better part of a decade in Toronto, Sean and his family moved to Lévis in 2017. He holds a PhD from the University of St. Michael's College, having written a dissertation on the English philosopher and

reformer John Wyclif. He has worked in education and administration at Wycliffe College, the Montreal School of Theology, l'Institut national de la recherche scientifique, and CÉGEP Champlain – St. Lawrence. Sean is at your service at Church House, typically Mondays through Fridays, and can be reached at info@quebec.anglican.ca or 418 692 3858.



By Louisa Blair
COLUMNIST

Daring to hope someone turned the heat on

I was reading a Quebec newspaper from 1835 recently and noticed an ad in which the Dean of Quebec announced he was auctioning the pews at the cathedral. Imagine people actually bidding against each other to get the best seats. Now it's a gamble as to whether any of the pews will be occupied at all.

Every time I go to church it's an act of hope—the kind called *espoir* in French: I hope someone will have shovelled the steps, opened the doors, and turned on the heat. I hope the choir will show up and I won't be singing the alto part solo again. I hope there'll be someone else there other than tourists. I hope there will be enough in the collection to keep paying our bills for another week. I hope I'll find the coffee thermos I left there last Sunday.

This act of hope becomes more and more daring as time goes on and everything falls

down—our congregation, our income, and the building itself.

But perhaps going to church is in fact an act of cowardice. Perhaps a really daring act of hope, in the French sense of *espérance*, would be to stay away and restart our community of faith somewhere else. Didn't Jesus say something like: "If thy church crumbleth and falleth into ruin, get thee hence and meet in a Tim Horton's instead"?

One Sunday in my childhood, my father declared we were not going to church today. We children stood around breathless and wide-eyed. We'd never even dared imagine a Sunday off. He'd gone to church every Sunday his whole life, and so had we. But the experiment only lasted a single week. I wish I'd asked him why he stopped, and why he went back. Did he have a crisis of faith? Perhaps he went back



Tobiah and Raphael, by M. P. Blair. Inspired by the Book of Tobit, ca. 750 BCE.

after examining his reasons, praying about it, and making a new, heartfelt resolution. Or perhaps when he saw the vicar that night at the pub he had some explaining to do and decided it wasn't worth it.

But it could also have been because his churchgoing habit was so ingrained that to keep going was easier than not. COVID changed that for many of us: many people left church and never came back. They had a watertight reason not to go, and then the habit was broken. There's certainly no one who's going to ask you for an explanation about that at the pub now. If anything you'll have to explain why you ever went to church in the first place.

Habit may be a part of why I keep going. Nothing wrong with habit, if it's not smoking or taking fentanyl. It's easier to just get up off my ass at the same time every week and go to church than endure weekly existential question-time.

But what also keeps me going is that I want to see what's going to happen. Sunday mornings are an intense and bloody drama, like an ancient Greek play that we are thrown into head first, the plotline being the story of us and God. The stakes are as high as they can get. And like a never-ending TV series, it's on every single week. We are the actors, and every week we hope upon hope that God will show up, as she does now and then, to play her part in the drama.

We give God every chance that ritual can invent. We tell the old stories, and we literally are the Greek chorus, singing the stories back to ourselves. We summon God, intoning the

ancient prayers and chanting poems written by a 3,000-year-old adulterous king. We beg, we plead, we flatter. We warble out the most beautiful harmonies we can to charm God into making an appearance. And we won't accept a distant, ghostly presence hovering over the stage, oh no. So we eat some bread and say, may this be your body! We drink some wine and say, may this be your blood! In the mad hope that somehow God will join us here in our very bodies. This is what our ancestors in the faith told us to do, this is the formula they passed on to help us face our own apocalypse.

Tim Horton's would be far less work, reliably warm, and there would be bad coffee and doughnuts provided by someone else. But the other customers might not take kindly to the 3,000-year old songs or the in-unison recitations of what we find hard to believe.

So perhaps I'll keep taking a chance on this strange and beautiful ceremony that we've inherited. If God enters this drama we set up every Sunday, we could make sense of our birth, our death, our whole life, or at least the next few days. All those chanted words—love, freedom, joy, eternity—could suddenly be unleashed into the unsayable longing that we and all our chanting and story-telling have been straining towards. This could be the solace for our suffering, the source of strength and forgiveness and hope. This could carry us in one fell swoop out of our fussy little egos worrying about our coffee flasks and whether our hair is right and what people think of us and whether we got our fair share of whatever. This could literally save us.

Religions praying together for peace

In response to the war between Israel and Hamas, members of Quebec City's Jewish, Muslim, Roman Catholic, and Anglican communities gathered for an interfaith vigil for peace at the Cathedral of the Holy Trinity on November 5, 2023. Representatives from each of the faith groups together lit a candle symbolizing our collective hope for the light of peace, after which prayers, reflections, and music—all focussed on peace—were offered by each of the traditions.



Anglican Bishop Bruce Myers, Mohamed Labidi of Quebec City's Grand Mosque, Roman Catholic Archbishop Gérald Cyprien Lacroix, and Debbie Rootman of Congregation Beth Israel Ohev Sholem bring their individual lights together for peace. Photo: Radio-Canada

Petite histoire musicale du Psaume d'Isaac Watts à John Wesley

Dans l'article précédent, nous avons suivi la modernisation du psaume sous le règne des derniers Stuart et de premiers Hanovre, notamment grâce à Isaac Watts (1674-1748) et aux compositeurs de la cour, dominés par l'imposante stature de George Frideric Handel (1685-1759).

« Les psaumes sont la parole de Dieu » (William Romaine)

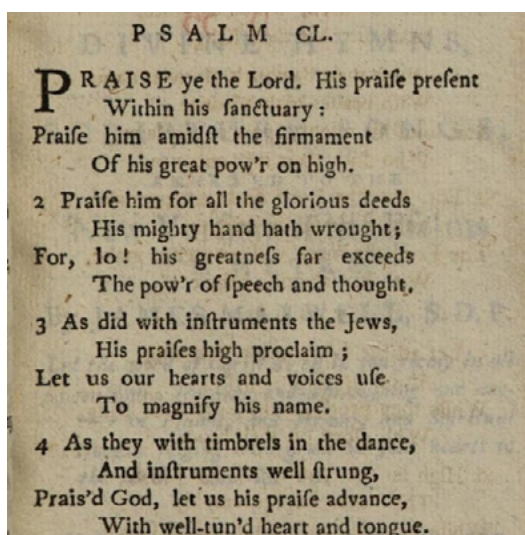
Durant le XVIII^e siècle, tandis que le psautier de Sternhold et de Hopkins et la *New Version* de Tate et de Brady conservent la faveur des églises, surtout hors de grandes villes, de nouveaux courants religieux qui se répercuteront sur le psaume anglican vont apparaître. Déjà, en 1719, les *Psalms of David imitated in the language of the New Testament* d'Isaac Watts avaient une approche plus évangélique que biblique, ce qui, peu à peu, allait contribuer à transformer subtilement le psaume en l'hymne poétique et chanté.

Maintes fois réédité ou annexé à des livres de prières, le psautier de Watt séduit les colonies anglaises d'Amérique, aux prises avec l'austère *Psalm Bay* de 1640, et les non-conformistes britanniques, auxquels appartenait Watts. Il est toutefois accueilli avec méfiance dans certains milieux anglicans : en 1775, dans son *Essay on Psalmody*, le théologien évangélique William Romaine déplore le déclin de la psalmodie et constate qu'on préfère « les poèmes des hommes à la bonne parole de Dieu » ajoutant (chapitre 6) : « ce qui m'inquiète, c'est de voir les congrégations chrétiennes s'écarter de Dieu, des psaumes inspirés et admirer les envolées du Dr Watts, comme si les mots d'un poète valaient mieux que les mots d'un prophète, ou comme si l'esprit d'un homme devait être préféré à la sagesse de Dieu ». Dix ans plus tard, dans *Life of Dr Watts*, l'homme de lettres Samuel Johnson vante ses qualités de poète mais reproche à sa poésie de dévotion d'être

« comme celle des autres, insatisfaisante » (p. 24). En 1810, Walter Wilson, l'historien des églises dissidentes, expliquera cette méfiance par le fait que « l'humanité a peur de l'innovation » (*The History and Antiquity of Dissenting Churches*, vol III, p. 527).

Après Isaac Watts, le XVIII^e siècle regorgera de paraphrases de psaumes s'écartant de plus en plus du texte original. C'est le cas, par exemple, des *Psalms of David, translated into heroic verse* de Stephen Wheatland et de Tipping Silvester (1754). On peut se rendre compte de leur style poétique avec le premier vers du psaume 23, *Le Seigneur est mon berger* (*The Lord is my Shepherd*) : « Jehovah tends me with a shepherd's care »...

En 1776, James Maxwell fait paraître à Glasgow *A New Version of the whole Book of Psalms* in metre qu'il dédie aux « ministres de l'Église d'Écosse ». Il se permet de remplacer dans les psaumes les mentions de sacrifices brutaux (*brutal sacrifices*) par celui du Christ, et les fréquentes allusions à la musique instrumentale par « *Singing with grace in the heart* » ! Ainsi, dans le psaume XX, les holocaustes (v. 4) deviennent-ils « the sacrifice of thy beloved Son ». De même, l'exemple 1 montre comment Maxwell tire habilement son épingle du jeu dans le psaume 150 :



Exemple 1 : James Maxwell, Psaume 150

En 1888, dans *The Story of the Psalters*, Henry Glass énumère les psautiers parus aux XVIII^e et XIX^e siècles et mentionne que ces faiseurs de versions (*versionists*), «s'ils n'ont pas assassiné les psaumes de David, ont pris de grandes libertés avec eux» (p. 51-52).

Une des rares exceptions au milieu de cette vague poétique est *The Psalter in its Original Form* du Révérend George Fenwicke (1759), qui met de côté la métrique et la rime pour s'en tenir le plus fidèlement possible au texte biblique.

Malgré la multiplication des nouveaux psautiers rimés au XVIII^e siècle, il semble y avoir peu d'innovations sur le plan musical. La plupart des versificateurs s'appuyant généralement sur les métriques conventionnelles (8,6,8,6 ou 8,8,8,8), leurs psaumes peuvent encore se chanter sur les mélodies connues de tous.

En 1763, constatant que les lacunes musicales de la plupart des petites paroisses étaient loin d'être réglées et que le chant du psaume en souffrait, le compositeur Aaron Williams (1731-1776) fit œuvre de pédagogue avec *The Universal Psalmist* : une théorie musicale présentée sous forme de dialogue entre maître et élève est suivie des tunes psalmiques habituelles, syllabiques, sobrement harmonisées et reposant sur l'*Old Version* (Sternhold et Hopkins), la *New Version* (Tate et Brady) et sur celle d'Isaac Watts.

D'Isaac Watts aux frères Wesley

Depuis le milieu du XVII^e siècle, des congrégations protestantes dites «non-conformistes» se détachent de l'Église d'Angleterre et se ramifient jusqu'aux colonies anglaises d'Amérique : les Puritains, les Presbytériens écossais, les séparatistes anglais (Dissenters), les Baptistes, les Quakers, les Frères moraves venus de Bohême et d'Allemagne, etc. Certaines églises ont une approche calviniste et chantent peu, d'autres s'appuient sur les évangiles, amorçant ainsi un renouveau spirituel menant à la poésie d'Isaac Watts. Toutefois, la grande révolution qui va secouer l'église anglicane au XVIII^e siècle et avec elle, son répertoire psalmique et hymnique, sera incontestablement celle des frères John (1703-1791) et Charles Wesley (1707/1708 selon le calendrier – 1788).

Fils d'un prêtre anglican (Samuel Wesley), les frères Wesley sont élevés dans la tradition

anglicane, étudient à Oxford et sont à leur tour ordonnés prêtres, respectivement en 1728 et en 1735. À Oxford, Charles fonde un *Holy Club* fait de lectures bibliques et de prières, rapidement repris par son frère. Ses membres appliquent une discipline spirituelle suivie avec méthode, ce qui leur vaudra le surnom de «méthodistes».

En 1735, John et Charles s'embarquent pour la Georgie, une des colonies d'Amérique, et font la traversée avec un groupe de Frères moraves d'origine allemande. Cette communauté protestante, imprégnée de piétisme et encline à chanter des cantiques luthériens, exercera une grande influence sur les deux frères qui maintiendront des liens avec leurs communautés établies en Angleterre (les *Moravian Brethren*).

En 1737, John Wesley fait paraître à Charleston *A Collection of Psalms and Hymns*, comprenant 70 textes, mais sans aucune indication musicale. Leur évangélisation n'ayant pas remporté le succès escompté, John et Charles retournent en Angleterre où ils ressentent en 1738, un appel qui deviendra leur «conversion» au méthodisme. Sans renier l'église d'Angleterre, qui se méfiait d'eux, ils prêchent partout : dans les églises dissidentes, dans les rues, sur les places publiques, à la campagne, suivant ainsi l'exemple de Jésus (exemple 2).

Dès 1739, ils publient un recueil d'*Hymns and Sacred Poems* et poursuivront régulièrement dans ce domaine, écrivant plusieurs milliers d'hymnes, qu'il s'agisse de paraphrases de psaumes, auxquels ils associent Jésus, ou de poèmes évangéliques souvent consolateurs. Parmi les hymnes de Charles Wesley les plus célèbres figurent les paroles de *Rejoice, the Lord is King* (CP 379), mis en musique par John Darwall (1731-1789), qui fut souvent inspiré par le psautier de Tate et de Brady, *Hark, the Herald Angels Sing*, (CP 138), *O for a Thousand Tongues to sing* (CP 306).



Exemple 2 : John Wesley prêchant en plein air. (Wellcome Collection. Domaine public.)

Méthodisme et musique

Les frères Wesley sont loin d'être insensibles à la musique et sont conscients du rôle qu'elle peut jouer dans les assemblées de prières. Charles aura d'ailleurs deux fils musiciens : Charles Jr (1757-1834) et Samuel (1766-1837), organistes et compositeurs, qui feront sensation comme enfants prodiges.

Dans son journal, John signale, sans les commenter, des *Anthems* sur des versets de psaumes ou des évangiles qu'il entend à la cathédrale Saint-Paul. En 1758, il sera impressionné à Bristol par un concert du *Messie* de Handel. Toutefois, il ne mentionne que rarement les psaumes et les hymnes chantés chez les Méthodistes. C'est qu'à la différence des services religieux anglicans organisés selon un ordre devenu immuable, les réunions méthodistes des premiers temps sont principalement consacrées à la prédication et à l'évangélisation, partout où c'est possible. Les assemblées chantent donc des hymnes avant et après le sermon. Le journal de John Wesley nous apprend par exemple que le 9 mai 1742, une réunion nocturne s'est terminée par le chant habituel de l'hymne de Charles Wesley : «Haerken to the solemn voice, The awful midnight cry».

Le premier livre de chants méthodistes des frères Wesley paraît en 1742 sous le titre : *A Collection of Tunes, Set to Music, As they are commonly Sung at the Foundery*. La Foundery était à Londres une ancienne fonderie à canons, que John Wesley avait achetée en 1739 pour en faire le premier lieu de culte méthodiste de la capitale anglaise. Ce volume de 36 pages comprend une quarantaine d'airs chantables à l'unisson, car Wesley prône la simplicité et se méfie de la polyphonie qui «détruit le but même de la musique, qui est d'affecter les passions» (Journal, 22 octobre 1768). On y trouve des *tunes* de psaumes métriques connues depuis des décennies, des chorals luthériens traduits en anglais, confirmant l'influence des Frères moraves, et quelques airs empruntés à Jeremiah Clark été à John Playford. Chaque cantique est accompagné d'une pagination correspondant aux trois volumes d'*Hymns and Sacred Poems* de John Wesley édités entre 1739 et 1742. L'exemple 3 nous montre deux de ces chants: page 34, *Winchester New* (CP 103 et 182) d'origine luthérienne et, page 35, le chant huguenot *Que Dieu se montre seulement*, devenu *Lasst uns erfreuen* (CP 231, 320, 344, 355).



Exemple 3 : A Collection of Tunes ("Foundery Collection")

Par contre, lorsqu'en 1754 Charles Wesley, surnommé parfois «le barde du méthodisme», fait paraître *A Poetical Version of Nearly the Whole of the Psalms of David*, il n'y suggère aucune musique, se contentant d'indiquer la métrique habituelle (C.M., S.M, L.M) qui permet de puiser dans les mélodies habituelles des psautiers.

Les *Select Hymns with Tunes annext* de John Wesley (1761), réédités quatre ans plus tard sous le titre de *Sacred Melody* comprennent une centaine d'airs sans accompagnement, «qui sont d'usage courant parmi nous», précise-t-il dans sa préface. Wesley avait ce projet en tête depuis une vingtaine d'années, mais trouvait que les compositeurs ne répondaient pas à ses attentes : «les maîtres de musique étaient au-dessus, ne suivant que leur propre direction.»

Plusieurs chants des *Select Hymns with Tunes annext* proviennent de la *Foundery Collection* : des chorals luthériens et des airs destinés aux fêtes de l'année liturgique, de Noël à la Trinité, ainsi qu'à des services funèbres. On sent chez lui un goût particulier pour la musique de son temps, avec quelques chants plus modernes, puisés chez Henry Purcell, William Croft, et James Nares (1715-1783), organiste et compositeur de la cour de George III. On y trouve même une marche de Handel, tirée de son opéra *Riccardo Primo* (Hymne 132).

Soucieux de rendre ces chants accessibles à tous, Wesley suit l'exemple de ses prédécesseurs anglicans en incluant dans son ouvrage des rudiments de théorie musicale. Dans sa préface, il donne un bon aperçu de ses attentes : «Chantez-les exactement comme ils sont imprimés (...) Chantez tous (...) Chantez avec ardeur et courage. Méfiez-vous de chanter comme si vous étiez à moitié morts ou à moitié endormis. (...) Ne braillez pas pour être entendus au-dessus du reste de

l'assemblée, mais efforcez-vous d'unir vos voix afin de créer un son mélodieux. (...) Chantez en mesure.»

Près de 20 ans plus tard, paraît la *Sacred Harmony* (ex. 4) comprenant 128 hymnes des frères Wesley, avec la musique pour une ou deux voix et clavier de différents compositeurs non identifiés, sauf quelques rares exceptions, comme c'est le cas du célèbre *Maccabaeus* (*Yours be the Glory/A toi la gloire*, CP210) de Handel, extrait de l'oratorio *Judas Maccabaeus* (1746). Là encore, Wesley affiche son goût pour une musique contemporaine.



Exemple 4 : *Sacred Harmony* de John Wesley

Enfin, en 1785 John Wesley publie *A Pocket Hymn Book for the use of Christians of All denominations*. Ses 220 hymnes y sont classés par sujets, et identifiées les airs sur lesquels on peut les chanter. L'hymne n° 75, «*For a musician*», comprend cette belle prière révélatrice de ce qu'il attendait des musiciens : «*Enseigne-moi le chant de l'évangile et laisse mon cœur, ma main, ma langue se consacrer uniquement à ta louange*».

Trois compositeurs de renom semblent avoir été intéressés par le méthodisme : George Frideric Handel, John Frederick Lampe (1702-1751) et Jonathan Battishill (1738-1801). On leur doit en effet quelques hymnes (dont ceux de Lampe), mais peu de psaumes, sinon des paraphrases assez éloignées du texte

originel. De Handel nous sont parvenus trois hymnes d'une quinzaine de mesures datés de 1746-47, dont *Gopsal* (CP 236), sur des paroles de Charles Wesley. C'est peu, comparé à ses grandes œuvres luthériennes, catholiques et anglicanes. On imagine mal, en effet, l'auteur du *Messie* se faire imposer le moule musical wesleyen...

Plus développés sont les 12 hymnes pour voix et basse continue de Battishill, sur des paroles de Charles Wesley (1765), ainsi que les *24 Hymns on the Great Festivals and Other Occasions* (1746) de Lampe, considérés comme le premier recueil d'hymnes méthodistes d'un même compositeur. Battishill et Lampe apportent un souffle moderne au chant congrégationnel : leurs airs sont richement ornements et ont l'élégance des ariettes profanes, ce qui les destinait probablement à être chantés par des professionnels.

Il faudra attendre le XIX^e siècle pour que des compositeurs anglais et américains puisent dans les œuvres poétiques des frères Wesley pour en faire les hymnes et les psaumes que nous chantons encore de nos jours.

Note de l'auteur : la plupart des psautiers et documents mentionnés dans cette série d'articles sont consultables gratuitement sur Internet, en tapant le nom de leur auteur et le titre.

By Ruth Jellicoe Sheeran
ST. FRANCIS REGIONAL MINISTRY

New library dedicated in memory of beloved diocesan priest and scholar

A library of antiquarian theology books, located at the Church of St. George in Lennoxville, was dedicated last November to the memory of the Rev. Dr. Sidney Jellicoe, the final Dean of Divinity at Bishop's University. The collection is composed of over 2,500 books donated by the Bishop's University Library. This ambitious project was realized thanks to the efforts and contributions of many.

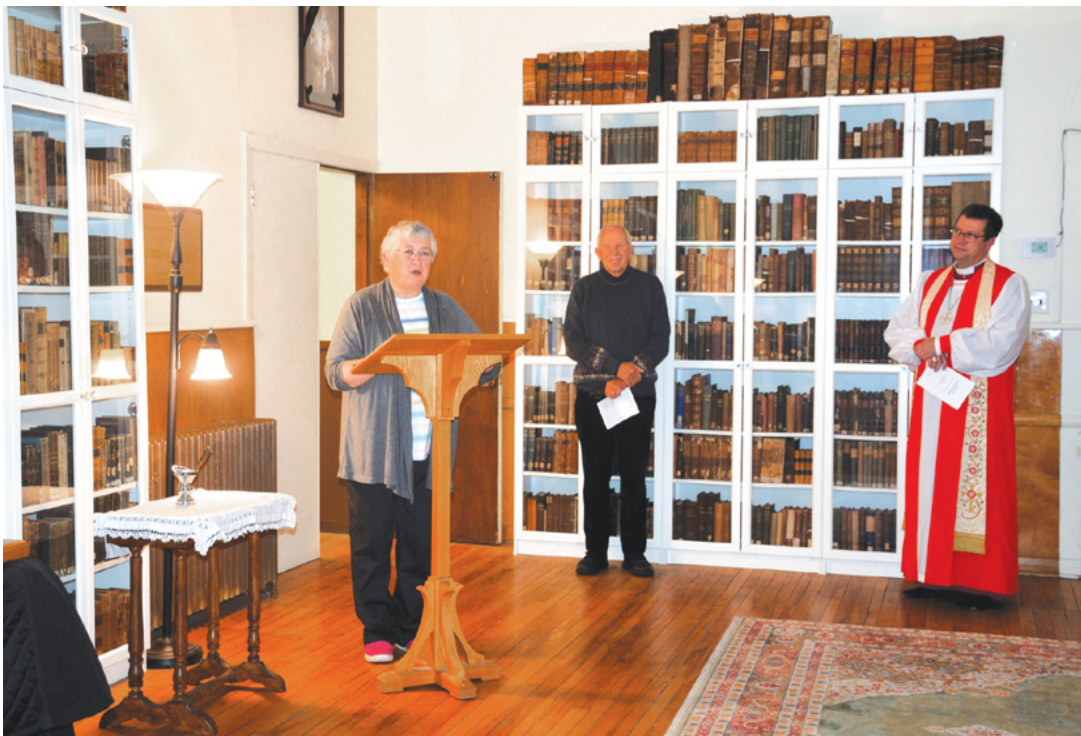
The initial stage involved the arduous task of transferring the books from the university library to the basement of the church. The books, already numbered, were carefully packed in order, and transported by a university student who was a member of the congregation.

A campaign was then launched to secure the substantial funds required by the project. The addresses of former divinity students

were tracked down on the assumption they would be interested in contributing. The children of former professors contributed, along with many others who understood the academic, historical, and monetary value of the books. A significant gift was received from the Edmund Wood Foundation. The family of a former education professor made a substantial donation which proved decisive in allowing the campaign to reach the target.

With funds in hand, the task of transforming a traditional church hall into a welcoming reading room began. Two carpenters, former employees of the university, installed the glass-fronted bookcases, hung three large portraits of past clerics, and affixed wheels to the heavy oak library tables so they could be easily moved.

Next, the laborious work of transporting the boxes from the basement to the hall and



Ruth Jellicoe Sheeran speaks at the dedication of the Dean Jellicoe Memorial Library, named after her father, who was Bishop's University's final dean of divinity. Tom Matthews (centre), a former student and friend of Dean Jellicoe, also spoke at the dedication. Bishop Bruce Myers (right) blessed the new library, which is located at St. George's Church in Lennoxville. Photo: Linda Hoy.

shelving the books commenced. This took a number of weeks and was undertaken—in the hottest part of the pandemic summer—by the church’s sexton, the deanery administrator, and the rural dean. The university library helpfully provided book trolleys, which greatly facilitated the task.

Fortuitously, a library staff member had previously created a file containing the bibliographic data, condition, and value of each book. The task of verifying the information, determining the provenance, and assigning a shelf number to each book was a lengthy job—necessarily undertaken twice—but proved to be extremely interesting and informative.

News of our collection is spreading, and we recently received a donation of books from the family of a former priest. A retired professor has offered more books. Work is ongoing as the items are reorganized on the shelves, and indexes to facilitate retrieval are

being prepared. Research continues into the organizations and individuals who originally owned the books. Interest in the collection has been expressed by the Bibliographical Society of Canada, and an article has been requested for publication.

As initially mentioned, many people contributed to this project. In no particular order, thanks are extended to Sarah Heath, Daniel Bromby, Lorraine Smith, Judy Beland, Anna Grant, the former divinity students and other donors, Prof. Peter McNally, Kathy Jones, Scott Potter, Dave Young, Donnie Mimnaugh, Cindy Mills, Margie Gillis, the Rev. Canon Giuseppe Gagliano, the Ven. Dr. Edward Simonton, and long-suffering bibliophile, Spencer Nadeau.

Visits to the Dean Jellicoe Memorial Library are welcome, but should be arranged by appointment by contacting Spencer Nadeau at snadeau@quebec.anglican.ca or (819) 346 5564.

The Very Rev. Christian Schreiner
DEAN & RECTOR OF QUEBEC

Book acknowledges hope and struggle go hand in hand

Every year, shortly after Easter, the North American cathedral deans and their spouses gather for a few days for a conference. It is always a wonderful time of fellowship and prayer, reflection and dialogue.

In April of 2016, I was very fortunate to attend the Deans’ Conference in Erie, Pennsylvania. The conference theme was “Ministry in a Place of Loss and Hope.”

Erie is part of the so-called “Rust Belt,” the region in the United States and Canada that, beginning in the 1950s, has felt very harshly the impact of deindustrialization, economic decline, population loss and urban decay.

The keynote speaker at our conference was Sister Joan Chittister OSB, an amazing theologian and author, who happens to live with the Benedictine Sisters of Erie. Sister Joan told us that, a few years earlier, she had been asked by her publisher to write a book on hope. Something uplifting. She was delighted—at first. And then she found out, through research and interviews, that

hope never exists on its own; that it is always interwoven with struggle and pain.

Building on the story of Jacob’s struggle at the Jabbok (Genesis 32:22-32), in *Scarred by Struggle, Transformed by Hope*, Sister Joan explores all kinds of struggle that we encounter in life (change, isolation, darkness, fear, vulnerability, etc.) and the gifts that emerge while we are struggling (conversion, independence, faith, courage—and, ultimately, hope).

It was a wonderful conference—and *Scarred by Struggle, Transformed by Hope* is a truly wonderful book!



Scarred by Struggle, Transformed by Hope by Joan Chittister (Eerdmans Publishing, 2005), 125 pages.

Sister Joan Chittister OSB
joanchittister.org

Confirmed the in the faith

Two more young people reaffirmed their baptismal promises through the sacramental rite of confirmation on October 3, 2023, at the Church of All Saints, Hereford, in the Eastern Townships. From left to right: the Rev. Rose Howe, Grant Owen, Bishop Bruce Myers, Zachary Brown, and Archdeacon Edward Simonton, who preached at the service.



Diocesan Synod meets this fall

Quebec's diocesan Synod last meet in 2019, and we are overdue to gather as a diocesan family in Synod. That being said, the intervening time—especially the pandemic years—may help bring added clarity to some of our discussions, which will include a complete overhaul of our diocesan canons aimed at better reflecting the church we are today rather than the church we haven't been for (at least) several decades. Therefore Bishop Bruce has convened the eighty-sixth ordinary session of the Synod of the Diocese of Quebec to meet October 31-November 2, 2024, at the Monastère des Augustines in Quebec City. As for the last Synod in 2019, lay representatives will be selected from among individuals nominated at congregational annual vestry meetings and then voted on in deanery-wide elections.



Members of St. John, Kawawachikamach, at diocesan Synod in 2019. Photo: Matthew Townsend

By Dr. Meb Reisner Wright
DIOCESAN HISTORIAN

Gleanings: Hoping is simply what Christians have always done

What, in a seemingly hopeless sort of world-situation like today's, could actually bring us hope? Would it be the notion that things can hardly get any worse so therefore must be getting better? Or that because things aren't any worse than they are, there must be hope? Or because we've come through bad times in the past, logically, we'll hope to get through whatever "this" is, too? Perhaps it's that, as Christians, hoping is just what we do. We live in hope and have done since that first Easter.

But what of where we find ourselves today? Looking back to the concerns of our sister and brother Anglicans 100 years ago demonstrates that, outside the world of fashion the speed of travel, and the purchasing power of a dollar, things haven't changed much. The columns of the *Diocesan Gazette* back then were fuming about parishioners' excuses for not attending church, and the pitiful proportion of income that found its way to the collection plate.

In the *Diocesan Gazette*'s June issue for 1924, for example, under the title "Worship," appears the following:

"If there is one excuse for not going to Church that is stereotyped and ready for universal manifolding it is this—'We can worship God just as well at ... (fill in to suit the occasion).'
Every parson has heard it a thousand times...
The zealous clergyman will of course challenge the statement—Can you? ... But one of the best answers we have seen is put the other way. Supposing we grant that you can, Do you? Aye, there's the rub? Here it is:--

We can worship God in our home Sundays.
Do we?

We can worship God in the woods and in the fields. Do we?

We can worship God on the road in the auto.
Do we?

We can worship God in a different Church each Sunday. Do we?

We can worship God in our lodge and neglect the Church. Do we?

We can worship God by sending the children to Sunday school and staying at home. Do we?

We can worship God by going to church and taking the children with us. Do we?"



Stained-glass windows from the Cathedral in the Holy Trinity, Quebec City. Photos: Luc-Antoine Couturier

Another article, in the March issue, titled “Cash Values,” makes a point about priorities as seen through public spending. The names and amounts differ from today’s, but the conclusion stands unchanged.

“If Jack Dempsey receives half a million a year in handling his fists; if Charlie Chaplin receives a quarter of a million for skill in manipulating his face; if Paderewski receives \$100,000 a year for skill in playing the piano; if President Coolidge receives \$75,000 a year for skill in running the States; if the Surgeon General receives \$15,000 a year for skill in treating the sick, if the Chief Justice receives \$12,000 for skill in dealing with the morals of the nation and the Chaplain General receives \$4,000 for skill in spiritual leadership, we get something of an estimate of values as expressed in the world’s standard of values which is money.

If a Christian lady spends ten thousand a year in dress and one thousand in charity you get another cross section of values.

If a Christian gentleman spends one hundred dollars a week at the club and puts one dollar on the plate on Sunday, he, too, is a cash register of values.”

Another article of a different sort, reminds us that selfless acts of courage can occur at any time and tributes to devoted service can be found at any period:

“Early in November last,” reads an article on Parish News from Megantic, “there was a large gathering of citizens in the Masonic Hall at a meeting for the purpose of presenting to Mr George Neil the Royal Canadian Humane Society’s medal for the rescue from drowning of little Alice Lavardière, and at the same time bidding farewell to the Rev. P[hilip] Callis on the eve of his leaving for his new parish of Stanstead.

“Mr George Neil’s heroic rescue, for which he was awarded the Life-saving Medal, had been made in 1924. Through the efforts of Mr Callis its recognition... had been obtained, but the necessary procedure had taken some time.

“The incident is thus described by an eyewitness: ‘I was near the bridge when the cries of some children drew my attention, and to my horror I saw a little girl a few years old floating from under the bridge and being carried down river. The water was high and the current very strong, and my impulse to jump in to her rescue was quelled by the knowledge of my own years and lack of necessary strength. At that moment Mr George Neil came to the bridge, and seeing the girl, immediately pulled off his coat and jumped in from the middle of the bridge. He had a hard struggle with the current, the girl was a dead weight, and he was burdened by the weight of his own clothes, but managed to bring the girl to shore where others gave first aid

and called a doctor, the girl being unconscious and Mr Neil being completely exhausted.’ ...

“After the presentation of the medal to Mr Neil, the Rev. P. Callis was presented with a green ebony walking-stick, given by his parishioners of Megantic and Ditchfield as a token of esteem and love. In making the presentation the chairman said that it might be a pleasure to Mr Callis to know that others of Megantic of different nationalities had asked permission to join in the gift and presentation. ... Expression was given to the keen regret felt at the departure from Megantic of Mr and Mrs Callis and their daughter, and to the great esteem in which they had come to be regarded by their parishioners.”

In this same issue, the Bishop, Lennox Waldron Williams, addressed his people with an Easter Message which concludes:

“I earnestly plead with all Churchpeople in the Diocese to observe this holy season with the utmost devotion. ... The specially-chosen Gospels for each day bring before us the whole story of our Saviour’s last sufferings with vivid and almost dramatic power. If you are unable to hear these Gospels of the Passion read in Church, read them thoughtfully at home. Take time to think what our Lord suffered, and what His sufferings and His death upon the Cross mean for us; and also consider whether there are not sins in your own life which have contributed to those sufferings.

“Let us all try to grasp the inner meaning of those words which are so familiar to us that perhaps we do not always realize their far-reaching significance: ‘God so loved the world, that He gave His only-begotten Son ... that the world through Him might be saved’ (John 3:16-17). Then, having confessed our sins to God with real sincerity of penance, and having found pardon ... let us come, forgiven and clean, to the Altar of God on Easter Day, and enter into the full joy of our Easter Communion, determining by the power of Divine Grace, given to us in our communion with Christ, to rise into ‘newness of life.’

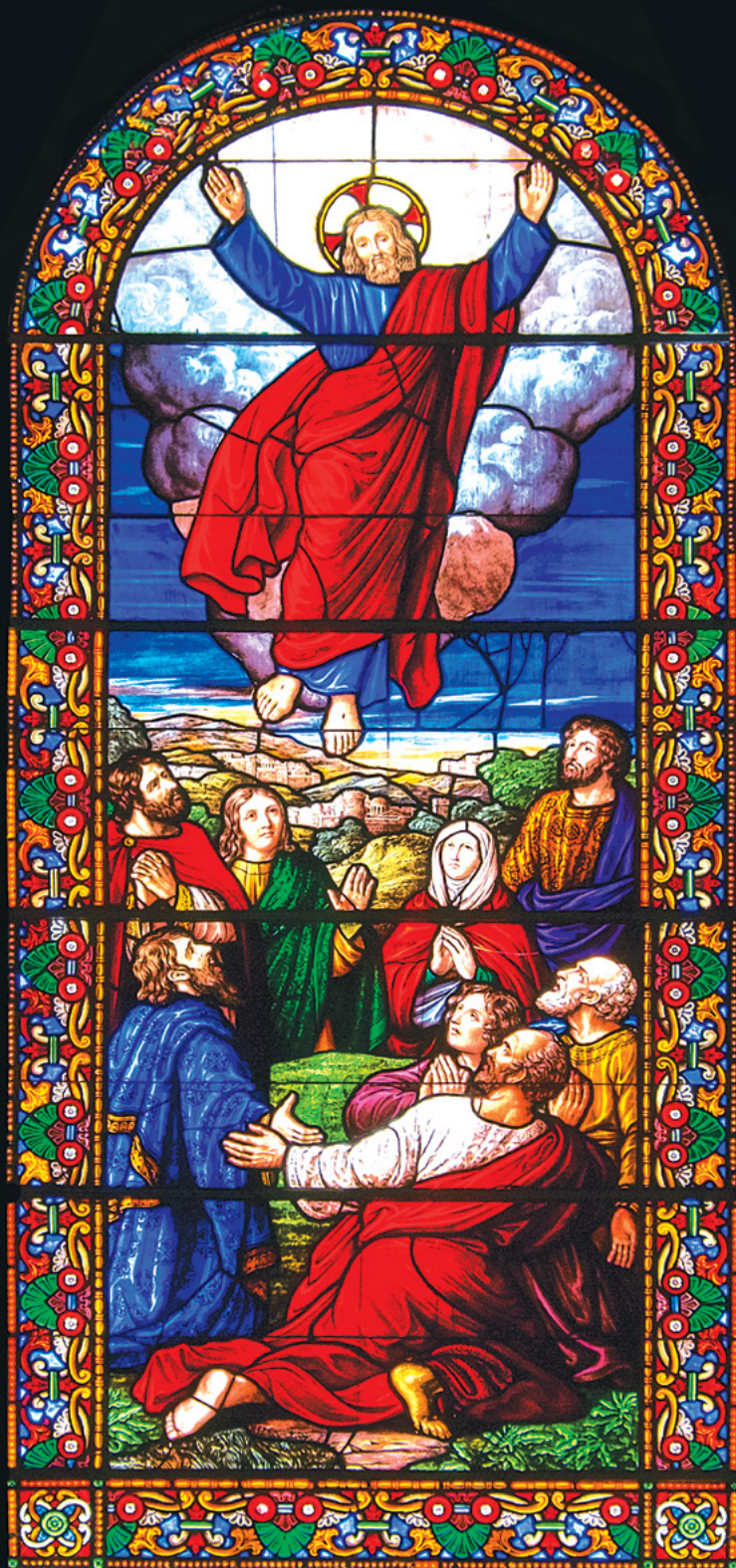
“Yes, ‘Newness of Life’: let that be our Easter motto, our Easter resolve; new efforts to conquer our old faults and failings, new aspirations after the true life of the Children of God, new determination to make our lives less self-centred, more Christ-centred.

“Earnestly wishing you all a truly happy Easter, I remain

“Very sincerely your friend and Bishop.”

Who would not dare to hope after an appeal like that?

Christians everywhere have always hoped. Since the first Easter, hope has been the underpinning of our faith.



REMEMBRANCE OF GEORGE JEHOSIAH, SOMETIME BISHOP OF THIS
LONG MINISTRY TO THE ADVANCEMENT OF THE CHURCH AND THE LASTING BENEFIT OF MANY

DARE TO HOPE WITH PWRDF



A participant in Rayjon Share Care's Breadfruit project in Haiti

"The resource we have during crisis is community, and what we can do together." (Rayjon Share Care Haiti Director Renaud Thomas)

In Canada and around the world, PWRDF partners remind us that hope is one of the most important things we have, and one of the most important things we can share.

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