



'I was sick and you stopped to visit...'

'I was hungry and you fed me, I was thirsty and you gave me a drink, I was homeless and you gave me a room, I was shivering and you gave me clothes, I was sick and you stopped to visit...'

Matthew 25:35-36, *The Message*, translation by Eugene Peterson

BY DARLA SLOAN

As you may have read in an earlier edition of *The Gazette*, in September of 2012, I took up the ministry of Coordinator of Pastoral Services for the Deanery of Quebec. This part-time position consists of recruiting, training and supervising an ecumenical team of dedicated volunteers who give of their time to visit with people who are under going medical treatment in Quebec City hospitals.

Officially (or at least according to our brochure) this is an outreach ministry of pastoral services offered to English-speaking patients from outside the city but within the bounds of the diocese, regardless of their religious affiliation. However, our ministry is much more far reaching than our pamphlets suggest. On more than one occasion, while visiting one patient, I have learned that there is another English-speaking patient somewhere else in the same hospital with no family in town to visit them. Sometimes, it's the patient in the next bed or someone in the hallway who sees my clerical collar and asks for a prayer or opens up to share what's on their heart.

Yes, our hospitals still employ *animateurs/animateuses en soins spirituels* but my experience has been that these hospital employees are generally grateful for the presence of our volunteers in the hospitals, especially since many of these folk are not confident that they speak enough English to communicate well with anglophone patients.

Currently, most of our "clients" come from the Anglican churches of the Lower North Shore, the Gaspé coast and the Magdalen Islands. However, as word gets around, there is an increasing number of calls from the

United churches on the Gaspé and northern New Brunswick. We average about 20 calls per month—most often from clergy or concerned relatives or neighbours who let us know that a member of the community is on the way in to the "big city" and would probably like a visit.

Occasionally we have calls requesting transportation to or from the airport or bus or train station. Due to the limited number of volunteers available for transportation services—and to the fact that calls for transportation often come very much at the last minute—we currently cannot guarantee that a driver will always be available but I am grateful to have a couple of new volunteers for this very important service. Facing the uncertainty of illness is stressful enough in itself without the added burden of having to find your way around a strange city. Patients and their family members have told us that knowing that a friendly face will be waiting to meet them has been a comfort to them. But, in fact, drivers do more than offer transportation. They are, in many instances, the "first responders" of pastoral care. The drive in from the airport or the station is often a time when people "open up" and share their feelings about what lies ahead of them.

For this reason, it is important that all of our volunteers have some training and supervision in pastoral visiting. As part of our volunteer training program, the Rev. Dr. Phyllis Smyth joined us for a one-day workshop on pastoral visiting on Nov. 17. The Rev. Smyth is an ordained minister of the United Church of Canada who worked for over 20 years with various ecumenical and bilingual groups to promote pastoral care within the



PHOTO: KENNA TAKAHASHI / WIKIMEDIA COMMONS

healthcare sector. After several years of congregational ministry (including serving a joint Anglican-United Church ministry where she obtained a license to serve the Diocese of Quebec before women were ordained in the Anglican Church) the Rev. Smyth became Director of Pastoral Services at the Royal Victoria Hospital. She was later employed by *l'Université de Montréal* where she was responsible for pastoral training in the healthcare sector. She also taught Clinical Pastoral Education in France, Switzerland and various hospitals throughout Quebec in both English and French.

More than 20 people from Anglican, United, Presbyterian and Pentecostal churches in Quebec City and the Eastern Townships attended the Rev. Smyth's workshop in Quebec City in November. The course was specifically geared to lay people with little or no experience in pastoral visiting but it was also a good refresher for those of us who have a number of years of experience in pastoral visiting.

The Rev. Smyth began by reminding us of the important dif-

ferences between social visiting and pastoral visiting. In short, while social visiting focuses on external subjects—like the weather, local and world events – and seeks to provide comfort by maintaining a congenial atmosphere, avoiding difficult subjects and being helpful by entertaining and sharing stories and mutual experiences, pastoral visiting focuses on the person being visited, accepts tension, provides comfort through facing difficult questions and situations and allowing the person to share him or herself through empathetic and active listening.

She then went on to say that what makes a visit "pastoral" is in fact the visitor's identity and role as a representative of the Church. Through role plays and other exercises, participants were then invited to experiment with the tools and techniques—including the sharing of the stories and symbols of the Christian tradition—that the visitor can use to help those who are being visited to identify and articulate their feelings and to see where God is present in their life.

One day with the Rev. Dr.

Smyth is simply not enough. Participants at November's workshop said they would like to see future workshops address some specific issues including: maintaining appropriate pastoral boundaries; pastoral visits with children; visits to people of different cultural backgrounds; and pastoral visiting among First Nations communities, to name only a few. A follow-up event is already being planned for early in the new year.

Fourteen of November's workshop participants signed up to volunteer as part of the Pastoral Services team. Pastoral visiting is indeed a calling. If you are feeling nudged by the Spirit to participate in this challenging but very rewarding ministry of presence, don't hesitate to contact me for further information at dsloan@quebec.anglican.ca.

And please remember that you can also contribute to this important ministry through your prayers and your financial gifts. (You can send your designated donations to the synod office or donate online.) Why not give the gift of pastoral care by making a donation in honour of a loved one?

**Coming to Quebec City for medical treatment?
Wish to volunteer for the deanery's Pastoral Care Team?**

Contact the Rev. Darla Sloan, Coordinator of Pastoral Services
pastoralcare@quebec.anglican.ca or (581) 308-8393

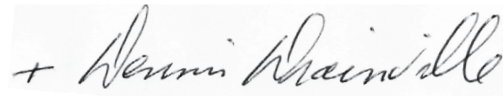
Taking stock

ON JANUARY 18 I will celebrate five years as a bishop in the church and on June 6 I will celebrate my 30th anniversary as a priest. Lately I have found myself trying to put into some coherence the journey of faith that I embarked upon when I was confirmed by Archbishop Howard Hewlett Clark in 1970.

In the more than 45 years that I have been an active member of the church I have seen many changes. Theological education moved from being almost exclusively taught within denominational structures into programmes that saw a rich ecumenical sharing of educational resources. Women were first ordained priests in Canada in 1976 and over the years have totally changed the ongoing ministry of the church. Liturgical changes came rapidly through the 70s until the *Book of Alternative Services* was published and gave focus and direction to Anglican worship in Canada. Throughout the 70s and 80s the Anglican Church worked alongside other denominations in ecumenical partnerships to set an agenda for social justice in Canadian society. The sad burden of our complicity as a church in Indian residential schools was acknowledged in the 90s and has led to the growing strength and empowerment of Anglican indigenous ministries.

In the passage of all these years the perceived importance of the church to society in general has declined. There was a time when the views of church leaders was seen as having an important place in discussions regarding the values and policies that were advocated by political parties. It was normal for church leaders to comment upon the issues of the day and the decisions of parliament or the legislatures. But times have changed. The institutional church is in decline and governments no longer seek out the advice or opinions of church leaders. In fact, today there are government leaders and ministers who are actually warning churches not to be involved in issues that are too political and stating that if the churches do involve themselves there will be consequences. As many of you know, I do not believe that the church can avoid being involved in the issues of the day.

Over the next three months I will be on sabbatical considering the reality of where we are as a church within the context of the world community, Canada, and Quebec. I am also going to be asking myself how my own ministry must evolve over the next five years. As the Anglican Church in Canada has changed, so has the Diocese of Quebec. I need to think about where we have come from, where we are now and seek to understand what God may have in store for us in the future. I believe we are living in exciting and vibrant times. I hope that this period of reading reflection and some writing will help me to give the kind of leadership that we will need in the years ahead. Please pray for me during this period of intentional prayer and study.



Dennis P. Drainville
Bishop of Quebec / Évêque de Québec

LETTER TO THE EDITOR

Sainte-Foy church seeking roof donations

For many years the Anglican faith has been preached at Trinity Church, Sainte-Foy. Today, although smaller in numbers, it remains committed and faithful to its traditions.

One of the strongest traditions has always been to help keep the church running and the building in good condi-

tion. We have managed this through the faithful contributions of us all and the popular events put on by the ACW.

As happens with buildings over time, we have had to repair the church roof at a cost of approximately \$16,000. Thus we are asking for your financial support in this endeavour. Any contribution will be

greatly appreciated. Charitable donation receipts will be given. Cheques should be made payable to Trinity Church.

We thank you in advance for your help in this project.

May our Lord continue to bless us all.

David Blinco & Joan Gibb
Wardens of Trinity Church

The Gazette is published 10 times a year (September-June) and mailed as a section of the *Anglican Journal* (Dépot légal, Bibliothèque nationale du Québec). Printed and mailed by Webnews Printing Inc., North York, Ontario, *The Gazette* is a member of the Canadian Church Press and the Anglican Editors Association. It has a circulation of 2,700.

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

Bruce Myers
Editor

Randy Murray
Chair of *The Gazette* Board

LETTER FROM OUR BISHOP

LETTRE DE NOTRE ÉVÊQUE

Fait l'inventaire

LE 18 JANVIER, je fêterai mon cinquième anniversaire comme évêque de notre diocèse et le 6 juin marquera mon 30ème anniversaire de prêtrise. Depuis quelque temps, je ressens le besoin de faire le point sur le parcours de foi que j'ai amorcé lors de ma confirmation par Mgr Howard Hewlett Clark en 1970.

Depuis les 45 ans au cours desquels j'ai été un membre actif au sein de l'Église, j'ai pu voir de nombreux changements se réaliser. L'enseignement théologique a cessé d'être presque exclusivement pratiqué au sein de structures confessionnelles pour migrer vers des programmes permettant un riche partage œcuménique des ressources éducatives. Les femmes canadiennes ont accédé à la prêtrise en 1976 et depuis, ont radicalement transformé le ministère continu de l'Église. Plusieurs changements liturgiques ont été effectués dans les années 70 jusqu'à ce que le *Book of Alternative Services* soit publié et contribue à renouveler la signification et l'orientation du culte pour les anglicans au Canada. Tout au long des années 70 et 80, l'Église anglicane a travaillé conjointement avec d'autres confessions dans des partenariats œcuméniques afin de maintenir l'attention du public sur la justice sociale dans la société canadienne. La funeste participation de notre Église dans les abus perpétrés dans les pensionnats indiens a été reconnue dans les années 90 et a conduit à la montée en puissance et en autonomie des ministères autochtones anglicans.

Au cours de toutes ces années, l'importance de l'Église aux yeux de la société a diminué considérablement. Il fut un temps où les points de vue des dirigeants de l'Église avaient une place importante dans les discussions concernant les valeurs et les politiques préconisées par les partis politiques. Il était normal pour les leaders ecclésiastiques de commenter les questions du jour et les décisions du Parlement ou des législatures. Mais les temps ont changé. L'Église institutionnelle est en déclin et les gouvernements ne recherchent plus les conseils ou les opinions des dirigeants de l'Église. En fait, aujourd'hui, certains chefs de gouvernement et ministres avisent les Églises de se tenir loin des questions qui sont trop politiques et vont même jusqu'à déclarer que si elles choisissent de s'impliquer, un tel geste pourra avoir des conséquences. Comme beaucoup d'entre vous le savez, je ne crois pas que l'Église puisse éviter de s'impliquer dans les questions de l'heure.

Au cours des trois prochains mois, je prendrai un congé sabbatique pour réfléchir à la situation de notre Église dans le contexte de la communauté internationale, du Canada et du Québec. Je vais aussi à me demander comment mon propre ministère doit évoluer au cours des cinq prochaines années. Comme l'Église anglicane du Canada a changé, de même notre diocèse de Québec a évolué. J'ai besoin de réfléchir sur l'endroit où nous venons, là où nous nous trouvons maintenant, et de chercher à comprendre ce que Dieu peut avoir en réserve pour nous pour l'avenir. Je crois que nous vivons dans une époque passionnante et dynamique. J'espère que cette période de lecture, de réflexion et de écriture va m'aider à exercer le leadership dont nous aurons besoin au cours des années à venir. Je vous demande de prier pour moi au cours de cet exercice délibéré de prière et de recueillement.

BISHOP'S CALENDAR

Jan. 6-10 Participating in national consultation on the future of the Anglican Church of Canada (Mississauga)

Jan. 15 On sabbatical until April 20

Please note that the Synod Office will be closed during the Christmas holidays, reopening on Jan. 2.

Editorial and advertising enquiries, as well as letters to the editor, should be directed to:

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Greening our churches

Conference offers biblical reflections and practical tips on making our parishes more eco-friendly

BY SARAH PRIEBE

Drummondville's Saint-Nicéphore Roman Catholic Church was host to the second province-wide Green Church Colloquium, held Oct. 16. Over 130 Roman Catholic, Anglican and United Church Christians were in attendance.

The morning started off with addresses from the two keynote speakers. Sister Esther Champagne is the president of the *Regroupement pour la responsabilité sociale des entreprises* (RRSE), an organization composed of religious communities and individuals working to promote social responsibility within the business community. Sister Esther spoke about making informed consumer choices. "As shareholders, we use the power of money to protect human rights, the environment, and to ensure healthy leadership." She repeatedly stressed her conviction that "justice must come before charity."

Stephen Guilbeault of *Équiterre* talked about the evolution of climate change and its immediate and future consequences on the global market and local communities.

Three panelists also spoke about the way their love for and desire to protect the environment plays out in their everyday lives and work. Clément Beauchemin,

a farmer from Saint-Cyrille-Wendover, spoke about using environmentally-friendly farming techniques such as crop rotation and using moderation in fertilization. Alain Rayes, the mayor of Victoriaville, talked about municipal programs such as recycling and composting. Karine Langlois of Shawinigan College spoke about her experience with inspiring students to get involved in environmental causes.

In the afternoon, six workshops were presented. *The Green Pages of the Bible* presented some of the biblical passages dealing with creation, and suggested ways these passages could be useful in preaching and teaching. Some useful resources were suggested, such as David Fines' and Norman Lévesque's *Les Pages Vertes de la Bible*. Published by Novalis, this French-language book offers over 70 reflections on biblical passages dealing with creation. It also offers tips and tricks for putting those reflections into practice. *The Green Bible*, an English version of the NRSV, is a study Bible which highlights passages to do with Creation in green. It also contains essays and reflections by well-known Christian theologians such as Barbara Brown Taylor and Pope John Paul II.

The five other workshops were "The Ecological Footprint,"

"New Ways of Raising Awareness," "Eco-Justice," "Solidarity, Development and Peace," "Taking Environmental Action," and "Action, Youth and the Environment."

The day's opening and closing ceremonies were done in the Abenaki tradition by Catholic anthropologist Nicole O'Bomsawin. She knit together beautiful rituals integrating biblical texts on creation and the use of symbols from her own Abenaki tradition. Pastor David Fines of the United Church, Yves Samson of the Anglican Diocese of Quebec, and Bishop André Gazeille of the Roman Catholic Diocese of Nicolet also participated in the ecumenical closing ceremony.

If your parish is interested in getting involved in the Green Church movement, a great place to start is the Canadian Centre for Ecumenism's Green Church Program (egliseverte-greenchurch.ca). Their web site gives advice on how to establish and mobilize a green committee in your home community, and tools for raising awareness about environmental issues. It also provides a list of green Christian communities across the country.

If you are interested in becoming involved with a diocesan green committee, contact me at spriebe@quebec.anglican.ca.

Montréal prend Québec comme modèle pour le ministère en français

Le Très Révérend Barry Clarke, évêque de Montréal, a « la ferme intention d'établir un doyenné français dans le diocèse de Montréal. »

Au cours de son allocution d'ouverture au synode du diocèse le 18 octobre, l'évêque a accueilli des visiteurs du diocèse de Québec au synode de Montréal et a indiqué que les rencontres entre les deux diocèses continuent.

« À l'issue de nos derniers entretiens, nous nous sommes concentrés sur la pastorale francophone. Les deux diocèses se sont engagés à soutenir l'évolution de ce rayonnement vers la société culturelle et linguistique du Québec. Nous avons beaucoup à apprendre de nos sœurs et frères dans le diocèse de Québec pour implémenter une pastorale en français. J'ai la ferme intention d'établir un doyenné francophone dans le diocèse de

Montréal et de soutenir et encourager ceux et celles d'entre nous qui sont si actifs dans cette pastorale. »

Mgr Clarke n'a pas élaboré sur les détails d'un doyenné francophone mais il a indiqué, dans une brève conversation, que les paroisses francophones appartiendraient donc à deux doyennés : celui du territoire et le nouveau.

Le diocèse de Montréal compte deux paroisses francophones : La Nativité à Montréal-Nord et Christ Church à Sorel, ainsi que la petite communauté chrétienne du Rédempteur à la Cathédrale Christ Church. D'autres paroisses offrent des pastorales francophones diverses.

Le diocèse de Québec comprend quatre doyennés territoriaux ainsi qu'un cinquième où les paroisses sont surtout francophones.

Anglican Montréal

Send news!

The Gazette welcomes contributions.

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

editor@quebec.anglican.ca

In the midst of Christmastide, a call to consider the 'laws of hospitality'

AS I WRITE THESE WORDS the season of Advent has dawned. The time when we prepare our hearts and homes to welcome the gifts of life, hope, family, and friendship. By the time you read them Christmas will have passed and we will have witnessed the strange hospitality of Christ's nativity. Though it brings us the greatest of joy Christmas is a hard story; a migrant couple forced to travel at the whim of imperial decree and rely on the meagre offerings of commercial hospitality. No matter how many children's books depict the scene as one of idyllic beauty the fact remains that Mary gave birth in a barn.

A reflection on hospitality, then, is not out of season. In quite a number of ways the Christmas story reveals the difficulties raised by the question of hospitality. Following Christ's birth the Holy Family's inhospitable dwelling is transformed into a place of welcome for strangers from near and far. Later on their presence occasions an inhospitable political visitation of nightmarish proportions upon the town of Bethlehem. Hospitality is always shaped and constrained by the political and cultural configurations out of which it arises.

In *Derrida and Hospitality: Theory and Practice*, Judith Still introduces us, with rigorous grace, to the political and philosophical battlefield that surrounds the possibility of hospitality. Still notes that while hospitality is a part of everyday experience, it "has also been a burning topic of philosophical and political debate over the last couple of decades."

She names three factors involved in the current interest in hospitality: economic migration and the political reaction to it, powerful philosophical writing drawing on the experiences of colonialism and the Second World War, and the perceived affront of commercial hospitality to the last remaining vestiges of traditional hospitality.

The main focus of the book is the work on hospitality of French-Algerian philosopher Jacques Derrida. He is read along with other French philosophers, most notably Helene Cixous and Emmanuel Levinas. All three are Jewish and were born outside of France. "Hospitality," writes Still, "in theory and in practice relates to crossing boundaries." Indeed Derrida invokes hospitality as the name or example of his own philosophical project of deconstruction, ill famed for its transgressive playfulness. Yet the same time hospitality is "by definition a structure that regulates relations between inside and outside." What is at stake in these boundaries and their crossings is enormous:



Books
Joshua Paetkau
reviews Judith Still's
Derrida and Hospitality

For those who attack a cartoon deconstruction on the grounds that it denies material reality or promotes some kind of endless free-play, perhaps I should say again that this question of hospitality does entail paying serious attention to the question of political frontiers where admittance or refusal may even be a matter of life and death.

Derrida describes this double-bind of hospitality as both an absolute infinite Law of hospitality, and the law of hospitality, that is, the laws and rights socially situated mores. Taken together these aspects provide a way of thinking about relations between individuals and communities. At the heart of this consideration is a concern over the very foundation of ethics. Hospitality relates to how we define the boundaries personhood. Besides the questions of race and nationality, Still focuses on sexual difference as a neglected part of the question of hospitality and finally on hospitality to animals as limit to defining what it is to be human.

None of these questions lies outside the realm of our Christmas story. After all, the hospitality first offered Christ was in the company of animals. And Mary, offered to our childhood imagination as a figure of absolute hospitality, is at the same time, as a Jewish woman, doubly excluded from the domain political ethical existence. Still ends the book with an injunction to consider the empirical, pragmatic laws of hospitality and to make manifest that which has been excluded. Hospitality, perhaps, is another name for incarnation.

Synod calls many to serve

A number of elections were held at October's diocesan Synod, the diocese's highest decision-making body. The results of the elections are below.

Diocesan Executive Council

The Diocesan Executive Council (DEC) is the diocese's governing body between Synods and is composed of the bishop, the officers of Synod, and two members elected from each of the diocese's five deaneries, as well as an alternate from each deanery. The DEC typically meets twice annually. Those elected to represent the five deaneries on DEC are:

Deanery of Gaspé

Gracie Seamer-Annett
The Rev. Wendy Telfer
Janet Harvey (alternate)

Deanery of the North Shore

Dale Keats
The Rev. Francie Keats
Mary Spingle (alternate)

Deanery of Quebec

Anne Chapman
The Ven. Bruce Myers
Joan Gibb (alternate)

Deanery of Saint Francis

Ruth Sheeran
The Ven. Edward Simonton
Marilyn Mastine (alternate)

Doyenée du Saint-Laurent

Richard Jones
Le rév. Yves Samson
Joan McCammon (alternate)

Quebec Diocesan Gazette Board

The Gazette Board oversees the publication of the diocesan newspaper and the maintenance of the diocesan web site. It consists of four members elected by Synod, as well as the bishop and the editor of The Gazette, who serve as ex officio members of the board. Two new members of the Gazette Board were elected at Synod and will serve for four years:

The Rev. Canon Fran Aird
The Rev. Jeffrey Metcalfe

Board of Triers

This body of 10 clerics of at least five years' standing in the diocese act as the jury in the event of an ecclesiastical trial being convened against a cleric of the diocese. This has happened only once in the 150 years the Board of Triers has existed. They are elected by the clergy attending Synod.

The Rev. Patsy Hayes
The Ven. Randy Murray
The Ven. Bruce Myers
The Rev. Dr. Patricia Peacock
The Rev. Canon Fred Richardson
Le rév. Michel Royer
The Very Rev. Christian Schreiner
The Ven. Heather Thompson
Le vén. Pierre Voyer
The Rev. Barbara Wintle

General Synod

General Synod is the highest governing body of the Anglican Church of Canada. It meets every three years, bringing together representatives from the churches 29 dioceses. Diocesan delegations are proportionate to their Anglican population. The Diocese of Quebec is entitled to send its bishop, three clergy, and three lay delegates. The next General Synod will meet in Ottawa in July, concurrently with the National Convention of the Evangelical Lutheran Church in Canada, our full communion partner.

Clerical Delegates

Le rév. Yves Samson
The Very Rev. Christian Schreiner
The Ven. Edward Simonton

Lay Delegates

Anne Chapman
Gracie Seamer-Annett
James Sweeney

Cathedral Centenary Endowment Fund

Members of this group act as trustees for a fund which was set up in 1906 for the maintenance of the fabric of the Cathedral of the Holy Trinity in Quebec City and for furthering the work of the Cathedral Chapter. The trustees of the Cathedral Centenary Endowment Fund typically meet once annually. Those elected by Synod are:

Erin Clarke
Joan Gibb

Nine students share \$1,100 in diocesan ACW bursaries

BY MARGARET WOOLLERTON

Each September the Anglican Church Women of the Diocese of Quebec receive applications for bursaries. Students who apply for the bursary must be from the outlying areas of Quebec such as the Magdalen Islands, Lower North Shore, and the Gaspé. They also must be attending a university or a technical school.

We were pleased to be able to award nine bursaries totalling \$1,100 this fall! We wish those students good luck in their studies.

For future information, 2013 bursary application forms can be downloaded on your computer

by going to the diocesan web site (quebec.anglican.org) and clicking on "Anglican Church Women." All application forms must be received by Sept. 1 and must be signed by the local clergy.

I would encourage all local ACW groups to support this worthwhile project. Gifts from individuals are also gratefully appreciated. The bursary fund can only continue as long as people donate to it. We must encourage our youth to further their education.

For further information, please contact: Mrs. Margaret Woollerton, 41 Deacon Street, Sherbrooke, QC, J1M 1B5.

The January to-do list

HAPPY NEW YEAR to one and all! I wish you a healthy and prosperous 2013! I truly hope that you enjoyed the holidays with your loved ones.



Tending the Garden

News from
rue des Jardins with
Marie-Sol Gaudreau
Executive Director

January has to be one of the busiest months of the year for us at the Synod Office. Before we even begin to think about closing our books and getting ready for the auditors, the first thing we must do is complete the T4, R1, T4A, R2 and NR4 then mail them to their recipients. The law states that we have until Feb. 28, but the reality is that it's better for us, the auditors, and our friends at the government if we do this before Jan. 15. Church Society provides payroll services for all of our clergy, pensioners, and even for some of our neighbour the Diocese of Moosonee, which means we will be preparing over 100 different slips in the first few weeks of the year.

It's not only the Synod Office that is closing its books in January, but all of our parishes. Your parish treasurers are busy preparing the year end financial report and the budget for the parish that they will be presenting at your vestry meetings. Some of these reports will also be sent to Church House. During Synod, I was often asked, "What financial reports does Church House need from us?" Here's the list of what is needed:

- Financial reports (balance sheet and revenue and expenses)
- Congregational annual report
- Federal charitable returns (form T3010)
- Provincial charitable returns (form TP985.22-V)

I'm sure that there are treasures looking at this list and wondering what the provincial charitable return is all about. It's almost the same as the federal return. I recommend that you fill out the federal return first, print a copy then do your provincial return. There are only one or two lines that are different; it's helpful that they are almost the same. I believe that the provincial return at one time was to be filled out on a voluntary basis. However, since 2006, it has become mandatory.

The congregational annual will be on the website in early January with the frequently asked questions to help you fill it out. This year there will be changes to the report to reflect the information that we need to have in the office for our statistics. Synod also has an annual report to submit to the General Synod. The report that our diocese sends includes all of the financial information and statistical information that each parish submits. It's very important that your annual reports be filled out and sent to Church House during the first quarter of the year.

Next on our to-do list in January is preparing the accounts receivable list for our auditors. One of the audit processes is to validate that the information we have written in our accounts receivable ledger, is factual. The auditors validate this by selecting various parishes and sending out a letter asking for validation of the amount. The earlier we do this in our audit process the better. The reason behind this is that we need to receive all the confirmations before the end of the audit. That means that by mid January all parishes will be receiving a statement of their accounts. Should there be questions or issues it would be greatly appreciated if you call the office and we will take care of it. That way when you receive the letters from our auditors the process of signing them and returning them will be simpler.

Also in January our objective is to get the invoices for Fair Share of 2013 ready and sent to the parishes. Fair Share for 2013 will be calculated on the parish income of 2011. As I write this, 95 per cent of the congregational annual reports have been received and we are almost ready to prepare the invoices. That means that your parishes should receive their invoices earlier than last year.

As you can see it's not only the office that will be busy in January but the parishes, as well. Should you have questions on how to fill out your annual reports, or the reports from the government, please give us a call (418 692 3858) and we will be happy to help.

ACW Scripture Meditation

By Greta Nish

BACKGROUND

The role of women in religion was—and remains—very controversial. There were many issues regarding woman's role in religion. Questions arose over how much of the Torah should be taught even in the home. It was thought that "a man ought to give his daughter a knowledge of the law." Women were expected to know the holy language. Others believed that "teaching one's daughter Torah is teaching her archery or extravagance." Wives were told not to teach their children. In a few cases women were taught oral law and consulted on its fine points. A woman whose descendants were of the priestly caste had rights and privileges in regarding to offerings. Women had their own court in the Jerusalem temple. There are no known examples of women reading in the synagogues at Jesus' time. The role of women in the home centered on giving the children some basic religious instruction. They had no educational function except in rare cases. Women were forbidden to hold any official leadership role.

LUKE 10:38-42

JESUS VISITS MARY AND MARTHA

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

QUESTIONS FOR DISCUSSION:

1. Contrast Mary and Martha's activities.
2. Why did Jesus praise Mary and not Martha?
3. Mary breaks with the serotypes set for the women of her day, how does Jesus acknowledge her role?