



Bruce Myers Elected as our Coadjutor Bishop

Par François Gloutnay

présence
INFORMATION RELIGIEUSE

«Nous sommes appelés à l'optimisme, à l'espoir», dit le nouvel évêque anglican de Québec

«C'est avec beaucoup d'humilité que je reçois cet appel du diocèse anglican de Québec afin de servir comme évêque», déclare l'archidiacre Bruce Myers quelques heures après son élection.

Six candidats étaient en lice pour élire un évêque coadjuteur qui sera appelé à devenir le 13^e évêque anglican de Québec. Après six tours de scrutin, le prêtre de 42 ans a obtenu les deux tiers des voix de la chambre des laïcs et de celle du clergé, condition requise pour officialiser l'élection.

«Je vis plein d'émotions actuellement. J'éprouve même un peu d'hésitation. Mais je suis rempli d'espoir quand je pense à toutes les occasions que nous aurons de travailler au Royaume de Dieu au Québec», dit le prêtre, actuel coordonnateur pour les relations œcuméniques et interreligieuses de l'Église anglicane du Canada.

«Je vis plein d'émotions actuellement. J'éprouve même un peu d'hésitation.»

L'élection s'est déroulée vendredi, lors de la rencontre du synode diocésain tenue au campus Notre-Dame-de-Foy de Saint-Augustin-de-Desmaures. «Cette élection a eu lieu juste avant le premier dimanche de l'Avent, un temps d'attente», note celui qui remplacera Mgr Dennis Drainville, l'actuel évêque de Québec, lorsque ce dernier quittera son poste en 2016. «C'est la saison de l'espérance et c'est certainement un bon signe pour l'avenir.»

Un membership en décroissance

Le diocèse anglican fait face à des défis importants, dont celui de l'effritement de ses fidèles. «C'est vrai que nos statistiques sont faibles. Quelque 3000 anglicans sont identifiables dans tout le diocèse et ils vivent sur un vaste territoire, aussi grand que la France», reconnaît Bruce Myers. «On pourrait être tenté de dire que nous ne sommes pas tellement plus nombreux que les premiers apôtres, au début de l'histoire de l'Église», lance-t-il. «Pourtant, on possède beaucoup plus que ces apôtres. On dispose de ressources financières grâce à la bonne administration de nos prédécesseurs, on a aussi bien des ressources humaines. Et, ne l'oublions pas, nous avons aussi toute la tradition chrétienne, vieille de deux mille ans.»

La situation n'effraie pas le nouvel évêque coadjuteur. «Comme chrétiens, nous sommes appelés à l'optimisme, à l'espoir. Ce sera d'ailleurs une de mes contributions aux gens de ce diocèse. Je veux que l'on mette l'accent sur l'espoir de l'Évangile. À nous de trouver les façons créatrices pour accomplir la mission de Dieu parmi nous.»

«Je veux que l'on mette l'accent sur l'espoir de l'Évangile.»

Le nouvel évêque reconnaît aussi que le diocèse qu'il animera dorénavant est «toujours majoritairement anglophone». «Un défi perpétuel pour l'Église anglicane au Québec, c'est de désangliciser notre diocèse aux yeux de la majorité francophone québécoise. L'anglicanisme a des racines en Angleterre, c'est vrai, mais notre Église transcende cette histoire. C'est comme l'Évangile: on peut l'inculturer dans différents contextes. Les gens ne le savent peut-être pas, mais il y a des dizaines de milliers d'anglicans francophones en Afrique, et aussi en Europe. Pour quelles raisons ne pourrait-on pas voir cela au Québec? Cela demandera du temps. Et cela va prendre des prêtres francophones. Pas seulement des prêtres anglophones qui sont bilingues, mais des francophones, bien enracinés au Québec.»

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Relations entre catholiques et anglicans

Quand il prendra officiellement la direction de son diocèse, Bruce Myers poursuivra la collaboration entre l'Église catholique et l'Église anglicane. «Cette bonne relation», comme il la qualifie,

suite à la page 2



Archdeacon Bruce Myers, the Anglican Church of Canada's Coordinator for Ecumenical and Interfaith Relations, and former Archdeacon of Quebec was elected the diocese's coadjutor bishop at the Diocesan Synod on Friday, November 27. As Coadjutor Bishop he will automatically become the 13th Lord Bishop of Quebec when Bishop Drainville retires. Bishop Dennis said last August that he will announce his retirement date by December 1st 2016.

The election which requires that the candidate receive two thirds of the vote of both the laity and the clergy lasted six ballots. There were six highly qualified candidates, all of whom were present the Thursday night for the opening of Synod and for a candidates forum. After the first three rounds of voting only Archdeacon Myers and Canon Stuart Pike remained. A fourth and fifth ballots were held and the neither of the two were able to gain the necessary two thirds majority. At the end of the fifth ballot Myers had 11 clergy and 34 lay votes while Pike had 10 clergy and 24 lay votes. Between each of the ballots the Metropolitan, the Most Rev. Percy Coffin, who chaired the election met and prayed with the candidates. Prior to the sixth ballot Pike addressed the Synod and said that he felt that the Holy Spirit was asking him to withdraw his name and that the diocese would be well served by electing Bruce as their next bishop.

As required by the provincial canon on the election of a bishop there was a last round of voting where members of synod marked their ballots "in favour" or "not in favour" of Myers. The Metropolitan announce that the vote had been in favour in both houses without giving the numbers.

"I think it took longer than anyone anticipated, although I think it's also a testament to what a really fine slate of nominees the synod was presented with," Myers said in an interview with the Anglican Journal. "You never know how things are going to go, at an electoral synod especially and the Spirit moves as it wills, and that can sometimes take us in unexpected places."

The coadjutor bishop elect was ordained a priest in 2004 and was then for the next three years the priest serving the congregations on the Magdalen Islands. He then, with the support of the diocese, went to Geneva to study for his Master's degree before returning to Quebec. He served as the Archdeacon of Quebec and among other tasks was responsible for diocesan communications and was Editor of the Quebec Diocesan Gazette. Since 2012 he has worked in Toronto at the national church office first part-time then fulltime as the Coordinator for Ecumenical and Interfaith Relations.

The *Diocesan Gazette* asked Bruce a number of questions a couple of days after the election and synod. He was generous with the time and thought put into his responses. The questions and replies are as follows:

Gazette: Having seen and heard the Bishop's Charge, and witnessed the canonical changes and the proposed two-year budget passed at synod. What do you think are the diocese's biggest challenges and strengths? Do you have any ideas at this point about how to use the strengths to overcome the challenges?

Bruce's reply: I think we all know pretty well by now the challenges we face as a church, so I'm not going to rehearse them again here. Rather I'd like to focus on a few of the hopeful signs

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remonte aux débuts même du diocèse anglican en 1793. «L'évêque catholique de Québec [Mgr Jean-Olivier Briand] s'est rendu sur le quai afin d'accueillir Mgr Jacob Mountain, le premier évêque anglican», rappelle-t-il. «Encore aujourd'hui, l'évêque actuel, Mgr Dennis Drainville, a de bonnes relations avec le cardinal Gérald Lacroix. Ils cherchent ensemble les meilleures façons de collaborer. Et pas seulement comme évêques, mais aussi comme Églises diocésaines. Je vais encourager cette collaboration entre les fidèles, dans chacune des paroisses.»

«Il faut incarner tous les accords qui existent entre nos deux Églises. Bien sûr, qu'il y a des **différences doctrinales. Mais, finalement, elles sont peu nombreuses. Ce qu'on partage** «Ce qu'on partage comme chrétiens est plus grand, plus important que ce qui nous divise.» «Je sais qu'il y a actuellement des initiatives entre les deux Églises pour le parrainage de réfugiés syriens.»

Cette collaboration le réjouit.

C'est le 5 mai, fête de l'Ascension, que l'archidiacre deviendra officiellement évêque coadjuteur du diocèse de Québec. La célébration se déroulera à la cathédrale Holy Trinity de Québec. Ce journaliste de formation renouera alors avec un diocèse qu'il connaît bien. «Les dix premières années de mon ministère, comme diacre et comme prêtre, c'est au diocèse de Québec que je les ai vécues. J'ai été archidiacre à Québec durant six ans. Comme curé, ma première paroisse, c'était aux Îles de la Madeleine. Je connais moins bien l'Estrie et pas du tout la Basse-Côte-Nord», des régions où le diocèse compte aussi des paroisses. La plus grande paroisse du diocèse de Québec, selon le nombre de paroissiens, est celle de Kawawachikamach, près de Schefferville, le territoire de la nation naskapie. «Il y a quelques années, j'ai eu la chance de visiter cette paroisse autochtone.» Dans les notes de présentation qu'il a soumises aux laïcs et prêtres responsables d'élire le nouvel évêque de Québec, Bruce Myers indiquait qu'il aimerait bien «apprendre les bases de la langue naskapie, afin de pouvoir célébrer la liturgie dans la langue de l'unique paroisse autochtone de notre diocèse».

TENDING THE GARDEN

By Marie-Sol Gaudreau, Executive Director

Happy New Year to one and all! I wish you a healthy and prosperous 2016!

As with every New Year, January is a busy time for our financial teams across the Diocese, both parish treasures and the diocesan staff. We all have to close our books, prepare our budgets, parishes need to hold vestry meetings as well as prepare a verity of reports. In other words take care of the administration of our organizations.

Our last Synod held in November 2015, as you have seen from many articles, was very exciting and extensive. A lot of business was concluded. As part of the finance team, let me resume for you the financial changes that were approved at Synod.

The 2016-2017 diocesan budgets were passed. The Fair Share invoices will be prepared in the New Year and sent to you. Remember, Fair Share 2016 is calculated on your 2014 assessable income. The Fair Share rate for 2016 is 18.5% and 20.5% on non-pooled funds investment income. A short reminder, that your bill will show due dates for each month, however, please note that the motion that was passed last year requiring payments be made in advance still holds, that means that your February payment must actually be received in the office by January 15.

Reports that must be produced by each parish are the following:

- Annual Reports
- Federal charitable report
- Provincial charitable report
- Parish budget – that was approved by the Vestry
- Parish financial statements

All of these reports are due by March 15, 2016.

By the time you read this article, you will have received your 2016 insurance invoices. If you pay your Insurance bill by the end of January 2016, you will avoid any interest charges as well as save a bit of money on your bill.

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I saw and heard at synod.

It was encouraging to hear that some of the churches of our diocese are actively reaching out to young people, sometimes still in traditional ways like confirmation classes, but also in new endeavours like spiritual retreats, cross-cultural experiences, student suppers, and a social justice club. Youth delegates were present at synod itself, actively participating in discernment, discussion, and decision making for our church.

We're becoming more aware of our responsibility as Christians to care for the integrity of God's creation. I heard about projects like community gardens in places as different as Entry Island and downtown Quebec City—initiatives that have the added effect of drawing people closer together.

I heard a desire by many at synod for us to be a church more in mission for and in loving service to others. Plans to join the wider effort to welcome war-ravaged refugees are well underway in at least two regions of the diocese. Our cathedral church is also finding new ways to open its doors even wider to the city in whose heart it sits.

It was of course encouraging to hear about the sounder financial footing on which the ministry of our diocesan church now stands. The good and faithful servants charged with the stewardship of the church's treasure did not bury the talents entrusted to them! Still more encouraging, however, was to hear that our diocesan church has almost totally divested from mining and fossil fuel stocks. We've moved to a place where we can be more confident that the money we use to support the life and work of our church hasn't been generated by investments that significantly harm God's good earth or people in vulnerable communities.

I was also heartened to see the Indigenous and French-speaking members of synod courageously name some of the ways we still fail to more fully include them in the life of our diocesan church. More heartening still was the clear response from those of us who represent the white, English-speaking majority of our church: we are committed to find ways to do better by our francophone and Naskapi sisters and brothers in Christ.

These are all hopeful signs for the future. To be sure, I already have some ideas about how we can build on them. But I still have some more listening and consulting to do among the people of the diocese—and some thinking and praying to do—before those ideas might develop into some concrete proposals.

Gazette: As was mentioned in the candidate's forum and our canons the role of the Bishop is to be the Pastor to the Pastors. In the past number of years that has to some extent been pushed aside by the ever increasing administrative role bishops of the church have taken on. It is also obvious from the balloting that none of the six excellent candidates had the overwhelming support of the either diocesan clergy or lay members of Synod. Where do you position yourself in the pastor vs. administrator continuum and what do you think you need to do to gain greater diocesan support?

Bruce's reply: Among the promises a bishop makes at his ordination is to sustain and take counsel with his fellow priests, and to guide and strengthen the deacons. I plan to take this vow especially seriously. If the clergy of the diocese feel supported and listened to, then that will be reflected in the ministry and pastoral leadership they offer the people in the congregations they serve. The sheep need to be tended and fed, but so too do the shepherds.

The demands on a bishop's time and attention are many, and with that comes the risk that they become trapped by administrative tasks and lose sight of a bishop's true calling: to preach the gospel and teach and model the faith; to preside at and provide for the sacraments; to be a leader in mission and mercy through word and example; and to be a focus and sign of unity.

Theologian Stanley Hauerwas has wryly said that many bishops

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JANUARY 2016

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

Jim Sweeny
Editor

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Translator

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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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today “understand their office primarily in terms of being a CEO of a dysfunctional company.” While I consider myself an able administrator, this is not the primary call of a bishop, and there are others in our diocese who can (and already do) exercise a very effective ministry of administration so that the bishop can be free to be the bishop.

So rather than function as a chief executive officer, I hope to exercise a ministry as a chief pastor. Pope Francis has said that effective pastors “smell of the sheep” who they shepherd. If a pastor smells like his sheep, that assumes he’s spending time closely among them. I therefore hope to spend a good deal of time closely among the people of the diocese I’m serving—in the pasture, if you will—and not too much time behind a desk.

Gazette: Since moving to the office of the Church National your work has been hailed by everyone. It has involved much travel which is also the case in our diocese though the flights might not be to the many exotic places you currently visit. You bring to our diocese a wealth of knowledge in ecumenical work which will be of value but the fear has been expressed by some that the Church National will not want to lose you and that even after taken up the role of Coadjutor Bishop you will still be working for them. Can you assure the members of the diocese that this is an unfounded fear?

Bruce’s reply: My ministry as the Anglican Church of Canada’s Coordinator for Ecumenical and Interfaith Relations will conclude at the end of March, and at the beginning of May I will begin a new full-time ministry serving as Quebec’s coadjutor bishop.

But that doesn’t mean my ecumenical work will cease; it will simply take a new form. The diocese’s Episcopal Search Committee specifically named ecumenicity as one of the leadership priorities sought in the next bishop, who will be expected to “work to maintain and extend ecumenical relationships.” I will strive to do this, trying especially to find ways to build effective partnerships between Quebec’s Anglicans and members of other churches in their local communities, whether it’s through joint mission initiatives, ecumenical shared ministries, or other ways of making visible the communion we share as disciples of Jesus.

One of the vows a bishop makes at his ordination is to ‘share with your fellow bishops in the government of the whole church.’ So every bishop is obliged to strike a balance between their pastoral responsibilities to the diocese they have been elected to serve and the wider church of which we are all also a part. The church is both local and universal. And so on those occasions when I participate in gatherings of the House of Bishops, or in a national or international ecumenical dialogue, it’s complementary to my work as a bishop serving a local diocese. They’re not ecclesiastical junkets unrelated to the life and work of the Anglican church in Quebec, but rather participation in the life and work of the wider church, the fruits of which I hope I’ll be able to bring back home. Indeed my hope is that I can put all of the knowledge and experience I’ve acquired during the past few years as a member of the staff of the General Synod to the service of our diocesan church.

All of that being said, I anticipate I’ll be spending most of at least the first year of my ministry as a bishop traveling the length and breadth of the Diocese of Quebec, encountering people, worshipping with communities, listening and learning.

Gazette: Have you decided upon a date for your consecration and for when you will officially begin your work in our diocese?

Bruce’s reply: It was announced at the closing service of synod that my ordination to the episcopate will take place on the Feast of the Ascension (5 May 2016) at the Cathedral of the Holy Trinity in Quebec City. All are welcome, and I hope it can be a true celebration of a new ministry not just for myself but for the whole of the diocese. I’ll begin my full-time ministry as coadjutor bishop that same week

Correction to the article on St. Michael’s benefit concert in the December issue of the Diocesan Gazette. In the group photo the name of Claude Quirion should read Claude Brisson and the credit for photos was the Rev. Marcel Dumont.

Anglican priest ordained at St Andrew’s New Carlisle



By Cynthia Dow

Over 100 attended a special service at St Andrew’s Anglican Church in New Carlisle on November 15 as the Reverend Nicholas Forte took his vows as a priest. The service was presided over by the Anglican Bishop of the Diocese of Quebec, the Right Reverend Dennis Drainville, who reminded the congregation that the work of the Church is not just in the job description of the parish priest but a daily obligation of Christians.

Participating in the service were a host of deacons and layreaders: Catholic deacon André Dumais, and Anglicans John LeGresley, Pat Hayes, Wendy Telfer, Melda Doucet, Margaret Ann Mauger, Ken Ward, Cyrus Journeau, and Mark Franklin. Reverend Forte’s mother

travelled all the way from Toronto to be present. A reception followed afterwards in the community centre in the basement of the church. Born in Guyana in South America in 1987, Reverend Forte came to Canada as a toddler and grew up in Pickering, Ontario. From a young age he wanted to be a religious person. “At school I was quiet and reserved, a bit of a loner, often bullied, and religion and prayer was my way of strengthening myself in the face of all that. I wanted to engage in the world through belief in something greater than me that at its core is founded upon compassion and mercy.”

At first interested in the Dominican order, while at university Reverend Forte decided to seek ordination within the Anglican priest-

hood. He studied at the University of Toronto, taking his undergraduate degree at St Michael’s College and his Masters in Divinity at Trinity. Rev Forte noted, “I want to help people claim their own faith for themselves.”

Last summer Reverend Forte spent four months on the Magdalen Islands as a student preacher. “The indescribably beautiful countryside” drew him to the Gaspé Coast, and he is struck by the “strong sense of community” in the people he has met there since arriving to take up his duties this past June.

Reverend Forte will serve five churches: St James’, Port Daniel; St Paul’s, Shigawake; St James’, Hopetown; St Andrew’s, New Carlisle; and St Mary Magdalen’s, New Richmond.



40th Anniversary of St. George’s Evening ACW

By Margie Woollerton,
Secretary

St. George’s Evening Anglican Church Women of Lennoxville has been an active group since 1975. We strive to help our community, local schools and other outreach areas as well as providing monetary assistance for our church. This we do with our many fund raisers, such as our famous Easter eggs and decorated Christmas wreaths to name a few. We are grateful for the many people who help us in any way.

On Sunday, October 4, 2015, a bright sunny day, St. George’s Evening ACW celebrated our 40th Anniversary. The ceremony was held during our regular church service which was led by the Venerable Archdeacon Doctor Edward Simonton. The Reverend Barbara Wintle conducted the presentation of ACW Life Membership pins. Three of our ACW members to receive their pins were Ferne McConnell, Janice Fraser and Margaret Owens. One special certificate for Life

Membership was given in memoriam to the family of Pat Winslow who was a dedicated member of our ACW group. There were 75 people who attended the service including friends of the Life Members, ACW members from Ayer’s Cliff and Bury, and past members of St. George’s ACW. After the service was finished, all those who wished to join us for a delicious turkey dinner and 40th Anniversary cake were welcome. A most enjoyable day for all! Happy 40th Anniversary!

The 84 Ordinary Synod of the Diocese of Quebec



Bishop Drainville presents Chancellor David Blair with the first ever Order of the Diocese of Quebec

The Diocesan Synod was a success, and nothing “ordinary” about it! In a harmonious manner members of synod managed to elect a coadjutor bishop, pass a large number of changes to our canons and bring to forth motions to encourage and move on ways to include greater participation by Indigenous and French-speaking members of synod. Thursday night began with Holy Eucharist followed by the routine matters of verifying quorum, sitting of members, appointing synods committees and receiving reports. Bishop Drainville chose to present his charge using a PowerPoint presentation rather than read it. An abridged version is in the paper on pages 5-7 and the complete presentation can be viewed on the web, the link is on page 5. That was followed by a forum with the six candidates for the position of coadjutor bishop. Each had a chance to speak to the synod, to answer a question put to him by the selection committee and to reply to comments and questions from the floor. A social hour followed with some members taking time for a more in depth conversation with the candidates.

Friday began with another Holy Eucharist and the Metropolitan, the Most Rev. Percy Coffin of the diocese of Western Newfoundland, took the chair for the elections. After the forum it was obvious that there would not be a quick election. Lots of time between ballots for conversation among members as the

Metropolitan did not want the synod to transact business while the election progressed. As it went six ballots there was some juggling of the agenda by the Officers of Synod to make sure the remaining time was well used. Voting also took place for lay delegates to General Synod and for the Board of Triers. The remaining time in the afternoon was spent in plenary sessions on the proposed budget and the constitutional and canonical changes.

Following supper the synod began work with the passage of the second reading of an amendment to the constitution which would allow the synod to reduce the number of members to better reflect the current size and needs of the diocese. That was passed but the suggested changes to the length of time needed to call a synod did not. As part of the ongoing work regarding governance the synod passed amendments to the canons to eliminate the Quebec Diocesan Gazette Board, the Cathedral Chapter and the Bishop's Council. The canon on trusteeship, introduced at our last synod, had proven over the three years since its passage not to work for our diocese so it too was deleted from the canons. The evening session ended with Compline.

On Saturday the Synod budget for 2016 and 2017 was passed as were the remaining canonical changes. Synod members made some amendments from the floor, the major one being that clergy will elect from all

licensed clerics; fulltime, part time and non-stipendiary, ten members to represent them at the next synod. Until that passed all licensed clergy have had a seat and vote at synod. A more detailed canon on the amalgamation of parishes was passed which should prove useful in the years to come.

There was also a presentation on possible changes to the national marriage canon and a report from the Committee on the Bishop's Charge which is published on this page. Motions were passed to have the Diocesan Executive Council work with the Deanery of St Laurent to increase the use of French, including the documentation, at the next synod as well as one to insure that there continues to be Indigenous voice and membership at synod.

Ruth Sheeran, James Sweeny, Edward Simonton and Lynn Dillabough along with our two bishops and a youth to named later will be the diocesan delegates to the General Synod which will be held in July 2016 in Richmond Hill, Ontario.

There was a banquet in the evening and during that the Bishop announced that David Blair was stepping down as Chancellor. In appreciation for all the work David has done for the diocese he was presented with the very first ever Order of the Diocese of Quebec.

Sunday the closing liturgy was held at the Cathedral and the Synod was prorogued.

A Response to the Bishop's Charge

By Bishop's Charge Committee members: **Graham Jackson, Nicolas Forte, Denis Gevry and Phyllis Gauthier**



Nick Forte presents the Bishop's charge Committee report

To remain faithful to God, our ministry in the future is essentially outside the church building.

The Bishop's opening question-- do we need change? The answer was a resounding “yes” we must continue to change.

From the Bishop's Charge, we realized the many challenges facing our Diocese.

- Depopulation of our church members due to many reasons. Youth moving away to work, older people no longer able to attend services or to support the church.

- Financial deficits- lack of people in the pews. Loss of natural resources. (lumber, fish) causing loss of jobs.

- Too many church buildings to support.

The challenges being huge, the new administration set to work, with the help of steering committees and many volunteers. Amazing things have come about. Numbers in the pews have not increased dramatically, but some churches have chosen to close, and their members add to the next nearest place of worship. A new energy is felt.

With the advice of a wonderful financial team, and sales of unused churches and buildings, we have achieved

a comfortable investment account that has saved us from possible bankruptcy. The financial team has also re-adjusted our portfolio of investments to be ethically acceptable to Christian morals. This took an immense amount of time and research.

Youth: Quebec Lodge, a long time concern, is finally taking shape to become a viable youth camp again. Church sponsored youth projects such as summer theatre, “messy church” programs, and international youth exchange visits are all growing.

Bishopthorpe: With the help of Quebec Religious Heritage Council, Bishopthorpe and Chapel have undergone major renovations which make both places open and welcoming to all our congregations. The third floor of Bishopthorpe is now being used as a “bed and breakfast” for out-of-town church members in need of a place to stay in emergency situations in cases of family illness.

The Francophone Congregation has grown from a small beginning at the Cathedral to include Trois-Rivieres, Thetford Mines and Portneuf. We believe that there should be better communication for those speaking only French. Example: all Synod correspondence was in English only.

Green Ministry is being encouraged also. There are new gardens on Entry Island and in the Cathedral Close.

The ACW is active as usual in many congregations. In fact, they helped with much of the furnishings for the third floor at Bishopthorpe. Several ACW groups are showing interest in aid to the Syrian refugees with offers to supply food vouchers and warm clothing.

With all these challenges before us, with God's help and love, we will do our best.

And let's not forget “Aldo”, our mascot, a friend to all, especially those that talk to him and bring treats.

The Bishop's Charge to Synod

Must We Continue to Change?

The short answer is: yes! But not exactly in the same way or for the same reasons.

The Bishop's Charge this time was a PowerPoint presentation. It was in two parts, the first looking back over the past ten years and then multiple slides with lots of photos of our strengths and where we are now.

The following is an abridged version, with some of the photos. The complete version is available on the web at the following site: <http://www.slideshare.net/DioceseofQuebec1793/bishop-drainvilles-charge-to-the-2015-quebec-diocesan-synod>

Ten years of Change

*"Do not remember the former things, or consider the things of old.
I am about to do a new thing; now it springs forth, do you not perceive it?
I will make a way in the wilderness and rivers in the desert."
Isaiah 43:18-19*

My charge to this synod calls upon you all, lay and clerical members, guests and observers, to review and to reflect, to aspire and to dream.

Let us begin by reviewing and reflecting upon our journey as Anglicans within the Diocese of Quebec over the past ten years. Why 10 years? Because June 2016 will mark 10 years since I began to serve in administrative leadership for this diocese, though not then of course, as bishop. 2006 is also a convenient bench mark as that was the last census which provided in-depth data for analysis which helps us understand the demographics of our communities.

Only by reviewing the journey we have travelled together, remembering in particular from where we set out, can we perceive why our discernment directed us to the paths we have taken.

We have encountered along the way, as did 17th c. Christian author John Bunyan, our share of obstacles. But we have kept the faith and arrived at the equivalent of a mountain pass: hard work behind us, hard work ahead, but oh, the glory of what God has still in store for us! Nothing less than fulfilling our baptismal ministry as together we work to realize the will of God on earth, to perceive the Promised Land in our communities, from Kawawa to the Magdalen Islands, from the Lower North Shore to the Townships and Quebec, French, Naskapi and English speakers, first nations and new Canadians. Together we are called by God to pray deeply and act faithfully at this time when the groans of Creation are audible.

Where We Set Out: A look at 2006

- Serious decline in Quebec's rural populations
- Many churches, few in attendance
- A perilous financial picture, including heavy debt load
- Outdated administrative and financial protocols
- Structures of Ministry non-reflective of our realities
- More stipendiary clergy than parishes could pay for
- Lay leadership needing to be raised up, trained and provided ongoing support

Declining Rural Populations

The Diocese of Quebec is largely rural in character. Its many towns and villages, even its larger centres, have long been based on natural resource economies: cod, trees, copper, asbestos, agriculture.

Most of these natural resource-based industries collapsed between 1990 and 2000. The impacts for spin-off sectors of the economy, from retail to restaurants continued to be felt for the following decade.

Rural depopulation, experienced world-wide since post WWII, accelerated in such vulnerable areas as ours.

Flight to the west by many job seeking young families meant sharp drops in student bodies, volunteer organizations and communities of faith.

Throughout our diocese, again, as in most rural areas, schools have closed, volunteer capacity has weakened and churches have shut down.

These rural realities have affected both francophone and anglophone communities within the regions of Quebec, as elsewhere in Canada and the rest of the world.

As a minority group within Quebec, the anglophone populations have been especially vulnerable.

Between 1996 and 2001, a 20-percent loss occurred in the combined anglophone populations of Québec City (9,745 persons), the Gaspé (1,800 persons) and Trois-Rivières (1,430 persons). Declines to these communities were largely attributable to movement from that region to other parts of the province as well as to other parts of the country. The anglophone population of Sherbrooke (8,015) also fell by 10 percent.

The Anglican Church, historically rooted in English-speaking communities, has been hard hit by these significant demographic shifts.

In 2006 our diocesan churches numbered 88. Now 64 churches remain open, with another two in process of closing.

Ageing Populations

Youth exodus means that our rural areas have an older average age, a lower average revenue and higher rates of social indicators for health problems.

As a senior member of Quebec's Public Health Agency, Dr France Forest, stated a few years ago: "Rural people, especially English-speakers in the Gaspé – Magdalen Islands, have more health problems, have a harder time accessing specialized health care, and fewer financial resources to assist them, than do any other Quebecers." In other words: Many of the people we serve are elderly, deal with both health and financial challenges and find themselves lonely amidst their needs.

We are called to think hard about what this means for our ministries and to take effective action to follow Jesus's example in caring for the old, the weak, the poor and the sick.

Structures of Ministry No Longer Reflect our Realities

The structure of ministry that we were raised with was based on "the local parish" with one ordained priest serving one community, and sometimes more in what were then outlying areas reached by gravel roads. In these 'old days' (1950s to '60s) and before, people were culturally and socially inclined to be members of the church and they generally attended the church which was closest to them geographically.

In the last 50 years societal changes like rural depopulation, two working parents, different employment patterns and a communications revolution have had a huge affect on local communities.

Now families are defined differently. People are more mobile. It is more likely that individuals will over their working lives move into several different jobs, taking further education and retraining as necessary. To put it simply: we no longer live in communities where the old structures of society or of ministry work.

"Do not pour new wine into old wineskins". Have we not heard that somewhere before?

What is the shape of these new wineskins Jesus would have us fashion? It is the answer to this question that we have prayed and still pray deeply about. We have sent your way more questionnaires and surveys than you likely wanted to see, held way more conference calls than you likely wanted to participate in, and explored new ways that I realize some of you do not care for.

Our discernment process has led us to work with parishioners and clergy in their various regions to develop patterns best suited to the needs, the strengths and the particular character of each area. In this way, we have been moving from the traditional 'cookie cutter' approach to a shape better reflective of local realities.

In this way, Ministry is moving from being parish-based to regional in orientation and practice. And those who take leadership in ministry are often Lay Leaders or Non-Stipendiary Clergy.

This has meant a far greater need to recruit, train and deploy individuals to take leadership in the communities in which they live. This is as exciting as it can be daunting for all involved!

Wanted! Labourers in the Vineyard of the Lord

One of the greatest challenges has been to explain to people in small vulnerable parishes that we can no longer support stipendiary ministry in areas where there are little or no financial resources. This challenge to find new ways to do ministry according to our capacity to pay has been a hard and demanding process. But we have seen some success and we believe, given time, we will succeed in transforming how we do God's work.

We are in great need of ministers lay and ordained. In 2006 we had 20 stipendiary clerics and 20 non-stipendiary clerics. At the present we have 8 stipendiary clerics and 14 non-stipendiary clerics. The problem is we have regions that have almost no clergy, stipendiary or non-stipendiary.

It used to be when I was a boy that the minister spoke to individuals who he thought might be interested in ordained ministry. Now it is up to the communities themselves to pray regularly for guidance on this so that potential candidates are raised up and given the support to come forward. Some communities have taken this challenge on. Those who have not will find that without individuals making a commitment to lead worship or lead in the building of community that church community will falter. We must all be prepared to do those things we never thought we would or could.



Bishop reading his charge

The Perilous Financial Situation Moving to Resolution

As many of you know, but it bears repeating, the decline of rural populations, especially of the English-speaking population, has meant the weakening of many of our parish communities. We now have about four thousand Anglicans spread across our vast diocese.

Many dioceses within the Anglican Church of Canada, especially those based in urban and suburban areas, derive 90% of their revenue from the people in the pew. Almost all fund diocesan operations with revenues that come from the parish Fair Share remittances.

This is not the situation for our diocese, with just 4,000 people in our pews.

The challenge: how to provide ministry not only in the present, but for the future needs of the faithful, the communities in which we live and for the mission we are called to not only at home, but in the world?

It became clear to us that if we did not change, our institutional closure would be imminent. Unlike the image in one of our favoured hymns, our foundation was far from firm!

In 2008, much prayer and a consultative strategic planning process led us to decide to liquidate assets and build up our investments. This path is providing the necessary means to continue with God's mission to our diocese.

That decision has brought us a long way toward solving our funding problems. But it is a two edged sword. When the market is doing well, we do well. When the market experiences problems, so do we. However, it is important to point out that even when markets have failed spectacularly world-wide, the Diocesan Investment Committee has kept us well above the high-water line and maintained better than average returns.

Our expectation is that in 2016-2017 we will have increased our investments over 100% from those held in 2006. It is our view that with a continuation of prudent administration, keeping expenses down and the constant and careful management of our investments, which has been the norm throughout this period, we will again operate on budget.

A Scriptural, Careful and Prudent Transition to Ethical Investing

Some aspects of the Governance of the Diocese of Québec differ from that of other dioceses in Canada because of our early establishment. In this Diocese, responsibility for investments rests within the mandate of the Church Society of the Diocese of Québec. Church Society exercises this part of its role through an Investment Committee of financial professionals who volunteer their time and expertise. We have been blessed with a hard-working and extremely successful committee.

Following the direction of motions passed at the annual general meeting of Church Society, the Investment Committee began four years ago to divest from its mining holdings, given the serious ethical concerns raised around environmental and human rights issues.

In 2014 a motion passed at the Church Society called on the Investment Committee to review its fossil fuel holdings and report back to Church Society.

On 23 September 2015, the Investment Committee was pleased to report that divestment from fossil fuels and mineral extraction was almost complete.

Over the past 4 years, \$525,000 dollars in gold and copper mining operations have been divested. Over the past 2 years, \$1.4 million dollars in oil and gas have been divested.

\$320,000 remain in fossil fuels as that financial instrument has not reached maturity. By year end, the committee expects to be 100% divested from fossil fuels

I am deeply grateful for the collaboration and advice from our treasurer and the members of the Investment Committee. You have ensured this Diocese is responding to the scriptural imperative to care for creation and to act in unity with those vulnerable populations who are being disproportionately affected by Climate Crisis and the economic activities fuelling it.

The foregoing changes were necessary so that what follows could happen.

Working to make the Church a Reality

Whether it's a meeting of the ACW Executive at Bishopthorpe, or a Task Force on Restructuring Ministry in St. Francis Deanery or a gathering of the Diocesan Executive Committee or the opening of a new supportive housing unit in Sept Îles; the Church is manifest throughout this vast territory.

Communal Life

The measure of who we are is not found in what we say but rather how we live. Community is not just a description it is an experience. When we live in a relationship with Jesus our priorities and our way of engaging life is different from the way that many live. Wherever Anglicans live in this extensive diocese, they confront the social reality where they are. They become the means by which Jesus becomes manifest. They show forth the love and understanding that we experience in Christ.

Ministering to the Church Beyond Our Borders

Bravo Ministries Burundi & Aslan Camp Zimbabwe

For many years the congregation of the Cathedral of the Holy Trinity has supported the dedicated and dangerous work of Alyson Blair. Alyson has worked with child soldiers and with women at risk in the community. They produce clothes,

purses, wallets and other cloth goods which are sold to the public to support the individuals as well as the ongoing ministry. In the last few years Alyson's ministry has been taken up by others in the Diocese of Quebec.

For many years Chris Hingley was the Head of Petra Schools. Since his retirement as Head two years ago he has continued to fund-raise for the school and in particular for the programme called Aslan Camps. Aslan Camps is place where children of diverse backgrounds can experience community and grow in faith

Le Ministère des Francophones

Centrale à notre sens de ce que cela signifie d'être l'Église anglicane au Québec est l'importance de notre relation à la communauté francophone. La création du doyenné de St Laurent était en reconnaissance du fait que le ministère par et pour les francophones est essentielle à la vie de notre communauté



La présence visible de l'Église Que

ce soit l'étude des Écritures, prié ensemble, d'aller en retraite ou de manger ensemble comme une famille, les anglicans francophones recherchent des opportunités de faire partie de la grande communauté de l'Église.

Valuing Our Relationship with Indigenous People



The Importance of Ecumenical Relations

Throughout the Diocese we work in partnership with the other Christian Churches. Since Jacob Mountain arrived and was greeted at the quay by the Roman Catholic Bishop of Quebec, the fraternal relationship between us has continued.



To Follow Jesus is to Follow the Poor

Just as Jesus questioned the authorities of his day, so must we be ready to advocate peace and justice.

Where are the young people?

Ten years ago when I began travelling through the diocese, people were lamenting the lack of young people in the pews. There was reason to lament as there were almost no young people in the churches

I went to visit. But that is not the situation now! We have ministry to young people happening throughout the diocese. So, why is it different now?

One of the differences is that our church communities are now funding work among children and young adults.



Another difference is that we are willing to go out to where young people are gathering,

rather than expecting that they will walk through the door. We have also



learned one basic fact. Young people will not be active members of the Church until room is made for them and their opinions are seen as important. In other words, we must change how we are church. Examples of this are The Neuville Experience, The Story of Noah and A Summer of Artistic Expression

Anglican Church Women

I have often said how vital a role the ACW has played in this diocese. If it were not for their hard work and devotion many more of our parish communities would be closed.



Anglicans in Gaspé working in the Community Garden Project, Entry Island

A Vibrant Community

The opportunity for evangelization is great. Thousands of English-speaking Quebecers still live in the Eastern Township. The Church is busy providing ministry to both the aged and the young: Meals for University Students, Messy Church, The Doctor Who Club and Volunteering at the Drummondville Penitentiary are just a few of the active ministries.



Finally! We're Launched! Quebec Lodge Rises Again!



Ten years of hard slogging. But here we are and the new Quebec Lodge is moving forward thanks to the efforts of many people. The donors have been generous and patient. We are all looking forward to this new project which will help to educate and support young people in our community.

The Lower North Shore Region

To be the Church on the Lower North Shore calls for courage and creativity. Transportation challenges and limited Government Services mean everyone has to work together. And they do! The Church has survived many challenges. Now lay people are increasingly taking on many of the roles that were considered to be the domain of the clergy. That leadership is transforming the Church



Bishopthorpe: The Transformation

By 2008 Bishopthorpe required much work. Cracked ceilings, nightmare electrical panels and caved in 3rd fl. Dormers posed serious threats to the safety of the building and its inhabitants. Grants from the Prov. Govt. Patrimoine Religieux made possible major work which eventually began in 2009 and was finished in September of 2010. We moved into Bishopthorpe in October.

I was homeless and you sheltered me.

When we were planning the repair and restoration of Bishopthorpe we decided because our family, at least the human part of it, numbers just four, that we would designate the third floor as a place for short term use by people coming to Quebec for medical appointments or procedures, as well as accompanying family. This decision resulted in The Third Floor Ministry, a practice of Pastoral Care that has been deeply meaningful. Each individual room and the common areas were blessed in Cree by Rev. Martha Spence. Working in conjunction with the minister responsible for hospital visitation and often with the parish priest or minister back home, we have cared for scores of individuals who are far from home. People have come to us from every part of the diocese. We have also provided housing for clergy who are here for meetings or are travelling through to their parishes.



All Saints Chapel Ministries

A decade ago, All Saints Chapel was without electricity (mice and squirrels had eaten the wires) and the ceiling was literally falling down. Once again, Patrimoine Religieux funds allowed the diocese to undertake a loving restoration. The re-dedicated space has become a venue for an umbrella of important community ministries. Worship continues to play a central role, including the daily Morning Office. Many of the worship opportunities are ecumenical and bilingual, with the chapel providing an open door to many individuals that belong to other churches, faith traditions and those who profess no faith but are seeking.

The Chapel also serves as a space for meetings. The Diocesan Executive Committee and the Central Board of the Church Society meet there. This summer the Chapel was used by a group of young thespians. But over the last two years it has also served as: a concert hall, an art gallery, rehearsal space for the choir, a venue for young people's activities and, of course a place for meditation and quiet.

Some of the Cathedral Partners Project's key achievements

- Improvement of the Cathedral signage and visual elements (posters, leaflets, flyers, roll ups, street banners...)
- Creation of the King's Gift Exhibit (Inaugurated in June 2014 – Awarded with CPRQ excellence award in November 2015)
- In-house production of professional these concerts have brought in many hundreds of people who have never visited the Cathedral before
- Creation of a Cathedral souvenir book in French and English (Launched in June 2015 - Awarded with CPRQ excellence award in November 2015)



Green Ministries: Caring for Creation as Ministry

Our Green Ministries work reminds us that one of our Marks of Mission is to Protect the Integrity of Creation. Rev. Cynthia Patterson represents the diocese on the national church Creation Matters Working Group which in turn links with the Anglican Communion Environmental Network. The diocese is also represented on Eglises Vertes, an ecumenical, bilingual network. Green Ministries shares information on climate change, divestment from fossil fuels, investment in a transitional economy, water facts, community gardening, etc. We are pleased to provide relevant worship resources on request. Green initiatives are taking place in many parts of the diocese: bees & gardens on the Maggies, gardens & farm visits in the townships, etc.

Green Ministries, in collaboration with the Diocese and the Cathedral, has just completed its third year of community gardens in the Cathedral Close. The initial work was funded by a T.D. Environmental Foundation Grant. Money is also raised through calendar and card sales and donations from local businesses who value the work. Partners who garden with us include our secular neighbours, Le Comite des Citoyens du Quartier, and Maison Charlotte the women's section of the Salvation Army.

Every Community Needs a Donkey

One of the most unexpected elements of my episcopal ministry has been getting to know Aldo the donkey. I freely admit at the beginning I had many doubts. But as time went on I realized that Aldo brought more people into the Cathedral close than I did. I also began to understand how we all need the presence of animals to remind us of what living in the world is all about. It is very easy, when one lives in a city to forget that we are part of Creation.

I now see that Aldo has a ministry that is very important for the whole community. Aldo is able to communicate with: street people, restaurant workers, emotionally disabled people, people with impaired eyesight, the elderly, school children, the lonely, people who experience abuse of whatever kind. In fact he even enjoys the company of people who attend church!

Final Words. Well almost...the good news of this charge to Synod is that the extensive changes undergone on the diocesan level have stabilized our administration and finance and enhanced our capacity to support successfully the life and ministry of the church communities in the regions. And the most exciting thing for all of us to see is the vibrant and dynamic life that is to be found in many parts of our diocese. However, it has to be under-lined that we continue to be able to aspire to greater things because we collectively have been:

- Faithful to God' Call
- Willing to Change
- Creative in finding new ways to be church
- Tireless in our efforts to bring in the Reign of god
- And committed to building diverse, inclusive missional communities that understand that God's Mission lies outside the walls of the church building.

Pass not Impasse

And so my sisters and brothers, we arrive at that mountain pass I spoke of at the outset. No mistake about it, my friends, as a result of abundant prayer and hard work we have moved from a many-layered impasse to a pass from which we may look with faith-filled confidence. The journey to the Kingdom is ongoing and much remains to get through, but we can see God's 'New things' all about us, we can hear a New Song in the wind.

We have not journeyed without wounds, both personal and corporate. More times than I wish to remember I have had to herd people over rocks they did not wish to climb and ford rivers they have not wished to cross. My prayerful hope is that the endurance we have all expended over the past 10 years may go some way to preparing fruitful soil for the bishop coadjutor whom you will elect tomorrow as you continue to build the kingdom with him.

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.

Although no one at the time could know it, 1916 marked the halfway point in what was proving to be a disastrous, demoralizing, dispiriting struggle throughout the Western World.

“Exceptional crises call for extraordinary action,” Bishop Lennox Williams had exclaimed in his Advent Pastoral Letter to the people of the Diocese of Quebec, read from parish pulpits and printed in the Diocesan Gazette. “All the material forces of our Empire are being mobilized for the stupendous conflict. What about the spiritual forces?” ... “A true believer in God must admit that [spiritual forces] are the most important of all. Can it be said that they are being utilized to their full extent?”

Bishop Williams, who in this earnest appeal to his flock, signs himself, “your Chief Pastor,” pointed to the present conflict as “the Church’s opportunity” — and by this he made clear that he meant “every baptized man, woman and child,” — not the Church as hierarchical, administrative organization.

“We need the discipline and sacrifice [of this world crisis],” he urged, “to reveal to us a truer and higher view of life.” This higher view, difficult as it would be to achieve, he pointed out, necessitated nothing less than personal transformation, an intentional “cleansing of our lives” through personal action: prayer, meditation on the Scriptures, gathering for worship, re-aligning priori-



Church Service before battle A WWI postcard produced by the Daily Mail, London

ties, turning away from selfish preoccupations and focusing on the necessities of others.

When we survey our present world in 2016 with its massive upheavals of conflict, internal and international displacements, its threatened loss of cultivable land, its droughts, famines, massive economic inequities, it is not such a stretch to see what Bishop Williams called “the sinful pride and selfish greed of man” as both the cause of our predicament and the impediment of change. Such attitudes are clearly evident in

the sense of entitlement felt by most of us who enjoy the benefits of citizenship in the affluent West. Only a transformation of thinking, then as now, could change that.

In 1916, the first Sunday in the New Year fell on 2nd January. In line with a joint proposal by the Archbishops of Canterbury and York, Bishop Williams declared that it would be observed as a “Special Day of Intercession” throughout the Diocese, as Friday, 31st December had been kept as a “Day of Penitence and Self Denial.”

“Finally, brethren,” the Bishop concludes, “it is my earnest wish that the whole effort towards Moral and Spiritual revival, which I urge you in the Name of the Lord to make during this winter, shall be very practical. The spirit which should animate the effort should be that of reverent solemnity ... It must depend wholly for its blessedness upon the power of the Holy Spirit ... Let us one and all pray daily for guidance and help ...”

Faithful Reflections

By Louisa Blair

Thwarting the Inner Squirrels



It’s Advent. What shall we do while we’re waiting for Jesus? Should we try to empty our mind, the way the Buddhists do, to make some space for him? Should we get busy making Christmas cookies so we don’t notice the time pass? Can we just play on our phones? Does it matter what the content of our minds is, as we wait?

In the Brezhnev era in Russia, a young literature student was thrown into prison for several years, in solitary confinement, in the dark, without pen or paper. She had learned Lord Byron’s poem “Don Juan” by heart, all 30,000 lines of it, and in prison she translated it into Russian in her head. When she emerged from prison she was blind, but

she recited her translation to a friend who wrote it all down. It is still the authoritative Russian translation of “Don Juan”. The contents of her mind literally saved her life, and enriched the whole world.

My mother had an accident not long ago and had to wait for 12 hours in emergency, the way one does in this province. She lay there on a gurney in the corridor, staring at grubby foam ceiling tiles and reciting poetry to herself. She survived this mini-horror because she had several good hours of poetry lodged in her mind, left over from her school days. In my era, the education system had proudly decided that memorization was old-fashioned, and no-

one should have to learn stuff by heart any more. But I wish I had learned 30,000 lines of poetry in my youth. I fear it’s too late now; my memory has gone into freefall. Just memorizing a few lines for a small role in a play this fall was like planting a bulb and going out the next day to see that squirrels had eaten it up. You plant it again, and they eat it up again. You plant it again, they eat it up again. You keep planting it every day and hope that the squirrels get so fat that they die.

My inner squirrels can’t get at the prayers and canticles I learned when I was young, however. The Nunc Dimittis, which I learned at Sunday school, is inviolable. My teeth still chatter when I recite it, because the tiny vestry of the English church where I learned it, under the tutelage of the very unmodern Miss Johnson, had a flagstone floor and no heating. But I still know it. That part of my brain seems to have squirrel proofing, like those birdfeeders you can get at Canadian Tire. But the best is the Lord’s Prayer. On insomniac nights, when free prayer dries up, I say each line until I understand something new about it, before moving on to the next. These days I never seem to get past the second line.

What’s holy about your name, as opposed to about the rest of you? What does holy even mean? As you can see, I’m still at a very rudimentary stage of my faith. Then I take a short break to point and laugh at the squirrels, who are scratching wildly at the glass in futile rage.

But can I be so sure that they won’t get in? A priest once told me that when he visits the dementia ward at the local convent, the sisters complain to him that they can’t remember their prayers anymore. “All I can remember is the name ‘Jesus’”, one said. “That’s all you need,” he said to her, “nothing else is important.”

As long as somewhere inside me I’m sitting by the side of the road, squinting at that possible speck on the horizon, it doesn’t ultimately matter what’s in my head: 30,000 lines of Byron, Christmas cookies, Facebook, or the name of Jesus. However hard I work at emptying my mind or filling it with prayer or poetry while I sit there waiting, he’s coming anyway, squirrels or no squirrels.



ANGLICAN FOUNDATION OF CANADA

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What will the next theme be?

We will be drawing back the curtain in March to reveal the theme for the Request for Proposals process.

The Anglican Foundation of Canada is once again giving five **\$10,000 grants** in 2016 for projects to be launched in 2017.

Keep watching!

www.anglicanfoundation.org