



Bishops decry end-of-life bill

Legislation would transform doctors into 'agents of death'

Anglican bishops in Quebec have urged the provincial government to withdraw its controversial "medical aid in dying" bill, saying it could present risks for the vulnerable, including the elderly, people suffering from clinical depression and those with disabilities.

Bishops Dennis Drainville of Quebec and Barry Clarke of Montreal acknowledged, "the emotional and challenging circumstances that have led the government to consider the legalization of physician-assisted suicide."

However, they said, "we share, with other members of society, concern for the protection of human persons from chronic pain and respect for human dignity." In an open letter published in the *Montreal Gazette*, Drainville and Clarke echoed statements expressed in the Anglican Church of Canada's 1998 report, *Care in Dying: A Consideration of the Practice of Euthanasia and Physician Assisted Suicide*.

"Christian thought through the ages has been guided by the principle that human beings are made in the image and likeness of God, and our life is to be seen as a gift entrusted to us by God," they wrote in the letter. "Life is thus seen as something larger than any individual person's ownership of it, and is not simply ours to discard."

The bishops added that while they recognize "the diversity of opinion about euthanasia, both within our church and in society at large, the Christian vision of human dignity and community gives rise to some profound misgivings" about Bill 52, also known

as An Act Respecting End-of-Life Care.

The bishops said that while they appreciate the bill's intent to also make palliative care accessible to all, they were unable to support the idea that "care can include an act or omission whose primary intention is to end a person's life."

Allowing doctors to administer "medical aid in dying" transforms them from being "ministers of healing to agents of death," they added. "Both the request for assistance in committing suicide, and the provision of such assistance, must be taken seriously as a failure of human community."

Quebec is the first province in Canada to propose legislation providing "rights with respect to end-of-life care," and requirements for "certain types of end-of-life care, namely terminal palliative sedation and medical aid in dying."

It provides that only those suffering from an incurable serious illness, "an advanced state of irreversible decline in capability" and "constant and unbearable physical or psychological pain" can obtain medical aid in dying, according to a set of criteria prescribed in the bill. "The patient must request medical aid in dying themselves, in a free and informed manner," the bill further states.

The issue of assisted suicide has been a long and contentious battle in Canada. On Oct. 10, the British Columbia Court of Appeal upheld the ban on euthanasia. The federal government had appealed the B.C. Supreme Court's June 2012 ruling that prohibiting euthanasia is discriminatory.

Anglican Journal

A TRADITIONAL WELCOME



Roland Sioui of the Huron-Wendat First Nation was invited to welcome the Anglican Church of Canada's House of Bishops to what are the traditional lands of the Huron people, now the Quebec City region. The practice of acknowledging the pre-colonial land claims of Canada's aboriginal peoples has become an increasing feature of church gatherings in the country, a symbolic gesture in the ongoing process of reconciliation with the indigenous population. After greeting the bishops and their spouses in Carter Hall, adjacent to Holy Trinity Cathedral, Sioui conducted an aboriginal smudging ceremony, ritually purifying the people and space for their gathering. The bishops of the Anglican Church of Canada met in Quebec City for their biennial business meeting Oct. 24-29. They were joined by the bishops of their full communion partner, the Evangelical Lutheran Church in Canada. The gathering also included several of the bishops' spouses, who were hosted by Deacon Cynthia Patterson (left).

PHOTO: BRUCE MYERS

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Beginnings and endings

ADVENT HAS INDEED ARRIVED and with it the opportunity to prepare ourselves for the Christmas season. I hope and pray that your Advent season offers you time to reflect on the great gift of the presence of God found in the birth of the Prince of Peace.

Late October and November was exceedingly demanding in terms of parish visitations and the visit of the Anglican Church of Canada's House of Bishops to Quebec City. The invitation to the bishops was offered over three years ago and preparations were being made all through this year leading up to the event. About 75 bishops, spouses, staff and guests participated. Although a huge effort for our small staff and several volunteers, it was accomplished with their usual efficiency and care to detail. The Primate, Archbishop Fred Hiltz, thanked the local staff and volunteers for their fine work and added his appreciation to the Diocese of Quebec for their hospitality.

My parish visits to Kawawachikamach and the Magdalen Islands are important as those two communities have new clergy in leadership roles. The tireless efforts of the Rev. Deacon Silas Nabinacaboo and the Rev. Jeffrey Metcalfe have already begun to bear fruit in their respective communities. I also had the opportunity to visit the church in Sept-Îles and their hard working lay incumbent Linda Stubbert. The pastoral work of Archdeacon Michael Pitts continues to be focused on several small communities on the lower North Shore where he is the incumbent priest. As archdeacon he also visits Kawawa and the rest of the communities in the North Shore Deanery. He travelled with me to Kawawa and Sept-Îles.

On November 1, All Saints' Day, we re-dedicated the Bishop's Chapel of All Saints. Twenty-five Quebec City Anglicans came to celebrate this event. The chapel will be open for the morning and evening offices and for special celebrations of the eucharist during the week. The Rev. Sarah Preibe has been appointed as chaplain to All Saints' Chapel and is assisted by the Rev. Deacon Cynthia Patterson and lay reader Sarah Blair.


The Diocesan Executive Council and the Central Board of the Church Society will have met in Quebec at the end of November. We usually have a face-to-face meeting in the Fall.

One of the sad tasks we have in saying farewell to the Venerable Bruce Myers, who has been so committed to and active in the mission of the church in our Diocese. For more than nine years he has served as curate at the Cathedral of the Holy Trinity, incumbent of the Magdalen Islands, incumbent of St. Michael, Sillery, rector of Trinity, Sainte-Foy, Archdeacon of Quebec and Missioner for Communications. He has been a member of the Diocesan Executive Council, as well as the Central Board of the Church Society, and he has been a member of General Synod and Provincial Synod.

Father Bruce is going to take up the full-time role of Coordinator for Ecumenical and Inter-faith Relations for our national church, a role for which he is perfectly suited. We in the Diocese of Quebec have had a part in preparing him for this new ministry as we supported his studies at the Bossey Ecumenical Institute in Switzerland in 2007-2008.

I personally will miss his wise counsel, his deep faith, and his capacity to help communicate the gospel of our Lord in clear and dynamic language. I am sure that you all join with me in extending our congratulations on his new appointment and we pray that God will continue to guide and bless him in all he does.

Finally, Cynthia, Aurora, Marge and I wish you all a blessed Christmas and a joyous beginning to the new year.



Dennis P. Drainville
Bishop of Quebec / Évêque de Québec



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Gazette

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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

Jeffrey Metcalfe
Chair of *The Gazette* Board

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The mandate of *The Gazette* shall be to serve as a means of encouragement, communication, and community building among the regions of the diocese, with special emphasis on regional activities and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life. *The Gazette* shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec)

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Renouveau et adieux

VOICI ARRIVÉE L'AVEÏT, qui signale le début des préparatifs pour la saison de Noël. Je souhaite et je prie que la période de l'Avent vous permette de prendre le temps de réfléchir à l'extraordinaire don de la présence de Dieu démontré par la naissance du Prince de la Paix.

La fin d'octobre et le mois de novembre ont été extrêmement exigeants en raison des visites paroissiales et surtout de la visite, chez nous à Québec, de la Chambre des évêques de l'Église anglicane du Canada. L'invitation avait été lancée aux évêques il y a plus de trois ans et les préparatifs se sont échelonnés depuis, pour culminer en cette année de la tenue de l'événement. Environ 75 évêques, leurs conjoints, le personnel de l'église nationale et divers invités ont participé. Exigeant un effort énorme de notre petite équipe et de la part de plusieurs bénévoles, l'événement a été un succès grâce à leur efficacité et leur habituel souci du détail. Le primat, l'archevêque Fred Hiltz, a remercié le personnel diocésain et les bénévoles pour leur excellent travail et a ajouté ses remerciements au Diocèse de Québec pour son hospitalité.

Mes visites paroissiales à Kawawachikamach et aux Îles-de-la-Madeleine revêtent une importance particulière car ces deux communautés ont de nouveaux prêtres dans des rôles de leadership. Les efforts soutenus du révérend diacre Silas Nabinacaboo de même que ceux du révérend Jeffrey Metcalfe commencent déjà à porter fruit dans leurs communautés respectives. J'ai également eu l'occasion de visiter l'église de Sept-Îles et d'y rencontrer une travailleuse acharnée, leur titulaire laïque Linda Stubbert. Le travail pastoral de l'Archidiacre Michael Pitts continue d'être concentré sur plusieurs petites communautés de la Basse-Côte-Nord dont il est le prêtre titulaire. En tant qu'archidiacre, il est aussi appelé à visiter Kawawa et le reste des communautés du Doyenné de la Côte-Nord. Il m'a accompagné à Kawawa et à Sept-Îles.

Le 1er novembre dernier, jour de la Toussaint, nous avons procédé à la ré-inauguration de la chapelle de l'évêque, All-Saints. Vingt-cinq anglicans de la ville de Québec sont venus célébrer cet événement. La chapelle sera ouverte pour les offices du matin et du soir et pour des célébrations eucharistiques en semaine. La révérende Sarah Preibe a été nommée aumônière de la chapelle All Saints et sera assistée par la révérende diacre Cynthia Patterson et la ministre laïque Sarah Blair.

Le Conseil exécutif diocésain et le Conseil central de la Société d'Église auront tenu leurs réunions à Québec d'ici la fin de novembre. Les réunions de l'automne sont habituellement tenues en personne.

Il nous reste à faire face à une tâche très difficile, qui est de dire adieu au vénérable Bruce Myers, qui a été si engagé et si actif dans la mission de l'église dans notre diocèse. Au cours des neuf dernières années, il a exercé son ministère comme assistant curé à la Cathédrale Holy-Trinity, comme prêtre aux Îles-de-la-Madeleine, prêtre en titre à Saint-Michael, Sillery, comme recteur de Trinity, Sainte-Foy, en tant qu'Archidiacre de Québec et comme Missionnaire aux communications. Il a été membre du Conseil exécutif diocésain, ainsi que du Conseil central de la Société d'Église, et il a été membre tant du Synode général que du Synode provincial.

Père Bruce va bientôt devenir, à plein temps, coordonnateur des relations œcuméniques et interreligieuses pour notre église nationale, un rôle qui lui sied à merveille. Le Diocèse de Québec a joué un rôle important dans son évolution vers ce nouveau ministère, puisque nous avons contribué à ses études à l'Institut œcuménique de Bossey en Suisse en 2007 et 2008.

Sur une note plus personnelle, ses conseils avisés, sa foi profonde, et sa capacité à aider à communiquer l'Évangile de Notre-Seigneur dans un langage clair et dynamique vont me manquer énormément. Je suis sûr que vous joindrez tous à moi pour le féliciter de cette nomination et pour prier que Dieu continue à le guider et le bénir dans tout ce qu'il entreprendra.

Enfin, Cynthia, Aurora, Marge et moi vous souhaitons à tous un Noël Saint et un joyeux début de nouvelle année.

BISHOP'S CALENDAR

Nov. 29-	Pastoral visitations and confirmations
Dec. 2	(Magdalen Islands)

CORRECTION

An incorrect telephone number appeared in the article entitled 'Her many hats' on page 7 of the November edition of *The Gazette*. The telephone number for the North Shore Community Association should have read (418) 296-1545.

The Gazette regrets the error.

Archbishop announces retirement

Miller calls decade in episcopal office 'a wonderful time in my life'

By ANA WATTS

Archbishop Claude Miller, who is the diocesan bishop of Fredericton and metropolitan of the Ecclesiastical Province of Canada, will retire on his 70th birthday, June 26, 2014.

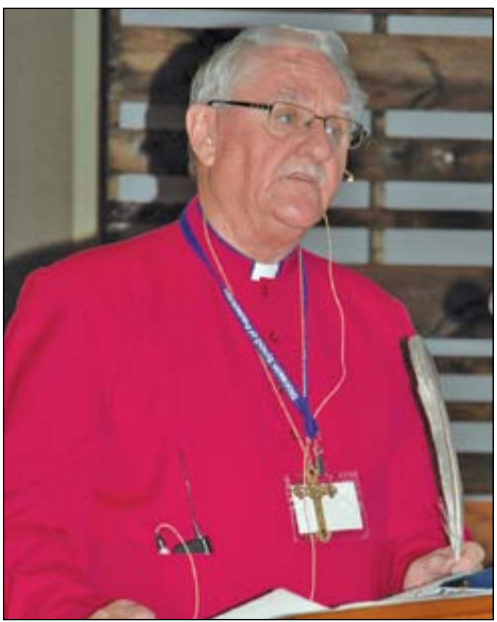
National church canons prohibit bishops to remain in office after age 70. When he made the announcement at the very end of the one-day diocesan synod held at Kingswood University in Sussex, New Brunswick, on Nov. 8, Archbishop Miller called his past 10 years as diocesan bishop, and more recently as metropolitan, "a wonderful time in my life."

The sustained standing ovation that followed was in gratitude and celebration of his ministry.

A synod to elect a coadjutor bishop for the Diocese of Fredericton will be called for early May. The person elected at that time will assume the diocesan position upon Archbishop Miller's retirement the following month.

A separate election will later be held by the Provincial Council of the Ecclesiastical Province of Canada, which will choose a new metropolitan archbishop from among bishops of the region, which encompasses the seven Anglican dioceses from Montreal eastward.

Archbishop Miller announced his retirement holding an eagle feather in his right hand, something he did during his charge as well. It was a gift from New Brunswick's



Archbishop Claude Miller

lieutenant-governor, Graydon Nicholas. In original culture the gift of an eagle feather is a great honor, a mark of distinction, and the person who speaks holding the eagle feather, speaks the truth.

The subject of eagle feathers came up the previous day when Archbishop Miller delivered Bishop Mark MacDonald, Canada's national indigenous Anglican bishop and a special guest of the synod, to Government House,

where the lieutenant-governor had invited him for lunch.

Archbishop Miller said he was touched by the spiritual meaning of the feather and wished for one in his heart. As he left Government House he looked up into the blue sky and saw a bald eagle soaring over the Saint John River. He admired its grace and strength for a moment and decided that encounter would "do" as his eagle feather.

Later that afternoon the lieutenant-governor took Bishop MacDonald to meet the archbishop at the synod office, and presented him with a real eagle feather of his own.

Synod observed Archbishop Miller's 25th anniversary of ordination to the diaconate among the significant milestones of many other clergy. He was called to ministry in middle age, following a successful career in structural engineering and real estate appraisal.

The parting blessing, the last official act of synod, was delivered by Bishop MacDonald, who put his arm around Archbishop Miller and acknowledged his impending retirement.

Archbishop Miller is the third diocesan bishop in the ecclesiastical province to recently announce they're hanging up their mitre. Bishop Cyrus Pittman of Eastern Newfoundland and Labrador stepped down in November. Bishop Sue Moxley of Nova Scotia and Prince Edward Island will retire next March.

LETTER TO THE EDITOR

Anglican Foundation's offer to help Shigawake clarified

Please note an error on page 4 of the November 2013 issue of *The Gazette*. I would appreciate it very much if you could make the correction in a future issue.

The recent repairs and restoration to St. Paul's Anglican Church in Shigawake were carried out through a provincial government heritage program: *le Conseil du patrimoine religieux du Québec*.

Although we had applied for a grant/loan combination from the Anglican Foundation and our application had been approved, we declined the offer as we were able to accomplish more by taking advantage of the provincial government heritage program.

However, St. Paul's has benefited in the past from the Anglican Foundation through a grant in 2001 which helped with the first phase of the restoration and repairs to St. Paul's Community Centre (formerly known as the Parish Centre) and a grant/loan combination which helped with the cost of a new basement put under the church.

It is wonderful to see how the Anglican Foundation is expanding on their services and programs throughout Canada through "imagine more."

The Rev. Deacon Patsy L. Hayes
Parish of Chaleur Bay



The Rev. Jeffrey Metcalfe

Gazette gets new editor

The Gazette has a new editor.

The Rev. Jeffrey Metcalfe takes over responsibility for the diocesan newspaper as of Dec. 1.

He succeeds Archdeacon Bruce Myers, who oversaw the publication starting in June 2011. Myers is leaving the diocese to assume new responsibilities with the General Synod.

The Gazette Board, the diocesan body that oversees the newspaper, unanimously recommended Metcalfe's appointment as editor to Bishop Dennis Drainville, who has concurred.

No stranger to *The Gazette*,

Metcalfe recently served as the newspaper board's chair, and has been a regular columnist. Last year he won a national award for an opinion piece he wrote on the diocese's ethical investment policy.

He will also manage the diocesan website and social media platforms.

Incumbent of the Parish of the Magdalen Islands since January, Metcalfe will continue in that role on a part-time basis. One-third of his time will be dedicated to the diocesan newspaper and website.

Established in 1894, *The Gazette* is one of the oldest church publications in the country.

Send news!

The Gazette welcomes your 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

Peacenik, 89, acquitted

Audrey Tobias, the 89-year-old peace activist and parishioner of St. Cuthbert, in Toronto, was found not guilty of violating the federal Statistics Act. Tobias was charged for refusing to fill out the 2011 census form because the government awarded the contract for the census information technology to Lockheed Martin, the American arms giant. She said she was grateful for the verdict, as well as for the media attention that the case brought to the issue, which was not public knowledge. In his ruling, Judge Ramez Khawly chastised the federal department of justice for prosecuting the case, which he called "mean-spirited."

The Anglican

New youth ministry chair

The Anglican Church of Canada's new Youth Secretariat is up and running, following its first-ever meeting on Sept. 25 in Arnprior, Ont. Matthew Brown, a youth missionary from the Diocese of Ottawa, is its first chair. The meeting was held following the Stronger Together conference of Anglican and Lutheran youth ministry leaders from across Canada, which took place in Arnprior from Sept. 22 to 25. Created by way of a motion at General Synod 2010 in Halifax, the secretariat is charged with advising General Synod with respect to the strategic direction of all youth ministries supported by the national church. Brown said the secretariat will work closely with its Lutheran counterparts.

Crosstalk

New parish, new name

Two parishes with four churches, along with Anglicans from nearby towns, have amalgamated in the diocese of Qu'Appelle. The Parish of Touchwood Trail (St. John, Fort Qu'Appelle and St. Cuthbert, Dysart, with members from Cupar) and the Parish of Holy Faith (St. Paul, Balcarres, All Saints, Katepwa and the towns of Abernethy and Ituna) were having a hard time choosing a new name. The new incumbent, the Rev. Warren Huestis, suggested looking at the saints listed in the *Book of Alternative Services* and picking a few that best reflected what parishioners felt was their mission in that region of Saskatchewan. They voted for Thomas Cranmer and Richard Hooker (Teachers of the Faith). With Bishop Rob Hardwick's approval, all Anglicans in the area now will be part of Teachers of the Faith Parish.

Saskatchewan Anglican

A new lease on life for an old chapel

'Bishop's Chapel' recommissioned for ministry after three dormant decades



The altar cross and stained-glass window of the newly restored chapel

PHOTO: BRUCE MYERS

On Nov. the Bishop's Chapel of All Saints was re-commissioned for ministry after being shut for about 30 years. Extensive restoration work was completed late last spring with funding from the provincial government's religious heritage program, supplemented by the Church Society.

Twenty-five people from various congregations in Quebec City gathered for an evening eucharist celebrated by Bishop Dennis Drainville. The Rev. Sarah Priebe prepared the liturgy and served as chaplain. Music was provided by St. Michael's Irene Brisson, joined by several musicians of the Cathedral of the Holy Trinity.

"The restoration of the chapel is deeply moving," said Bishop Drainville. "In fact, people who saw it in its state of decay, with plaster falling daily from ceiling and walls, have wept to see its resurrection. The chapel is now a welcoming place of quiet and calm where the original craftsmanship has been respected and carefully renewed."

In his homily and words of recommissioning, Bishop Drainville explained that services at All Saints, built in 1856 and structurally attached to Bishopthorpe as the Bishop's Chapel, will not replace any now being held in Que-

bec City area churches.

Rather, the chapel will be home to additional services and new ministries under the coordination of the Rev. Sarah Priebe, assisted by the Rev. Deacon Cynthia Patterson and Lay-reader Sarah Blair all of whom were commissioned to this work by the Bishop. Other ordained and lay volunteers are participating in a new "Chapel Ministries Committee." In addition to the morning office, the chapel will, according to volunteer availability, be open for private worship and evening prayer or compline.

The chapel will also serve as the centre or contact point for diocesan-wide initiatives under the Right Relations Network mandated by the Diocesan Executive Committee last May. Deacon Patterson coordinates this work which includes Green Ministries / Caring for Creation matters.

The chapel is also hosting the "Wonderful Wednesdays" video and discussion group organized and facilitated by Archdeacon Garth Bulmer and the Rev. Edwin Stretch. Twelve people participated and engaged in the thought-provoking discussions on at the opening session of this six-part series on Nov. 6

Deconsecrated church finds new vocation

Gaspé church building will continue to serve community as a gathering place

By Shirley Boyle

On Sunday, August 4, 2013, a congregation of 36 came together at St. Luke, Corner of the Beach, for the final, official Anglican service to be held in the church.

It was a solemn eucharist presided over by the Rev. Wendy Telfer, incumbent of the Greater Parish of Gaspé and Rural Dean of Gaspé. Music was played on the church's pump organ by Mrs. Karen Briand, much to the delight of those in attendance.

St. Luke's was built at the urging of the late Rev. Canon George Radley-Walters in 1890-91 and consecrated in 1892. Land for the church was donated by the Mabe brothers and the Mabe and Vibert families joined forces to raise the money and supervise the construction of the building.

Interestingly, the opening hymn at the deconsecration service was "The Church's One Foundation," and since the service I found a hymn book in the Mabe home that had been given to Henry Mabe, one of the Mabe brothers, in 1893, by Canon Radley-Walters and in it one of the hymns suggested for the blessing

of a church is that very hymn! It is quite possible therefore that the same hymn began and ended the religious life of St. Luke's!

St. Luke's was an active parish with regularly scheduled services up until the early 1960s, after which services were held only on special occasions or in summer. By 2003 it had fallen into grave disrepair.

At the urging of the then Archdeacon of Gaspé—now the Bishop of Quebec—Dennis Drainville, the Vibert and Mabe families once again joined forces and with the help of many generous friends, relatives and neighbours raised the money, worked many volunteer hours and supervised the restoration of the church.

This ongoing labour of love will continue with the formation of a non-profit historical society known as *la Société historique de Coin du Banc*/Corner of the Beach Historical Society. By means of an emphyteutic lease with the Anglican Diocese of Quebec, the society will maintain the building and cemetery and this will provide a venue for community events.



Saint Luke, Corner of the Beach

PHOTO: ALEX VIBERT



Delegates vote at the WCC assembly in Busan, South Korea.

PHOTO: JOANNA LINDÉN-MONTES / WCC

Secular charter worries WCC

Quebec's proposed secular charter has drawn the worried attention of the World Council of Churches (WCC), which recently named Canada as a place where the rights of religious minorities are at risk.

More than 600 delegates to the WCC's 10th assembly, held last month in Busan, South Korea, unanimously approved a statement on the rights of religious minorities.

One section of the declaration names Canada—along with the United States, Latin America, the Caribbean, and some European countries—as a place where "the discrimination and intolerance against religious groups ... are evident in discourses and regulations introduced by governments that question or ban religious dress, symbols, and traditions."

Canada's inclusion in the WCC's statement was in direct response to the Quebec government's plans to enact a law that would prohibit public employees from wearing "overt and conspicuous" religious symbols—such as yarmulkes, turbans, hijabs, and large crosses—to work.

The legislation, called "A charter affirming the values of state secularism and religious neutrality and of equality between women and men, and providing a framework for accommodation requests," was introduced in the Quebec legislature by the Parti

Québécois government Nov. 7.

"Discriminatory legislation and state practices provide a legitimizing framework for wider discrimination in society," the WCC statement says. "Deprivation, social exclusion and violence towards minorities are the inevitable results of systematic discrimination which threatens the social fabric of society."

The statement puts Canada in the same league as Egypt, Syria, Iraq and Iran, countries where state-sponsored discrimination—or outright persecution—of religious minorities has been occurring, in some cases, for years.

The WCC's statement goes on to call on its member churches "to engage actively in defending the rights of all religious minorities and their right to freedom of religion or belief, especially in opposing legislation or regulations that would limit religious freedom in contravention of international human rights standards."

Founded in 1948, the World Council of Churches is a fellowship of nearly 350 churches from around the globe. Its membership includes many of the world's Anglican, Baptist, Lutheran, Methodist, Orthodox, Reformed, and United churches. The Anglican Church of Canada is a founding member of the WCC.

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Back on the road again

IT HAS BEEN a busy fall in the office—or should I say away from the office.



Tending the Garden

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

In the past couple of months I've had the opportunity to visit parishes and talk about financial matters. My journey started in Gaspé at the end of September. My first stop was the Gaspé deanery council, where I was invited to observe their meeting and I was very happy to have had that opportunity. Later that same day, a meeting of the treasurers, wardens, and incumbent was held for the Greater Parish of Gaspé. It was a joy to see familiar faces and new ones alike, as we'd held this type of meeting in 2008. This time around, however, the topic of discussion was very different than five years earlier. The concerns were centered on church closures, Fair Share and investments. We had some laughs, obvious worries about the future, but all in all a good sense of community.

The next day I was off to Shigawake for a joint meeting of the parishes of Chaleur Bay and New Carlisle. This meeting had a particular objective in mind and I have to say that I was very happy to see the turnout. As this was my first visit in the area to meet with the wardens, treasurers and clergy we had a full agenda. I have to congratulate each person that was present; they let me talk for over two hours! No need to worry—it wasn't a one-sided dialogue. However, it takes a great attention span to listen to someone talk about finances for over two hours. I think our meeting was productive. I even left with some homework!

After the meeting, the Rev. Patsy Hayes and a few wardens had the kindness to show me the churches in the area. Patsy and I started our visit with St. James, Hopetown, then off to St. Mary Magdalene, New Richmond, back to St. Andrew, New Carlisle, St. Paul, Shigawake, and finished with St. James, Port Daniel. I want to thank each person that took the time to show me around those churches.

My trip to Gaspé was done for the time being and, on the following day I got on an airplane that headed for the Magdalen Islands. Unfortunately the weather wasn't cooperating with all of our plans as the idea was that I would meet with the members of St. Peter-by-the-Sea, Old Harry, that evening, the next day take the ferry to Entry Island and then come back for a meeting with the members of Holy Trinity, Grosse-Île. The weather cooperated for my flight in and out, but we had to cancel our trip to Entry Island.

The Rev. Jeffrey Metcalfe played tour guide for me between meetings and, I had the opportunity to see some of the island. The short visit re-affirmed my desire to go back for a longer stay. It wasn't all about visiting and great food—we did get some work done. We had a couple of busy days, meeting with the various corporations of the churches. All in all I think the meetings went very well. I certainly spent a lot of time talking! At the last meeting we reflected upon the fact that Jeffrey got to listen to my speech repeatedly, so that he could probably recite it. It was great fun meeting everyone.

On my return to Quebec City, I made a stop in Gaspé for one last meeting. I met with the members of the Corner of the Beach Historical Society. The members of the society have entered into a long-term lease for St. Luke, Corner of the Beach, with the bishop. The members were kind to invite me to breakfast as we signed the final agreement, let me visit the church and drive me back and forth from the airport. I wish them all the best of luck with their projects.

I have to say that at every one of these meetings there were a few common factors. Everyone was extremely welcoming. I felt that everyone was interested in the topics that were covered and I believe that everyone was happy to get their answers to their questions, and I will repeat here what I said often during my visits: please give us a call at the office. We're more than happy to discuss any of your concerns.

Quebec priest-poet wins prize for 'clever, musical' verse

BY HARVEY SHEPHERD

A PRIEST OF THE Diocese of Quebec, Mia Anderson, is the winner of the 2013 Montreal International Poetry Prize. The poet who lives in Portneuf, between Quebec City and Trois-Rivières, was selected from among close to 2,000 entries from 70 countries for the \$20,000 prize.

The not-for-profit organization that awards the prize describes her as “an Anglican priest, an erstwhile shepherd, long-time actress and a once-familiar voice in CBC radio dramas”—among other things, the voice in a radio version of Margaret Atwood’s *The Journals of Suzanna Moodie*.

A press release from the Montreal Prize says that, asked for a statement, the poet remarked: “It’s uncanny, the pleasure it gives that the judge seems to have ‘got’ what I was trying to toss aloft. I’m immensely grateful.”

The announcement notes that, born and raised in Toronto, where she graduated in English language and literature from the University of Toronto, Mia Anderson spent the next 25 years on the stage in Britain in London, Edinburgh and Manchester, and across Canada (including five seasons at the Stratford Festival and a national tour of her one-woman show *10 Women, 2 Men and a Moose*). She has published four books of poetry.

The Montreal Prize brought together 10 accomplished poets from around the globe to act as editors of the 2013 Global Poetry Anthology collection. These editors then sorted through submissions without seeing author names and selected poems for the collection (which also served as a shortlist for the prize). Prize Judge Don Paterson then read a copy of the manuscript of the anthology (also without seeing author names) and selected the \$20,000 poem.

Here’s part of what Don Paterson, Scottish poet and editor of *Picador* (Macmillan’s poetry imprint), had to say about the winning poem: “‘The Antenna’



The Rev. Mia Anderson

is that rare thing—a conceit which has the good taste not to outstay its welcome, but which also makes us think again about its subject in an entirely new way. This poem about our spiritual ‘receptiveness’ is clever, musical, funny, and full of memorable lines.”

In a note to the Montreal Anglican, Anderson notes that the Mike Endicott to whom “The Antenna” is dedicated “is a blind healer, literally. He is an Anglican deacon (he may be priested now) in Wales I got to know during my internship with Rowan Williams” (later archbishop of Canterbury). She and her husband, Archdeacon Thomas Settle, met him again in 2007, where he spoke at a retreat. The healer used the antenna image in conversation with the couple.

As a priest Anderson served the parish of St. Michael, Sillery, in Quebec City before retiring to Portneuf, on the shore of the St. Lawrence with her philosopher husband.

The Antenna

For Mike Endicott

The antenna is a growth not always functional in all people.

Some can hoist their antenna with remarkable ease—like greased lightning.

In some it is broken, stuck there in its old winged fin socket way down under the shiny surface

never to issue forth.

Others make do with a little mobility,

a little reception, a sudden spurt of music and joy, an aberrant hope.

And some—the crazies, the fools of God—drive around

or sit or even sleep with this great thin-as-a-thread

home-cobbled monkey-wrenched filament teetering above their heads

and picking up the great I AM like some hacker getting Patmos on his toaster.

And some, with WD40 or Jig-a-loo or repeated attempts to pry the thing up

or chisel at the socket

do not give up on this antenna

because they have heard of how it works sometimes, how when the nights are clear

and the stars just so and the new moon has all but set, the distant music of the spheres is transformative

and they believe in the transformation.

It is the antenna they have difficulty believing in.

Mia Anderson

Poet expresses ‘moral and spiritual ambivalence’ from Canada’s oil patch

GROWING UP in Quebec in the ‘60s and ‘70s, I remember my youth enlivened by stories of those who, leaving behind the dismal employment opportunities in eastern Canada, chanced a summer or two of hard living in Sudbury, Thomson, or in the early oil fields of northern Alberta, or even on the Beaufort Sea performing seismic surveys. Their tales left a lasting impression. These were friends, usually fellow students, who left the comforts and predictabilities of life in the south to embrace (uneasily) the hardships, contingencies, and dangers of a frontier existence.

Consequently, the subject matter of *The Lease*, by Mathew Henderson, seems strangely familiar to me as it presents a series of divers-genre poems which document the poet’s experiences in his student years working in the oil fields of Saskatchewan and Alberta.

The lease which gives this volume its title is in fact a series of leases—formal arrangements made between oil exploration companies and land owners which allow for surveying, prospecting, and extracting oil from beneath the land holdings.

The mood evoked by the poems is invariably tense, as the beauty and the cadence of the language contrast with a constant moral and spiritual ambivalence over of this particular type of human interaction with nature. (The closest visual equivalent would be Edward Burtynsky photographs—strikingly beautiful and haunting images of oil slicks, human-generated deserts, factory sweatshops and other environmental obscenities.) Henderson’s is nature poetry with a twist—as if one were to step through an Archibald Lampman or Bliss Carmen poem and happen upon a group of Tolkeinesque Orcs intent on destroying Middle-Earth.

“The Ranch” is the first poem and it sets the overall tone—in the midst of the bucolic Saskatchewan prairie the reader/speaker is in an abandoned farm house which in the night “breathes / with open windows, swells at the seams. / At sunrise, it exhales a dust so fine / you think

of bull hearts, dried and ground.” Gutted of furniture, there still remain:

... imprints in the carpet: four beds, two dressers, a shelf. And from those years when no one kept it, From before the oil and oilmen came, the mark Where the deer walked in, lay down and died.

Here and elsewhere Henderson subtly evokes the rural past, the courageous efforts of our Canadian forebears to eke a backbreaking living from the prairie. Within these deftly drawn sketches we witness a time when the fortunes of the settler or farmer or rancher were firmly entwined with the fate of the land, and when the land itself was regarded with a sense of humility and awe.

This contrasts with Henderson’s immediate surroundings and the present day. Of course, agriculture is still in evidence; *vide* the farm girl in “Washout”: “She’s in the tractor now, over there, radio on, windows cracked, texting a guy from school while you hit / the first sandoff of the day—ball frack, zone two.”

But this, along with all other human activity, seems to be occurring separate from the land, at some far remove from full consciousness. People are no longer working with the land but riding roughshod over it (only the tire ruts are left, six inches / deep, wet with water and an oil



Books

Lionel Dufour reviews Mathew Henderson’s *The Lease*

sheen”—“The Tank”), pushing exploratory wells deep within it.

In fact Henderson seems to be deconstructing the way we image nature. The world of fox, mustard seed, flaxseed crunches up against the world of tanks, pipes, and fracking. Moreover, his universe is irremediably tainted by the overly exploitative human presence:

No fish swim the barren sloughs, made worthless by cowshit for almost anything but cows. You see foxes now and then, hanging their heads to tongue the tepid drops, but you catch them, later, retching rabbit from their stomachs in the field. —“The Migrant”

Perhaps most troubling is the fact that Henderson’s poetry lies squarely in the tradition of blue-collar, working-man’s poetry. But the main exemplars of the past, Philip Levine for example, invariably hint at something redemptive in the struggle. There is something ennobling about a voice of rebellion or skepticism raised against a world of cruelty or repression.

In Henderson’s work, however, the reader can only despair at the single-mindedness with which all the personae pursue their ends. It is a world of nature-inferno, and the characters that walk across it are environmental conquistadors who see nothing beyond what is to be sucked from earth or enjoyed in a succession of alcohol and “coke” inflected nights out on the town as they do their best to not realize what they are doing.

You do not understand this. It is not math or language, not the migratory pattern of geese to be charted. This is muscle lust, f**ing with your eyes closed, the body’s quiet genius. —“Rig In”

Lionel Dufour is the spouse of one of our regular contributors and teaches at Bishop’s University, Lennoxville, in the Department of Modern Languages.



EXPO BIBLE – Francis Lemieux of the Quebec chapter of the Canadian Bible Society leads a discussion during a weekend-long conference on the Bible and on Anglicanism hosted by St. John the Evangelist, Portneuf.

SUBMITTED PHOTO

Conference explores story of the Bible and of Anglicanism

The *Société biblique canadienne* and St. John the Evangelist Church in Portneuf hosted a weekend of inter-denominational exploration of the Bible on Oct. 5 and 6.

Francis Lemieux of *La Société biblique* opened the weekend with a prayer, followed by the presentation of a new collection of informative display panels. The new panels describe the role of the Bible Society in spreading the word of God throughout the world. Designed by Laval University graphic art students, these portable units introduced the many versions and translations of the Bible in use by Christians today.

Highlights in the evolution of biblical text and the role of the apocryphal/deuterocanonical books were also included in this very informative visual presentation. These French-language display panels are available for use by members of any Christian tradition as an outreach initiative of the *Société biblique canadienne*.

Four informal lectures were warmly received throughout the weekend. Saturday’s talks included an address by Mr. Lemieux: *La Société biblique canadienne: qu’est-ce que c’est?*, delivered by the Rev. Sarah Priebe of St. Michael, Sillery. On Sunday afternoon Glen

Marcotte, lay reader at St. John the Evangelist, discussed *La Bible et les différentes confessions chrétiennes*. The closing lecture, *La Bible King James et le Livre de la prière commune anglicane*, was delivered by Canon Graham Jackson, lay incumbent at St. John’s.

Mr. Lemieux closed the weekend with a prayer of thanks for the opportunity of experiencing inter-denominational fellowship and outreach. St. John the Evangelist, Portneuf, is looking forward to further collaboration with *La Société biblique canadienne*/Canadian Bible Society and invites other parishes to team up with the society in understanding the Bible.

Quebec deanery council meets in Portneuf

BY GRAHAM JACKSON

For some time now, the Quebec Deanery Council has been planning to hold a meeting outside of the confines of Quebec City. This aim was accomplished on Oct. 10, as the council met in neighbouring Portneuf.

As 13 members were able to attend, the hall of the Knights of Columbus proved to be a convenient place to meet.

The meeting was skillfully chaired, as usual, by our Rural Dean, Mrs. Joan Gibb. Joan opened the meeting with prayers

and she welcomed everyone. The Rev. Sarah Priebe was unanimously elected as secretary, much to the relief of all present, as she has shown herself to be highly competent in the detailed task.

Within the space of two hours a number of reports were received and much valuable information was communicated.

Deanery Treasurer Anne Chapman clearly outlined the current status of the budget and 11 congregational reports were received from churches in the Quebec Deanery.

Other reports included the Warden of Layreaders, the Diocesan Executive Council, the Maison du Marin (Eileen McLaughlin), hospital chaplaincy (the Rev. Darla Sloan) and the clergy conference.

The meeting concluded with the Rural Dean thanking the Ven. Bruce Myers for his many years of service to our diocese and Joan presented him with a small gift of appreciation on our behalf. Bruce leaves shortly for his call to serve in the national church in Toronto and we all wish him well.



Invest in life or death?

To another Jesus said, ‘Follow me.’ But he said, ‘Lord, first let me go and bury my father.’ But Jesus said to him, ‘Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.’

Luke 9:58-60



Signs of the Times

Jeffrey Metcalfe

WHAT WOULD it mean if we took these words of Jesus seriously? What would it mean if we actually believed Jesus meant what he said?

Last year, I was attending a church meeting where the most contentious issue being discussed was the funding of cemeteries. Who’s going to pay to cut the grass? How will we be able to afford to fix up the fences? Is this the obligation of the diocese, the deanery, or the local parishes?

As these questions were hotly debated, somebody stood up and said out loud what many in the meeting were probably thinking: “Wait a minute,” the person implored, “churches everywhere are starting to close. We have to plan for our future! We have to make sure our cemeteries are fully funded!”

Indeed, this makes perfect sense. Over the last 50 years, church membership in the Diocese of Quebec has plummeted from 30,000, to about 3,000. Logically, before the decade is closed, many of our churches will be. Since the diocese does not sell graveyards, this means that many graveyards will find themselves orphaned—no longer under the direct care of a congregation.

However, they will still need to be maintained: the grass cut, the fences mended, the stones righted. Since we may no longer have parishioners within those communities who are able to do this, we need to start saving now, to create cemetery funds tied into the diocese’s pooled funds, which will then ensure our graveyards are cared for in perpetuity.

In fact, some of our communities have already begun to do this. As Marie-Sol Gaudreau pointed out in the summer 2013 edition of *The Gazette*, one community has since 2006 raised more than \$30,000 to repair and maintain the cemetery. As the pooled fund investments grow, so will that fund, generating revenue that can go back into preserving our graveyards. Unless we want the places in which our loved ones are buried to fall into disrepair, this is what we have to do.

There’s only one problem: this is not what Jesus asks us to do. Jesus tells those who want to follow him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” In other words, those who follow Jesus are told they are not to put their time and resources into memorializing the dead (the dead are covered by the resurrection anyway); instead they are to proclaim the kingdom of God to the living.

What might using our time and resources to proclaim the kingdom of God to the living look like instead of using it burying the dead? I’ll give you a stark example.

Every year 762 young Canadians—equivalent to the size of a small high school—die by suicide. Worse yet, First Nations youth may be five to seven times the national average. Young people in Canada, in Quebec, and in our communities are killing themselves because they cannot find enough reasons to live.

What would happen if, instead of putting our time and resources into fundraising for cemeteries, we put it into the Anglican Church of Canada’s suicide prevention program? If \$125 can go a long way to support a program that is helping to stop kids from killing themselves, what would it mean if our parishes raised more than \$30,000 to endow that program instead of our cemeteries?

For a hopeless young person contemplating ending his or her life, it might mean the life saving proclamation of good news. For us as a church, it might mean we’ve begun to take Jesus’ words seriously.

Jesus’ command to his would-be followers, “Let the dead bury their own dead,” gives us three choices in how we plan for our future. The first choice is that we can declare that our church is dead, giving us the casuistic rationale to spend our time and resources burying the dead.

The second choice is that we can declare that our church is alive, giving us both Jesus’ command and blessing to move our attention away from our cemeteries so that we can concentrate on proclaiming the kingdom of God to the living—who may need that proclamation to keep on living.

Of course, we are also left with a third choice: we can choose to believe that Jesus didn’t actually mean what he said.

ACW executive meets

By JOAN GIBB

A short meeting of the Quebec Diocesan Anglican Church Women (ACW) took place on Wednesday, October 23rd, 2013 at Trinity Church, Quebec City.

The following members were present: M. Mastine, president, W. Deschamps, treasurer. J. Gibb, secretary, M. Woollerton, education and St. Francis representative, E. Robertson, Quebec representative, the Rev. W. Dillabough, chaplain, G. Annett, Gaspé representative, G. Nish, devotions.

The meeting started at 10:00 a.m. with a celebration of the Holy Eucharist. At this service we especially remembered a faithful member of the executive, Maureen Taylor, who died on

Oct. 18.

During the meeting we voted funds for the following: \$400.00 from the Education Fund to the eight applicants. This fund is used to help students from the Lower North Shore, the Gaspé and the Magdalen Islands.

From the Pledge Fund we contributed \$500.00 to each of the following: Hugh Fraser Recovery Program, Maison du Marin, Malcolm Evans Fund, Parish of Chalceur Bay, and Nuhab, an addiction program in St. Francis Deanery.

We discussed some plans for the Biennial Meeting next year, June 6-8, 2014, in the St. Francis deanery. The date for our next meeting was also set: Feb. 5, 2014 in Quebec City.

Eight students get ACW bursaries, but scholarship fund needs support

By MARGARET WOOLLERTON

For the past number of years, the Anglican Church Women of the Diocese of Quebec have been able to award educational bursaries.

We received eight applications again this year. These young adults each received a small bursary of \$400. It is our hope that the bursary amount can be increased. However, because our educational fund is depleted each year, it is not possible at present. We are grateful to those people who support our fund and encourage others to do the same. The students need our help!

For the next year, students applying for a bursary must be from Lower North Shore, Gaspé or the Magdalen Islands. The application form can be downloaded on your computer by going to the diocesan website, Diocese of Quebec and click on ACW.

The forms must be signed by the local clergy, received by September 1 and sent to: Margaret Woollerton, 41 Deacon Street, Sherbrooke, QC J1H 1B5. All applicants must be continuing their education in a particular field.

We wish all students good luck in their educational endeavours.

Living our Mission

By Greta Nish, Diocesan ACW

The word "mission" can mean different things to many people. Sometimes it is thought of as an actual physical journey where someone dedicates his/her life to travelling the world preaching the gospel. For others it is acts closer to home, where you reach out to those around you to offer help and still for some it is a personal dedication to their faith carried out in a quiet, personal way.

If we search the Bible for instances of personal missions we soon realize that the Old and New Testaments are just that: testaments of individuals who in many ways carried on a life of mission in the world to spread the belief in one God and the values that people should embrace.

ISAIAH 12: 4, 5

SONGS OF PRAISE

"Give thanks to the Lord, call on his name; make known among the nations what he has done, and proclaim that his name is exalted. Sing to the Lord, for he has done glorious things; let this be known to all the world."

QUESTIONS FOR DISCUSSION:

1. When Isaiah says "nations," what is he calling on all people to do?
2. What glorious things would be told to the nations?
3. Is Isaiah's message still acceptable today?

PRAYER

As we sing your love, O Lord, establish your covenant with us and anoint us with the seal of your Spirit that we may praise your faithfulness and proclaim your righteousness from age to age; through Jesus Christ our Lord. Amen. (Psalm 89)



A WARM WELCOME – David MacRae and Denise Larocque welcomed more than 450 tourists to the Church of St. Andrew and St. George in Baie-Comeau during September and October. Most of the visitors were from a half-dozen cruise ships that made a stop in the North Shore community. PHOTO: JODY LESSARD

North Shore church opens up to cruise ship passengers

By JODY LESSARD

In the months of September and October the town of Baie-Comeau warmly welcomed six cruise ships to their company town. During these visits the streets of Baie-Comeau were alive with tourists enjoying our quaint little town.

As part of the guided tours, the North Shore Community Association's "In Search of Yesterday" heritage exhibit was displayed at the Church of St. Andrew & St. George. Historical tours of the church were offered, highlighting the Tudor architecture and exceptional stained-glass windows.

The site was visited by more than 450 tourists from all regions of Canada and from abroad. Visitors came from Australia, United States, Scotland, and Germany, to name just a few countries.

The Church of St. Andrew & St. George wishes to express thanks to Dave MacRae and Denise Larocque who volunteered during all six visits. They took time out of their schedules to warmly welcome hundreds of tourist to our lovely church and town. Their generosity was greatly appreciated and Denise's *sucre a la crème* treat was certainly a hit amongst the tourists. It was the talk of the town.

RAFFLE TO SUPPORT REFUGEES



Parishioners and friends gathered on Thanksgiving Sunday for a service and annual potluck supper at the Church of St. Andrew and St. George in Baie-Comeau. During the evening supper, a number of prizes were raffled off. The funds collected were donated to PWRDF. This time around, \$150 was raised and was earmarked to assist Syrian refugees fleeing the conflict in their home country. Since 2003, similar raffles have raised just over \$5500 for PWRDF. Churchwardens Leila Levesque (née LeFloch) and Dave MacRae pose with ticket vendor Catherine Martin (centre). PHOTO: STEPHEN KOHNER