Ordination on the Lower North Shore

By Garth Bulmer

March 15 was a clear crisp winter evening in St Paul’s River on Quebec’s Lower North Shore along the Labrador border as St Paul’s Church filled for capacity for the ordination of the Reverend Francie Keats. Francie was ordained deacon last May and appointed as incumbent of the Parish of St Clement’s East in June. The parish is comprised of four villages: Bradore, St Augustine River, St Paul’s, and Old Fort. Herafter by Bishop Drainville marked an important moment in the life of the Lower North Shore churches and the communities of which they are such an integral part.

Francie Keats was born and raised in St Paul’s River, her faith was born and nourished by the people of that community. Her ordination as deacon and now priest represents the affirmation by the whole diocesan church of the vocation to ordained ministry. Francie responded to this call to ministry by becoming a candidate for holy orders and undertaking a long period of study and preparation, which at one point took her to Montreal for a year of study and internship.

Transportation amongst the villages of the lower north shore is difficult at the best of times since so few are connected by road. Despite this fact, delegations from all parish congregations (except St Augustine River) were present to stand with Francie and affirm her leadership amongst them.

Francie’s presenting sponsors were the Ven. Robert Bryan, the Reverend Norman Cutler, Leatrice Roberts (first her teacher) and Tara Keats, her daughter. Assisting the bishop in the liturgy were altar servers Kelcey Hancock, Marica Keats and Rebecca Keats and layreaders Mary Spingle and Dale Keats. Representatives of three of the four churches presented symbols of the order of a Priest, a Bible, chalice and paten. Serena Etheridge, Rector’s Warden from St Christopher’s, Donald Buckle, Rector’s Warden from St Peter’s, Old Fort Bay and Marina Keats, Rector’s Warden of St Paul’s, St Paul’s River. Clergy present to join with the people of this parish, and all the people of the Diocese of Quebec, celebrate, the gifts of ministry which Francie brings to us. We reaffirm the commitment of the church to service among you.”

The service was followed by a reception at which gifts were given to Francie and a ceremonial cake was cut. During the four day visit to the parish Bishop Drainville and Archdeacon Bulmer, along with Francie, were met people from all four villages at well-attended services in each community. This gave the Bishop the opportunity to explain personally to everyone his vision of the future of the diocese and his support for his newest priest in his work amongst them.

New diocesan Deacon

By Garth Bulmer

Alec Roberts, Joanna Feoust, Edwin Stretch, Christian Schreiner, Bishop Dennis, Michel Royer, Garth Bulmer and Felix Cote-Gaudreau.

Before a host of friends, in the Cathedral of the Holy Trinity, which serves as home to his parish of Quebec, Edwin Stretch was ordained a deacon in the Church of God. He was presented to the Bishop by Joanna Feoust, Rector’s Warden of the Parish of Quebec, and the Venerable Garth Bulmer, Executive Archdeacon of the diocese.

Ed returned to the church just over 5 years ago after leaving his childhood denomination as a young man. A Vermont resident, Ed purchased a second home in Quebec in 2005 where, on Christmas Eve of that year, he walked into the Cathedral and received a welcome which kept him coming back on his increasingly regular visits to the city.

Ed is a native of Connecticut and who trained as an architect at the University of Maryland School’s of Architecture. He worked in New York and Baltimore before settling in Poucham Vermont, where for six years, he served as the church executive of the Gilman Housing Trust, a non-profit community-based affordable housing organization. When he retired in May 2009, he moved to Quebec City which he has grown to love.

Me voici, Seigneur!

Par Yves Samson

Ce jour du 27 mars 2011 concrétisait ce que, depuis ma tendre enfance, je caressais comme projet de vie. Jour d’allégresse et jour de joie! L’église St George a eu peine à contenir la foule des parents et amis qui s’étaient donnés rendez-vous pour cet événement.

Je veux remercier le Vén. Dean Ross et les membres de son équipe qui nous ont accueillis et qui ont rendu possible la tenue de cette célébration diocésaine; mon ami et collègue, Christian Schreiner, qui s’est occupé des détails de la liturgie; les membres de la choral et les musiciens pour leur talent mis à notre service, bénévolement, les ministres ordonnés de notre Église et des Églises sœurs de même que les ministres laïques qui se sont déplacés pour cette occasion.

J’adresse un merçi particulier aux membres des paroisses de Tous les Saints (Quebec) et St James (Trois-Rivières) qui m’ont accueilli et qui étaient là pour partager la joie de ce grand jour.

Yves Samson and Bishop Dennis. Photo by Pierre Voyer

À cette occasion, tout comme à l’ordination au diaconat, j’étais entouré de nombreux parents et amis francophones qui en étaient à leur premier contact avec notre Église. Le fait que la célébration se soit déroulée en anglais et en français en a surpris plus d’un! Nous avions, ce jour-là, la confraternisation de ce que nous avions discuté lors de notre synode de l’automne : l’intégration de la prédication francophone dans les églises de notre diocèse.

Je suis tout particulièrement reconnaissant à l’égard du Vén. Garth Bulmer pour le temps et l’effort qu’il a mis à préparer une prédication bilingue, du souci œcuménique dont il a fait preuve dans ses propres et de son sens de l’humour! À notre évêque, Mgr Drainville, j’exprime ma gratitude pour la confiance qu’il me témoigne tout en lui réitérant mon engagement à faire rayonner la présence anglicane et à travailler avec cœur au développement des services en français.

Me voici, Seigneur, pour œuvrer au cœur de ton plan! (Trois-Rivières) qui m’ont accueilli les Saints (Québec) et St James les ministres laïques qui se sont occupés de la célébration diocésaine; mon ami et collègue, Christian Schreiner, qui s’est occupé des détails de la liturgie; les membres de la célébration se soit déroulée en anglais et en français en a surpris plus d’un! Nous avions, ce jour-là, la confraternisation de ce que nous avions discuté lors de notre synode de l’automne : l’intégration de la prédication francophone dans les églises de notre diocèse.

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Me voici, Seigneur, pour œuvrer au cœur de ton plan!
My Dear Friends:

In the month of March, we had three ordinations in the Diocese of Quebec. I ordained:

- Ed Stretch, deacon at the Cathedral of the Holy Trinity in Quebec City;
- Francie Keats, priest at St. Paul’s Church, St. Paul’s River;
- Wanda Dillabough and Yves Samson were ordained priests at St. George’s Church in Lennoxville.

The churches were at full capacity and all three services were both joyful and moving expressions of how we have faith in God’s call to us to do wonderful things in the Diocese of Quebec.

I have reflected on how their ministries are moving into uncharted territories. All four of these talented, committed and enthusiastic clerics are primed and ready to seek out Christians wherever they are to be found. Each one is moving out from the traditional understanding and exercise of ministry toward a new engagement with individuals and communities that were not necessarily part of our church community.

We presently have two postulants for ordination: Sarah Priebe and Jeffrey Metcalfe. They are amazingly gifted individuals who come to the Diocese of Quebec from different church traditions, and with impressive educational backgrounds. They will be strong additions to our ministry team when they have finished their education and training.

I share these good news stories with you because you need to know that the future is looking so much brighter for our community of faith in the Diocese of Quebec. Leadership is central to our strategic plan and I have spent much time and effort seeking out prayerful and faithful lay people who will be able to lead us in our response to God’s call.

I ask each one of you to pray about the need for leaders in our congregations and in the regions of the Diocese. Take the time to reflect upon the people in your community. Who has the capacity to do the task of Lay reader? Who is called to a life of service as a Deacon? Who has the gifts of building the local church community and educating them in the faith as a priest? Your willing participation in this task of raising up leaders for the church of the future is of vital importance. May God bless your discernment and the prayers you say for the leadership that already exists in the Diocese of Quebec.

Yours in Christ,

+Dennis

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Bishop's Calendar – May & June 2011

- May 7-8 · Visitation Parish of New Carlisle
- May 13-15 · Guest Speaker – Synod of Anglican Parishes of the Central Interior
- May 22-27 · Bishop’s Course
- June 3-5 · Meeting Board of Anglican Centre Rome New York, NY
- June 11 · Meetings Lennoxville
- June 12 · Visitation Dunvele and Bury
- June 19 · Visitation Parish of Hereford
- June 24-26 · Visit to the Magdalen Islands

ACW Meditations

This is the next in a series of Bible studies on the theme of women in the Bible presented by Maureen Taylor a member of the Diocesan ACW Executive.

Abram and Sara in Egypt.

Now there was a famine in the land. So Abram went down to Egypt to reside there as an alien for the famine was severe in the land. When he was about to enter Egypt he said to his wife, Sara, I know well that you are a beautiful woman in appearance and when the Egyptians see you they will say ‘This is the wife; then they will kill me but they will let you live. Say that you are my sister so that it may go well with me because of you and that my life may be spared on your account.’ When Abram entered Egypt the Egyptians saw that the woman was very beautiful. When the officials saw her, they praised her to the Pharaoh, And the woman was taken to the Pharaoh’s house and for her sake he dealt with Abram; and he had sheep, oxen, male donkeys, male and female slaves, female donkeys and camels.

1. Why did they go to Egypt?
2. Why does Abram want Sara to lie?
3. Why are they in danger?
4. What did Abram gain from this deception?
5. Was Abraham in fact selling his wife?
6. What do you think he expected of her?
7. Do you think this practice is still prevalent?

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The Beauce's oldest church, Christ Church Springbrook Anglican Chapel in Frampton, celebrates 175 years

The Cultural committee of Frampton invites all former residents and their descendants to join them in celebrating the oldest church in the Beauce area. Come and discover or rediscover the beauty of this exceptional site.

The celebration will be held on June 11, 2011 and will begin with an ecumenical mass in Christ Church at 10:00 a.m., followed by a community brunch from 11:00 to 13:00. For the brunch we will have $12.00 for adults, $6.00 for children from 6-12 and free for children 5 and under.

Local talent will provide entertainment during the afternoon, a short historical play, song, dance, music, etc. and the plantation of a tree to commemorate the 175th Anniversary.

Local artists will be displaying their handicrafts, and a special contest will be held. Anyone who wishes is invited to create a work of art in connection with the Anglican Church (painting, sculpture, photography, etc.) The public will be invited to vote for their favorite work of art and it will be named the “Œuvre d’art du 175”. The Cultural committee has agreed to purchase this piece from the artist.

To come and celebrate with us and preserve or for more information, please contact Mathieu Turcotte at 479-5215, Yves Turgeon 479-3456 or Jo Ann Hennessey at 419-479-5215.
**The view from my window...**

By Canon Frances Aird, Honorary Assistant to the Greater Parish of Gaspe.

I’m delighted to present a guest columnist this month - Susan Bond, from Gaspe, who writes Blue Heron Insight weekly for the SPEC.

The Caretaker: the person who takes care of us when we are not able to do so. I don’t really like this term as it sounds more like I am referring to janitorial staff. I guess there is a connection as they too provide a valuable service and can wash away the dirt (cares).

The Caregiver: the person who gives care when we cannot provide it for oursevles. This term is better but I prefer the word they use in French – accompagnateur. That word conjures up the idea of someone travelling with you on this Road of Exploration or on other days just traveling with you.

My live-in-caregiver deals with the roller-coaster of moods and fears, that are seldom seen outside our safe haven and has done so since 2004. He received the diagnosis then with me and dealt with my first raw emotion which was guilt. I felt guilty that I had brought cancer into the family and he reassured me that they would now be monitored more closely and would receive even better care because of it. Of all the things that he has done, I think that comment was what I appreciated the most. He also made sure that I ate when eating was not on my list of things I wanted to do and I knew it does stretch your imagination. He gave me my Neuprogen shots because I was too shaky to do so. I remember saying after each shot “Thank you for saving my life” because I knew how much I needed that daily “fix” which he was giving me.

I have met many caregivers in the past 6 years. I find the best ones have a quiet presence, letting the patient take the lead and anticipating her needs (as well often the needs of some staff members who are somatic thinkers), trying to make the voyage as palatable as possible. They then sit in the treatment room reading books, puzzles, glancing over now and then but not hovering. They know the day is about the person lying there and not a social occasion for them. They sometimes meet other caregivers and compare their stories but not within ear-shot of the patient. They let the patient take the lead at doctors’ appointments but remain alert in case something is skipped and are there to help jog her memory without demeaning her. They make sure the appointments are written down on a calendar and double-check if she looks after them. They often handle the purchase of the prescriptions. They learn to cook healthy without berating the patient if she decides to go another route (chocolate is often in the equation). They accompany their loved one to social functions when she is up to it. They say “Good morning” and mean it so that the other person believes it is a good morning. They ask daily “How are you feeling” and strive for strength to handle the burden. During the day, they touch the person. I remember reading that with 4 touches, you maintain the status quo; with 8 touches, you show improvement, and with 12, you are on your way to optimum health. I don't think any of us want to be mauled but the human touch can do wonders. Of course, one has to remember that during certain times we become very germaphobic as our immune systems are lower but you will know. The caregiver tries to get his loved one outside daily if possible, if only for a car ride. If that is impossible, he sees that she is positioned close to a window to view nature. I also believe that caregivers must have some time for themselves.

It is often hard for one person to handle all the caregiving. I am lucky enough to have a Caregiving Team as well as an on-site caregiver. Family is the backbone of that Team. I thank the to the telephone and computer, as are the many friends who write e-mails and send jokes to brighten my day. I have a friend who meets me for physical activities where I can let my hair down (now that I have hair, haha) and she knows that she can do the same. A friend who takes me to Church so that my spiritual needs are met and calls me if an activity is going on that she thinks may interest me. It is just so nice to be asked and to know that there is a life out there and that the world has not forgotten you. I think this is where the Community plays such an important part in the healing and they are very much part of my Team. I consider myself blessed to have such a great team in place.

So it may not be possible to get all you need from one caregiver but just make sure that you are getting all your needs met. And remember that caregivers can only operate on the level of consciousness that they possess, so let your needs be known.

Thank you, Caregivers, for taking such great care of us.

Wishing you peace.

The Cancer Chick

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**Weekly Lenten series in North Hatley**

St. Barnabas, North Hatley held a Lenten Series this year. It started with a Community Pancake Supper held on Mardi Gras, March 8. The second event was a service of Celtic Prayers followed by a Corned Beef and Cabbage Supper. The other events included a Taize meditation and song evening, a service of Lenten Hymns featuring new songs and old favourites, their Second Annual Seder Supper – Earacher at table. Lent concluded with a service of Words & Music of Good Friday with the Reading of the Passion according to John and the Sunday Celebration of Easter.

On the right Brad Mitchell gets ready to enjoy his St. Patrick’s Day Corned Beef and Cabbage supper.

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**The Resurrection Icon**

Guest Column by Randy Murray, Archdeacon of the Gaspe

“Thou hast come down to earth to save Adam, and having not found him on earth, thou hast descended into hell, seeking him there.”

From Orthodox Paschal Matins

The sacred Triduum, or Three Days, reveal in high relief the central mystery of the Christian faith: the redemption of the world by Christ’s dying and rising. In the liturgies of these days, Maundy Thursday, Good Friday and Easter, we are allowed the deepest insight into the mystery of Christ’s redeeming work, the renewal of creation and its permanent union with God. Written as if to fill in an unnoticed hole in our perception of Christ’s redeeming work, is the icon of Christ’s Descent Into Hades. Commonly called the Resurrection Icon, this gives the Orthodox tradition is not simply a decorative item. Rather it is, as all icons are, a visual Gospel that incantates or puts form to a spiritual truth: a depiction of Christ’s work of uniting the material with the spiritual, the latter divinizing the former.

The Resurrection Icon draws attention to an often overlooked aspect of this redeeming work, that hole in our perception of Christ’s victory, which is Christ’s descent among the dead between his own death on Good Friday and his resurrection two days later. Although the Apostles’ Creed includes this work as an article of faith (he descended to the dead) and medieval painting records the centrality of the teaching historically, little mention is made today about Christ’s “proclamation to the spirits in prison.” Despite scriptural support (1 Peter 3:19, 4.6 and elsewhere), the focus of the Western church today is on the empty tomb. By contrast the Eastern church meditates deeply on this extension of Christ’s redemptive work among those who lived and died prior to Jesus’ incarnate life, the work that the icon depicts.

While details may vary, the basic elements of a resurrection icon remain the same. At the centre stands Christ on the fallen gates of Hades, now cross-shaped and spanning a black hole. Below lies Satan bound in chains, sometimes with two heads indicating his lack of integrated personhood. Scattered about is the hardware that held the gates. As the light of the world Christ is dressed in white, his resurrected glory indicated by a blue mandala behind him. On one side is Adam, on the other Eve. Christ grasps their wrists, raising them from their coffins. In some depictions Christ holds a small scroll indicating his proclamation of the Good News to the captive dead; in others he holds a cross, the means by which he has trampled Hades’ gates. Sometimes angels are shown holding the tools of crucifixion: the cross, spear and sponge. Other figures in the icon represent those, both prior to Christ and contemporary with him, who recognize Jesus as God’s Anointed. The crowned figures on the left are Christ’s ancestors in the flesh, David and Solomon, Moses, along with Abel, the first to suffer injustice as a result of sin, is here as well. St. John the Baptist is present as the last of the Old Testament prophets. Here again he acts as forerunner, proclaiming repentance in the abode of the dead even as he did to the living on earth. On the right are contemporaries of Christ, among whom we may include ourselves. All together these figures show Christ’s redemptive work as transcending time and space.

As we observe no proper liturgy for Holy Saturday, the Resurrection Icon is a witness to our need as Anglicans to pay greater attention to the Great Vigil of Easter. In a way that is similar to the Icon, the Vigil liturgy manifests or puts form to the full extent of Christ’s redeeming work. The darkness in which the Vigil begins reminds us not only of Christ’s lying dead among those who lived and died prior to Jesus’ incarnate life, the work that the icon depicts.

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