



## Deal with province saves oldest church in Quebec

BY BRUCE MYERS

In an agreement being hailed as a model, the Quebec government is pledging \$1.7 million to restore St. James' Anglican Church in Trois-Rivières, while also transforming it into a multi-purpose cultural centre.

The amount represents three-quarters of the total \$2.5 million cost of the project. The rest of the tab is being picked up by the City of Trois-Rivières, which will eventually assume ownership of the church building and adjacent rectory.

Even though the Diocese of Quebec will be selling the buildings to the municipality, the deal allows the Anglican congregation in Trois-Rivières to continue using the church building in perpetuity.

The Rev. Yves Samson, pastor of St. James, says it's a good deal for the congregation. "On the one hand, we will be freed from the heavy financial burden related to maintaining and repairing the buildings," he said. "On the other hand, the agreement allows us to continue to use the buildings for our worship services and other gatherings."

The church and rectory are reputedly the oldest in Quebec, originally built as part of a Roman Catholic Récollet mission during the French regime in the mid-1700s. Anglicans took over the church after the English con-

quest, rededicating it to St. James the Apostle. An Anglican congregation has been worshipping there since at least 1823.

However, when it became clear the current Anglican congregation was unable to afford the massive cost of restoring and repairing the historic buildings, the parish and diocese began negotiations with the city and province, resulting in the agreement.

"It's wonderful," said Quebec culture minister Christine St-Pierre, after announcing the province's \$1.7 million contribution at a news conference convened at St. James on Oct. 25.

"We're saying yes, we're protecting the church, restoring the church, and at the same time were giving it another vocation. That's what's wonderful," the minister said.

That other vocation will be as a centre of arts and culture for Trois-Rivières. While many items of liturgical furniture will remain in the church, the pews will be removed to make the space more flexible, permitting its use as a venue for concerts, plays, and other artistic performances or displays.

A museum and interpretation centre will also be created, highlighting the long history of the site, notably its religious significance—both Roman Catholic and Anglican. The adjacent rectory will be transformed into resi-

dences for visiting artists.

All the while, the Anglican congregation will have exclusive rights to use the church for Sunday morning worship, as well as occasional pastoral services and meetings at other times.

The mayor of Trois-Rivières, Yves Lévesque, says the arrangement will benefit both the city and the church. "We're maintaining the Anglican community's worship services in St. James' Church while at the same time opening the doors to the wider community," he said. "That will allow people to discover the Anglican religion and the Anglican community."

Both the mayor and the minister believe the arrangement could serve as a model for church and state working together to preserve religious heritage in Quebec.

"I hope that this project will become an example for other projects," said Minister St-Pierre.

A signing ceremony formally handing over ownership of the buildings from the diocese to the city is expected to take place before the end of the year, by which time the municipality will make official its \$800,000 contribution to the project, some of which may come indirectly from the federal government.

Repair and renovation work on the buildings could begin early in the new year.



**GOOD NEWS FROM HIGH PLACES** – Quebec culture minister Christine St-Pierre mounted the pulpit at St. James, Trois-Rivières, at a news conference on Oct. 25. She announced the provincial government will contribute \$1.7 million to the restoration of the church building and adjacent rectory, and their transformation into an arts and culture centre for the city.

PHOTO: BRUCE MYERS

### *Un troisième souffle pour Saint James*

Les réflexions du révérend Yves Samson sur cette nouvelle vocation pour l'église à Trois-Rivières

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## Montreal synod declares solidarity with Occupy movement



Occupy Montreal protestors in the city's financial district

PHOTO: ROBERT PORTNOFF

BY BRUCE MYERS

Anglicans in Montreal are backing that city's version of the Occupy movement, voting overwhelmingly at their diocesan synod to support protestors who have been encamped in Montreal's financial district since September.

Delegates gathered on Oct. 29 voted that "this synod declare itself in solidarity with Occupy Montreal and all others who have drawn attention to the grave disparities of the current economic systems."

A handful of synod delegates opposed the motion. Some of those who supported it marched to the Occupy Montreal site in Victoria Square after synod end-

ed to express in person the diocese's support of the movement.

Occupy Montreal is one of hundreds of offshoots of Occupy Wall Street, a spontaneous and motley movement of individuals and groups frustrated with social and economic inequality, corporate greed, and governments' apparent unwillingness to do very much about it. Peace and the environment are also among the movement's many concerns.

Those are also among the church concerns, says the dean of Montreal, which is why he voted in favour of the motion.

"These issues—justice, the environment, poverty, and peace—are things that we need to be

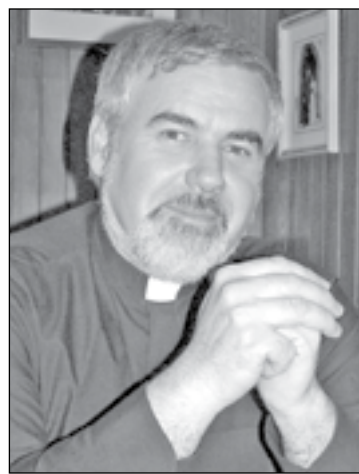
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## A season of hope

Come, thou long expected Jesus,  
born to set thy people free;  
from our fears and sins release us,  
let us find our rest in thee.  
Israel's strength and consolation,  
hope of all the earth thou art;  
dear desire of every nation,  
joy of every longing heart.

Born thy people to deliver,  
born a child and yet a King,  
born to reign in us forever,  
now thy gracious kingdom bring.  
By thine own eternal spirit  
rule in all our hearts alone;  
by thine all sufficient merit,  
raise us to thy glorious throne.



### LETTER FROM OUR BISHOP

AS THIS LOVELY OLD Advent hymn rightly teaches us, the coming of Jesus into the world is a cosmic event which has changed forever the nature of how we live in society. It is not just the shepherds, the Magi, the disciples, the Pharisees or the Roman authorities who are changed or altered by this divine encounter, but rather the life of the nations and all the peoples of those nations.

It is important to remember this in the face of drought and famine, financial and economic uncertainty, civil unrest and a great void in leadership. As Christians we are people of hope. We have hope that a way will be found to build a world where all people will be able to share in the abundance of our collective wealth. We have hope that the love of Christ will banish the greed and selfishness of our economic systems so that our relationships in society will become life-giving and compassionate. We have hope that the violence and abuse of power ends and that the rule of equality and mutual respect begins. And we have hope that those who seek and attain positions of leadership undertake their duties from a sincere motivation to act for the common good of all people.

Advent of course culminates in the Feast of the Nativity of Jesus Christ Our Lord. Celebrating the Incarnation is, in a sense, receiving and acknowledging the gift that we are given in Jesus the messiah and the gift that is given through us to the world as manifestations of the active power of God in "reconciling the world" to God's own self. So, we are both recipients of this great gift which transforms and renews the face of the world as well as being an extension of that gift as we continue to manifest God's gracious and reconciling love toward all of the created order.

In this holy season, let us rejoice, treasure and engage in receiving once again that tiny child, who for our sake became flesh and dwelt among us, that we in our own day "become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God."

Cynthia, Aurora, Marge and I wish you all a blessed and joyous Christmas.

Dennis P. Drainville  
Bishop of Quebec / Évêque de Québec

## APPOINTMENTS & TRANSITIONS

The Revs. **Brian and Wilma Woods** will conclude their ministry in the Parish of the Magdalen Islands at the end of December. In the new year they will move to southeastern Saskatchewan to become pastors of a three-point, joint Anglican-Lutheran parish in the communities of New Finland, Wapella, and Whitewood.

Anglican padre **Marcel Dumont** has been promoted to the rank of major and is now senior military chaplain at CFB Valcartier. He

helps supervise and support the other 16 padres on the army base.

The Rev. Dr. **James Wetherall** is the new minister at Chalmers-Wesley United Church in Quebec City. He will also serve the United and Presbyterian congregations in Valcartier.

After 14 years in the position, **Pierre Therrien** has retired as the Quebec regional director of the Canadian Bible Society. **Guillaume Duvieusart** is the

new director of the Bible Society's French-language ministries for all of Canada, while **Francis Lemieux** becomes the new promotional director for Quebec and the Maritimes.

**James Sweeny** has been appointed Diocesan Property Manager. In this newly created role, he is responsible for dealing with all matters regarding property issues throughout the diocese. He will continue to also serve as the diocese's registrar and archivist.



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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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## DEC NEWS

# Synod called for fall of 2012

The synod of the diocese will next meet Nov. 2-4, 2012.

The Diocesan Executive Council (DEC) met in Quebec City Nov. 4-5 and endorsed Bishop Dennis Drainville's intention to convene synod late next year. A location for the gathering is still to be determined.

Synod is the diocese's highest decision-making body, bringing together clergy and lay delegates from every congregation. It last met Oct. 24-27, 2010 in Sherbrooke.

### Clergy get small raise

Stipendiary clergy and lay employees of the diocese will get a modest pay hike in the new year.

Increases in the cost of living will result in a 2.999 per cent raise as of Jan. 1. The diocese's remuneration committee arrived at the figure after analyzing inflation rates and the consumer price index (CPI).

In 2012 the base annual stipend for diocesan clergy will be \$31,274. That amount does not include housing, which is provided either in the form of a rectory or an allowance.

It also excludes environmental allowances, which some clergy serving in remote areas of the diocese receive on top of their stipend. DEC voted to freeze those bonuses at their current level. In addition to adjustments for inflation and CPI, stipendiary clergy receive a 1.25 per cent increase for each year since ordination.

Even with the increase in the new year, clergy in the Diocese of Quebec are among the lowest paid in the Anglican Church of Canada. Parish priests in the Diocese of Montreal, for example, earn approximately \$7,000 more annually.

### Buildings find buyers

Two church buildings deconsecrated in the Eastern Townships over the summer have been sold.

DEC members were informed that the building once housing

Good Shepherd, Bishopton, has been sold to the municipality of Dudswell for one dollar. The municipality intends to use the building as a museum.

In Dixville, the building that was once home to St. Cuthbert's has been sold to a local musician who plans to transform it into a recording studio.

As outlined in the diocese's canons, proceeds from the sale of the building and property will be invested with the diocesan pooled funds, with the revenue generated supporting "the ongoing ministry of the diocese with a priority for ministry in the region."

### New church ideas sought

Every deanery in the diocese is being asked to explore new ways of being church in their region.

DEC passed a motion instructing each deanery council to establish a three-person group, headed by the area archdeacon, "to examine the possibilities of strategically creating viable new church communities."

### Canons face revision

A subcommittee of DEC has been set up to find out if the rules and regulations governing the diocese can be changed to better serve God's mission.

The subcommittee's members—Chancellor David Blair, Executive Archdeacon Garth Bulmer, Vice Chancellor Malcolm McLeod, John Rasmussen, and Registrar James Sweeny—are charged with "finding ways to change our governance structures and the particular elements of Acts Victoria, the constitution and canons which will allow the Diocese of Quebec to more easily administer its business and facilitate the implementation of its mission goals."

The subcommittee is to report back to DEC next spring in hopes of having changes to propose to next autumn's diocesan Synod.

## Diocese of Montreal calls for gun control to be saved

Montreal's diocesan synod is calling on the federal government to rethink its plans to scrap the country's long-gun registry.

Synod delegates passed a motion requesting Ottawa to "re-examine the proposals of its bill which seeks to cancel the gun control registry, in order to protect and enhance the control of guns in our society and provide effective registration without criminalization of the individual so as to balance the different needs of Canada's urban and rural communities."

The Conservative government has introduced legislation to dismantle the long-gun registry, calling it costly and ineffective. The Quebec government opposes the move, and plans to set up a provincial gun registry if the federal program ends.

## BEWARE THE SPIRES OF MARCH



Dean Christian Schreiner stands in front of the Cathedral of the Holy Trinity in Quebec City with a copy of the 2012 edition of the Canadian Church Calendar. The caption for the calendar's March photo says the church featured is the Quebec cathedral. However, the photo is actually of the spire of Chalmers-Wesley United Church down the street. The calendar's publisher has apologized for the mix up, explaining that the photo service from which they purchased the image incorrectly identified the church. To make up for the error, the publisher is offering to make a donation on the cathedral's behalf to the Anglican Church of Canada's "Gifts for Mission" initiative. They've also offered to feature a photograph of Holy Trinity in the 2013 edition of the calendar.

PHOTO: BRUCE MYERS

## Camp Fort Haldimand welcomes higher number of summer campers

By MEGAN MULLIN

Camp Fort Haldimand, the Anglican summer camp located in Gaspé, introduced a new and exciting theme for 2011: "Shake it Up," a completely food-related program. Residential camp began July 10 and ended on July 16.

Our mascot for the week was a raccoon named Scraps who not only taught the children healthy eating tips, but also how to follow the recipe of God. Each day we had a secret ingredient to uncover which became the daily theme that our games, crafts, science experiments and songs that incorporated the theme. Our theme did not require the purchase of many supplies this year. The decor was completed with an abundance of donated goods from the community and many of our crafts and supplies were already present in the craft hut.

Enrolment for camp was a success for the camp season. There were 21 pre-registered resi-

dential campers and 31 residential campers in total. The cabins of Camp Fort Haldimand were at full capacity. The number of day campers fluctuated each day between 22 and 25. Enrolment of such great numbers did produce some added stress on our staff.

As Camp Fort Haldimand grows and changes throughout the years in terms of campers and staff, it is very important that the standards and rules of the camp are not only enforced but are modified to the needs of society in the present. For example, this year we needed to add a new section to the standards manual enforcing the rule that cell phones and social media websites and application (Facebook, Twitter) are not to be used/updated at camp.

A major success this year that should be carried out in the future was the purchase of several miniature stuffed mascots and an interactive CD-ROM. The children had the opportunity to buy

a miniature version of the beloved mascot as a keepsake. None of the 15 mascots remained and they were still in demand even as camp was ending.

Another major success that was added to the program this year was a scheduled time in the evening when a specific cabin was chosen to help with the baking. Each cabin took turns helping to make cookies, pies, and jam. Not only did the children absolutely love it, but they helped out the cooks by baking cookies for our camp celebration, helping make desserts for our meals throughout the week, and making homemade jams that we bottled and sold at the camp celebration.

Overall, the camp was a success. There were glitches that can and should be worked out for future years when it came to staffing and rules, but the children had an enjoyable experience, which is the main priority when it comes to operating a children's camp.

## In next month's Gazette

- Anglican churches get share of Quebec heritage funding
- Bishop Dennis takes his message to seminaries
- Helping feed starving students in Lennoxville



## RANK ON RANK AND ROW ON ROW



The annual diocesan clergy conference took place Nov. 1-3 at the *Maison du Renouveau* retreat centre in Quebec City. Facilitated by Canon Tim Elliott of the Diocese of Toronto, the gathering followed the theme of "Accountability, Authority, and Commitment in Ministry." Back row: Martha Spence (St. John, Kawawachikamach), David Oliver (St. Barnabas, North Hatley), Pierre Voyer (Tous les Saints, Québec), Michel Royer (Tous les Saints, Québec), Barbara Wintle (Deanery of St. Francis), Heather Thompson (Bishop's University chaplaincy), Ruth

Charleau (Deanery of St. Francis), Bishop Dennis Drainville, Christian Schreiner (Parish of Quebec). Front row: Fred Richardson (Deanery of St. Francis), Wanda Dillabough (Deanery of St. Francis), Francie Keats (Parish of St. Clement's East), Ed Stretch (Trinity, Ste-Foy), Patsy Hayes (Parish of Chaleur Bay), Rose Howe (Border Parish), Michael Pitts (Parish of St. Clement's West), Garth Bulmer (Executive Archdeacon), Randy Murray (Parish of New Carlisle), Tim Elliott.

PHOTO: BRUCE MYERS

## The Messy Church Diaries



The first Messy Church began in 2004 when a group of Anglicans at a parish church in England became frustrated, feeling that as a church, we were hardly reaching any children with God's story. We had lovely buildings and facilities but we weren't using them enough. We had wonderful creative people in the church, and the area we lived in needed as much community-building as possible, being a rather featureless suburb.

There was a lot of sympathy towards church in general but the church wasn't offering anything that really gripped the imagination of local families. We decided very early on to try to do something for all ages together, partly out of a belief that we grow best as a church when we walk the journey with as many different people as possible, and partly from a desire to help families grow together in their walk of faith, not see Christianity as something you grow out of when you turn 11 years old.

The rest is history—a messy present, and an unknown future that you may well be part of too!

The Rev. Wanda Dillabough recently gave Messy Church a try at St. Paul, Bury. Below is her blow-by-blow account, otherwise known as the "Messy Church Diaries."

**4:15 p.m.** – I arrive at the church to help with the set up. I am greeted by several lay ministers and by the smell of dinner cooking. Three children have already arrived.

**4:30 p.m.** – Set-up is done and we hang out for half an hour—practicing our songs and removing the centers of our foam stickies for craft time. The children who have ar-

rived early get the idea to stamp the hands of those who arrive. This is very exciting and they rehearse what they will say: "Welcome to Messy Church. Please let me stamp your hand."

**5:00 p.m.** – The others have arrived—nine children and 10 adults—and we are gathered in a circle for the story. We sing the first verse of "Tell Me the Stories of Jesus" with the older adults singing a little louder than the children. The song is new for the younger ones but, hopefully, if we sing it every month they will catch on.

**5:03 p.m.** – The children are asked if they know any stories about Jesus and one girl puts up her hand. "I went to VBS this summer and I heard one!" She then hesitates and says that she cannot remember it. Her mother whispers some-

thing in her ear and the girl says, "No, that was Moses." I decide that it is a good idea that we are doing this, and share the story of Jesus calling the fishermen.

**5:10 p.m.** – Craft time! Children get busy making a boat with a boy and a girl holding fishing rods. "Follow me," says the banner at the bottom, "and I will make you fishers of men." This is the messy part. There is glue everywhere. The adults help the little ones and anyone who is finished early can go to another craft table for drawing and stamping and colouring.

**5:45 p.m.** – We gather in a circle again for worship. After an opening prayer we sing alleluia and hear the Gospel. Again it is the story of Jesus calling the fishermen, but this time read from the Bible. We sing John Bell's hymn, "Will You Come and Follow Me?" and close with another prayer.

**5:55 p.m.** – Time to eat. Ham, mashed potatoes, vegetables, rolls, salads, and homemade cookies for dessert. We could just as easily call this Yummy Church. The brochure promised that church would begin at 5:00 p.m. and be done by 6:15, but most people stay and visit with neighbours, lingering over an extra cookie and a cup of tea.

**7:00 p.m.** – Clean-up is done and we turn out the lights and lock the door.

For more information about bringing Messy Church to your community, visit [www.messychurch.org.uk](http://www.messychurch.org.uk).



EN DIALOGUE – Le révérend Yves Samson, le pasteur de l'église Saint James à Trois-Rivières (à droite), en conversation avec Christine St-Pierre, la ministre québécoise de la culture, des communications et de la condition féminine (à gauche) et Stella Montreuil, présidente de la Corporation de développement culturelle de Trois-Rivières (au centre).

PHOTO: BRUCE MYERS

## Un troisième souffle pour l'église Saint James

PAR YVES SAMSON

LE 25 OCTOBRE DERNIER, la ministre québécoise de la culture, Christine St-Pierre, confirmait l'engagement de son gouvernement à hauteur de 1,7 million de dollars dans le projet présenté par la Ville de Trois-Rivières pour l'édifice de l'église Saint James. Cette annonce venait conclure de belle façon, des mois pour ne pas dire des années de discussions et de réflexions sur l'avenir de ce bâtiment patrimonial situé en plein cœur de l'arrondissement historique de Trois-Rivières.

Pour la communauté chrétienne de Saint James, cette décision des autorités civiles d'assurer la sauvegarde et la mise en valeur de ce haut lieu d'histoire est accueillie avec beaucoup de satisfaction. En fait, nous faisons d'une pierre, deux coups : d'une part, nous serons libérés des lourdes charges financières reliées à l'entretien des lieux et aux réparations qui s'imposent; d'autre part, nous nous sommes entendus pour pouvoir continuer d'utiliser les espaces pour nos célébrations liturgiques et nos rencontres.

Au cours des allocutions, la ministre St-Pierre nous a remerciés de faire preuve d'autant d'ouverture et pour notre souci de conservation et de tradition d'un héritage important pour la société québécoise et plus précisément trifluvienne. Le maire de la Ville, Yves Lévesque, se réjouit à l'idée de nous savoir toujours présents pour animer la vie de ce qui deviendra, à n'en pas douter, un équipement culturel de grande valeur.

Dans les semaines qui suivront, l'ensemble immobilier connaîtra une nouvelle vocation. La Ville s'occupera en premier lieu de la réparation de l'extérieur du bâtiment : toiture, clocher, fenestration, maçonnerie. Notre vieille dame de la rue des Ursulines subira toute une cure de rajeunissement pour qu'elle puisse retrouver ses lettres de noblesse!

Puis, il y aura ensuite des travaux d'aménagement intérieur. Dans la partie du presbytère, le projet est d'y créer un espace d'hébergement, des condos destinés à des artistes qui viendraient séjourner à Trois-Rivières. La présence des Sage-Fous, une compagnie de théâtre de rue à qui nous louons des espaces depuis longtemps, sera maintenue.

L'espace de l'église actuelle sera aussi rénové. Nous nous sommes assurés que des éléments du

meuble, tel que la fontaine baptismale qui date de 1868, l'orgue Casavant de 1910, l'autel, la balustrade et les plaques commémoratives ornant les murs demeureront en place. Quant à la grille de chœur, installée vers 1892, elle sera relocalisée dans l'édifice.

Après les Récollets, les Anglicans, le complexe de la rue des Ursulines connaîtra un troisième souffle en devenant un lieu de diffusion de la culture et des arts de la scène. La salle principale ou si vous préférez l'espace de l'église actuelle servira pour la prestation de petits ensembles, des prestations acoustiques, des expositions. Les bancs céderont éventuellement la place à des fauteuils confortables qui permettront d'aménager l'environnement en fonction de nos besoins. Tout cela, sans défigurer les lieux.

Nous voulons exprimer notre reconnaissance à toutes les personnes qui ont, d'une manière ou l'autre, pris part aux différentes rencontres de négociations. Il est toujours risqué d'oser nommer des personnes, mais je me souviens de la première rencontre à laquelle j'ai participé où se trouvaient autour de la table les marguilliers Edward Vining, Charlotte Dousett, et Barbara Fenton, l'archidiacre exécutif Garth Bulmer, et la directrice exécutive du diocèse, Guylaine Caron. Nous comptons sur le soutien indéfectible des membres de la communauté chrétienne de Saint James (je voudrais vous nommer, tous!), sur celles et ceux qui ont contribué par diverses implications à écrire l'histoire de Saint James : je pense entre autres à Audrey O'Reilly et Eileen Jourdain.

Pour la suite des choses, je puise mon inspiration dans l'œuvre d'Alain Roy, *Une Église sans domicile fixe*. Sa vision de l'Église du troisième millénaire appelle à un retour à la radicalité de l'évangile, à redonner de la crédibilité à l'Église. « (Les gens) Ils auront envie de nous approcher si notre fraternité irradie, si nous sommes des chrétiens joyeux, qui partagent spontanément, qui jouissent de la vie et veulent la répandre, qui ont le goût de l'avenir. Ils nous interrogeront si nous nous dé faisons volontiers de nos biens matériels pour gagner des biens que l'œil ne peut voir... » C'est, je le crois, ce que nous sommes déjà en train de vivre!

Yves Samson est le pasteur de l'église Saint James.

## Why pay your Fair Share?

THE DIOCESAN Executive Council met recently at Bishopthorpe and one of the clergy members of DEC mentioned something that gave me pause. He related a discussion he had had about the nature and importance of Fair Share paid by the parishes to the diocese. It seems this expense is sometimes viewed as, shall I say, an "irritant" by many wardens and parishioners in the diocese.

In February 2010, I used this column to describe how Fair Share was determined and in April 2010, I explained the difference between Synod and Church Society. I will go back to some material already published in these two columns and I will explain a bit further what Fair Share collected from parishes is used for.

Fair Share is defined in Canon 1 of the Diocese of Quebec as "that percentage of a congregation's income that is to be contributed to meet the diocesan budget as adopted by Synod or the Diocesan Executive Council."

The basic principle behind the calculation of Fair Share is that in the course of the preparation of its yearly budget, Synod must estimate its revenues, evaluate its expenses, and then, if expenses are in excess of revenues, it must determine the amount of Fair Share required from the congregations to complete its budget. Synod attempts to have a balanced budget, where the total of revenues and Fair Share contributions will equal its planned expenses. The rate applied to congregational income for purposes of determining their Fair Share is currently 16.5 per cent, one of the lowest rates among Canadian dioceses.

Mindful of its congregations' financial capacities, Synod has run annual deficits for the last few years. Its budget is expected to be balanced in 2011. Bishop Dennis will be calling Synod for November 2012, and that will put the diocese back in the red.

Synod gets its revenues from only two sources: the monies from various trusts and endowments created for deanery, stipend, pension and mission support, administered by the Church Society; and from Fair Share contributions from parishes.

These revenues enable Synod to:

- Assist the bishop in his leadership of the diocese;
- Provide support to clergy and lay readers through training programs, continuing education, clergy conferences and performance evaluation;
- Create initiatives geared towards the development of home-grown ministry, youth ministry and lay readers;
- Contribute to the ongoing work of the Anglican Church of Canada through proportional giving (the equivalent of Fair Share paid to the national church by all dioceses). The target rate of proportional giving determined back in 1998 was 26 per cent of diocesan income. Quebec is currently contributing at half that rate, commensurate with its financial capacity. The national church provides support to indigenous ministry, theological education, and planned giving, to list only a few of its initiatives. It also brings Canadian bishops together to further the mission of the Anglican Church both in Canada and internationally;
- Provide responsible management of diocesan financial resources;
- Provide legal support and advice to the bishop, congregations and parishes on a wide range of matters;
- Assist the bishop, congregations and parishes on property management issues;
- Provide regular and up-to-date communication (*The Gazette*, website, mailings);
- Maintain archives for the preservation of records and historical material;
- Provide financial support to deaneries for stipend or fair share assistance to parishes; funding for Bible study groups or Sunday Bible school, camps, activities, faith-based projects for the young; lay reader development and support; ministry development; chaplain support; community-oriented outreach projects; financial support for transportation to diocesan and/or deanery activities.

I would like to extend my very best wishes to all of you: may this holiday season bring you joy, peace and happiness!



### Tending the Garden

News from  
rue des Jardins with  
**Guylaine Caron**  
Executive Director



## Some relaxed holiday reads

**A**RE YOU LOOKING for some relaxing reading for the holidays? Alexander McCall Smith will provide entertainment that is both delightful and engrossing through vivid characterizations and a focus on the vanities and frailties that make up human nature. Best known for his *No. 1 Ladies' Detective Agency* stories, Smith is currently working on four series, two published as daily newspaper instalments.



### Books

Ruth Sheeran reviews Alexander McCall Smith

Though born and raised in Zimbabwe, McCall Smith earned his PhD in law at the University of Edinburgh. He lectured at Queen's University in Belfast before assuming a teaching position at the University of Botswana. Returning to Scotland, he continued his career as a professor of medical law in Edinburgh while serving on various international bioethics committees. McCall Smith's grounding in law and ethics is manifested in his fiction as his characters regularly ponder and opine on the actions of their fellows. As he explains in a *New York Times* interview, he examines the question of "how people resolve ordinary dilemmas and moral issues in their day-to-day life."

His most famous character, Precious Ramotswe, the founder and owner of the No. 1 Ladies' Detective Agency, uses her understanding of human nature—and the guidance provided by *Principles of Private Detection* by Clovis Anderson—to solve the problems of her clients. Mma Ramotswe's clients come to her with stories of adultery, fraud, kidnapping, and murder which have destabilized their world. They seek the assistance of the lady detective who, through common sense, astute observation and deft ethical judgment, re-establishes the balance and pleasant order of life in McCall Smith's Botswana.

The novels follow the adventures of the "traditionally built" Mma Ramotswe and her secretary, Grace Makutsi, who (as we are often reminded) graduated from the Botswana Secretarial School with the mark of 97 per cent, suffers from unfortunate skin, sports very large glasses, and is often tempted to make unwise purchases of expensive shoes. The novels are richly populated with entertaining characters including Mma Ramotswe's husband, Mr. J.L.B. Matekoni, the proprietor of Tlokeng Road Speedy Motors, whose two apprentices seem destined never to complete their training, and Mma Makutsi's nemesis, the disgraceful Violet Septho (who graduated with a mere 50 per cent from the Botswana Secretarial School).

The Edinburgh of the *44 Scotland Street* series is a place of historic buildings, art galleries, and pleasant restaurants. Due to the episodic nature of the narrative—necessitated by the publication of the story as 1000-word daily instalments in *The Scotsman*—McCall Smith is able to interweave numerous plot lines as the lives of the characters unfold.

We are introduced to five-year-old Bertie, whose overbearing mother Irene has embarked on "The Bertie Project," which involves dressing her little boy in overalls the colour of crushed strawberries, taking him for psychotherapy and saxophone lessons, and sending him to a Waldorf school where he must associate with classmates Tofu and the hateful Olive. There is also Domenica, the anthropologist, and her artist friend Angus Lordie, whose little gold-toothed dog has great difficulty suppressing his urge to bite ankles. And Big Lou, the proprietor of the coffee shop, has a relationship with the direct descendant of Bonnie Prince Charlie who has returned to Scotland to assume his rightful place on the throne.

But all is not well in the lives of these entertaining characters, and we watch them wrestle with ethical dilemmas: Domenica believes her friend has stolen her favourite teacup and enlists the help of August to steal it back, only to discover that she now has two; Bertie wonders why his new brother, Ulysses, bears such a resemblance to Dr. Fairbairn, the psychiatrist; and Bruce, the narcissist, marries for money and finds life isn't quite what he had anticipated.

In these books there are no great tragedies, no complicated plot lines; the narrator observes and comments with understanding and forgiveness as lives are lived out. As McCall Smith explains, "If we take a hard-nosed look at the world we could say ... it doesn't always work and ultimately people will actually disappoint us. But the problem with that is that it isn't a particularly useful philosophy to get us through life. We can't necessarily answer the great questions about meaning ... but you can find meaning in a limited context and work toward that. There is a role for books that say to people that life is potentially amusing and there are possibilities of goodness and kindness—that kindness needn't be dull, that it can also be elevating and moving."

## 'INDEFATIGABLE' VOLUNTEER



Aline Visser (centre) is one of three recipients of the third annual Sheila and Victor Goldbloom Distinguished Community Service Award. The distinction recognizes individuals "who have gone above and beyond in contributing to the vitality and understanding of English-speaking Quebec." Active in the life of her parish of St. John the Divine, Thetford Mines, as well as in diocesan life, Visser was recognized as a lifelong volunteer in the fields of education, health, and community development at the local, provincial, and national levels. Described as "indefatigable," Visser presently sits on the Agence de la santé et des services sociaux de Chaudière-Appalaches, is president of the Centre de santé et de services sociaux de la région de Thetford, and sits on the committee advising the Quebec government on access to health and social services in English. She is pictured with Sheila and Victor Goldbloom, the award's benefactors, at a ceremony held in Montreal on Oct. 22.

PHOTO: QUEBEC COMMUNITY GROUPS NETWORK



*I was sick and you took care of me.  
Truly I tell you, just as you did it  
to one of the least of these  
who are members of my family,  
you did it to me.*

Matthew 25:36, 40

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## ACW NEWS

# Report of the ACW Diocesan Executive Committee for 2011

The executive committee met twice during the year, once in June and once in October.

**Members:** Marilyn Mastine (president), Wendy Deschamps (vice president), Gracie Seamer (secretary), Joanna Foust (treasurer), Greta Nish (worship), Margie Woollerton (education), Elizabeth Robertson (Quebec representative), Maureen Taylor (St. Francis representative), Joan Gibb (past president), Beverly Patterson (past president), Cynthia Patterson (honorary president), Bishop Dennis Drainville (patron).

The June meeting was held on the 3rd and 4th, at the home of Joan Gibb. Following a potluck supper, on the 3rd, we heard reports from the various deanery representatives. As usual, the groups that are still active carry out a variety of events to support their churches and local mission. They also contribute generously to the diocesan funds. We learned that our present chaplain, the Rev. Jason Pollick, will be leaving the diocese.

Saturday, June 4, we gathered at 9:00 a.m. for a service of Holy Eucharist celebrated for us by Arch-deacon Bruce Myers. Then we held a discussion of various rites of our Anglican faith with Bruce as our mentor.

The business meeting dealt with distribution of money in the Pledge Fund. \$2,000 was allotted as follows: \$500 to the Mother's Union in Bujumbura for a women's shelter, \$500 to PWRDF (to be given in honor of the 100th birthday of Joan Thompson), \$500 to the Bishop's Challenge, and \$500 to Bishop-thorpe for purchase of lamps for the ACW room. A room on the third floor is being furnished by us to be used in emergency situations by diocesan people, coming from outside the city, needing a bed for a night or two.

## Seven students get ACW bursary boost

By MARGARET WOOLLERTON

For the past several years, the Anglican Church Women of the Diocese of Quebec have given bursaries to many young adults. We were pleased to be able to continue the tradition this fall. Seven bursaries of \$200 each were awarded.

The Diocesan ACW Bursary Fund was originally started by Mr. McNaughton Wood, who was a Quebec school inspector many years ago. He was saddened by the fact that children were not able to continue their education, upon the completion of high

school, due to a lack of money.

When Mr. Wood returned to Three Rivers, he decided to start a bursary fund for students in the outlying areas of Quebec such as the Magdalen Islands, Lower North Shore, and the Gaspé area.

Students who apply for the bursary must be attending a college or working for their first degree at a university away from home. It is important that the application form be signed by their local clergy. This form can be downloaded on your computer by going to the diocesan website ([www.quebec.anglican.org](http://www.quebec.anglican.org)) and

clicking on the Anglican Church Women section. All application forms must be received by September 1 of each year.

The Bursary Fund is supported by donations from branches of the ACW across Quebec. Also, gifts from individuals are gratefully received. Our local ACW groups are encouraged to continue to support this worthwhile project.

For further information on the ACW Bursary Fund, please contact Mrs. Margaret Woollerton, 41 Deacon Street, Sherbrooke, QC, J1M 1B5.

Two-hundred dollars in the St. Andrew's Day fund was allotted to Intervarsity Christian Fellowship, which is an organization working with students on campus. They have an active group at Bishop's University and Champlain College.

There was a short discussion about the next biennial, to be held on June 1-3, 2011 in Quebec City. The theme chosen is "Living our Mission." The meeting closed with prayers.

On October 14 and 15, the second meeting of the year was held at the home of Elizabeth Robertson. We began with our usual potluck supper and then heard the reports from the regional reps. We learned that a couple more ACW groups have closed due to too few members. We also warmly welcomed our new chaplain, the Rev. Wanda Dillabough.

Saturday morning began in Elizabeth's living room, with Holy Eucharist, celebrated by the Rev. Wanda. The business dealt with Pledge Fund and student bursaries. We allotted \$1,000 from the Pledge Fund as follows: \$250 to Jeffery Metcalfe, a theology student that spent the summer working in various parishes in the diocese, \$250 to the Council of the North for the suicide prevention program, \$250 for the Noella Project in Quebec that helps new immigrants, and \$250 to "le FAR," a home for abused women in Trois-Rivières. Seven students were given bursaries.

Of interest to all: With the generosity from several groups and the allotment from the Pledge Fund, we have sent a total of \$2,225.00 to the Primate's World Relief and Development Fund in 2011. Thank you everyone!

There followed a discussion of several concerns, i.e. articles for *The Gazette*, Biennial 2012, getting info out to all members, etc. The next meeting will be in February 2012.

## ACW Scripture Meditation

By Maureen Taylor

2 KINGS: 22:14B-20

*Prophetess:* One who speaks for God as an inspired revealer or interpreter of his will. One who foretells what is going to happen.

HULDAH, THE PROPHETESS

*Huldah:* From "house of study." Believed to have lived c. 621 B.C. in the time of Josiah, righteous king. The traditional role of women was to enable her husband to study Torah and to begin to educate her sons at home. Women were under no obligation to study.

QUESTIONS FOR DISCUSSION:

1. Who asked Huldah to verify the words of the scroll discovered in the wall of the Temple?
2. What dire message were the king's priests to give him?
3. Why were the king and his ancestors to be saved?
4. Why do you think Huldah was able to make such accurate predictions?
5. Has our age produced women who possess such a profound knowledge of God that their concerns matters which affect an entire nation?

## Love and the telling of stories

**W**HEN I WAS EIGHT years old, my sister saw a ghost in the night and was terrified. She moved into my bedroom and slept on a cot under my bed for the next three years. I began to tell her stories. My apprenticeship as a storyteller lasted three years, and the lessons were every night. A six-year-old child was my only teacher and my only audience.



### Faithful Reflections

Louisa Blair

The first requirement was to stop her crying. I learned to pick a thought out of the darkness.

The protagonist might be an insect that we had seen during the day when we were pressing our noses into the grass, or the lacewing flies we hunted that evening around the light bulbs to feed our lizards. Or the hero was a fox or an otter glimpsed across the stream that morning, running away.

My sister stopped crying, and then waited, pulling the story onwards. I gave the otter or the caterpillar a name, a personality, a setting, a challenge, and a resolution. I learned to build up tension and release it. I learned to make her laugh, and to move her to tears. I was dizzy with power.

The second absolute requirement was that the story must end before my sister went to sleep. With experience, I learned to make a good ending. I knew the ending was good when I heard a satisfied sigh, and then the creak of the cot as my sister turned over and went to sleep.

I wonder whether that's how God felt when he first started telling stories. In the beginning there was darkness, and people were afraid. They were afraid of wild animals, hunger, and death. They were afraid of the dead. They were afraid in case their brief lives meant nothing. They wanted comfort, and they wanted meaning.

They cried out in their fear, and God, who was very young, heard them. He said they could come and sleep under his bed and he would tell them a story.

He told them a story about all the parts of the world that were familiar to them, the stars and the plants, the creeping things and the cattle. Then, because he was lonely and wanted to tell his story, he had made people too, on purpose, so that he could tell them the story of how he had made them on purpose so that he could tell them the story.

God was pleased when he heard them stop crying, and sigh, and turn over and go to sleep in peace.

What was the purpose and the meaning God's story gave them? In the book of Nehemiah there's a story about how Ezra gathered people together to read to them from God's book. "There in the square by the gate he read the Law to them from dawn until noon, and they all listened attentively."

After a while, "they were so moved that they began to cry." But by the end of the story, they had calmed down. They didn't start testing each other on all the laws they had just learned. Instead, "all the people went home and ate and drank joyfully and shared what they had with others, because they understood what had been read to them." Now that's a storyteller.

## Occupy gets church support

CONTINUED FROM PAGE 1

passionate about," said the Very Rev. Paul Kennington in an interview on the CBC Montreal radio program *Daybreak*.

"Jesus would have been passionate about [these issues]. He was, in his time. The prophets were before him. And we, as Christians, want to carry on, with other religions who want to share that voice—and other people of no religion—who would cry out for those things," Dean Kennington said.

The dean is following up his words with actions, opening up Christ Church Cathedral's kitchen three days a week for Occupy Montreal supporters to prepare meals for the dozens of protestors living in a makeshift campground

in the city's financial sector.

The Occupy movement has also made its presence felt in the Diocese of Quebec. *Occupons Québec* protestors have been camped out in Quebec City's St-Roch district for weeks. In the Eastern Townships a series of protest marches have been organized by *Occupons Sherbrooke*.

Internationally, Archbishop of Canterbury Rowan Williams appears to be indirectly endorsing the Occupy movement by advocating the implementation of a so-called "Robin Hood tax," which would place a 0.05% levy on share, bond, and currency transactions. The revenues generated by the tax would be used to help address social and income disparities.



# Paroissiens de Tous les Saints en retraite à Saint-Benoît-du-Lac

PAR PIERRE VOYER

Il y a dix ans la paroisse de Tous les Saints s'est donné une mission ou si l'on veut une orientation dans son développement qui se lit comme suit :

*La paroisse de Tous les Saints est une communauté de croyants qui se rassemblent pour la prière, le partage et le soutien mutuel. La communauté est ouverte à toute personne intéressée à partager sa foi en Jésus Christ, Fils de Dieu, son espérance, son amour, mais aussi ses peines et ses joies. Elle se veut une communauté inclusive de pèlerins qui cheminent dans la recherche de ce que Dieu attend d'elle.*

Cette mission de paroisse est devenue pour nous, le point de départ du thème de notre retraite à Saint-Benoît pour cette année : inclusivité, accueil, hospitalité. Il nous a semblé important de révisiter cette mission afin de nous rajuster dans notre vécu, de nous interroger sur notre fidélité à la respecter, de raviver le sentiment qui nous motivait alors, quand la paroisse a été créée.

Pendant trois jours, neuf personnes, dont une de Saint

James, Trois-Rivières, participaient à cette retraite. Le thème nous a bousculés dans notre sécurité. Bien sûr la communauté a grandi, chaque année de nouveaux membres s'ajoutent, notre moyenne de présence le dimanche augmente régulièrement.

Nous y trouvons des moments de consolation, de joie de se revoir, de renouveau dans la prière, la prédication, mais aussi des défis. Nous essayons d'éviter le piège de la sécurité, du ghetto qui pourrait entraîner des failles dans notre accueil, notre hospitalité. Nous savons que les nouveaux membres qui se joignent à la communauté nous invitent souvent à réviser notre façon de faire, à tester le vrai sens de l'hospitalité tel que nous le retrouvons dans les Écritures.

C'est pourquoi, tout au long de notre retraite, nous avons scruté des textes, autant de l'Ancien que du Nouveau Testaments. A travers des récits qui racontent l'hospitalité d'Abraham à des visiteurs qui passent près de sa tente, de Jésus qui s'invite chez Zachée, de l'histoire du Bon Samaritain, etc.,



Gérald Doré (à droite) en discussion avec les paroissiens

nous avons réfléchi ensemble, nous y avons ajouté nos expériences personnelles d'accueil ou du non-accueil, nous avons prié, échangé ensemble.

Cette année, nous avons l'avantage d'avoir deux animateurs pendant la retraite : le pasteur Gérald Doré qui exerce son ministère à l'église unie Pinguet, près de Saint-Damase, mais qui fréquente également notre communauté, et le révérend Pierre Voyer, pasteur de Tous les Saints.

Sous le même thème, inclusivité, hospitalité et accueil, Gérald et Pierre, à partir de leur expérience personnelle et de la lecture qu'ils font des Écritures, nous ont permis de cheminer et de repartir avec un bagage de réflexions qui alimenteront nos cheminements personnels.

Le mardi, 18 octobre, le groupe de retraitants a souligné la troisième anniversaire d'ordination sacerdotale de Michel Royer, d'abord en lui demandant

de célébrer l'eucharistie et, en fin de soirée, en partageant un cidre pétillant, des fromages et des chocolats.

En conclusion tous les participants et participantes ont apprécié ce temps passé ensemble et ont demandé à participer à la retraite l'an prochain. Il a été convenu que nous devrions inviter d'autres personnes à se joindre à nous, même si ces dernières ne sont pas des membres de la paroisse de Tous les Saints.

## CANADA BRIEFS

### Primate lauds Anglo-Catholicism

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, paid tribute to the Anglo-Catholic tradition Nov. 1, when he presided at a pontifical high mass, one of the last celebrations of the 150th anniversary year of the Church of St. John the Evangelist in downtown Montreal. The primate, who drew a few chuckles from the congregation when he thanked parish leaders for guiding him through the elaborate liturgy, said the parish represents the finest of the Anglo-Catholic tradition, honouring Christ both at the altar and in St. Michael's Mission, a day shelter for the downtown's homeless located in the church's basement. Preaching on All Saints' Day, he said the Christian faith with its saints has "a past, a present, and a future dimension."

Montreal Anglican

### Turning milk bags into sleeping bags

Think twice about throwing out those plastic milk bags. That's what four denominations in Essex County, Ont., have done—and it's not only good for the environment; it's a brilliant exercise in purposeful recycling. Members of the Kingsville Roman Catholic Parish, the Dutch Reform Church in Essex, Amherstburg's Lutheran Church, and Harrow's Anglican Church, are collecting bags from local residents and businesses to make into sleeping mats bound for Haiti. More than 630,000 people in Haiti continue to live in makeshift camps following the January 2010 earthquake. Instead of ending up in landfill sites, the milk bags are cut into strips, looped together and crocheted to make three by five foot sleeping mats. A single mat requires 600 milk bags. For more information on how your parish can get involved, contact Kathy Harnadek via email at kathyhardek@yahoo.ca, or by phone at (519) 738-6889. Huron Church News

### Parish celebrates Year of the Forest

The parish of New Germany in the Diocese of Nova Scotia and Prince Edward Island celebrated the Year of the Forest Sept. 17 by visiting a farm and learning about the benefits of a well-managed forest. The farm in Lunenburg County, N.S., is owned by Kevin Veinotte, a seventh-generation farmer who has a large woodlot certified by the Forest Stewardship Council. Two well-known local foresters, Sandy and Trish Hyde, took parishioners on a tour of the

woodlot and explained its importance to the local economy. The United Nations declared 2011 the International Year of the Forests to "raise awareness on sustainable management, conservation and sustainable development of all types of forests."

Diocesan Times

### BC archives picked for TRC project

The archives of the Diocese of New Westminster and the Provincial Synod of British Columbia and the Yukon has been chosen by the Truth and Reconciliation Commission of Canada (TRC) to be part of a document collection pilot project. The Indian Residential Schools Settlement Agreement, signed in 2006 and implemented in 2007, includes a mandate to create an historical record of the residential schools "system and legacy" and to establish a research centre for the records. The Anglican Church of Canada is a signatory to the agreement. The TRC hired Bronson Consulting to sort through hundreds of thousands of pages of records related to the residential schools in the archives. "I have been preparing inventories of records in the archives that trace both the history of the schools and the more recent steps toward reconciliation in the diocese and province," said Melanie Wallace, diocesan archivist. The archives hold the records of All Hallows School (Yale, B.C.) and St. George's Residential School (Lytton, B.C.). The diocese oversaw All Hallows from 1884 to 1917, and St. George's, from 1902 to 1914. Within the next two years, the Bronson Consulting team will visit the archives of Anglican, Roman Catholic, United and Presbyterian churches, which hold records relating to the 139 Indian residential schools in Canada.

Topic

### Evening prayer with a twist

A new worship experience called "Common Ground Gathering" is being offered at the Parish of St. Peter and St. Paul in Esquimalt, in the Diocese of British Columbia. The one-hour informal service consists of music, video clips, a short message, and an interactive prayer period. "It is meant to be a living, moving, organic merger of evening prayer with a contemporary feel and context and thought," said the Rev. Lon Towstego, rector of the parish. "It will contain time of study and ongoing conversations about Christian life, Jesus, God and the Holy Spirit." Diocesan Post



GLORIA  
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