



## Repairs stalled by heritage grant cuts

BY BRUCE MYERS

Two major renovation projects in the diocese are on hold after a shortfall in funding from the provincial government program that was supposed to pay for most of the work.

The *Conseil du patrimoine religieux du Québec* is giving out \$12.9 million in 2011-12, compared to \$18.6 million the year before. The money helps fund the restoration of religious buildings in the province that are determined to have a particular value in terms of cultural heritage.

The \$5.7-million reduction in available funding means fewer religious heritage renovation projects can go ahead this year—including two in the Diocese of Quebec.

Major renovations were planned for the interior of All Saints' Chapel, which is adjacent to Bishopthorpe, the bishop's official residence in Quebec City. The charming but dilapidated 19th-century chapel hasn't been used for worship in more than 20 years, partly because of serious

water damage cause by a leaky roof.

The diocese was hoping for more than \$100,000 in provincial funding to restore the inside of the chapel. The restoration work was to be part of a larger project to turn part of the space into a multi-purpose meeting area for diocesan gatherings, and to equip it for teleconferencing. Those plans are now on hold.

"We thought this was going ahead," said Diocesan Property Manager James Sweeny, who represents the Anglican Church on the *Conseil du patrimoine religieux*. "Everybody was under the impression that this was a go. And so it was a surprise."

While work on the chapel's interior isn't going ahead for now, the diocese did receive \$53,404 in heritage funding to work on the outside of the structure, to repair the roof, brickwork, and windows.

Under the grant program, the *Conseil du patrimoine religieux* provides 70 per cent of

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## DISHING OUT HOSPITALITY



Archdeacon Heather Thomson dishes out some homemade grub to Bishop's University student Kristen Cooke at a Friday night "hospitality dinner" offered to out-of-town students by several of Lennoxville's churches. Read more about this ecumenical outreach on page 4.

PHOTO: BRUCE PATTON

## Church and city applaud finalized deal in Trois-Rivières



SEALED WITH A HANDSHAKE – Trois-Rivières Mayor Yves Lévesque (left) shakes hands with Bishop Dennis Drainville after signing the final deed of sale transferring ownership of the Anglican church building and rectory in the city to the municipality. The city will transform the buildings into a multi-purpose cultural centre, while the Anglican congregation of St. James will continue to have perpetual rights to use the church building for Sunday liturgies and other occasional services.

PHOTO: BRUCE MYERS

The deal transferring ownership of the Anglican church building and rectory in Trois-Rivières has been signed, sealed, and delivered.

Bishop Dennis Drainville and Trois-Rivières Mayor Yves Lévesque signed the final legal documents during a ceremony at city hall on Nov. 23.

The municipality will transform the increasingly delapidated church building and rectory into a multi-purpose cultural centre for the city, a \$2.5-million project to which the Quebec government is contributing \$1.7 million.

As part of the deal, the Anglican congregation of St. James, Trois-Rivières, has the perpetual right to hold services in the church building. Even with the planned renovations, much of the church's liturgical furniture will remain intact.

"We have done good work together for the people of Trois-Rivières and the people of St. James' Church," said Bishop Drainville after the signing ceremony. "This agreement means

that the Anglican people of Trois-Rivières will be able to continue to meet for worship and service in their beloved church and thereby continue to contribute to the life of this vibrant city."

Trois-Rivières Mayor Yves Lévesque said the agreement will allow the city's Anglicans to maintain their place of worship, while opening the church building up to the wider community.

"It's part of Quebec's religious heritage and is the oldest church in Trois-Rivières, located on the oldest street in the city," the mayor said. "Once renovated, the church will be accessible to tourists, especially since the place has a special cachet."

The church building is reputedly the oldest in Quebec, dating back to the mid-1700s. Originally a Roman Catholic church, it became an Anglican place of worship after the British conquest.

Renovations on the buildings could begin this spring. The city has promised the work will disrupt the Anglicans' Sunday worship services as little as possible.

## New year's resolutions

**T**HE YEAR HAS come round again and we begin the new year. I have made more resolutions, not because the new year has begun, but rather because I, like many of you, need to address the parts of my life that do not necessarily reflect my commitment to Jesus Christ.

There are three areas of my life that need support or slight redirection. They are management of time, priorities of engagement, and a heightened awareness of the presence of God in all things and at all times.

It is a truism to say that family time comes first, but often schedule changes and problems end up moving our family time to a secondary or a tertiary position. To help with this challenge I am giving up control of my agenda. From the beginning of January, Archdeacon Garth Bulmer and Executive Director Guylaine Caron will organize my time based on the priorities that are set between family needs, diocesan responsibilities, episcopal ministry demands, and time for rest.

The setting of priorities is a greater challenge because it means a continued re-evaluation of the goals and policies set by Synod and the Diocesan Executive Council, as well as taking into account what is do-able according to our human and financial resources and within the time we have available. Of course, I am helped in this process by a larger group of advisors.

The last issue is by far the most important: How do I become aware each moment of the day that, whatever the task, whomever I am with, that God is present in the moment? Our prayer life in Quebec is a great help for me as I have a regular group of individuals who pray with me and for me. But I am aware that particularly in the busy periods or in the stressful moments I need to be more aware of the presence of God. Only when I acknowledge my need for God to be with me, to fill me and direct me am I able to be the person I believe I am being called to be and do the actions that I am meant to do.

I sometimes say a Quaker rendering of the Lord's Prayer to help me focus.

*Heavenly Mother, heavenly Father, Holy and blessed is your true name. We pray for your reign of peace to come; we pray that your good will be done. Let Heaven and earth become one. Give us this day the bread we need. Give it to those who have none. Let forgiveness flow like a river through us, from each one to each one to each one. Lead us to holy innocence. Beyond the evil of our days, come swiftly, Mother, Father, come! For yours is the power and the glory and the mercy; forever your name is All in One. Amen.*



LETTER  
FROM  
OUR  
BISHOP

LETTRE  
DE  
NOTRE  
ÉVÊQUE

*+ Dennis P. Drainville*

Dennis P. Drainville  
Bishop of Quebec / Evêque de Québec

## Résolutions pour 2012

**V**OICI VENU le changement de calendrier : c'est le début d'une nouvelle année. J'ai pris plusieurs résolutions, non pas parce que c'est la coutume au nouvel an, mais plutôt parce qu'à l'instar de plusieurs d'entre vous, j'ai besoin de réexaminer certains éléments de ma propre vie qui ne reflètent pas nécessairement mon engagement envers Jésus-Christ.

Il y a présentement trois composantes de ma vie qui ont besoin de plus d'attention ou d'une réorientation. Ce sont la gestion du temps, la priorisation des actions à prendre et une prise de conscience plus pointue de la présence de Dieu en toutes choses et en tout temps.

C'est une vérité de La Palice de dire que de temps consacré à sa famille doit passer en premier, mais les fréquents changements ou problèmes d'horaire auxquels je suis confrontés finissent trop souvent par reléguer le temps accordé aux activités familiales à un niveau de priorité secondaire ou même tertiaire. Je désire changer cette situation, et afin de relever ce défi, j'ai résolu d'abandonner le contrôle de mon agenda. À compter du début janvier, l'archidiacre exécutif, Garth Bulmer, et notre directrice générale, Guylaine Caron, se chargeront de gérer mon emploi

du temps sur la base de priorités à établir entre les besoins de ma famille, les responsabilités diocésaines, les exigences de mon ministère épiscopal, et le temps accordé au repos.

La hiérarchisation adéquate des priorités constitue un défi plus musclé à relever, car on doit alors établir un processus continu de réévaluation des objectifs et politiques établies par le Synode et le Conseil exécutif diocésain, tout en tenant compte de ce qui est réalisable en fonction de nos ressources humaines et financières et ce, à l'intérieur du temps alloué. Bien sûr, je bénéficie dans ce processus de l'appui et du soutien d'un groupe de conseillers élargi.

La dernière question est de loin la plus importante: comment être pleinement conscient, quel que soit le moment de la journée, quelle que soit mon activité, quels que soient ceux qui m'accompagnent, que Dieu est là dans l'instant présent? Notre vie de prière à Québec m'est alors d'un grand réconfort car un groupe régulier de personnes prie avec moi et pour moi. Pendant dans les périodes plus occupées ou dans les moments de stress, je réalise que je dois être plus conscient de la présence de Dieu. Il ne me semble possible d'être la personne que je crois être destinée à être et de poser les gestes que je dois poser que lorsque je reconnais mon besoin d'avoir Dieu avec moi, pour me combler et me guider.

Que Dieu soutienne votre foi. Que le Christ vous donne l'espérance. Et que l'Esprit Saint guide la création de liens basés sur l'amour avec vos prochains. Amen.



All Saints' Chapel, adjacent to Bishopthorpe

## Repairs put on hold

**CONTINUED FROM PAGE 1**  
funding for a restoration project. The church applying for the grant must come up with the rest of the money before the provincial funds are released. Only religious buildings constructed before 1945 are eligible to be considered for the grants.

The other project put on hold because of a lack of funding is literally right next door to All Saints' Chapel: the Cathedral of the Holy Trinity. It had been hoping for upwards of \$50,000 in heritage grants to do restoration work on the wrought-iron gates that surround the cathedral close. A resurfacing of the parking lot inside the close had also been planned.

Despite being turned down for provincial help this year, neither the chapel nor cathedral projects are entirely off the drawing board, said Sweeney. However, the diocese or cathedral won't likely know until late next fall whether their projects will make the cut for future funding.

"That means it's a whole other year before the work can be done because you cannot start the work until after the announce-

ment is made," Sweeney said. "So it means that, in fact, we're delayed by at least a year, because if you start the work you will not get reimbursed for it."

He said it's the first time the diocese has been turned down for heritage funding that it had been led to believe had been secured. Since the *Conseil du patrimoine religieux's* grant program began in 1995, renovation projects in the Diocese of Quebec have received about \$6 million in provincial funding.

"This is the first bump in the road, as it were," he said. "But it's a major bump."

However, two other churches in the diocese are receiving funding from the *Conseil du patrimoine religieux du Québec* this year.

St. John the Evangelist in Portneuf is receiving a grant of \$15,726 to do urgent restoration work to the church's belfry, which is in danger of falling.

In Way's Mills, the Church of the Epiphany is receiving \$152,600 in provincial funding to do major restoration work on the church building's roof, foundation, and windows.

### LETTER TO THE EDITOR

## Parishes should bank on idea of pre-authorized withdrawals

Well over 10 years ago at the annual meeting I suggested automatic bank withdrawals as a way of supporting St. Andrew's in New Carlisle. I was told it would never work and was far too expensive! Today I am still donating using the old-fashioned method of cheques. I recently raised the issue again, but without success.

I see now that the idea is a success in Sillery ("Bring an offering..." Nov. 2011 *Gazette*), and I frequently attend Christ Church in Campbellton, New Brunswick, where "e-offering" is a common practice. This method is used throughout the Diocese of Fredericton. Automatic bank withdrawals are a good idea for those people that do not or are unable to attend their church every Sunday.

Another benefit to this practice is for those people who are living away but wish to be buried in the church cemetery. Churches such as St. Andrew's have a minimum yearly contribution amount that allows you to be buried. This "new" method, which has been used by insurance companies and other big companies for years, would ensure this level of giving.

As an alternative for those smaller churches that for some reason do not want to set up their own plans, surely something could be worked out on a diocesan scale. Simple bookkeeping could credit each church to the amount they owe in diocesan commitments.

Food for thought.

Mark Franklin  
New Carlisle

## New archdeacon brings experience in youth, rural ministry to Quebec

Archdeacon Edward Simonton OGS has been appointed the new archdeacon of St. Francis. He comes to the Diocese of Quebec from the Diocese of Montreal, where he has served as the rector of Rawdon since 2002. He will be based at St. George, Lennoxville, although his primary responsibility will be to build up the mutual ministry project throughout the Deanery of St. Francis. His appointment will take effect on June 1. Below is a biographical sketch of the new archdeacon of St. Francis.



Father Edward was sponsored for ordained ministry by the current archbishop of Canterbury. Taking scriptural guidance from the verse "not my will, but thine, be done," he has never held a position that he was not sought out to fill. While working for the previous archbishop of Canterbury at the Lambeth Conference of 1998, he met the bishop of Cariboo who requested that he come to Canada to work in a remote mission parish in the Rocky Mountains. After three years, the bishop of Montreal asked him to take up ministry in Quebec. He stayed in this position for a decade until the bishop of Quebec sought him out to minister in the Eastern Townships.

Except for brief ministries in a parish in Edinburgh and chaplaincy at the University of Edinburgh, Fr Edward has ministered in rural areas. As such he has been a constant advocate for rural ministry at all levels of the church. In 2006, after two terms as regional dean of the Laurentians, he was appointed the archdeacon of Saint Andrews. This large rural archdeaconry covers the area north of the island of Montreal.

For most of his ministry Fr Edward has been engaged in youth ministry at the parish, diocesan, provincial, and international levels. He served as youth chaplain for the Diocese of Cariboo, the Province of British Columbia and the Yukon, youth chaplain for the Diocese of Montreal, and was the Canadian coordinator for Youth Leaders International. He has been a governor of the Montreal Diocesan Theological College since 2003.

As diocesan liturgical officer for Montreal, Fr Edward was able to pursue his special interest in liturgy. He is currently one of the twelve members of the Liturgy Task Force of the Anglican Church of Canada. This group holds the mandate to review and revise the liturgy of the Canadian church. He is the convener of the group dealing with the proper of the church year and the liturgical calendar.

As chair of one of three standing committees of the Diocese of Montreal he has been heavily involved in the production of administrative tools for the church such as mutual ministry reviews, episcopal reviews, human resources policies, and the production of the diocesan clergy handbook. He is also a facilitator of the "Fresh Start" programme for leading clergy and congregations through periods of transition. As well as parish and diocesan administration, Fr Edward has overseen large restoration projects, parochial reorganisation, and has a reputation for sound financial management.

He reads and writes widely on theology, philosophy, history, anthropology, art, poetry, literature, current affairs, and popular culture. For eight years he wrote a monthly column for the *Montreal Anglican* for which he was awarded best columnist by the Anglican Editor's Association in 2008.

Besides reading and writing his main interest is travelling. He has travelled extensively and is about to embark on a four-month sabbatical working with the ancient indigenous church in India.

## Send news!

The Gazette welcomes contributions.

Pass along news and photos of events in your congregation, parish, or deanery, and share them with the diocesan family.

editor@quebec.anglican.ca

## APPOINTMENTS & TRANSITIONS

The Ven. **Edward Simonton** OGS will become the new archdeacon of St. Francis on June 1, and help lead the new deanery-wide ministry team there. You can read more about the archdeacon on page 3.

While Archdeacon Simonton embarks on a four-month study sabbatical in India, Archbishop **Bruce Stavert** will hold down the fort in his parish of Christ Church, Rawdon. The retired archbishop of Quebec will work

half time in the parish until May.

Archdeacon **Bruce Myers** is concluding his three-year appointment as incumbent of St. Michael, Sillery. As of Jan. 1 he becomes the part-time Coordinator for Ecumenical Relations of the Anglican Church of Canada. He will continue to be based in Quebec City, also carrying on his other responsibilities as archdeacon of Quebec and diocesan missioner for communications.

In the interim, pastoral care for St. Michael's will be shared by the Rev. **Darla Sloan**, a local United Church minister, and Archdeacon **Garth Bulmer**, who is the parish's honorary assistant.

Canon **Alan Perry**, the former prolocutor of the Ecclesiastical Province of Canada, is the new executive archdeacon of the Diocese of Edmonton. He was most recently rector of St. Barnabas, Pierrefonds, in the Diocese of Montreal.

### BISHOP'S CALENDAR

Jan. 1-2	In Gaspé for post-Christmas holiday
Jan. 3-16	At Church House in Quebec City
Jan. 18	Addressing Tri-College Day at the Montreal School of Theology
Jan. 22	Presiding at service and annual vestry meeting at St. George, Lennoxville
Jan. 23	St. Francis Deanery Council meeting
Jan. 24	Deanery of St. Francis clericus meeting

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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)



**A TASTE OF HOME** – Archdeacon Heather Thomson (left), United Church minister Robin Osborne (centre), and Lois Deagle are among the volunteers who have been hosting Friday evening “hospitality suppers” for hungry students attending Bishop’s University and Champlain College in Lennoxville. The ecumenical endeavour attracts upwards of 50 students each week.

PHOTO: BRUCE PATTON

## Food and fellowship

*Lennoxville churches join forces to offer out-of-town students a taste of home and a sense of community*

By HEATHER THOMSON

ON FRIDAY, NOVEMBER 25, the last dish was dried and put away ending a successful fall of Friday night suppers for students.

The pilot project was born in the summer of 2011 at a meeting of Sherbrooke clergy (United, Anglican, and Presbyterian) who were tossing around ideas for ways to reach out to the local student population of Champlain College and Bishop’s University. The Student Hospitality Supper Committee was formed and each congregation got to work forming a group of volunteers and planning menus.

The seven churches contributed seed money of \$50 each, which has been augmented by several individual church members who have donated financially or by providing some of the food. Lennoxville United Church graciously offered the use of their hall for the majority of Friday evenings, with St. George’s Anglican Church providing back up when Lennoxville United was booked for other activities. The other churches involved are St. Andrew’s Presbyterian, Plymouth-Trinity United, Waterville United, St. Mark’s Chapel, and Mission Saint-Paul.

The menus included the usual favourites: lasagne, hearty soup, beef stew, spaghetti, and chicken wings, all of which made a hit with the students. The first week in September, 15 students attended and by the end of November over 40 were coming out to enjoy a home-cooked meal as well as fellowship around the table with other students and the volunteers.

Volunteer Roy Stinson, a warden at St. George’s, said, “Youth are the future of our country and churches, and by having them enter our doors many are experiencing church for the first time.” Sandra Gallichon, also from St. George’s, commented on

how much she enjoyed volunteering at the suppers. “It was a case of combining our loaves and fishes to feed the 50,” she said. “The students are so appreciative and its uplifting being with the youth in the area. It is fun to get together and share a meal with the youth.”

The goal of the project was always outreach to students, most of whom are far from home. They have appreciated the warm hospitality offered by the church, which has helped them to have a real sense of belonging to a community. Some of the students have musical talent, and after supper there is often spontaneous piano playing. Many also stayed behind each week to do dishes and put away tables. New friendships were formed as students and volunteers got to know each other.

The committee met in early December to assess the project and make recommendations about the future. The members all agreed that the project had been a resounding success and without hesitation decided to continue during the winter semester. Janet Carman, who along with her husband Charlie, volunteered with the group from St. Mark’s Chapel, expressed the viewpoint of most of the volunteers: “It is a very worthwhile endeavour which we really enjoyed and look forward to doing again. It was not a huge effort on any one person’s part as everyone pitched in to help.”

In a university or college town there can be a great divide between the students and the permanent residents. The hospitality suppers have broken down some of these barriers as the church communities have opened their doors and their hearts.

Archdeacon Heather Thomson is the ecumenical chaplain at Bishop’s University and Champlain Regional College in Lennoxville.

## Coping with tough times

*Ontario diocese suspends newspaper and summer camp in effort to cut costs*

By MARITES N. SISON

On Nov. 29, the Synod Council of the Diocese of Ontario “suspended” four of its programs and ministries to create a “credible, balanced budget” for 2012. Cuts include the diocesan newspaper, *Dialogue*, as well as the diocese’s summer residential youth program, Camp Hyanto.

The decision is meant to “relieve the financial load on the diocese,” said the bishop of the diocese, Michael Oulton, in a letter issued to parishes Dec. 3.

Before the cuts, the diocesan budget for 2012 had a projected deficit of \$186,000. The budget now has a projected surplus of \$108,000, which will be used to repay the diocese’s deferred fourth-quarter 2011 proportional payment to General Synod. It will also be used to adopt a “diocesan communication strategy” and to provide seed funding for “new initiatives.” The diocese will pay the rest of the deferred commitment in 2013.

The other two ministries put on hold include the children and youth ministry coordinator’s position and new grants to parishes and ministries. In order to balance the budget, the council also removed the following: the bishop’s discretionary fund grant, the travel reimbursement for the territorial archdeacons and regional deans, and the social action and evangelism allocation. Salaries for diocesan staff and clergy in 2012 were held at current level.

Bishop Oulton said that he and the council are “keenly aware” that the changes would be “challenging” for members of the diocese as they are to the decision-makers. “Let me be clear that the decision to move programs to a suspended state in now way reflects on the volunteers and staff and their faithful stewardship of these ministries,” he said.

Francie Healy, editor of *Dialogue*, said she was shocked by the decision to suspend publication of the newspaper. “My first reaction was great sadness at the thought of losing the paper, even temporarily,” Healy said in an email to the *Anglican Journal*. “My second thought was to see it as a challenge and an opportunity to try something

new.” However, Healy said she is still hoping that the suspension is temporary. “There will be people who are hurt by this when they don’t receive their printed *Dialogue* each month.” While the publication is online and can be printed, it still won’t be accessible to people who don’t have computers, she said. “It’s as if we’re caught in the middle of two eras, and it’s tough.”

According to the General Synod archives, *Dialogue* first published under the name Ontario Churchman in 1960. It became known as *Dialogue* in 1991 and has been published 10 times a year in partnership with the *Anglican Journal*. It had a circulation of 5,897.

For the last 64 years, Camp Hyanto operated a Christian residential camp in Gananoque, Ont., which offered leadership training, specialized programs, and daily chapel services.

Established in 1862, the Diocese of Ontario has 68 congregations spread across a large portion of eastern Ontario. Its cathedral and diocesan offices are located in Kingston.

Bishop Oulton said the budget decisions came as result of “prayerful reflection, consultation and focused engagement by many in the life of the diocese.” He recalled that after the 2010 diocesan synod, a series of archdeaconry conferences were held, where lay and clergy leaders identified the “priorities and challenges of ministry” in parishes and the diocese.

The consultations led to the creation of a Task Force on Resourcing Ministry, which conducted more consultations and provided recommendations. One of the recommendations was the establishment of a finance committee, which prepared the strategy for addressing the projected 2011 budget deficit and for crafting a draft 2012 budget.

Bishop Oulton said the diocese would discern its next steps in moving forward. “We now need to focus our efforts on the revitalization process that will bring us together in determining how best to fulfill the ministries that God is placing before us,” he said. *Anglican Journal*

*It’s as if we’re caught in the middle of two eras, and it’s tough.*



**PREACHER TEACHER** – Three priests from the Diocese of Quebec took part in this year’s St. Clement’s College of Preaching. The annual workshop, sponsored by a parish in the Diocese of Toronto, brings together clergy from different parts of the Anglican Church of Canada to explore innovative ways to proclaim the gospel. The theme of this year’s college was “The Use of Personal Narrative and Testimony in Preaching,” and participants discussed ways to appropriately weave their own stories of faith into their sermons. From left to right: the Very Rev. Christian Schreiner (Parish of Quebec), The Rev. Dr. Lillian Daniel (the college’s theme speaker), the Rev. Wanda Dillabough (Deanery of St. Francis), and the Rev. Francie Keats (Parish of St. Clement’s East).

SUBMITTED PHOTO

## Practicing how they preach

*Diocesan clergy join colleagues from across Canada to discuss ‘the art of proclamation’*

By CHRISTIAN SCHREINER AND BYRON GILMORE

ONE OF THE OBJECTIVES—if not the most important one—of nationwide conferences and gatherings is for the clergy to get to know each other, make friends. This year’s St. Clement’s College of Preaching, held at the Queen of Apostles Renewal Center in Mississauga, Ontario, in early November definitely achieved this objective, since two priests of two different dioceses are attempting to write this article together.

Since both of us believe in the centrality of preaching in pastoral ministry, we were quite excited about having been invited to this biennial event which, supported by the Parish of St. Clement’s and the Archbishop Garnsworthy Endowment, brought together selected clergy from the dioceses of Toronto, Montreal, Calgary, and Quebec to hear from God, each other, and this year’s theme speaker, the Rev. Dr. Lillian Daniel.

Daniel is senior pastor at First Congregational Church in Illinois and co-host of the Chicago-based television program *30 Good Minutes*. She has formed many good preachers out of her students at both Yale Divinity School and the Chicago Theological Seminary and is herself one of a newer generation of great North American preachers.

This year’s theme, “The Use of Personal Narrative and Testimony in Preaching,” challenged us to reclaim personal narrative and testimony in ways that keep God both as the subject and the object of proclamation.

In striving for authentic personal witness, one should never become the “hero,” but rather “one beggar telling other beggars where to find bread.” It is in this authenticity that the preacher’s witness proves accessible and applicable building bridges from the Good News story of Jesus to the listener.

It is in the reclaiming of personal testimony that Daniels believes the church recovers the capacity for lay people to express their faith and thus their ability to share their faith with others. She advocates not only personal narrative in preaching, but “lay testimonies” on Sunday morning as well.

We found Daniels refreshing and insightful. Her proclamation reminded us that good preaching is not so much about the sharing of information, an announcement, but rather the connection of our own selves to proclamation, in such a way that provides an accessible invitation eliciting a response.

Daniels is exceptionally gifted, helpful and accessible. Although deeply “personal,” her illustrations were never “private” in such a way as to distract the listener from God. The stories she tells are rooted in the story of holy scripture, as good sermons always should be.

The college provided a rare opportunity to hear excellence in preaching, not just from Lillian Daniels, but from Anglican clergy from across Canada (many of whom preach in two and sometimes even three different languages fluently). We preached to each other in small groups and gave and received valuable feedback. We found ourselves stirred, moved and deeply transformed in what we heard, saw and learned at this year’s college. We were encouraged that the art of proclamation is alive and well and flowering in our Anglican tradition.

We are so grateful to the Diocese of Toronto, the Parish of St. Clement’s in Toronto, and our own parishes for the opportunity to attend this year’s conference and look forward to applying the valuable lessons learned there.

The Very Rev. Christian Schreiner is the dean of the Cathedral of the Holy Trinity in Quebec City. The Rev. Dr. Byron Gilmore is the incumbent of Christ Church, Brampton, in the Diocese of Toronto.

*We were encouraged that the art of proclamation is alive and well in our Anglican tradition.*

## Why a property manager?

OUR LAST DIOCESAN synod was a chance for the whole of the diocese to begin to look at our mission as church and how we were currently being the Anglican Church in this province. It came as no real surprise that the diocese has too many buildings for the current Anglican population, and we were finding it increasingly hard to find revenues and to justify the expenses for the upkeep on those buildings.

In addition, the diocese has many heritage buildings and many congregations were looking for help in seeking

financial assistance for restorations from the Anglican Foundation and Quebec’s *Conseil du patrimoine religieux*.

Last spring the bishop asked me to take on a new role within the diocese as the diocesan property manager. Like me, you might ask, “Why Jim Sweeney?” The short answer is that there is a very large overlap with the role of diocesan registrar, an office I have held since being elected by synod in 1993.

As property manager I will be the person to deal with requests for the sale of land or buildings. When a congregation makes a request there needs to be deed search for verify who actually owns the land, a check to see if there are any special conditions or restrictions within the deeds and if the building has any special status, such as a historical site, established by any level of government. The registrar is responsible for maintaining and updating all that type of information and holds in the archives the original land deeds.

Since 1995, the provincial culture ministry, through the *Conseil du patrimoine religieux*, has contributed over \$6 million towards restoration of churches in our diocese. For the past 16 years I have sat as the Anglican representative on many regional committees for the *Conseil du patrimoine religieux* and on their board of directors.

Our diocesan properties are not all buildings we have more cemeteries than churches. At our last synod a new canon dealing with cemeteries was adopted that had an important role for the registrar regarding both active cemeteries and those where the congregation had closed.

It was therefore logical that my role be expanded to include the property management and this is why the bishop, with the support of the Diocesan Executive Council, decided to appoint me as the property manager. I hear you saying, “That is all very nice, Jim, but what difference will it mean to me and more importantly what can you do for me and my church?”

In the first place all the property inquiries will be directed to me. In the past they have gone to various people and have not always been replied to and handled in the most prompt or efficient manner. It is my role to acknowledge these, suggest appropriate action and to follow up once it is agreed on what is to be done. A one-stop shop.

To give you some idea of the need, I have in the past five months been involved with property questions in more than 25 different congregations. Here are three examples: I have negotiated with a local municipality to take over a deconsecrated church to be used as a museum and a stop on an historical tour; I assisted in the sale of a church in one deanery and a hall in another with the proceeds being invested and the revenue now be used to further the mission of the church locally and in the diocese; and I am currently working out details with a neighbour regarding a fence around a cemetery where the church and congregation closed in 1868! The job sure is varied and interesting.

Have a property question big or small? Feel free to contact me at registrar@quebec.anglican.ca or 819-571-4045.



**Tending the Garden**

News from rue des Jardins with **James Sweeney** Property Manager

## In next month’s Gazette

- Ecclesiastical province talks change
- Where are all the (good) leaders?
- Following in Mother Theresa’s footsteps

# Anglicans and Catholics celebrate dialogue, despite division

By HARVEY SHEPHERD

Prospects for better understanding between Anglicans and Roman Catholics in Canada may not seem as bright in some ways as they did 40 years ago, leaders of the two communions implied Nov. 13 at a worship service at St. Joseph's Oratory in Montreal.

But the liturgy during a celebration of the 40th anniversary of the Anglican-Roman Catholic (ARC) Dialogue of Canada expressed a commitment to press ahead, with gratitude.

"Genuine faith is more than assent: it is expressed in action," said one of the texts read by a "lector" near the close of the bilingual gathering, attended by a few hundred people.

About five Anglican and 10 Roman Catholic bishops from different parts of Canada attended the service.

"As Anglican and Roman Catholics seek to overcome the remaining obstacles to full visible unity, we recognize that the extent of our common faith compels us to live and witness together more fully here and now," the lector said.

Many of the texts read during the liturgy were excerpts from some of the agreed statements issued as a result of Anglican-Roman Catholic dialogues during the past 40 years.

The service was an adaptation of the evening prayer service known to Roman Catholics as vespers and Anglicans as evensong. Anglican Bishop Barry Clarke of Montreal and Bishop

Thomas Dowd, one of Montreal's Roman Catholic auxiliary bishops, presided together, the latter representing Archbishop Jean-Claude Cardinal Turcotte.

Hot-button issues since the formal dialogue began in 1971 were not explicitly mentioned in the liturgy. It was prepared ahead of time by three members of the ARC dialogue: Archdeacon Bruce Myers of the Anglican Diocese of Quebec, Roman Catholic Bishop Donald Bolen of Saskatoon and Father Luis M. Melo, a Roman Catholic who teaches at St. Paul's College in the University of Manitoba.

In another forum, however, the homilist at the service, Roman Catholic Bishop François Lapierre of St. Hyacinthe, Que., co-chair of the dialogue, was more explicit. In the current issue of *Ecumenism*, published by the Montreal-based Canadian Centre for Ecumenism, he writes, "It has become commonplace to say that the enthusiasm for ecumenism that came about during the Second Vatican Council has cooled, [to] the extent that sometimes people wonder if ecumenism has now been reduced to simply being on good terms with other Christian denominations."

He adds that the ordination of women as priests and bishops in the Anglican Church and issues related to sexual ethics, more specifically same-sex unions, "may have created the impression that the dialogue between Anglicans and Roman Catholics was entering a desert period." A recent



**WALKING TOGETHER** – Bishop Thomas Dowd (left), Roman Catholic auxiliary bishop of Montreal, and Anglican Bishop of Montreal Barry Clarke process together at the beginning of a service celebrating 40 years of formal dialogue between Anglicans and Roman Catholics in Canada. The two bishops co-presided at the service of ecumenical vespers at Montreal's St. Joseph's Oratory. PHOTO: HARVEY SHEPHERD

move by the Vatican to set up a special structure for Anglicans who want to unite with Rome "may also seem to have put the brakes on dialogue." He goes on to cite a number of positive developments, however.

In his homily, the bishop spoke in more general terms.

"Each church has made decisions that the other found difficult to understand," he said. "Begun in the enthusiasm after Vatican II, the dialogue is now

experiencing more difficult moments."

He said the two partner churches are even having difficulty coming up with funds for dialogue activities.

Referring to the two disciples who met the risen Christ on the road to Emmaus but did not recognize him, he said the two churches also do not always see Christ clearly but still keep talking and praying together. (Luke 24:13-35 was the gospel reading

for the service.)

He said efforts to achieve communion should always go together with seeking to carry out the church's mission in the world. Welcoming members of the congregation, Bishop Dennis Drainville of the Diocese of Quebec, the other co-chair of the dialogue, said, "One day all barriers will be down and we will know each other as God has made us."

*Harvey Shepherd* is editor of the Montreal Anglican.

## NEW LAY READER COMMISSIONED



Glen Marcotte (second from left) was commissioned on Nov. 20 as lay reader for the congregations of St. John the Evangelist, Portneuf, and St. Bartholomew, Bourg Louis. Among those participating in the liturgy were (from left to right) the Rev. Michel Royer (who ministers to the emerging French-language congregation at Portneuf), Canon Graham Jackson (lay incumbent of Portneuf and Bourg Louis, and diocesan warden of lay readers), and Archdeacon Bruce Myers (chaplain to lay readers). PHOTO: ROSEMARY MINNICH

# Bishop pleads for the poor at Montreal fundraising dinner

By HARVEY SHEPHERD

The Occupy movement in Montreal, Quebec City, and many other cities has been a salutary lesson on power, greed, and hope for North America and the rest of the world, says the Anglican bishop of the Diocese of Quebec.

The Right Rev. Dennis Drainville told an audience in Montreal that, "We have been witnesses of a remarkable challenge to the leaders of our society in North America and in other western countries. The Occupy movement has provided all of us with an opportunity to both observe and critique the disconnect between the values we say we have, and the way we actually live. We speak in terms of democratic freedoms, social equality and boundless opportunities for the industrious and resourceful but in fact we live in a society which is dominated and controlled by economic and political systems that have more to do with greed, power and the aggrandizement of an economic elite."

Guest speaker at Bishop Barry Clarke's third annual fundraising dinner for the the Diocese of Montreal, held Nov. 17 at the downtown University Club, Bishop Drainville said, "For many weeks educated and motivated young people have helped the world to focus on the reality that we live in an economic and political system which is not just and which does not seek to advantage the common good. They have taken over public spaces, streets and parks and have refused to go home."

He said the protesters were

being evicted from public spaces, "but it is too late."

"The supposed power brokers don't comprehend that we already have fully understood the problem. It is precisely as the protesters said at the beginning, 'We are the other 99 per cent. We are the people that can't find jobs. We are the people that leave college and university with crippling debts. We are the people that are increasingly falling into poverty. We are the people that are still called upon to fight in futile wars and conflicts.'"

Bishop Drainville, whose diocese covers much of central and eastern Quebec, said, "Unless we truly care for the welfare of all people in our society, in other words, for the common good, then we are doomed to end up in some kind of human catastrophe."

The bishop cited the passage on the judgment of nations from Matthew 25, the gospel reading for the then-upcoming Feast of Christ the King on Nov. 20. He saw this as a vision of a "radical re-ordering of society ... to do the will of God and align ourselves with the bringing in of God's reign."

"Our focus must be on serving the most vulnerable persons in our society. We know already that this is not how society functions. We know in fact that the world works contrary to both this parable and the Sermon on the Mount. That is why it is such a startling communication. The ... writer of Matthew seems to be underscoring ... that this is the basis of judgment. This is the norm by

which we know who is doing the will of God and who is engaged in bringing in God's reign. We will not be judged on how often we attended worship, or whether we gave the full amount of money that we were capable of offering for the work of the church, nor the number of church committees we worked on. Judgment will be rendered on the basis of our humanity and our capacity to serve God by serving our fellow human beings."

The bishop said the phrase "preferential option for the poor," from what is known as liberation theology, "gets at the basis of the judgment rendered by the king in this parable. God honours social rejects, the needy, those whose need alienates them from society. They are the brothers and sisters of Christ the King. And if they are the brothers and sisters of Jesus than we ought to be with them in our own communities, living, worshipping and struggling together."

Bishop Drainville suggested the Occupy movement has generated a hope "in the creation of a very public and very focused debate on the future of our economic and political institutions. We must now participate in our own way, within our own communities and spheres of influence to ensure that the focus of future discussions becomes centred on the Common Good of all people. Surely the time has come, as we read in Matthew's Gospel, to feed, shelter, clothe and care for all people."

*Harvey Shepherd* is editor of the Montreal Anglican.

## Embracing the gift of strange

I AM A STRANGER. I have always been noticed as an outsider by the way I speak or look. Even when I speak English, people around me have always considered I have "an accent," wherever I lived. I now live in a place where most of the people around me speak a language that is not my own, yet it is my home.



I have been thinking about being a stranger in one's own home recently, since the suicide of the 15-year-old Marjorie Raymond in Sainte-Anne-des-Monts. Her brother related that when they first moved to the town from Granby, "Je me faisais toujours dire que je ne venais pas d'ici et qu'on ne m'aimait pas la face," and that his sister stood out because she wore different clothes, and "avait une façon de parler qui était différente des gens de Sainte-Anne-des-Monts."

To reject strangers or foreigners is a deep human impulse. It is the dark side of close communities, families, and even happy couples. Closeness and mutual dependence can be used to welcome people, or to shut them out. Teenagers, whose bodies have suddenly become strangers to them, all secretly worry that they don't fit in. They respond to those of their peers who are less successful at hiding "strangeness" in three ways: ignore them, persecute them, or empathize and reach out to them. It's perhaps the first great moral challenge faced by the young adult, and one that many fully-grown adults never rise to.

Adam and Eve left Paradise when their bodies had become strange to them. They dressed up in fig leaves. They had lost the innocence of childhood, or perhaps of animals. It was a loss, but it was also a gift: the tree gave them a kind of knowing that made them able to stand inside and outside of themselves at the same time—at home and in exile.

My own state of home/exile has been a gift that prompted me to tell stories. If I had stayed on the inside of a single culture or language or people, would I need to speak at all? Everyone would already know anything I had to say. Perhaps that's why Adam and Eve had to leave the garden—God wanted to get a story going. When Adam and Eve were exiled from Paradise, everything was both sweetly familiar and painfully unfamiliar, as in adolescence. In their desire and anguish the exiles from the garden wanted to draw, paint, sing, compose oratorios and tell stories about what they had lost, and what they hoped to find. It was a new world. Wonder was possible, because nothing could be taken for granted any more. If they simply tamed everything and everyone around them and forced them to conform to the familiar, they could never move on with the story—everyone would know it already.

God did not sit there laughing to herself, alone in the garden. She followed her people into the state of being strangers. When God became a human being, she became the strangest of all, standing both inside and outside her creature, and inside and outside of herself as the creator. It was uncomfortable, it was strange, like seeing "she" in reference to God when you're used to "he." Jesus paid for his strangeness with his life.

God's story is a story of exile and homecoming made one: God became a stranger so that we could be welcomed by him, and so that we strangers could in turn could welcome God. It's a give and take thing: We need God for every breath we draw, but God needs us to tell the story that started with our exile from Paradise—needs us to hold the pen, and think up the words to use.

"When I was a stranger, you did you not welcome me," said Jesus to the Pharisees. When we welcome the stranger, we welcome God. My prayer for the adolescents of Sainte-Anne-des-Monts, and all of us who are left behind in this world, is that we could learn to recognize the gift of strange. To share in this story with God, we have to overcome our fear of strange, in ourselves and in others. In fact we must walk directly towards it, speak kindly to it, learn its name, and offer to carry its backpack.

Then our pens will move across a new page, we will be moving the story along. We will wonder, and knit into our God-and-us story what is beyond knowledge, beyond comfort, all that stings the ear or offends our dress sense, or as poet Gerard Manley Hopkins put it,

*All things counter, original, spare, strange;  
Whatever is fickle, freckled (who knows how?)  
With swift, slow; sweet, sour; adazzle, dim;  
He fathers-forth whose beauty is past change:  
Praise him.*

## Do religion and politics mix? As long as you're a left winger, authors suggest

HOW DOES RELIGION influence politics? That is the question posed in the two books under review this month.

In *Pulpit and Politics: Competing Religious Ideologies in Canadian Public Life*, author Dennis Gruending examines the growing role of the conservative religious right in Canadian politics, while in *The Blaikie Report: An Insider's Look at Faith and Politics*, Bill Blaikie describes his life-long career in politics. Both writers are former NDP members of parliament, and both are practicing Christians: Blaikie is a United Church minister and Gruending is a Roman Catholic. Both authors approach the question from a left-leaning perspective and, not surprisingly, find disturbing the increasing encroachment of the evangelical right on Canadian politics.

Gruending examines in detail how the extreme conservative right has increased its influence and attempted to determine government policy. As he explains in the introduction, "The old religious divisions have largely given way to new polarizations that fall along a conservative to liberal religious spectrum rather than along denominations. ... There is an enduring contest between religious conservatives and progressives over who should wield the greatest influence in Canadian public life."

Gruending demonstrates that this polarization can create some unlikely alliances. For example, conservative Catholics and evangelical Protestants have joined forces on issues that relate to abortion, publically funded daycare, and same-sex marriage. Gruending shows how the religious right has developed a network of organizations across Canada to help Stephen Harper become prime minister and keep him in power. For example, Trinity Western University has a campus in Ottawa and places young conservative evangelicals in federal

offices. And Gruending argues that the political beliefs of the religious right have influenced such decisions as the termination of CIDA funding to KAIROS, the multi-church aid agency, ending a 35-year relationship.

Blaikie provides an autobiographical account of how his political life has been informed by his Christian beliefs. In a *Globe & Mail* interview he explains his reasons for writing his book: "Over the last 20, 30 years, the dominant image of the mix between religion and politics is that if you're religious and you're in politics, you're on the political right. And what I wanted to remind people was [of] this older tradition mix of religion and politics on the left and that's the mix that's been my life."

Blaikie traces his life-long political involvement in the social gospel following the example of such influential leaders as J.S. Woodsworth, Stanley Knowles, and Tommy Douglas. However, he points out that the social gospel in the secular culture of the 21st century "can be heard as residual Christian imperialism if not used properly." And he shows how "taking seriously the hundreds of biblical passages that would make the rich and powerful uncomfortable would certainly not be a political



Ruth Sheeran reviews Dennis Gruending and Bill Blaikie

### Books

## Church helps local athlete pursue dream Down Under

By MARY JOHNSON

The Guild of Christ Church, Valcartier, were asked if they would be interested in helping a local young lady follow her dream of representing Canada at the 2012 Triathlon World Championship in New Zealand.

Pamela-Anne Bachelder St-Pierre is a whirlwind of energy! She is studying for her bachelor's degree in kinesiology, her masters degree in physiotherapy (both at Laval University), has three part-time jobs and is training for her swimming, bicycling, and running competition.

Pamela-Anne's family and the

congregation together put on a community breakfast—and what a success! More than 200 people from near and far were served delicious bacon, eggs, sausage, potatoes, toast, muffins, jams, jellies, juices, tea and coffee. It was a most satisfying endeavor!

The event raised more than \$2,000 to help finance Pamela-Anne's trip to the world championship, and Christ Church's Guild collected more than w\$500.

As Anglicans, and by working together, we were living our Christian belief and we were able, financially, to help a young lady work towards her dream.

## SIGNING UP



Guy Charleau (left) and Claude Beaudoin finish up the installation of a new sign for St. John, Waterville. The sign was dedicated following a Sunday service last autumn. The dedication included the reading of Isaiah 7:11 and the following prayer of blessing over the new sign: "O God, whose blessed Son has sanctified and transfigured the use of material things: Receive this sign, which we offer. Grant that it may proclaim your love, guide those who seek to find you, and direct them to offer you worship, thanks, and praise, through Jesus Christ our Lord. Amen."

PHOTO: RUTH CHARLEAU

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[www.quebec.anglican.org](http://www.quebec.anglican.org)

## ACW Scripture Meditation

By Maureen Taylor

MARK 12:41-44

THE WIDOW'S OFFERING

He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then, he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in every thing she had, all she had to live on."

QUESTIONS FOR DISCUSSION:

1. Contrast the difference between the givers in the story.
2. What does her example tell us about the act of giving?
3. How do you think the poor widow survives?
4. Can you think of any situations which exemplify the widow's situation in today's society?

## FOR THOSE IN PERIL ON THE SEA



The people of St. George, Ayer's Cliff, and St. Stephen, Coaticook, put together and wrapped dozens of shoeboxes for the Maison du Marin de Québec during Advent. Each year the organization, based at the Port of Quebec, collects shoeboxes containing toiletries and other small gifts for the crews of ships who find themselves moored in Quebec City over the holidays. Many of the sailors are from overseas and don't earn much, so the shoeboxes can provide both a small reprieve from homesickness and some essential items free of charge. Maison du Marin's Graham Reynolds (right) and faithful driver, Roger (left), made the trip from Quebec City to the Eastern Townships to pick up the shoeboxes. The Rev. Barbara Wintle (centre) helped load them up. Several other congregations across the diocese also put together shoeboxes for the annual campaign.

PHOTO: BARBARA HEWITT



*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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