

Gazette

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Anglican and Oriental Orthodox Churches agree to heal the oldest continuing division within Christianity

ACNS.] The Ven. Dr. Edward Simonton, Archdeacon of St Francis, was involved with the historic agreements signed between Anglican and Oriental Orthodox Churches helping to heal the oldest continuing division within Christianity.

An Agreed Statement on Christology, published in North Wales this week by the Anglican-Oriental Orthodox International Commission (AOOIC), heals the centuries-old split between the Anglican Churches within the family of Chalcedonian Churches and the non-Chalcedonian Churches over the incarnation of Christ.

In addition, the Commission has made substantial progress on issues concerning the Holy Spirit, which have continued to keep the Churches apart over the centuries.

Leading clergy and theologians from both Christian traditions from around the world have been meeting at Gladstone's Library in Hawarden to engage in theological dialogue, while at the same time forging deeper bonds of faith and mutual support.

His Eminence Metropolitan Bishoy from the Coptic Orthodox Church of Alexandria in Egypt and Co-Chair of the Commission said: "With this agreement we are able to heal the cause of the division between the two families of the churches worldwide which started at Chalcedon.

"There are other things which emerged during the long history since Chalcedon in the fifth century, so we have on

our agenda many other topics including the position of the Holy Spirit, which we were able to sign a preliminary agreement on this subject also.

"The publication of our Agreed Statement on Christology is a great outcome of sharing dialogue together. It is a very beautiful piece of theology which is very encouraging and easily understandable to the people and pleasing to the theologians."

The Commission has spent a week in North Wales talking and visiting church communities across the Diocese of St Asaph. Speaking during Evensong at St Asaph Cathedral, the Anglican Co-Chair of the Commission, The Bishop of St Asaph, the Rt Revd Gregory Cameron, who hosted the visit, said: "It's a privilege to welcome you to this building which has seen worship every day for at least 800 years, although this is a tradition which can be easily matched and bettered by the Churches of the East.

"Ecumenical dialogue can be long, but beneath the process is the love shared between Christians, and it is that love and affection which draws us together and back to dialogue and mutual understanding."

The Anglican-Oriental Orthodox International Commission was established in 2001 to strengthen the relationships between the different Churches and to discuss important theological issues, such as Christology, which divided the Church at the Council of Chalcedon in 451 AD.



Members of the Anglican - Oriental Orthodox International Commission outside St Asaph Cathedral, Wales.

Photo Credit: Nathaniel Ramanaden

The dialogue was halted in 2003 following the consecration of Bishop Gene Robinson in the Episcopal Church (in the United States) but resumed in 2013 with good progress being made since.

As well as dialogue, the Commission worshipped and prayed, sharing the urgent concerns of members from the Middle East, especially in the critical situations in Syria, Iraq, Lebanon and other regions. Metropolitan Polycarp Augin Aydin from the Syrian Orthodox Archdiocese in the

Netherlands explained why this agreement is important now: "Because of immigration we now find ourselves side by side as neighbours. In the past we used to talk about Eastern and Western Christianity but this is no longer the case. There are Eastern Christians who live in the Western Countries and vice versa. Therefore we have to dialogue with each other and to really learn from one another and to really share our treasures with one another." Bishop Angaelos, General Bishop of the Coptic Ortho-

dox Church in the UK said: "The world we are living in today is a world that needs us as Christians to stand together.

"Around our commission table, we have the Armenians commemorating the Armenian Genocide, the Syrians and Iraqis whose countries are war-torn and peoples displaced, the Copts who have lost 21 of their men to that horrific martyrdom in Libya, the Ethiopians likewise in Libya, and here in Europe we also have our own struggles. It is very much time for us to stand together as Church leaders and to recognise what we have in common while at the same time respecting the differences we have."

"Over the past 15 years since 9/11 there has been a huge appetite for us to work with other religions but unfortunately I have not seen the same appetite for many people to work with other Churches. It becomes fashionable to be able to dialogue with inter-faith communities but we do not celebrate with each other See Historic agreement page 2

Community Involvement is Stephen's middle name



Canon Stephen Kohner is not only active in the life of the diocese but also in his local community. He was presented with the North Shore Community Association's Outstanding Community Involvement Award at their Annual General Meeting on Saturday, September 26th in Baie-Comeau. The award recognized his many years of work in organizing and volunteering in church, school, and community-related events. Presenting the award was Jody Lessard, Executive Director (left) and Debbie Laurie, Chair of the NSCA (centre).



Who will be elected our next Bishop?

Information on the six people nominated is found on pages 4-10.



Louisa Blair's column Faithful Reflections has returned, see page 11

FROM THE CHAIR OF THE EPISCOPAL SEARCH COMMITTEE

The Bishop is on vacation and has asked Ruth Sheeran, the chair of the Episcopal Search Committee, to write an article in his place regarding our upcoming election.

Exciting Prospects

This November 26-29 Synod will be electing a co-adjutor bishop who will replace Bishop Dennis when he retires. This is a sad time for us as we prepare to bid farewell to Bishop Dennis, but it is also exciting as we gather to decide who will lead our Church into the future.

The Episcopal Search Committee is tasked with the responsibility of finding suitable candidates for the position. Over the last few months the Committee, composed of the Venerable Garth Bulmer, the Venerable Edward Simonton, the Reverend Wendy Telfer, Dale Keats, Stephen Kohner (secretary) and Ruth Sheeran (chairperson), has been hard at work preparing the documentation and soliciting nominations.

We are pleased to say that there are six candidates, all of whom have excellent credentials and extensive experience in ministry. The names of the candidates and information about them are published in this copy of *The Gazette* while additional information will soon be available on the Diocesan website. I encourage everyone to read this thoughtfully and discuss the various candidates with your Synod representative. The delegates have the important responsibility of electing our next leader, but they need input from all our church members in order to make the best choice.

We are hoping that the six candidates will be able to attend the Synod. A forum will be held on the Thursday evening (November 26) at which the candidates will express their views on various issues and answer questions on specific topics. There will also be an opportunity to speak individually to the candidates. The election itself will take place the following day.

This is a time of great change and challenge in our Diocese. May the Holy Spirit guide us in choosing a leader who will lead us forward to a bright future with confidence and joy.

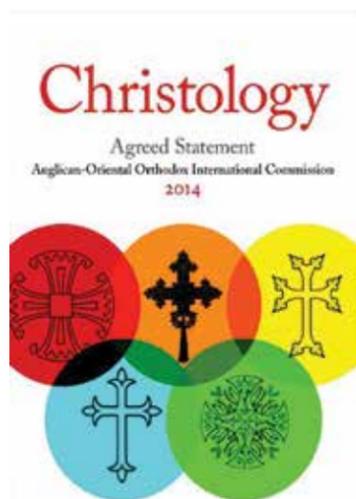
Historic agreement from page 1

or accept each other as we are; we want others to fit into a certain mould. So I think this dialogue acknowledges that we might have different teachings on things and some matters we may never resolve, and that is the reality of it, but we are not trying to be the same, we are trying to work on what we have in common."

For the two Church families this agreement is groundbreaking and could be a model for future ecumenical dialogue. The Very Revd Archimandrite Shahe Ananyan from the Armenian Apostolic Orthodox Church said: "Every signed ecumenical official document has its difficulties and has its advantages also. This document I think is a model for other Christological dialogues between Eastern Orthodox and Oriental Orthodox churches which need to re-start. I think this document could be served as a model for subsequently developed dia-

logues."

The Commission will meet again in Lebanon from 24-29 October 2016, where it is expected that dialogue on the Holy Spirit will continue.



You can read the full text at: <http://www.anglicancommunion.org/media/103502/Anglican-Oriental-Orthodox-Agreed-Statement-on-Christology-Cairo-2014.pdf>

Engageantes Perspectives

Au cours du Synode qui se tiendra du 26 au 29 novembre prochain, les participants procéderont à l'élection d'un nouvel évêque-coadjuteur qui prendra la place de notre évêque Dennis lorsque celui-ci prendra sa retraite. Il s'agit à la fois d'un moment attristant, alors que nous nous préparons à dire au revoir à notre évêque Dennis, et d'un moment stimulant, puisque nous nous réunissons pour choisir la personne qui dirigera notre église dans les années à venir.

Le Comité de recherche épiscopale a reçu le mandat de procéder à la recherche de candidats et de candidates qualifié(e)s pour occuper le poste. Au cours des derniers mois, les membres du Comité - le vénérable Garth Bulmer, le vénérable Edward Simonton, la révérende Wendy Telfer, Dale Keats, Stephen Kohner (secrétaire) et Ruth Sheeran (présidente) - ont mis beaucoup de temps et d'efforts à la rédaction de la documentation à fournir aux candidats et candidates ainsi qu'à la sollicitation de nominations.

Nous sommes très heureux de pouvoir vous dire que six personnes brigueront la position d'évêque-coadjuteur, toutes fort bien qualifiées et ayant une vaste expérience de ministère. Les noms des candidats sont publiés dans la présente édition de la Gazette, ainsi que certaines informations à propos de chacun d'eux. Des informations additionnelles seront aussi disponibles très bientôt sur le site Web du diocèse. J'exhorte chacun d'entre vous à prendre connaissance de tous ces renseignements, à les étudier attentivement et à engager une discussion avec votre représentant au Synode à propos de chacun des candidats. Ces délégués ont l'importante responsabilité d'élire notre prochain leader, mais chacun d'entre eux a besoin de l'input du plus grand nombre possible de nos paroissiens afin de faire le bon choix.

Nous espérons que tous les candidats pourront assister au Synode. Une table ronde aura lieu jeudi soir le 26 novembre, au cours de laquelle ceux-ci exprimeront leurs opinions sur divers sujets et répondront à des questions précises. Tous les participants auront alors l'opportunité de parler individuellement aux candidats. L'élection se tiendra le jour suivant.

Notre diocèse entre dans une période de grands changements où les défis sont nombreux. Puisse l'Esprit-Saint nous guider dans le choix d'un leader qui nous fera avancer, avec confiance et allégresse, vers un avenir prometteur.

We want your input, this is the paper for the whole diocese

The *Quebec Diocesan Gazette* wants news and photos from around the diocese, so please send them to us. If you like what you read or for that matter don't like it, write us a letter to tell us.

The *Quebec Diocesan Gazette* is always looking for story ideas. If you have an idea drop us an e-mail or a letter. The addresses are in the box to the right.

The deadline is the 1st of the month prior to publication. For example the deadline for the January paper is December 1st.

Photos should be high resolution (300 dpi) Submit articles and photos to editor@quebec.anglican.ca

Want to be the first to see the news? The paper is posted to the diocesan web site roughly ten days before you receive the paper edition.

October 2015

A ministry of the Synod of the Anglican Diocese of Quebec. *The Quebec Diocesan Gazette* was founded in 1894 by the Rt. Rev. A.H. Dunn

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

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Synod is much more than the election of a coadjutor bishop

Although interest is high for the upcoming election of our next bishop, there are many other decisions and exchanges to be carried out by the members of synod.

The election is important and as most of the members of synod will not have met the six candidates there will be a forum held with them on Thursday evening after the opening of the synod.

At our last synod an amendment to the Constitution was passed that if passed this time at second reading will change the way delegates, both clerical and lay, will be chosen to attend synod and it will allow for a much smaller synod.

The Bishop and the Diocesan Executive Council formed a Constitution and Canons sub-committee to not only present a new canon dealing with synod delegates but also to streamline some of the diocesan governance structure.

The proposed synod structure will be about half the size of the current one. All clergy will no longer automatically be members of synod, and deaneries or parishes will send lay delegates based on the average weekly attendance in their region related to congregation size on four standard Sunday dates in the year

Some of these changes include removing the canons regard-

ing the Cathedral Chapter and Trusteeship. There are proposed changes dealing with deaneries, the amalgamation of parishes, the role of archdeacons, the members of the Quebec Diocesan Gazette Board and the size of the Board of Triers as well as the length of time needed to summon a synod.

Details of these proposed canonical changes will be posted on the diocesan web site well in advance of the synod.

The last General Synod passed a motion directing the Council of General Synod to present an amendment to the national marriage canon to allow same sex marriages. There was a commission created to look into this and in late September they presented their report 'This Holy Estate' to the whole church. This report can be found on the national web site at: <http://www.anglican.ca/resources/this-holy-estate-the-report-of-the-commission-on-the-marriage-canon/>

As you will read in the report the commissioners are suggesting that the Canon On Marriage in the Church apply to all those qualified under civil law to enter into marriage. There will be an information session on the topic during synod.

Prior to synod, members of

the clergy will be gathering for an afternoon workshop on Stewardship led by Susan Walker who will also run a workshop for interested synod members on Friday afternoon.

At the same time there will be workshops on the diocesan budget conducted by Mike Boden and Marie-Sol Gaudreau, on canonical changes with James Sweeny and on connecting the church with school needs presented by Stephen Kohner.

At various times during synod we will also be electing our diocesan delegates to General Synod to be held in Richmond Hill ON next July, members of the Board of Triers, members of the Diocesan Executive Council and the other committees. Nomination forms for these are available on the diocesan web page.

Interspersed with all this will be time for prayer, community worship and, of course, fellowship. Given the territory covered by our diocese it is only on special occasions such as our synods that the whole diocesan leadership gathers to deal with diocesan business and our mission as church in this province

It will be a busy four days for the members.

A full report will appear in the January Quebec Diocesan Gazette and on the web site.

A Lesson In Justice

By Lynn Dillabough

During the summer that I was seventeen I worked as a waitress at a resort on the shores of the St Lawrence River. This was not the first place that I learned about injustice and the misuse of power, but these were lessons that have stayed with me since.

About half of our customers were guests at the resort and half came either by boat or from the nearby town. The resort guests had meals included in their stay, with a 15% gratuity added when they checked out. The owner had worked out a system of distributing tips, once every two weeks, in small brown envelopes. Favoritism became obvious when we compared how much we each received.

The discomfort I felt when my envelope had one or even two hundred dollars more than my friend who did the same job was only somewhat alleviated when she coerced me into paying for the pitchers of sangria that we shared after work on paydays.

Cash tips, left on the tables by the non-resident customers, went into a box, which was taken away by the owner each night and added to the gratuities paid by the guests. Everyone knew this was a scam, but what could we do? Jobs were hard to come by and we could all be replaced.

Most of the servers were young college and university students, like me, but the head server was a middle-aged woman named Marj, who had worked there for decades and depended on the job to support her family.

One night she came out drinking with us. Conversation turned to the control the owner had over our tips. Marj told us about the evidence that she had collected, and shared her belief that most of the tips went into the owner's pocket. She had counted the money in the box a few nights, when she knew the owner wasn't looking, and had found out that the amount collected in any one night was more than what was distributed to everyone, two weeks later. We planned a revolt and convinced Marj to be our leader.

To make a long story short, Marj was fired. Not for confronting the owner about his theft, of course, but for some other, legally justifiable reason.

We still met Marj for drinks after work sometimes, and we still complained about the boss and the injustice of it all, but it was no longer funny. Marj was good and kind and said things to us like "Don't you girls worry about me. It's not your fault, and you need the money for school."

I continued to take the fatter envelopes of cash and I also took the position of head server for the duration of the summer. I also took a lot of guilt and shame for not feeling able to leave. Many times we are bystanders to oppression. Sometimes we recognize how we are complicit. Some sins are plain to us; some escape us; some we cannot face. We ask to be forgiven. We ask to be forgiven, and we ask for strength to be more like Jesus. By more like Jesus, I mean the Jesus who spoke truth to power and the Jesus who protected the vulnerable. Or, better yet, give me the Jesus who turned the tables in the temple!

But, speaking truth to power is no easier now than it was thirty years ago. Those who step up to protect the vulnerable often end up as victims themselves. Whistle-blowers are almost never rewarded and almost always punished.

We live in systems, not of our own making, and out of our control. We all prefer to keep those envelopes coming and most of us have learned not to bite the hand that feeds us.

I hope that we gain strength, as Christians, to speak truth to power with love and I hope that we are able to be contrite about our own complicity in oppression. I hope that we, as a church, can be a witness to the world of a better way to conduct our affairs. I hope that we can follow Christ.

The ACW Monthly Worship:

Ephesians 4: 1-3, 25-27, 31-32 The unity of the church

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace.

Therefore, putting away falsehood, let everyone speak the truth with his neighbour, for we are members one of another. Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.

Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tender hearted, forgiving one another, as God in Christ forgave you.

(1) Paul sent this message from his prison cell, why does his condition make this plea more relevant?

(2) What does he say about forgiveness?

(3) Do you try to apply this belief in your life?

Prayer:

Lord, inspire us to distinguish between what is important and what is not, and open our hearts and minds that we may always be people of good will who bring life and joy to others. Amen

Supplied by Greta Nish the Diocesan ACW Worship leader

Six people nominated for the position of Coadjutor Bishop

On this and the six following pages is information on the six people who have been nominated as candidates for the election as our Coadjutor Bishop. They are listed in alphabetical order. For each candidate there is a photo, ordination dates, career summary, language skills, as well as answers to three questions posed by the selection committee to each nominee on the following themes: prayer life, leadership and ecumenical-interfaith experiences. In some cases the candidate supplied responses in both English and French. This is only part of the nomination package, complete documents and the full curriculum vitae and other information for each candidate can be found in the Episcopal Election Synod 2015 section of the diocesan web site: www.quebec.anglican.ca

The Reverend Major (ret) Marcel Dumont, CD



Ordination to Diaconate/Ordination au titre de diacre

23 November 1990, Cathedral of the Holy Trinity, Québec
23 novembre 1990, Cathédrale Christ-Church, Québec

Ordination to Priesthood/Ordination à la prêtrise

21 September 1992, St. Peter's Church, Sherbrooke
21 septembre 1992, Église St-Peter's, Sherbrooke

Career Summary

Civil servant and union delegate : 1981-1990
Priest-in-charge, several parishes in Québec, Portneuf and Trois-Rivières : 1990-1998
Chaplain, Correctional Services of Canada : 1995-1998
Anglican Chaplain, Canadian Forces, 1998-2015. Locations : Valcartier, Bagotville, Ottawa and Edmonton
Base Senior Chaplain and Guest Lecturer at the Chaplain's School in Borden

Medals : Ex-Yugoslavia, Canadian Peacekeeping Medal, Canadian Decoration
Mental Health Senior Chaplain in Valcartier and Mental Health Program Manager

Sommaire de carrière

Fonctionnaire au Gouvernement du Québec, délégué syndical : 1981-1990
Priest-in-charge de différentes paroisses à Québec, Portneuf et de la Mauricie : 1990-1998
Aumônier du Service correctionnel du Canada à Donnacona, Drummondville et Port-Cartier : 1995-1998
Aumônier des Forces canadiennes, retraité au grade de Major
Aumônier senior de la base de Valcartier et aumônier des Services de santé mentale
Chef des services psychosociaux et du Programme de soins pour trauma et stress opérationnel de Valcartier
Enseignant à l'École des aumôniers de Borden : 2000-2014
Aumônier responsable de la chapelle œcuménique bilingue St-Alban (Valcartier) et Ste-Thérèse (Bagotville)
Aumônier du 1R22R : médaille canadienne du maintien de la paix et médaille de l'ONU pour l'Ex-Yogouslavie. 1999-2000. Décoration canadienne : 2010

Language Skills

- a) languages spoken fluently: English, French
- b) functionally bilingual in the following languages: English, French
- c) I am able to write well in the following languages: English, French
- d) I am willing to become functionally bilingual within two years: N/A

Habilités linguistiques

- a) Je parle couramment les langues suivantes : le français, l'anglais
- b) Je suis fonctionnel/fonctionnelle dans les langues suivantes : le français, l'anglais
- c) Je peux écrire adéquatement dans les langues suivantes : le français, l'anglais
- d) Je m'engage à être fonctionnel tant en anglais qu'en français dans un délai de deux ans. N/A

a) Describe your personal prayer discipline

Introduced to the prayer of Jesus (Orthodox tradition) in 1979, it is my preferred way of daily prayer. Silent meditation (Thomas Merton) is also very present in my life. I also use either the breviary or the Daily Prayer for All Seasons US Episcopal Church.

a) Veuillez décrire votre discipline personnelle de prière

Initié à la prière de Jésus (tradition orthodoxe) en 1979, c'est mon moyen privilégié de prière quotidien. La méditation silencieuse (Thomas Merton) est aussi très présente dans ma vie. J'utilise aussi soit le bréviaire ou encore le Daily Prayer for all Seasons de U.S. Episcopal Church.

b) Describe what your leadership would bring to the Diocese of Quebec

Learn. Visit and listen. Decide. These verbs reflect my vision of the episcopal ministry for the first year.

First, I'm going to learn from the Bishop of Quebec. I will then make my own assessment of the diocese in general before visiting each parish. This will be a valuable time to listen to our people: those who want to continue the mission and the others who have to mourn a church they actively served and deeply loved for many years. Both are equally important to me.

In particular, we must continue to encourage the ministry to our people in difficult situations. Attention to our faithful, sick and isolated, is a human reality and moreover, an indispensable evangelical requirement. This human and Christian solicitude will be at the heart of my episcopal ministry.

I also intend to encourage diaconal and priestly vocations, offering summer internships to local university students speaking french and english. With their youth and imagination, I image they may challenge us in new ways of being a church. It is also essential to strengthen and increase resources for all French ministries. The demographics speak for themselves.

Finally, as I just mentioned, the quality of communication and the use of appropriate means of communication will be crucial to reach our current and potential members. Regular and open communication is a guarantee of peace and unity in church. It is an essential and a daily episcopal duty.

I actively practice collaborative leadership. During my time as chaplain I received positive feedback from Constant positive feedback supervised chaplains, civilians and Mental Health employees under my leadership. I am a patient person, listening to all and I foster the development of the potential of people I work with. I wish to develop and share this type of leadership at all levels of the diocese.

I have a thorough knowledge of the "québécois milieu, both of the city of Quebec and all the provincial regions in general. I am an ardent follower of national and international politics. I am concerned about the issues affecting the quality of life of citizens and the preservation of the environment. I always had a concern for the poor and needy people, here and abroad. I will continue to share these concerns with the faithful of the diocese and communicate it positively to Quebec society.

During my service in the Canadian Forces, I worked to bring together people with different interests and foster communications during conflict. I am comfortable with people of all generations and opened to listen to their specific concerns. One of my main concerns is going to communicate to Québec society who we are as anglicans and our relevance as a church in this province.

I believe that joy is the essence of me. The joy of meeting new and different people, the joy to serve, the joy to sing and celebrate. Joy is for me an essential sign of faith in the risen Christ. This joy is the one once celebrated by Saint Paul and the one that I put at the center of my life as a believer. The joy of the gospel must be that of the baptized joined together in our Christian communities. Galatians 5, 22: « Here is the fruit of the Spirit: it is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control ».

In a world characterized by fear of the other, withdrawal and cynicism, I would strive to keep in our Christian communities signs of welcome, inclusion without judgement, peace and shared joy. St Benedict, St Francis of Assisi, Archbishop Desmond Tutu, Nelson Mandela and Jean Vanier have greatly influenced me in my life and spiritual journey so far. I am confident that as a husband, father

and bishop, the same human and spiritual values will continue to inspire me in this new ministry which may lay upon my shoulders, with God's help.

b) Veuillez décrire ce que votre leadership apporterait au Diocèse de Québec

Apprendre. Visiter et écouter. Décider. Cela traduit ma vision du ministère épiscopal pour la première année.

Premièrement, je vais me mettre à l'école de mon prédécesseur pour apprendre le métier. Je ferai ensuite le bilan de la situation du diocèse avant de visiter chacune des paroisses. Ce sera alors un temps précieux pour écouter les personnes : celles qui veulent poursuivre la mission et celles qui doivent faire le deuil de l'église d'autrefois. Les deux sont d'égale importance à mes yeux.

Plus particulièrement, nous devons continuer de favoriser le ministère auprès de nos fidèles en situation difficile. L'attention aux personnes seules, malades et isolées est une réalité humaine et une exigence évangélique incontournable. Cette sollicitude humaine et chrétienne sera au cœur de mon ministère épiscopal.

J'entends aussi encourager les vocations diaconales et presbytérales en offrant des stages d'été aux jeunes étudiants en théologie francophones et anglophones du Québec. Avec leur jeunesse et leur imagination, nous pourrions expérimenter de nouvelles façons de célébrer le Christ vivant et agissant au milieu de nous. Il est aussi essentiel de consolider et d'augmenter les ressources pour tous les ministères en français. Les données démographiques parlent d'elles-mêmes.

Enfin, pour ce que je viens de mentionner, la qualité de la communication et l'utilisation de moyens de communication appropriés seront déterminantes pour joindre nos fidèles actuels et potentiels. Une communication franche et régulière est un gage de paix et d'unité.

Je pratique un leadership collaboratif. La rétroaction des aumôniers supervisés et des employés civils, professionnelles et employées de bureau sous ma gouverne, a toujours été très positive à mon égard. Je suis une personne patiente, à l'écoute et qui favorise le développement du potentiel des personnes avec qui je travaille. Je désire encourager ce type de leadership à tous les niveaux du diocèse.

J'ai une connaissance approfondie du milieu québécois, tant de la ville de Québec que de la province en général. Je suis curieux de la politique nationale et internationale. Je suis soucieux des enjeux qui touchent à la qualité de vie des citoyens et à la préservation de l'environnement. J'ai toujours eu une préoccupation pour les pauvres et les personnes en situation précaire, ici et à l'étranger. Je vais continuer de partager ces préoccupations avec les fidèles du diocèse et les communiquer de façon positive à la société québécoise.

Durant mes années de ministère au sein des Forces canadiennes, j'ai œuvré à rassembler des personnes aux intérêts différents et favoriser la communication en situation de conflit. Je suis à l'aise avec les personnes de toutes les générations et soucieux de leurs préoccupations. Communiquer de façon respectueuse entre nous et faire valoir à la société québécoise la particularité de la communion anglicane sera une de mes préoccupations essentielles.

Enfin, je crois que ce qui me caractérise le plus, c'est la joie. La joie des rencontres, la joie de rendre service, la joie de chanter et de célébrer. La joie est pour moi un signe essentiel de la foi au Christ ressuscité. Cette joie est celle célébrée par Saint Paul et c'est elle que je mets au centre de ma vie de croyant. La joie de l'évangile doit être celle des baptisés rassemblés dans nos communautés chrétiennes. Galates 5, 22 : Voici le fruit de l'Esprit : amour, joie, paix, patience, bonté, bienveillance, fidélité, douceur et maîtrise de soi.

Dans un monde caractérisé par la peur de l'autre, le repli sur soi et le cynisme, j'aimerais œuvrer à augmenter dans nos communautés chrétiennes les signes de rencontres, d'inclusion sans jugement, de paix et de joie partagées. St-Benoît, St-François d'Assise, Mgr Desmond Tutu, Nelson Mandela et Jean Vanier m'ont grandement influencé dans mon cheminement de vie jusqu'à maintenant. Je suis confiant qu'en tant qu'époux, père et évêque, ces mêmes valeurs humaines et spirituelles vont continuer de m'inspirer dans ce nouveau ministère qui pourrait m'être confié.

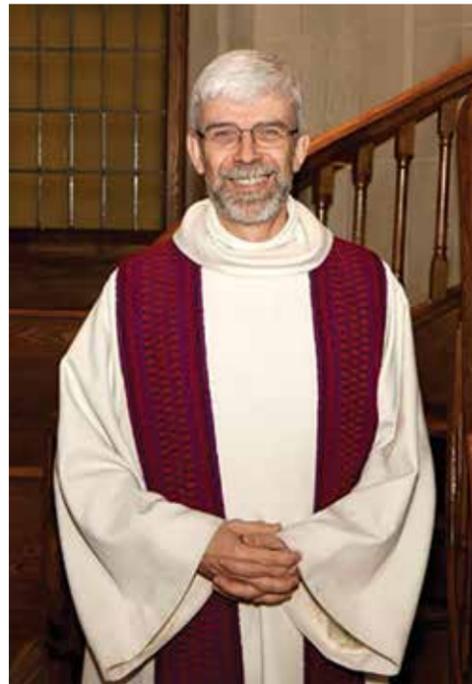
c) Describe your ecumenical, interfaith, and inter-cultural experiences

When serving with Correctional Service of Canada, I was responsible for prisoners from different Christian denominations and other religions. Then, during my military service, I was responsible and / or part of ecumenical teams in military chapels. Finally, my many moves in Canada and my services abroad allowed me to appreciate people of different cultures.

c) Veuillez décrire vos expériences œcuméniques, interconfessionnelles et interculturelles

À l'emploi du Service correctionnel du Canada, j'étais responsable des détenus de différentes confessions chrétiennes et des autres religions officielles du Canada (juifs, musulmans, bouddhistes etc.). Ensuite, durant mon service militaire, j'ai été responsable et/ou fait partie d'équipes œcuméniques dans les chapelles militaires. Enfin, mes nombreux déménagements au Canada et mes services à l'étranger m'ont permis d'apprécier des personnes de cultures différentes.

The Reverend Kevin William Flynn



Ordination to Diaconate / Ordination au titre de diacre

Toronto, May 16, 1982

Ordination to Priesthood / Ordination à la prêtrise

Toronto, May 14, 1983

Career Summary / Sommaire de carrière

I have served for over twenty years as a parish priest in the Diocese of Toronto. Tutor in liturgics, Trinity College, Toronto. Since 2004, I have been director of the Anglican Studies Program, Saint Paul University, a position including teaching, administration, and oversight of the formation of postulants for ordination.

Language Skills / Habiletés linguistiques

a) languages spoken fluently: English, French

b) functionally bilingual in the following languages: English, French, basic Spanish

c) ability to write well in the following languages: English, French

d) willing to become functionally bilingual within two years: N/A

a) Describe your personal prayer discipline / Veuillez décrire votre discipline personnelle de prière

My life of prayer is anchored in the liturgy of the Church. I have been praying the daily office since the age of 16. I participate in or preside at the Eucharist on Sundays and Holy Days. I have maintained a meditation practice for over twenty-five years. I maintain accountability for my prayer life to the Order of the Holy Cross of which I have been an associate since 1972 and to the Oratory of the Good Shepherd, of which I have been a priest-companion since the late 1990's.

b) Describe what your leadership would bring to the Diocese of Quebec / Veuillez décrire ce que votre leadership apporterait au Diocèse de Québec

I am principally a teacher of the faith, a leader in common prayer, and a guide to persons who seek to develop and maintain an individual spiritual practice. I would come to the Diocese of Quebec with the conviction that we have no less than the apostles had, and indeed, we have much more – for better or ill! More, because we have 2,000 years of Christian witness, practice, and resources to draw on. At the same time, this inheritance can hinder us from responding in fresh and supple ways to the challenges of bearing witness today. The Diocese of Quebec has a clear strategic plan; it knows in large measure what must be done. I would help the Diocese to fulfill that plan, as well as emerging challenges, by grounding and encouraging its members in a clear, confident, and contemporary expression of the apostolic faith. While I am no more immune than anyone to sorrow, loss, and failure, I am able to act out of the still centre of a life grounded in prayer and worship. I believe, therefore, that I can help others to face and fulfill challenges with a like buoyancy and courage.

My experience with an ordered process of helping form disciples (the catechuminate) has convinced me that it is possible to help parishes become baptizing communities, together bringing people to faith and helping them to grow in that faith. I would thus assist communities to become more skillful at the inclusion and formation of new members, both young and old.

To clergy and other leaders within the Diocese I would bring long experience in ministerial formation and continuing education. This entails more than simply attention to people's intellectual growth, as important as that is. I would uphold mutual

commitment and accountability to as balanced a life as possible, with regular prayer, study, work, and rest.

I do not claim omniscience. I would welcome and rely upon the experience and gifts of others to ensure the effective administration of the resources of the Diocese. My leadership style is collaborative and consultative. I am at ease in delegating and entrusting tasks to others once the nature and extent of responsibility is mutually understood and accepted.

The Diocese of Quebec is, of course, a unique entity with a particular history. At the same time, the challenges it faces are very similar to ones that other Dioceses in the Canadian Church are facing now, or will face in the not too distant future. The Diocese seems uniquely poised to offer new models for bearing Christian witness to the wider Church. My experience and abilities make me able to bear that witness beyond the Diocese and to receive and bear back the answering witness and challenge of the great Church beyond.

**c) Describe your ecumenical, interfaith, and inter-cultural experiences /
Veuillez décrire vos expériences œcuméniques, interconfessionnelles et
interculturelles.**

Having received my basic theological education in the ecumenical context of the Toronto School of Theology, I have never been content to live within a closed Anglican system. Prior to full communion with the Evangelical Lutheran Church in Canada, I partnered with the Lutheran Chaplain at the University of Toronto to create an informal, innovative worship service with the particular involvement of artists of various sorts. As assistant ecumenical officer for the Diocese of Toronto, I worked with leaders of other churches in fostering understanding, seeking points of collaboration, and joint liturgies. I oversaw the development of two new worshipping communities within the parish of St. Stephen's-in-the-Fields, one French-speaking and the other Spanish-speaking. I spent three months with Syriac Orthodox Christians in 2003 through the St. Basil Fellowship. I returned to India for another three months in 2012 while on sabbatical in order to visit a number of intentional spiritual communities, both Christian and non-Christian. I was a member for 15 years of the Canadian Anglican-Roman Catholic dialogue. My work at Saint Paul University is daily an ecumenical experience as I direct an Anglican program within a Catholic, pontifical institution. I have lived and worked among First Nations (James Bay Cree). I have also travelled throughout Western Europe, Latin America, Israel, Turkey, the United States, and Canada.

The Venerable Bruce Myers



**Ordination to Diaconate/Ordi-
nation au titre de diacre**

1 May 2004, Christ Church Ca-
thedral, Montreal

1 mai 2004, Cathédrale Christ-
Church, Montréal

**Ordination to Priesthood/Ordi-
nation à la prêtrise**

20 November 2004, Holy Trinity
Cathedral, Quebec City

20 novembre 2004, Cathédrale
Holy-Trinity, Québec

Career Summary

After a career of nearly ten years
in journalism and broadcasting, I
was ordained in 2004. Since then I
have had the opportunity to serve
our church in a variety of ways in
its parish, diocesan, provincial,

national, and international expressions, all as a priest of the Diocese of Quebec.

Sommaire de carrière

Après une carrière de presque dix ans dans le domaine du journalisme et de la radiodiffusion, j'ai débuté mon ministère suite à mon ordination en 2004. Depuis, j'ai eu l'opportunité de servir notre église de façons variées dans ses expressions paroissiales, diocésaines, provinciales, nationales et internationales, en tant que prêtre du diocèse de Québec.

Language Skills

- a) languages spoken fluently: English
- b) functionally bilingual in the following languages: English, French
- c) I am able to write well in the following languages: English, French
- d) I am willing to become functionally bilingual within two years: Yes (willing to

further improve existing French-language skills and willing to attempt to learn some basic Naskapi)

Habilités linguistiques

- a) Je parle couramment les langues suivantes : l'anglais
- b) Je suis fonctionnel/fonctionnelle dans les langues suivantes : le français, l'anglais
- c) Je peux écrire adéquatement dans les langues suivantes : le français, l'anglais
- d) Je m'engage à être fonctionnel tant en anglais qu'en français dans un délai de deux ans. Oui X

(Cependant, c'est peut-être mieux de dire que je suis prêt à améliorer mes compétences linguistiques en français. Aussi, je serai prêt à apprendre les bases de la langue Naskapi, au moins pour célébrer quelques éléments de la liturgie dans la langue de l'unique paroisse autochtone de notre diocèse.)

a) Describe your personal prayer discipline.

As a professed member of the Oratory of the Good Shepherd, I follow a rule of life that includes praying the daily office, frequent participation in the eucharist, and an hour of contemplative prayer each day. Recently I have been spending this hour in lectio divina or using the Jesus Prayer. Intercessory prayer—praying for the church, the world, and for people—also forms an important part of my prayer discipline, as does taking time for retreat. Rules of life represent an ideal, and like anybody who follows one I experience varying degrees of success in measuring up to mine.

a) Veuillez décrire votre discipline personnelle de prière

En tant que profès de l'Oratoire du Bon Pasteur (Oratory of the Good Shepherd), je suis une règle de vie qui comprend la liturgie des heures (prières du matin et du soir), la participation fréquente dans l'eucharistie et une heure quotidienne de prière contemplative. J'ai récemment choisi de diriger cette heure de prière en faisant une méditation lectio divina ou en utilisant la Prière de Jésus. La prière d'intercession—les prières pour l'église, le monde, et le peuple—est aussi un élément important de ma discipline spirituelle, ainsi que des retraites régulières. Une règle de vie représente un idéal qui, comme pour quiconque qui utilise une telle discipline, est pour moi un défi d'y rester fidèle au quotidien.

b) Describe what your leadership would bring to the Diocese of Quebec.

I would seek to offer a kind of leadership that is chiefly characterized by hope. These are challenging times for our church, and in the midst of these difficulties it can be easy to succumb to what Pope Francis calls "sterile pessimism" or the "evil spirit of defeatism." Yet as Christians we are called to be a people of hope—the sure and certain hope of Christ's resurrection and the redemption of all things, including the church.

We have much to be hopeful about. Though relatively few in number, our small size in some ways makes us more nimble. Because of the generosity and stewardship of our forebears, we still have resources. The hunger among Quebecers for meaningful and intelligent engagement with life's big questions and society's great challenges means we're in a time and place fertile for the seeds of the gospel. Perhaps our greatest hope lies in the faithful people of our diocese, both lay and ordained. As bishop I would seek to help us figure out, draw out, and live out our many and varied gifts and ministries—like a gardener, watering and cultivating the seeds of hope God has already planted among us and in us. God has given us these diverse gifts and talents so that we can be co-workers in the revealing of God's kingdom in our midst by proclaiming the gospel; by teaching new (and existing) believers; by responding to human need; by seeking justice, peace, and reconciliation; and by caring for creation.

To this end I would try to help us explore further ways to engage with our French-speaking neighbours and the predominantly francophone culture in which we are situated. I would try to help us further acknowledge the part we played in the Indian residential schools system and in living up to our commitment to reconciliation with our Indigenous peoples, especially our faithful Naskapi sisters and brothers, who in more ways than one are on the margins of our diocese. At the same time I would actively encourage ongoing ministry among the English-speaking community that has traditionally formed the majority of the diocese's flock. This would all be marked by a desire to foster a spirit fellowship across our vast and diverse diocese, focussing on that which unites us rather than what divides us.

I would seek to develop effective partnerships with our neighbouring Anglican dioceses, our provincial and national church, the National Indigenous Anglican Bishop, our ecumenical partners, our interfaith neighbours, and the wider civil society. There is much untapped potential for sharing resources more effectively with partners who share our goals.

I would begin all this work by being present in and for the people and congregations of the diocese—and by listening. I would take the time to get to know the people and parishes of the diocese I've yet to meet, and to get reacquainted with

those I've come to know, as together we strive to reveal God's kingdom in our midst in meaningful and concrete ways.

b) Veuillez décrire ce que votre leadership apporterait au Diocèse de Québec

Je voudrais offrir au diocèse un genre de leadership qui est caractérisé principalement par l'espoir. Nous vivons dans une époque pleine de défis et, au cœur de ces défis, il est facile de succomber à ce que le Pape François appelle le « pessimisme stérile » ou « le mauvais esprit de l'échec ». Mais comme chrétiens nous sommes appelés à être un peuple d'espoir—le ferme espoir de la résurrection du Christ et le rachat de toutes choses, incluant l'église.

Nous avons plusieurs raisons d'être plein d'espoir. Malgré le fait que la population anglicane de notre diocèse est relativement petite, cela nous permet, dans un certain sens, d'être plus agile. À cause de la générosité et l'intendance de nos prédécesseurs, nous avons toujours des ressources. La faim qu'expriment plusieurs Québécois pour un engagement significatif et intelligent avec les grandes questions de la vie et les grands défis de société signifie que nous sommes dans un temps et un endroit fertile pour les graines de l'évangile.

Peut-être notre plus grande source d'espoir est les fidèles de notre diocèse : les laïques et le clergé. En tant qu'évêque je voudrais aider tous les baptisés à discerner, encourager, et utiliser leur divers dons et ministères—un peu comme un jardinier qui arrose et cultive les graines d'espoir que Dieu a déjà planté parmi et en nous.

Dieu nous a donné ces divers dons et talents pour travailler avec lui pour la révélation de son royaume parmi nous. Ces dons et talent peuvent s'exprimer de divers façons : en proclamant de l'évangile, en enseignant aux nouveaux croyants, en répondant aux besoins humains, recherchant la justice, la paix et la réconciliation et en sauvegardant la création.

À cette fin je voudrais explorer de nouvelles façons de nous impliquer auprès de nos voisins francophones et au sein de la culture francophone majoritaire dans laquelle nous nous trouvons. Je voudrais reconnaître davantage le rôle que notre diocèse a joué dans le système des pensionnats indiens ainsi que de nous montrer à la hauteur de notre engagement vers la réconciliation avec les peuples autochtones, surtout avec nos sœurs et frères fidèles de la nation Naskapi, qui, dans plusieurs sens, se trouvent en marges de notre diocèse. D'autre part, je voudrais continuer d'appuyer le ministère et la mission parmi la communauté anglophone qui a historiquement formé la majorité du troupeau diocésain. Tout cela sera caractérisé par un désir de favoriser un esprit d'unité aux quatre coins de notre diocèse vaste et diverse, en mettant l'emphase sur les choses qui nous unissent plutôt que sur celles qui nous divisent.

Je voudrais chercher à développer les partenariats avec les diocèses anglicans avoisinants, notre église provinciale et nationale, l'évêque anglican national autochtone, nos partenaires œcuméniques, nos voisins d'autres religions, et la société civile. Il y a un grand potentiel inexploité pour un partage plus efficace des ressources avec des partenaires qui partagent nos mêmes buts.

Je voudrais commencer tout ce travail par être présent dans et pour le diocèse—et être à l'écoute. Je voudrais prendre le temps de rencontrer les gens et les paroisses du diocèse que je n'ai pas encore eu la chance de visiter, et de renouveler mes relations avec ceux et celles que je connais déjà, avec l'objectif de révéler, ensemble, le royaume de Dieu parmi nous de façons significatives et concrètes.

c) Describe your ecumenical, interfaith, and intercultural experiences.

I've been encountering Christians from different traditions since my childhood in the Ottawa Valley, where Roman Catholics and Protestants have lived as neighbours for two centuries. Perhaps my most profound ecumenical experience was my first encounter with Anglicanism in my late teens, leading to my reception from the United Church of Canada in which I was raised—a church and upbringing I still value. Attending seminary in an ecumenical setting was transformative and deepened my conviction that Christian division is contrary to Christ's will and an obstacle to God's mission. This conviction became a vocation. I undertook graduate studies in ecumenism and seek to put that learning at the service of our church locally, nationally, and globally, so that we might both live out and deepen the communion we share with other Christians for the sake of the world into which Christ sends his church.

My current work also includes engaging with people of different faiths, especially Judaism and Islam, so that we might grow in mutual understanding and harmony and work together for the common good. This is crucial as Quebec struggles with its religious and cultural identity.

Moving to Quebec City for the first time in 1997 was my first significant inter-cultural experience, one enriched by life in culturally diverse Toronto. I'm growing in my understanding and appreciation of the cultural riches (and

challenges) of the Indigenous peoples of this land. I've also learned from short-term encounters with people in places like South Africa, Cuba, Korea, and Israel-Palestine.

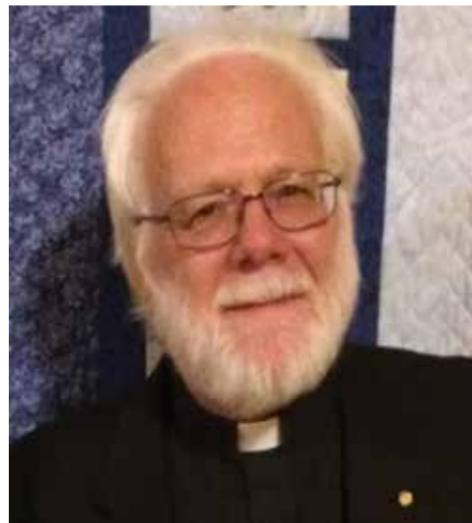
c) Veuillez décrire vos expériences œcuméniques, interconfessionnelles et interculturelles.

Je suis en relation avec les chrétiens d'autres traditions depuis mon enfance dans l'Estrie de l'Ontario, où les catholiques et les protestants ont vécu ensemble pendant deux siècles. Mon expérience œcuménique la plus marquante a été ma première rencontre avec l'anglicanisme, à la fin de mon adolescence. Le résultat a été ma réception comme membre de l'Église anglicane de l'Église Unie du Canada—mon église natale, et une tradition que j'apprécie jusqu'à ce jour. Le contexte œcuménique de mes études au séminaire été transformatif et a approfondi ma conviction que les divisions de l'église sont contre la volonté du Christ et un obstacle à la mission de Dieu. Cette conviction est devenue une vocation. J'ai entrepris des études de deuxième et troisième cycle dans le domaine de l'œcuménisme, et j'essaie désormais de mettre ces enseignements au service de l'église locale, nationale et internationale, afin que nous vivions et approfondissions la communion que nous partageons déjà avec les autres chrétiens, au bénéfice du monde dans lequel Christ envoie son église.

Mon travail actuel implique aussi d'être en conversation avec les gens d'autres religions—spécialement le judaïsme et l'islam—pour que nous puissions élargir notre compréhension et collaboration mutuelle pour le bien commun. Ce type d'engagement est essentiel en ce moment alors que le Québec est en plein discernement de son identité religieuse et culturelle.

Ma décision de déménager à Québec pour la première fois en 1997 a été ma première expérience interculturelle importante, une expérience qui est présentement enrichie par ma vie à Toronto, la ville la plus diverse au Canada. Je suis aussi en train d'améliorer ma compréhension et appréciation des richesses (et défis) culturelles des autochtones de ce pays. J'ai aussi beaucoup appris de mes rencontres à courte-terme avec des gens de l'Afrique du Sud, de Cuba, de la Corée, et d'Israël-Palestine.

The Venerable David Oliver



Ordination to Diaconate/Ordination au titre de diacre

1975, Trinity Sunday, Montreal
1975, Dimanche de la Sainte Trinité

Ordination to Priesthood/Ordination à la prêtrise

1976, Easter II, Montreal 1976
Deuxième dimanche de Pâques

Career Summary In my years of ministry in parishes, a seminary and para-church organizations, I have tried to follow the sense of gifting and calling to do the will of Jesus

Christ. I have served the church in different ministries and it is my delight to help the Church flourish.

Sommaire de carrière Pendant mes années de ministère dans des paroisses, un séminaire et des organisations para-ecclésiales, j'ai toujours essayé de suivre un sens de mes dons et mon vocation à faire la volonté de Jésus Christ. J'ai eu le privilège de servir l'église dans plusieurs ministères varié et ma joie est de voir l'église de plus en plus florissante.

Language Skills

- a) languages spoken fluently: English, French
- b) functionally bilingual in the following languages: English, French, some Italian
- c) I am able to write well in the following languages: English, French
- d) I am willing to become functionally bilingual within two years: Not Applicable

Habilités linguistiques

- a) Je parle couramment les langues suivantes : le français, l'anglais
- b) Je suis fonctionnel/fonctionnelle dans les langues suivantes : le français, l'anglais, italien (beaucoup moins)
- c) Je peux écrire adéquatement dans les langues suivantes : le français, l'anglais
- d) Je m'engage à être fonctionnel tant en anglais qu'en français dans un délai de deux ans: N/A

a) Describe your personal prayer discipline / Veuillez décrire votre discipline personnelle de prière

My prayer to God begins in the morning with a prayer of commitment to God for the new day. I continue to pray as I read the newspaper and check my emails. I was known as the vicar who cared and prayed for the whole village and not just the pa-

risioners of St. Barnabas' Church. I rarely hear of a situation of sickness or serious problem without asking for healing and God's blessing. Hymns and other songs of praise are often part of the prayer. It is now not so much a discipline as a way of living, like breathing.

b) Describe what your leadership would bring to the Diocese of Quebec/ Veillez décrire ce que votre leadership apporterait au Diocèse de Québec

The current Diocesan Bishop has faced many obstacles to try and strengthen the financial underpinnings of the Diocese. Difficult situations have been confronted and solutions have been attempted. It would be unwise to now back away from these fundamental problems.

The Diocese needs a pastor and a shepherd as we move through these difficult times. The building of a sense of pastoral team at the Deanery and Diocesan level is essential: teams that value ordained clergy, both stipendiary and non-stipendiary; teams that include the lay leaders offering pastoral care and leading in worship.

Some may ask, 'Is David too near the end of his ministry to take on the challenge of leading this Diocese?' Please consider: 1) that it may be an advantage to future developments between dioceses to have a bishop who is committed to developing new structures, but who does not need to find their own niche; 2) the love of God that flows through a person is not influenced by their age.

I love the province of Quebec. Most of my ministry has been working here in various Church and para-church groups. I am comfortable talking, preaching and chairing meetings in both English and French. My commitment to the aboriginal peoples of this land has included Bible Society trips to most of the James Bay Cree communities, as well as short-term missions to six of the communities of the Eastern Arctic. With the closing of Moosonee Diocese and with the challenges coming out of the Truth and Reconciliation report, it is important that all Dioceses work to a new and more effective partnership with aboriginal people of Canada.

My work with the francophone ministries in Montreal, Quebec and throughout the world have led me to taking a key role in the French network of the Anglican Communion – le Réseau francophone, for more than twenty years. This commitment will continue.

Ecumenically, I have served on the boards of the Canadian Bible Society, le Centre canadien d'oecumenisme, Aujourd'hui Credo, and many others. I have served for more than two decades on the Christian-Jewish Dialogue in Montreal and have served in other Dialogues with Muslims and those of other non-Abrahamic faiths. I spent a term of my MBA programme in India learning about social entrepreneurship and visiting many Hindu, Sikh and Christian holy places.

I have led and participated in seven mission teams in the Arctic and in Africa, focussing on the work of the Holy Spirit and God's healing. I bring a broad commitment to the Church and the whole world as we try to move forward to discovery new ways of sharing the Mission of Christ and living together in harmony in the world – celebrating our differences and not just tolerating them.

My love for God and the people of God has allowed me to serve God through the ministry of Jesus Christ entrusted to me. I am honoured to be among those offering themselves as you seek to discern God's plan for the Diocese of Quebec.

c) Describe your ecumenical, interfaith, and inter-cultural experiences / Veillez décrire vos expériences œcuméniques, interconfessionnelles et interculturelles.

As Ecumenical and Inter-faith Officer for the Diocese of Montreal, I represented the Diocese at Roman Catholic, Orthodox, Evangelical and inter-faith events both with the Bishop and at times representing him. My own career path has included both staff and board positions on ecumenical and inter-faith Dialogue groups. During my time with the Bible Society, I explored the worldwide ministries of the Society travelling to Africa, (Benin), as well as Eastern Europe, Russia, Papua New Guinea and the Philippines.

My three-month sabbatical to finish my McGill MBA was based at the Indian Institute for Management in Bangalore, India. My sabbatical included short trips to religious sites in the central and southern parts of India, as well as a brief visit to Malaysia.

As part of the Réseau francophone and as representative of the Diocese of Montreal, I have visited Mauritius, the Seychelles, France, and Cameroon as well as hosting the network in Montreal.

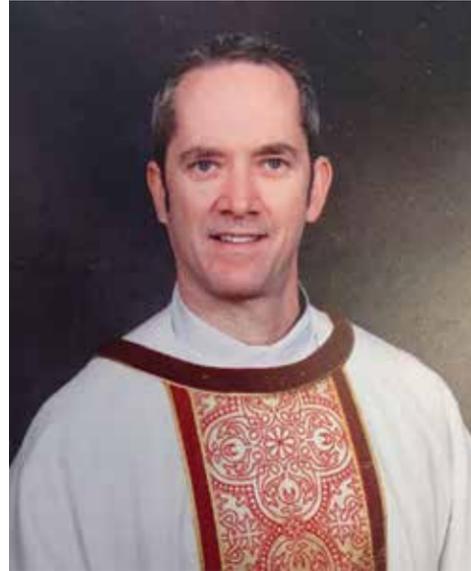
As a member of the Rotary team, I have travelled to the highlands of Guyana in 2014 and 2015 to provide courses in Leadership Development and Preservation

of culture.

In all my trips but particularly for the CBS, I brought back slide shows, sometimes taking more than 26 rolls of film to get 80 good images. I tried to understand the culture and share what I had discovered.

The world needs people who weave a web of connections through appreciation of its many peoples, cultures and languages. I have enjoyed the opportunity to share in this ministry.

The Reverend Canon H. Stuart Pike



Ordination to Diaconate/Ordination au titre de diacre

1 June 1988

Ordination to Priesthood/Ordination à la prêtrise

5 January 1989

Career Summary/Sommaire de carrière

1988-1998 Rector: the Greater Parish Gaspé, Archdeacon of Gaspé.
1992-2003 General Synod member. National Committees Member, Inter-Church Inter-Faith Relations Committee, Partners in Mission Committee (member, then chair)

1998-2008 Rector: St. Andrew's Church, Grimsby (Niagara), Canon of Christ's Church Cathedral

2008-2015 Rector of St. Luke's Church, Burlington.

Language Skills

- a) languages spoken fluently: English, French, Spanish
- b) functionally bilingual in the following languages: English, French, Spanish
- c) I am able to write well in the following languages: English (I can manage in French and Spanish as well with a good dictionary)
- d) I am willing to become functionally bilingual within two years: Yes, though I want to improve my French language skills and intend to work hard toward this goal.

Habilités linguistiques

- a) Je parle couramment les langues suivantes : le français, l'anglais, l'espagnol
- b) Je suis fonctionnel/fonctionnelle dans les langues suivantes : le français, l'anglais, l'espagnol
- c) Je peux écrire adéquatement dans les langues suivantes : l'anglais. Mais avec un bon dictionnaire je peux gérer en français et en espagnol aussi.
- d) Je suis déjà fonctionnellement bilingue, mais je veux améliorer mes compétences linguistiques en français et j'ai l'intention de travailler dur pour atteindre cet objectif.

a) Describe your personal prayer discipline

The daily office, contemplative prayer and weekly Eucharist form the backbone of my prayer practice. I begin my day with 20 minutes of silence in centering prayer. The daily office comes later, and with other clergy staff each Tuesday morning. I enjoy praying evening prayer together with my wife when I am home and we have resolved to do this more regularly. I am spiritually fed by an annual silent retreat at the Society of St. John the Evangelist. I find community through the weekly Eucharistic and recognize the gathered as the body of Christ.

a) Veillez décrire votre discipline personnelle de prière

L'office du matin, la prière contemplative et l'Eucharistie hebdomadaire forment la majorité de ma pratique de la prière. Je commence ma journée avec 20 minutes de silence dans la prière de centrage. L'office du matin vient plus tard, et avec les autres membres du personnel de clergé chaque mardi matin. J'aime de prier l'office du soir avec ma femme quand je suis à la maison et nous avons résolu de le faire plus régulièrement. Je suis spirituellement nourri par une retraite silencieuse annuelle à la Société de Saint-Jean l'Évangéliste. Je trouve la communauté à travers le eucharistique hebdomadaire et je reconnais le rassemblés comme le corps du Christ.

b) Describe what your leadership would bring to the Diocese of Quebec.

I believe my leadership would bring a new discernment to the Diocese of Quebec. By this, I mean both collectively and individually. I would like to encour-

age individuals (clergy and lay), parishes and indeed the whole diocese into a process to discern what God is calling each of us, and all of us, to be and do. God has a purpose for us and we will find the tools we need to fulfill that purpose and will experience joy in engaging in that task. I would like to continue and expand the excellent work that is happening in educating lay people in the Diocese.

The demographics of the diocese might look dire to many. Yet, I do not believe that God is asking us to despair, but to hope, with gratitude, for what we've got and who we are. With hope and discernment, we can be filled with God's grace to accomplish our purpose, individually and together.

A great part of the discernment I propose will come through a renewed emphasis on personal and collective prayer. I would also encourage spiritual companionship among our clergy and lay people. Discernment doesn't usually happen alone, but through deep listening and discussion. Spiritual companionship is also essential for a diocese that is as far-flung as the Diocese of Quebec. I would encourage mutual mentoring among clergy and lay people. Many forms of communication are needed to enable spiritual companionship throughout the Diocese, including those parishes that are most isolated.

I will bring a passion for the six marks of mission and will promote them as a worthy starting point in our discernment process. Proclaiming Good News, teaching, baptizing and nurturing new believers, responding to human need, transforming unjust structures of society, protecting creation and working for peacemaking, conflict resolution and reconciliation are the touchstones of those marks of mission.

I am very keen to work ecumenically to build up the body of Christ throughout the Diocese and understand that when we work well with other denominations we all gain. I have experience in working ecumenically and bilingually in the Dioceses of Quebec, Niagara and Cuba, at the parish and diocesan level to the international level. I remember fondly the great working relationship I had with Roman Catholic and United Church clergy in the Gaspé Archdeaconry. I will work to break down barriers that separate whether they be denominational, linguistic, cultural, political or social.

I will work hard to maintain and strengthen our partnerships outside of the Diocese, believing that the Diocese can provide a unique voice and wisdom to our provincial, national and international church, and receive wisdom from them in turn. I am delighted to see that Quebec has a Companion Diocese Relationship with a diocese in Scotland and Burundi.

I am grateful that the Diocese of Quebec has decided to elect a Coadjutor Bishop because I would very much appreciate working with Bishop Drainville and having the chance to further clarify my goals and vision for the diocese.

b) Veuillez décrire ce que votre leadership apporterait au Diocèse de Québec

Je crois que mon leadership apporterait un nouveau discernement pour le diocèse de Québec. Par cela, je veux dire à la fois collectivement et individuellement. Je voudrais encourager les individus (clergé et laïcs), les paroisses et en effet tout le diocèse dans un processus de discerner ce que Dieu appelle chacun de nous, et nous tous, d'être et de faire. Dieu a un but pour nous et nous allons trouver les outils dont nous avons besoin pour réaliser ce but et connaîtront la joie d'accomplir cette tâche. Je tiens à poursuivre et à étendre l'excellent travail qui se fait dans l'éducation des laïcs dans le diocèse.

Les données démographiques du diocèse pourrait ressembler d'être désespéré. Pourtant, je ne crois pas que Dieu nous demande de désespoir, mais d'espérer, avec gratitude, pour ce que nous avons et qui nous sommes. Avec l'espoir et le discernement, nous pouvons être remplis de la grâce de Dieu pour accomplir notre but, individuellement et ensemble.

Une grande partie de le discernement que je propose viendra à travers un accent renouvelé sur la prière personnelle et collective. Je voudrais aussi encourager la camaraderie spirituelle parmi nos membres du clergé et des laïcs. Le discernement ne se fait généralement pas seul, mais à travers l'écoute profonde et la discussion. Accompagnement spirituel est aussi essentiel pour un diocèse, qui est aussi éloignés que le diocèse de Québec. Je voudrais encourager le mentorat mutuelle entre le clergé et les laïcs. De nombreuses formes de communication sont nécessaires pour permettre l'accompagnement spirituel dans tout le diocèse, incluant les paroisses qui sont plus isolés.

Je vais apporter une passion pour les six marques de mission et de les promouvoir en tant qu'un point de départ digne dans notre processus de discernement. Proclamer Bonnes Nouvelles, enseignement, baptisant et nourrir les nouveaux croyants, de répondre aux besoins humains, de transformer les structures injustes de la société, la protection de la création et de travailler pour la paix,

la résolution des conflits et la réconciliation sont les parangons de ces marques de mission.

Je suis très désireux de travailler œcuménique à l'édification du corps du Christ dans tout le diocèse et de comprendre que lorsque nous travaillons bien avec les autres confessions nous gagnons tous. J'ai de l'expérience dans le travail œcuménique et bilingue dans les diocèses de Québec, de Niagara et de Cuba, au niveau paroissial et diocésain et au niveau international. Je me souviens bien la grande relation de travail je j'avais eu avec le clergé catholique romaine et l'Église Unie de la Gaspésie. Je vais travailler à casser les barrières qui séparent qu'ils soient confessionnelle, linguistique, culturelle, politique ou social.

Je vais travailler dur pour maintenir et renforcer nos partenariats en dehors du diocèse, croyant que le diocèse peut fournir une voix unique et la sagesse pour notre église provinciale, nationale et internationale, et de recevoir la sagesse d'eux à son tour. Je suis bien encouragé de voir que le Québec a un relation avec un diocèse en Ecosse et au Burundi.

Je suis reconnaissant que le diocèse de Québec a décidé d'élire un évêque coadjuteur parce que j'aimerais travailler avec Mgr Drainville et avoir la chance de clarifier mes objectifs et la vision pour le diocèse.

c) Describe your ecumenical, interfaith, and inter-cultural experiences.

I have been involved in ecumenical, interfaith and inter-cultural experiences since the earliest days of my ministry.

As a theology student I did an international field placement with the Roman Catholic Church in Uruguay as well as having a connection with some of the mission work of the Episcopal Church in Uruguay. It was a four-month mission placement amongst working-class and desperately poor people that gave me a deeper understanding of the theology of Liberation that I had been studying.

I represented the Diocese of Quebec for three General Synods from 1992 to 2001, and then the Diocese of Niagara from 2001 to 2004. I worked as a member of the national Inter-Church Inter-faith Relations Committee between the years of 1995-98 and also the Anglican Lutheran Working Group tasked with helping us move towards full communion with the ELCIC, which I joyfully witnessed at the joint meetings of General Synod and General Convention in 2001. I was also a member of the national Partners In Mission Committee from 1998 to 2001 and was appointed by the Primate to chair the committee from 1998 to 2001. This committee oversees all of our international mission partnerships and I was able to visit our volunteers in mission in Uganda, Tanzania, Madagascar and the Seychelles during this time. I have been involved in building and maintaining Companion Diocese Relationships in both the Diocese of Quebec and Niagara including companion dioceses of the Southern Philippines, Limerick and Killaloe, New Hampshire and Cuba.

c) Veuillez décrire vos expériences œcuméniques, interconfessionnelles et interculturelles.

J'ai eu des expériences œcuméniques, interreligieuses et interculturelles depuis les premiers jours de mon ministère.

Comme un étudiant en théologie, je faisais un stage international avec l'Église catholique romaine en Uruguay ainsi que d'avoir une connexion avec une partie du travail de la mission de l'Église épiscopale en Uruguay. Il était un stage de quatre mois de mission auprès de la classe ouvrière et le peuple désespérément pauvres qui m'a donné une compréhension plus profonde de la théologie de la libération que je avais étudié.

Je représentais le diocèse de Québec pendant trois synodes généraux 1992-2001, puis le diocèse de Niagara de 2001 à 2004. Je travaillais en tant que membre du Comité des relations inter-églises interconfessionnelles national entre les années de 1995 à 1998 et aussi le Groupe de travail luthérienne anglicane chargé de nous aider à passer vers la pleine communion avec l'ELCIC, que je joyeusement assisté aux réunions conjointes du Synode général et de la Convention générale en 2001. J'étais également membre du comité national, Partenaires en Mission de 1998 à 2001 et j'ai été nommé par le primate de présider le comité de 1998 à 2001. Ce comité supervise l'ensemble de nos partenariats internationaux de la mission et j'ai pu visiter nos bénévoles en mission en Ouganda, la Tanzanie, Madagascar et les Seychelles pendant ce temps. Je suis impliqué dans la construction et le maintien de compagnants diocèse relations dans les diocèses de Québec et de Niagara, y compris les diocèses de compagnants avec les Philippines du Sud, Limerick et Killaloe, New Hampshire et Cuba.

The Very Reverend Peter Wall D.D.



Ordination to Diaconate / Ordination au titre de diacre

17 May 1989, London, Ontario (Diocese of Huron)

Ordination to Priesthood / Ordination à la prêtrise

30 November, 1989, Windsor, Ontario (Diocese of Huron)

Career Summary / Sommaire de carrière

November 15, 1998: Rector of Christ's Church Cathedral, Hamilton Dean of Niagara

July 1, 1993, November 15, 1998: Rector, Bishop Cronyn Memorial Church, London, ON

December 1, 1989 – June 30, 1993: Rector, St. Mark's-by-the-Lake, St. Clair Beach, ON

June 15, 1989 – November 30, 1989: Deacon-on-Charge, St. Mark's-by-the-Lake

July 1, 1985 – June 30, 1986: Assistant Warden, Administration Hart House, University of Toronto

July 1, 1981 – June 20, 1985: Executive Director, The University Community Centre, The University of Western Ontario, London, ON

Sessional Instructor (Voice) Faculty of Music University of Western Ontario: September – May, 1982-83, September – May, 1983-84

August 1, 1978 – June 30, 1981: Programme Advisor, Hart House University of Toronto

Language Skills / Habiletés linguistiques

a) languages spoken fluently: English

b) functionally bilingual in the following languages: see d)

c) I am able to write well in the following languages: see d)

d) I am willing to become functionally bilingual within two years: Somewhat bilingual in French - I have spoken (some) French all of my life; I learned from une femme Parisienne as a young child. I love reading and speaking the language; my day-to-day conversational French needs some work, and I am keen to develop it. I am certainly willing to become fluently bilingual.

a) Describe your personal prayer discipline / a) Veuillez décrire votre discipline personnelle de prière

I try to say the office daily (not always successful, but mostly I 'make' it. I am aware of 'praying' a lot of the time- one of the best places (this may seem odd) is when I am driving – long times in the car provide lots of opportunity for deep reflection and inner 'conversation'. I cannot imagine not speaking with God every day about my life, my challenges, my needs and my responsibilities. This may sound very strange, but I do have an ongoing back-and-forth with God; that conversation keeps me grounded and spiritually fed.

Corporate prayer is also of vital importance to me; praying with colleagues, parishioners, and friends seems to completely natural.

b) Describe what your leadership would bring to the Diocese of Quebec / Veuillez décrire ce que votre leadership apporterait au Diocèse de Québec

My episcopate would not be a long one – five or six years. I am a senior Priest, with deep experience in the church locally and nationally. I was both surprised and deeply moved that the nominating committee would contact me; as I read more and more (I was reasonably familiar with the Diocese) but reading both the 'thumbnail sketch' included with the nomination documents, perusing the Constitution and Canons and, particularly, reading the report of The Task Force for Mission, Ministry, and Management, I became more and more interested and excited. Clearly, and this is no surprise to any in our church, in whatever diocese, we are, or should be, in the process of becoming the new church – and perhaps this is no more appropriate or urgent than in the Diocese of Quebec. This appeals greatly to me – I have been in the business in the Cathedral in Hamilton of making a new church – a church that reaches out in meaningful ways to its community; a church that recognizes cultural and social differences around us and welcomes and celebrates those differences; a church that cannot continue to measure itself based on what happens only on Sunday morning but, much more importantly, what happens in and with the communities it serves, between Sunday mornings. No longer can we simply expect people to find us; we must reach out in appropriate and loving ways to the world God has given us and dare to participate in God's mission in the

world. That God has a mission in the world is beyond question; the ways in which we can and should participate in God's mission is the exciting, at times daunting, and always enormously important and rewarding work of God's people. To that kind of church, delving deeply and faithfully into God's mission, I can bring experience, enthusiasm, and skill. I would be excited to be a partner in ministry, exercising the particular ministry of leadership and oversight which episcopate demands. I would want to work with the clergy and people as new centres of worship emerge; as new ways of using the resources we have been given are developed; as walking into an as yet not fully clear future with optimism and confidence, not out of fear or hopelessness. Hope and confidence in God's mission is what we are called to proclaim; we have more than enough to do that, and to do it well. Five or six years of intentional listening, careful and well planned stewardship of resources, both human and physical, would be a transformative time for the Diocese and for me. I would be greatly honoured, deeply humbled, and significantly challenged (in the best kinds of ways) to be entrusted with that leadership.

c) Describe your ecumenical, interfaith, and inter-cultural experiences / Veuillez décrire vos expériences œcuméniques, interconfessionnelles et interculturelles.

For nine years, I have been the Anglican Co-Chair of the Joint Anglican Lutheran Commission, the body which represents our two churches in our full-communication agreement, and which monitors and encourages ecumenical partnerships from coast to coast to coast. In 2011, The Primate of our church, along with the National Bishop of the Evangelical Lutheran Church in Canada, invited me and my Co-Chair, Lutheran Bishop Michael Pryse, to accompany them to Jerusalem for a week as we met with and encouraged the local Bishops of both churches, along with a group of clergy and laity, to consult and advise them in the development of their own agreement and commission for shared work between Anglicans and Lutherans in Jerusalem and the Holy Land. For three triennia, I have been elected and/or appointed to the national Faith Worship and Ministry Committee of the Anglican Church, the body which represents, encourages, and supports bilateral and multilateral conversation, commission, and discussions with other Christian churches and with our interfaith partners across the globe. As the Rector of an inner-city, downtown Cathedral in a relatively large city (population: 500,000), I am constantly interacting with people of other faiths, and trying to work as closely as possible with their local leaders.

Further information on the election

The six candidates whose nominations were received by the October 1 deadline will be invited to a candidate's forum on the Thursday evening of Synod to meet with members of synod and answer questions.

Can there be nominations from the floor?

Although no candidates can be nominated from the floor of synod there is a provision in the Diocesan Canons for additional names to be added to the ballot. In order for that to happen two members of the 2012 diocesan synod must nominate a candidate. The nomination must be in the hands of the Secretary of Synod at least 72 hours before the convening of the electoral synod. It has to include written notice of their intention to nominate, the intended nominee's written consent to the nomination, and a brief curriculum vitae of the intended nominee in a form approved by the Search Committee

This would mean the absolute and final deadline for receiving nominations is 7 p.m. on Monday November 23, 2015.

How does the voting work?

The election will take place on Friday morning November 27 beginning at 8:30 with Holy Eucharist. For the election the Metropolitan, The Most Rev. Percy Coffin, will be in the chair. Voting is by secret ballot with the two houses, clergy and laity, voting separately. To be elected the candidate must receive two thirds of the votes in each of the two houses. If on a ballot a nominee did not receive any votes or they received the fewest votes in both orders simultaneously, their name will be dropped unless only two nominees remain. Even if only one name remains on the ballot the person still must obtain support of two thirds of each house.

Once we have an election, the candidate will become a bishop-elect, and will be consecrated this winter and begin working with Bishop Dennis in the spring of 2016. The coadjutor bishop, when consecrated, has the right to succession to the office of Diocesan Bishop and succeeds to that office immediately it becomes vacant. Therefore the person elected at this synod will at some point in the next 18 months become the 13th Lord Bishop of Quebec.

We are glad to have Louisa Blair return as a regular columnist. Her thoughtful pieces were always popular with our readers who I am sure join us in welcoming her back into our homes each month.

Faithful Reflections

By Louisa Blair

The school of dirty street punk

Strolling through our town one day last summer, my daughter stopped to listen to a guy sitting on the kerb playing the guitar, rather well, and singing indecipherable lyrics in a loud, croaky voice. She was carrying her violin on her back, so he asked her to join him. After improvising along with him for a few numbers, he told her she was fantastic, and asked her to join his band.

After a dozen years of expensive classical violin lessons and a lot of bossy parental support for playing in church, chamber ensembles, etc., when she finally chose her own musical milieu, it was to join a “dirty punk” street band.

She discovered, when she went to practice with them, that most of her fellow band-members were homeless in the summer, and in winter piled into someone’s apartment, someone just stable enough to pay rent and generous enough to share their space. Some had had drink or drug addictions since they were children. A few of them had bravely struggled through their problems to the other side. All of them loved music, buying instruments when they could and selling or pawning them when they were skint.

One of the few times the band played indoors, her doting parents went to listen. We had to push our way through a crowd of bikers at the door and climb a narrow dingy staircase. The upper room was crowded with young people wearing studded black leather jackets and rags for pants. Their hair was blue, green or pink, their dreadlocks elaborately matted, and they had various sparkling objects embedded in their flesh. When we made our appearance, the oldest people there by 30 years and up, the youth instantly vacated the only two chairs in the room and escorted us to them. We were transported by their graciousness, even if the music wasn’t completely to our taste.



My daughter learned how fortunate she was to have grown up cherished and protected. She learned not to be afraid of homeless people, or to make any assumptions about people based on their appearance. She learned that it’s possible to be generous when you have nothing. She also learned to play music with her whole heart. After all those years of encouragement from teachers and parents, it was a semi-homeless man sitting on a kerb who convinced her she could play.

Not long ago, he moved out west. The band broke up, and the little community of its homeless followers dispersed. “Since he left,” says my daughter, “there’s nothing holding them together.” These days she stops on the street to greet her old friends by name, some of whom are sitting begging on the sidewalk. She talks to the street people she doesn’t know too, so that next time she will know them. What they need, she says, is to be known, and they need community. Perhaps those violin lessons were worth it after all.

Christ Church Canterbury closes



Last spring at a special vestry meeting the congregation of Christ Church decided it had come time to close the church. It was not an easy decision but their numbers had dwindled down with no real chance for recovery.

The diocese accepted offers from interested parties with ideas about a use for the building. Of the four received it was decided to accept the proposal of the Bury Histori-

cal and Heritage Society. They plan to preserve, maintain and improve the building so that it can serve the entire community.

A Service of Deconsecration, attended by about sixty people, was held on September 26 2015 lead by the Archdeacon of St. Francis. The transfer of ownership will take place later this fall and the deed has conditions to insure that the building is maintained.

Executive Assistant

The Anglican Diocese of Quebec is looking for an Executive Assistant to the Bishop, to the Executive Archdeacon and to the Executive Director

Location: Church house Québec, Québec

Salary: Between \$18 - \$22 per hour – depending on experience plus benefits (including medical, life, dental and pension)

Nature of work: full time, 35 hours / week

Training Required: Minimum D.E.C. in administration

Experience required: 3 years of experience

Responsibilities:

- Reception duties: work with phone, messages, agenda, fax machine, photocopying, scanning.
- Manage Synod e-mail account, mail, distribution list, directories and databases
- Manage the Bishop’s and Executive Archdeacon’s travel arrangements and calendars
- Event planning for various board meetings and workshops including travel arrangements
- Complete bank deposits and mailing of cheques and invoices
- Correspondence and information management
- And any other tasks as required

Qualifications required:

- This position requires an excellent command of the French and the English language due to the nature of the clientele.
- Computer skills: proficiency in Windows-based software (Excel, Word, etc.), a knowledge of Accpac would be an asset.
- The ideal candidate will be dynamic, resourceful, and will demonstrate excellent organizational proficiencies. He or she will exhibit good communications abilities and a strong desire to learn and develop new skills.

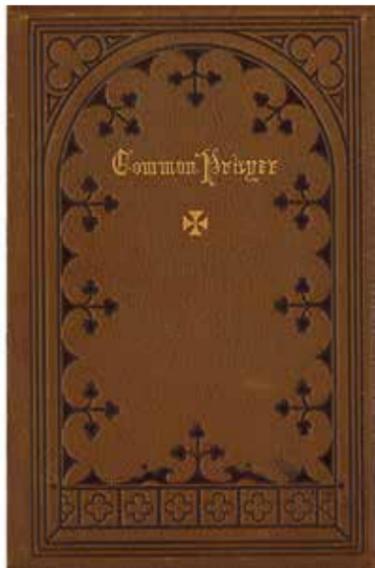
If you think you have this job profile, we are anxious to meet you! Send us your resume so that we can process your application as quickly as possible.

Send your resume to executivedirector@quebec.anglican.ca before December 15, 2015

Gleanings

Gleanings is a monthly column by Meb Reisner Wright, the diocesan historian, who delves in to the back issues of the Quebec Diocesan Gazette to present us with interesting nuggets of our past.

The Quebec Diocesan Gazette has appeared in a number of formats, the earliest in the form of a little booklet, stapled in the middle, and measuring about six by eight and three quarter inches. In November 1915, three and a half of those pages were devoted to “Changes in the Prayer Book,” proposals submitted to General Synod at its recent meeting held in Toronto in early September. The Bishop of Huron, the Most Revd David Williams, Chairman of the Revision Committee, had made his report and all members of both Houses had received a draft copy of the book in printed form. According to the description, Williams’ “handling of the case was marked by conspicuous ability and a grasp which told of the fullest mastery of all the changes recommended.”



The Prayer Book at that time was essentially that of 1662, still used in England and other parts of the Empire. There had already been two American revisions, one in 1789 following the Revolution and another in 1892.

In Canada, the second General Synod, held in Winnipeg in 1896, had received a recommendation from the Joint Committee on Doctrine, Worship and Discipline that “an Appendix be added to the Book of Common Prayer, containing

I The following special forms of service

- a) A Thanksgiving Service for Harvest
- b) A Service for the Consecration of a Church
- c) A Service for the Consecration of a Churchyard
- d) A Service for the Institution of an Incumbent
- e) A Service for the Induction of an Incumbent
- f) A Form of Intercession for Missions

II Also the following prayers:

- a) For the Governor-General and Lieutenant Governors
- b) For the Dominion Parliament and Local Legislatures
- c) For General, Provincial and Diocesan Synods, together with such prayers as may be authorized and put forth by the House of Bishops”

Today, with a great deal of improvised prayer during Services—and even of different kinds of Services themselves—in our churches, it is difficult to imagine such hesitance to introduce any forms whatsoever without authority. It also seems strange that at this time there was no set form for consecrating a church or blessing the harvest.

In any case, the recommendations set out in 1915 were the direct result of the 1896 report. Nothing further had been done until now. Much more than the original suggestions, the most recent report outlined changes (often very slight ones) to the Services of Morning and Evening Prayer, Holy Communion, Baptism, Confirmation, the Solemnization of Matrimony, the Visitation of the Sick, the Burial of the Dead, the Churching of Women, &c. Efforts to incorporate “an abbreviated and amended version of a translation [of the Athanasian Creed] made by eminent English scholars at the request of the Lambeth Conference of 1908” had produced a great deal of controversy and had finally been rejected, but it looked as if the outlined revised Services and prayers would soon be in the pews: “The Revised Prayer Book is to be printed at once and put on sale, but the whole subject of revision has to come before Provincial Synods when they next meet. There the fullest freedom of discussion and amendment will be allowed, and any changes agreed upon by the different Provincial Synods will be reported to the next General Synod which meets in 1918.”

As matters turned out, however, the Diocese of Quebec did not like this new revision and eventually sent a Memorial to Provincial Synod petitioning its outright rejection. As a result, that body, “alone in the ranks of the Canadian Church,” declined absolutely to approve the revision.

A further revision was completed and given final ratification by General Synod in 1921, but when the 1915 November issue of the Quebec Diocesan Gazette arrived in Anglican mailboxes the changes then proposed had sounded like a done deal.

TENDING THE GARDEN

By Marie-Sol Gaudreau, Executive Director

What do the bones tell us?

In November of 2002, the Rev. Mia Anderson, Incumbent at that time of St. Michael's and St. Matthew's Church in Sillery, gave permission for the archeology department of Laval University to study the remains at the Saint John's Street Protestant Cemetery disinterred during the restoration of the Church on rue St. Jean.

These graves had to be moved as they were up against the walls and were preventing needed repairs to the foundation and to the walkway giving access to the cemetery. It will be 13 years almost to the day, when on November 6, 2015, 204 individuals, nameless but not forgotten will be re-interred at Mount Hermon Cemetery. as there is no place to do so in the old cemetery.

Saint John's Street Protestant Cemetery was consecrated in 1772, closed in 1860 and has been maintained by the city as a park since 1979 when St. Matthew's was sold to the city to be transformed into a library. Though many refer to it as the St Matthew's cemetery it was in fact closed before the current St. Matthew's was opened. There had been a small chapel there but it burned down in 1845. The site is still the eternal resting place of thousands of Quebec City's Protestants.

Through the collaboration of the archeological department of the City of Quebec and with the students of Laval University, McMaster University and the University of Montreal various studies have been done on the bones during this period of time.

Over the years the diocese was invited to attend two presentations given by students, one in 2009 and the other in 2012. On Friday December 4, there will be a study day at which the Laval University students will present the results of their research. Please see the brief description in French of the event below:

Vendredi 4 DÉCEMBRE 2015, 10h-16h

Salle 320, Laboratoire d'archéologie, Université Laval, 3 rue de la Vieille-Université, Québec

Résumé

Cette rencontre a pour objectif de présenter au Diocèse Anglican de Québec les diverses recherches scientifiques (terminées et en cours), concernant l'étude des restes humains provenant du cimetière de St-Matthew. Deux autres événements de ce type ont déjà eu lieu en 2009 et 2012. Suite à la ré-inhumation des sépultures de Saint-Matthew à l'automne 2015, cette journée spéciale s'efforcera de faire la synthèse de toutes les recherches bioarchéologiques ayant impliqué diverses institutions, et d'en souligner les divers apports pour la communauté locale désireuse d'explorer sa propre histoire.

Après l'ouverture officielle de cet événement, la journée sera organisée en deux temps. Durant la matinée, sept petites conférences menées par des archéologues et bioanthropologues introduiront la nature des diverses études telles que : la fouille archéologique et la mise en valeur du patrimoine culturel, les rituels funéraires, les maladies et l'alimentation passées, l'apport de l'anatomie comparative, et la gestion des données scientifiques. En après-midi, des exemples concrets de recherches menées sur la population de St-Matthew seront présentés par au moins cinq maîtrises et trois doctorats, afin d'aborder divers questionnements tels que: la santé, l'alimentation, la mobilité et l'origine.

Les résultats obtenus jusqu'à présent confirment bien les sources historiques, tout en apportant des éléments nouveaux sur les diverses communautés ayant vécu dans la ville de Québec et ses environs. D'après les études chimiques des os et dents, les individus inhumés au cimetière St-Matthew sont en effet pour la plupart des immigrants de première génération provenant des îles Britanniques. D'après la fréquence des individus décédés et des pathologies, la population de St-Matthew bien qu'issue majoritairement des classes sociales aisées, semble par contre ne pas échapper pas aux problèmes sanitaires de l'époque (ex. mortalité infantile élevée, maladies carencielles et infectieuses). Des publications faisant la synthèse des résultats sont prévues dans les deux langues pour partager nos découvertes avec les communautés issues de divers horizons.

The professors and students have put in a lot of work in their research. Should you wish to attend the study day, please let me know. Lunch will be provided and participants will have the opportunity to hear about some interesting findings.