



# Gazette

MARCH 2016

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## Quebec Lodge to reopen this summer

By Ruth Sheeran

The dream has finally become a reality. After ten years of work and worry the vision of reopening a children's camp on the shores of Lake Massawippi has been realized. On January 20th, Bishop Dennis Drainville signed the documents transferring ownership of the Quebec Lodge property to the Quebec Lodge Foundation, and in July the camp will open with two one-week day camps.

In November 2005, the Diocesan Executive Council made the difficult and controversial decision to close the 60-year-old camp and sell the property. A portion of the land was put on the market and subsequently sold to a local resident. However, the Quebec Lodge Foundation and Bishop Dennis reached an agreement whereby the Diocese would transfer ownership of the remaining portion of land if \$1.5 million dollars could be raised for camp development. The Foundation significantly exceeded the goal, successfully fulfilling the condition defined by the Diocese.

We remember and are proud of the history of the original camp; however, the new Quebec Lodge is not a Christian camp. Instead the program is based on environmental awareness and is designed to give children an appreciation for and knowledge of nature through active learning in the natural environment. Our goal is to introduce campers to the concept of stewardship, making them capable, knowledgeable and responsible in their interactions with the natural world. The campers will enjoy nature respectfully through learning practical skills such as fire-building, shelter-building, camping, canoeing and orienteering, and will engage in fun, relevant educational

activities promoting their in-born sense of wonder.

To ensure the educational quality of the program we have been collaborating closely with Bishop's University. The faculty and students of

effects: "The beautiful natural setting of Quebec Lodge overlooking Lake Massawippi instilled in me a deep-seated reverence for nature and our responsibility for being stewards of God's creation.... I was fascinated by this, and it stirred in me a deep sense of injustice that we could or would get away with desecrating the beauty of the world around us.... I eventually went on to study environmental science at university ... and enjoyed working in this field for over 30 years." In keeping with the commitment to protect the beauty of nature, the Foundation will be working with the Massawippi Conservation Trust and the Appalachian Corridor to create a nature conservancy on the wooded portion of the land. This will preserve forty-five acres of pristine forestland in perpetuity.



Ruth Sheeran and the Bishop at the signing  
Photo: Johanne D'Iorio

the Department of Education and the Environmental Studies and Geography Department have been working with us to develop the curriculum in keeping with the camp's environmental orientation. The program is overseen by Dr Avril Aitken, and we will be hiring university students to lead the various educational activities. We have also partnered with the Leave No Trace organization and will be following the seven principles of responsible outdoor recreation.



We believe the camp's new environmental orientation honours and perpetuates the legacy of the former Quebec Lodge. One camper from the 1960's attests to its enduring

The Foundation received permission to begin development of the property this past spring. Brian Wharry, the Camp Director, and Bill Crooks, the Program Director, together with a group of enthusiastic volunteers, completed a great deal of work including cleaning up the forest, installing a playing-field and parking lot, and creating a gravel path to the fu-



ture campfire area. The camp buildings will consist of environmentally friendly yurts, the first of which will be installed in the spring. Also in the spring a well will be drilled, the septic system installed and the power hooked up. All will be ready to welcome the first campers in July. Development will continue through the year, and our goal is to offer a residential camping experi-



**CHRIST HAS DIED  
CHRIST HAS RISEN  
CHRIST WILL COME AGAIN  
ALLELUIA**

ence in the summer of 2017.

The success of this project has been primarily due to generosity: the tangible generosity of our many donors who supported our work and honoured their pledges despite the many delays; and the generosity of spirit of the Foundation members, who continued

to believe in the dream and willingly gave of their time and energy through the years. Finally, and most importantly, we gratefully acknowledge the unflagging generosity of Bishop Dennis and the Diocese who did everything necessary to make the donation of the land possible thereby assuring the entire project.



## FROM THE BISHOP

## Who is our neighbour?

Dear Friends:

In the political life of the world there are clear indications that change is in the offing. The Canadian election brought about a decidedly different political critique. Issues affecting the majority of Canadians, particularly those most vulnerable seemed to receive significantly more attention.

In the United States, the candidacy of Bernie Sanders has begun to change hugely the political discourse. For the first time in many years, fundamental questions are being asked about which issues are most important to ordinary people and how political campaigns are funded.

The refugee crisis became a major issue in the Canadian election. But the effect of refugees entering Europe has become a lightning rod for questions about how we live as a world community.

This fundamental question of “who is our neighbour?” has been with us from the beginning of the Judeo-Christian tradition. I believe one of the reasons why it is as much an issue as it is today; is because it seems people never quite get the answer right. No matter the era or the culture or the community, we seem to have an unwillingness to “draw the circle wide.”

I don't understand why we continually respond to others by noting differences, rather than similarities. I don't know why we find it so difficult to understand that no matter where we live or who we are we all need the same basic elements to survive: food, shelter, clean water, an occupation or job and education and the respect of our brothers and sisters in the world. I don't understand how we can see people being treated unjustly and say nothing.

What I do understand is that we are constantly being challenged to live up to the call of Jesus to love sacrificially. A response to this call, is not optional. It is a necessary prerequisite of being at one with the Mission of Christ. And a positive response will not only change our lives but alter every part of the world order: both the structures of society and the kinds of responses we give to those who need our love and support.

I am reminded of the Grace that was written and used by JS Woodsworth a Methodist minister and the founding leader of the CCF (Co-operative Commonwealth Federation.) I intend to begin to use it again.

*We are thankful for these and all the good things of life. We recognize that they are a part of our common heritage and come to us through the efforts of our brothers and sisters the world over. What we desire for ourselves, we wish for all. To this end, may we take our share in the world's work and the world's struggles. AMEN.*

*+ Norman Rainville*

## Qui est notre voisin?

Chers amis:

Les signaux sont de plus en plus clairs que des changements sont en train de se produire dans la vie politique partout dans le monde. Au Canada, la récente élection a définitivement changé le ton de la critique politique. Les questions et problèmes affectant la majorité des Canadiens, en particulier les plus vulnérables, semblent recevoir beaucoup plus d'attention.

Aux États-Unis, la candidature de Bernie Sanders à la présidence est en train de transformer profondément la teneur du discours politique. Pour la première fois depuis plusieurs années, des questions fondamentales sont soulevées concernant les problèmes qui importent le plus aux gens ordinaires et le financement des campagnes électorales.

La crise migratoire a été un élément important de la dernière campagne électorale au Canada. Mais l'impact de la multitude de réfugiés tentant d'entrer en Europe est à l'origine d'une foule de questions concernant la manière dont nous vivons en tant que communauté mondiale.

Cette question fondamentale de « Qui est notre voisin? » nous poursuit depuis les origines de la tradition judéo-chrétienne. Et je crois que la raison pour laquelle cette question est toujours d'actualité aujourd'hui est que nous ne réussissons jamais à y répondre tout à fait correctement. Quelles que soient l'époque, la culture ou la communauté, nous semblons souffrir d'une incapacité à « agrandir le cercle ».

Je ne comprends pas pourquoi nous réagissons toujours aux autres en mettant en évidence les différences plutôt que les similitudes. Je ne sais pas pourquoi il nous est si difficile de comprendre qu'en dépit de l'endroit où nous vivons ou de qui nous sommes, nous avons tous besoin des mêmes éléments de base pour survivre : de la nourriture, un toit, de l'eau potable, un rôle ou un travail, de l'éducation et le respect de nos frères et sœurs du monde entier. Je ne comprends pas comment nous pouvons voir que des gens sont traités injustement et ne rien dire.

Ce que je comprends toutefois, c'est que nous sommes constamment mis au défi de répondre à l'appel de Jésus d'aimer à travers le sacrifice. Et nous n'avons pas le choix que de répondre à cet appel. C'est un prérequis essentiel pour ne faire qu'un avec la Mission du Christ. Et une réponse positive ne fait pas seulement changer nos vies, mais modifie aussi tous les aspects de l'ordre du monde : les structures de la société tout autant que les gestes que nous posons pour répondre aux besoins de ceux qui requièrent notre amour et notre aide.

Et ceci me ramène à l'esprit le Bénédicité écrit et utilisé par J. S. Woodsworth, un prêtre méthodiste et dirigeant fondateur de la FCC (Fédération du Commonwealth Coopératif). J'ai l'intention de me mettre à l'utiliser à nouveau.

*Nous rendons grâce pour ceci et pour toutes les bonnes choses de la vie. Nous reconnaissons qu'elles font partie de notre héritage commun et qu'elles nous parviennent en raison des efforts de nos frères et de nos sœurs du monde entier. Ce que nous souhaitons pour nous-mêmes, nous le souhaitons pour tous. À cette fin, acceptons notre juste part du travail à réaliser dans le monde et ainsi que de ses épreuves. AMEN.*

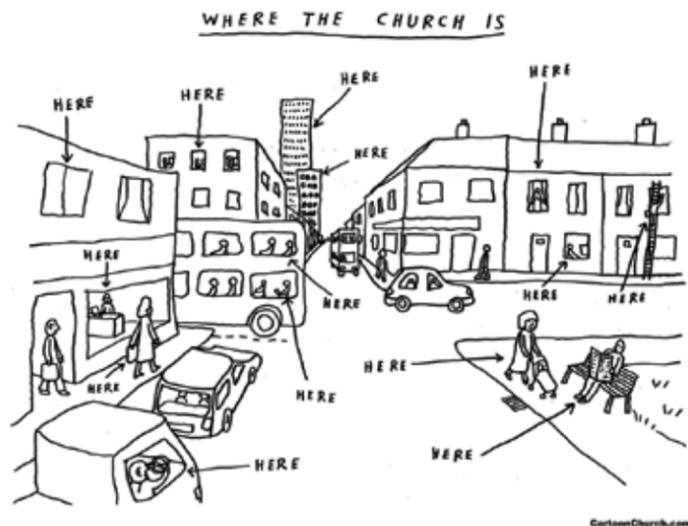
*+ Norman Rainville*

### mea culpa, mea culpa, mea máxima culpa or in current parlance: my bad

Unfortunately, some errors slipped into the paper last month. A couple of glaring spelling errors in names. In the polar dip article Stephen Sheeran's name of course has two 'e's and not two 'r's. and in the Deanery Refugee Fund article St Steven's is really St Stephen's!

Secondly again, in the refugee fund article, Edward Simonton requested that we note “St Anne's Richmond also contributed to the Deanery Refugee Fund. The Country Gospel Hour proceeds mentioned were given by St Augustine's Danville. The omission was a mistake on the part of the Archdeacon.”

The *Quebec Diocesan Gazette* apologizes for these errors.



Our diocese covers a large territory with vast spaces between our congregations. Please send in your stories, photos of events and interesting news from your part of the diocese to share via the *Quebec Diocesan Gazette* with the rest of us. Deadlines are as follows:

March 4th for the April paper; April 5th for the May paper and May 3rd for the June paper

E-mail stories and photos to [editor@quebec.anglican.ca](mailto:editor@quebec.anglican.ca)

MARCH 2016

A ministry of the Anglican Diocese of Quebec 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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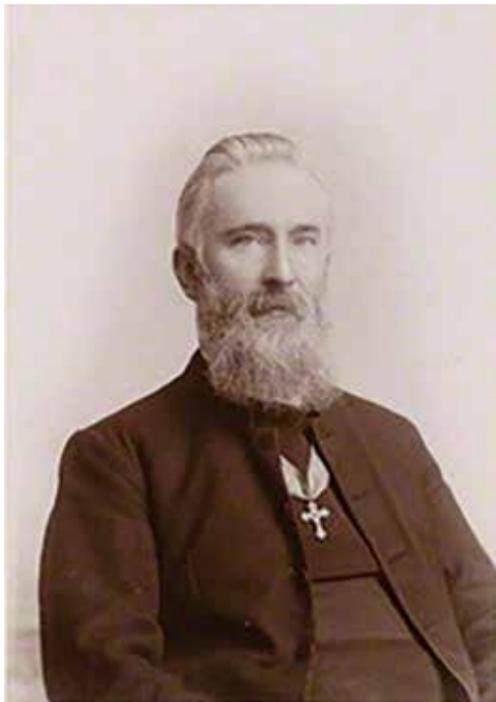
# Gleanings

*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.*

Remembering those who have built up our communities and laboured energetically in their support received a good deal of attention in the Diocesan Gazette in 1916. It was not unusual for each issue to carry two or three such items every month, some written by the local minister, others quoted from the local press, or left unsigned, perhaps from the hand of a friend or neighbour. All regions of the Diocese were encouraged to send in obituaries paying tribute to local parishioners whose participation in the life of their churches locally would be shared in the widest possible way. Thanks to this practice, the names of men and women whose hard work and patient efforts in their regional spheres have been passed down to us.

With this habit firmly established, how much more effort there would be to memorialize the contributions of a past beloved bishop can be easily imagined! The Right Rev. Andrew Hunter Dunn, who had resigned from office just two years earlier and died on shipboard returning to England in 1914, had presided over this Diocese for more than 20 years, having been elected—only the second of our bishops to have actually been chosen by Synod rather than appointed by the Crown—in 1892. The need to elect and install a new bishop, and the outbreak of the War had distracted attention from the need to mark Dunn's contribution in some tangible form, but, early in 1916, Bishop Williams, his successor, spearheaded an effort to make up for lost time.

“At a meeting held at Quebec on 2nd February last,” an article in May's Gazette records, “the following Resolutions were passed—“That it is well and only meet that the Church people of the Diocese of Quebec should provide a worthy and fitting Memorial of the life and many good works of Andrew Hunter Dunn, D.D., D.C.L., 5th Bishop of Quebec, who loved the Diocese and all souls therein, who for 22 years laboured unceasingly, and so successfully for their material and eternal welfare, and whose devotion ended only with his parting breath. “That in consideration of the need and importance of the work of our Missionaries on the Canadian Labrador, and remembering that this work was very near to the heart of the late Bishop, be it resolved: That the suggested Memorial to the late Right Reverend Andrew Hunter Dunn, Lord Bishop of Quebec, be in the form of a Special Mission Fund, adequate for the efficient support of Missionary work in that part of our Diocese. “That \$25,000. should be the minimum sum aimed at.”



An article in the March Gazette records that among those present at the meeting were a number of prominent, well-to-do Quebec businessmen, philanthropists, entrepreneurs and prominent professionals such as Sir William Price, G.G. Stuart, Edward Graves Meredith, Edwin Pope, William Henry Carter, William Henry Wiggs, John Burstall, the Hon. Richard Turner and Dr John Hamilton, to name a few. All the local clergy within travelling distance of the city were there. There were participants, both clergy and lay, from as far away as Scotstown, Three Rivers, Lennoxville and Paspebiac. Considerable attention is given to those who were on hand at what must have been quite a gathering.

The Resolutions were proposed, seconded and carried. A committee “for the purpose of organization and raising the necessary funds” was formed, headed by Bishop Williams and consisting of 36 people “with power to add to their number.”

As it turned out, the proposed Mission Fund was actually oversubscribed reaching a total of \$50,000, a great achievement for the time. The Fund continues at the present time, still in Dunn's name. The conditions of the original investment were that no capital could be withdrawn. According to Church House the Fund generates approximately \$2,556.57 per annum which is sent to the North Shore Deanery via a grant from Synod.

In today's terms this does not represent a very large sum, but when one realizes that in 1916 the average missionary stipend in the Diocese of Quebec was a mere \$1,000 it would have seemed a handsome provision.

# Faithful Reflections

By Louisa Blair

## Hallowed be what name?



In 2000 a woman named Michelle Brown was a victim of “identity theft”. She discovered that nothing was more valuable in her life than her name, and that nothing could disrupt her life more effectively. The person who impersonated her not only stole her money and wrecked her credit rating. She was also a drug trafficker, so a warrant went out for her arrest, and when the identify thief went to jail, she acquired a prison record to boot.

Our names are very important to us. They have no colour or taste or texture, and yet they are the only way we have to point to our truly distinct identity, the unique path that we walk in this life between our birth and our death. Names are just a brief sound, yet they speak of our family history (I'm named after two of my father's old girlfriends, for example), our cultural origins, our religion. No wonder in ancient times people thought names had a unique power, somehow independent of the person named.

Yet my name will soon be forgotten, just like those old family photos in that shoebox in the attic – if your grandmother forgot to write the names on the back, in a few years they will no longer mean anything to anyone. If my name is remembered at all, it will be in some odd story that will live for a generation or two, probably about something very stupid or funny or bad that I once did. A colleague of my grandfather's, for example, is still commemorated in our family by the way he left whatever he had just served himself (salt, pepper, butter, gravy, mustard) right in front of his place. Four generations later, people in our family still use his name to reproach each other at the table: “Pass the mustard, Mr. Comstock,” we say. Not much better than being completely forgotten.

The curious thing is that when people ask God's name, he is a bit evasive. When Moses was supposed to go down the mountain and tell the Hebrews that he'd lead them out of Egypt, he said to God, secretary-like, who shall I say is calling? And God said something that has been puzzling people ever since: Tell them, I am who I am called.

Apparently the Hebrew can be translated in the following ways: I am who I was, I am who I am, I am who I will be, I was who I am, I was who I shall be, I shall be who I am, I shall be who I was, or I shall be who I shall be. Jesus, too, is utterly disrespectful of grammar rules when he says to the Pharisees, “Very truly I tell you, before Abraham was born, I am.” And just to be sure we get the point, or rather, that we don't quite get the point, at the very end of the New Testament God says: “I am the Alpha and the Omega ... who is, and who was, and who is to come.”

Perhaps God is being cagey because he doesn't want people to steal his identity. Because we usually use God's name to justify excluding people who don't name God exactly the same way we do. My job is to keep looking for God, not to try and grab God, define her, and keep him like a possession. If it means some grammatical awkwardness, never mind – God's already pointed out that her identity breaks grammar rules.

“I am what I am.” With these words Moses tried to convey his experience of the presence of a deep mystery, One who refused to be pinned down and yet revealed to Moses the entire purpose of his life. Don't box me in, says God. That way I can be who I need to be for you, wherever you are, whoever you are, whenever you are.

