

# QUEBEC DIOCESAN GAZETTE

VOL 110 Number 5 Reporting on our diocese since 1894 JANUARY 2004

## The Reverend Gladys Morency ordained Deacon

By Canon Tony Hitsman

On Tuesday, November 18, one of our two Lay Readers in Kegaska, Gladys Morency, was ordained a Deacon by Bishop Bruce Stavert. As would be expected for such a joyous occasion there was a full congregation



Photo supplied by P. Peacock

Attending clergy, aside from Bishop Bruce, included the former Incumbent Canon Tony Hitsman, who had been Gladys's supervising priest during her ministry studies; Archdeacon Robert A. Bryan who has known Gladys for 40 years; the Reverend Dr. Patricia Peacock Bryan, who has been Gladys's supervising priest the past year; and the Reverend Douglas Painter from neighbouring parish St. Clement's Mission East.



Photo by A Hitsman

Gladys's husband Gilbert and daughter Ashley, pictured on the left, proudly presented the new Deacon with a Deacon's Stole.



Long time friends and neighbours Lay Reader Linda Stubbert with Rev. Gladys Morency. Photo by A Hitsman

Other participants in the service included Lay Reader Mrs. Linda Stubbert from Sept Iles and Mrs. Joan Bobbitt from Harrington Harbour. Following the service the ladies of the ACW put on an outstanding reception at Auberge Le Brion.

In the eight years I have been on the Lower North Shore I think this was only the second Anglican Church ordination I've attended, and the first in Kegaska, and it was obviously a historic and proud moment for the congregation of Kegaska and the whole Lower North Shore. It is the hope of many that more prospective candidates for ministry - either as Lay Reader or in the ordained ministry - will come from the population of the Lower North Shore.

## St Mark's goes on the road

Nothing brightens a university student's heart like the chance to go on a road trip and it is twice as good when that fun event can also bring cheer to others. In early December Bishop's University and Champlain College Chaplain Heather Thomson organized two such road trips.

For fourteen years the students have collected, boxed and wrapped shoeboxes for the Maison du marins/ Seaman's Club in Quebec City. Information about the boxes and their purpose was publicized on campus with invitations to all to participate. Then one Friday morning students, staff and others from St Mark's Chapel set up tables in the Student Center lobby and in a blitz of wrapping paper and tape did up 85 boxes.

On December eighth, Heather and a couple of students loaded up her van and slipped down Highway 20 to Quebec City. After being greeted by Graham Reynolds they unloaded the boxes into his storage area in preparation for the deliveries to be made to ships closer to Christmas. Then into the Maison du marins for a look about and coffee and doughnuts.

Next stop was the Synod office to say "hi" and a tour of Holy Trinity Cathedral generously given by Canon Clark. This was followed by an afternoon of sightseeing before returning to Lennoxville.

On Saturday evening, No-



St Mark's Chapel choir. Back row: Jamie Crooks, Isabelle Gallant, Jill Cooper, Erin Somerville, John Bertram. Middle row: Emily Wall, Choir Director Elizabeth Tamblyn. Front row: The Rev. Sr. Mary Florence Liew of Eaton, Dudswell Victoria Parish, Chelsea MacNeil, Sarah Wilson and Heather Thomson. Photo Bill Lyon

On December 29, St Mark's Chapel held its traditional service of Lessons and Carols for Advent with music student Elizabeth Tamblyn directing the choir. The following week a slightly reduced sized choir, it was after all in the exam period, made their way to Cookshire for a similar service. The weather and the driving were frightful but those who braved them heard and shared in a wonderful service. This has become an annual event much enjoyed by both the local congregation and the Chapel choir.

Other special Campus Ministry events held in December included

a couple of study break evenings where refreshments were provided to those studying in the library.

There was also a Blue Christmas Service. This was directed at those who are experiencing the loss of a loved one, the anguish of broken relationships, the insecurity of unemployment, the weariness of ill health or the pain of isolation. The majority sees Christmas as a joyful time but this service was to acknowledge the sadness and concerns some suffer at this time and to remember that God's word comes to give light to our darkness.



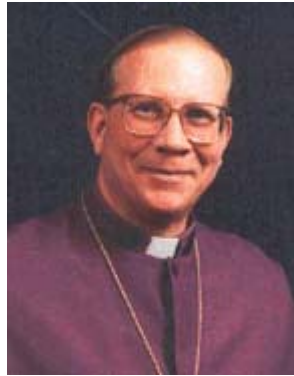
The Ven. Heather Thomson and students Jenn Kang and Cara O'Connell deliver boxes of shoeboxes to Graham Reynolds of Maison de marins.

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**HAPPY NEW YEAR to all from the diocesan officers and staff !**

## From the Bishop's desk:



Dear Friends:

I take this opportunity to wish all the readers of the **Quebec Diocesan Gazette** every blessing and good wish for the New Year.

As I look back I realize what a busy year 2003 was. But then I realize I seem to say that every year. Each year brings its own challenges, highs and lows and excitement.

I think without doubt a highlight of 2003 was our Diocesan Synod in mid-October. I say that in part because so many people have told me what a wonderful experience it was for them. So many people, seasoned Synod goers and new members have said it was so encouraging to be gathered as a diocesan family in harmony, in lovely surroundings and with a sense of being the people of God responding to challenges in the context of prayer and worship.

I should tell you that I recently confirmed a young person who was a youth delegate to this year's synod – a thoughtful person who had resisted being confirmed before but who decided to seek this opportunity to make a commitment because of the wonderful experience of being part of Synod! Wow! I wish we had had more youth members at Synod.

I am happy to say that the clergy of the Diocese had the same feeling about the three days we spent together in the Bishop's Conference immediately following the meeting of Synod. As always it was an important time of fellowship and sharing for the clergy who in this Diocese live so far apart that gathering together can happen only on this one occasion each year.

I want to extend an important invitation to all in the Diocese who might be able to attend, two important diocesan events on January 31<sup>st</sup> and February 1<sup>st</sup>.

At the Cathedral in Québec on Saturday, January 31<sup>st</sup> at 4 p.m. there will be the Collation of the Venerable Heather Thomson as Archdeacon of St. Francis and the Installation of the Rev'd Canon Alain Milot as a Canon of the Cathedral. We will be honoured with the presence of Bishop Douglas Theuner, the Bishop of our Companion Diocese of New Hampshire who will preach at this service.

Bishop Theuner will also be the preacher at the Cathedral at 11 a.m. on Sunday, February 1<sup>st</sup> when we will celebrate the Feast of the Presentation (Candlemas). I am delighted that it will be possible for Bishop Theuner to be present with us for these two days. It will be an important part of the year-long celebrations of the Cathedral's 200<sup>th</sup> anniversary. It will also be Bishop Theuner's last official visit to the Diocese and Cathedral before his retirement as Diocesan Bishop of New Hampshire in March.

Once again, best wishes for 2004.

+Bruce

## BISHOP'S CALENDAR FOR JANUARY - FEBRUARY

January 13	Lennoxville	Potentials – Personnel Committee
January 23-24	Québec	Diocesan Programme Committee
January 24	Lennoxville	Quebec Lodge Annual Meeting
January 31	Québec Cathedral	Bishop's Council Collation of Archdeacon Heather Thomson, Installation of Canon Alain Milot
February 1	Cathedral	Visit of Bishop Theuner
February 8	Trois-Rivières	Confirmation Service
February 12-15	Edmonton	Council of the North

**Deadline for February Gazette: Jan. 5 2004**  
**Deadline for March Gazette: Feb. 1 2004**  
**Send in your parish news and photos!**



The four new St George's Evening ACW life members with the Rev. Keith Dickerson and their presenters. Photo Ven. H. Thomson

## Four made ACW Life Members

On the evening of December 10 2003 a very special Carol Sing and Evensong was held at St George's Church Lennoxville. Four members of the Evening ACW who attended expected it to be a celebration of the Feast of Saint Nicholas and it was, but everyone else in the congregation including members of their families there knew that they were to be installed as Life Members in the ACW.

Until that night only one of the nineteen current members of the Evening ACW was a life member. Phyllis Gauthier, ACW Diocesan President, and the Rev. Barbara Wintle, ACW Diocesan Secretary, were there to help induct the four surprised ladies, Marina Tracy, Fay Rand, Jean French and Margie Wollerton, as life members. They join Barbara Hewitt as that branch's "lifers".

Maria Tracy was founding co-chair of the Evening ACW in 1975 and served as the Presi-

dent three times: 1975-77, 1989-90 and 1997-99. She has served for many years as the co-ordinator of the church's annual bazaar. For 45 years she has been a Guide leader in the First Lennoxville Guide Troop and has served as both St Francis District Girl Guide Commissioner and as Quebec Deputy Commissioner. A mother of five and grandmother of 12 (and counting). Marina also gives of herself as a Board member on the Lennoxville and district Community Aid and as Hostess Convener for the Lennoxville-Ascot Historical Museum Society.

Fay Rand was also a founding member of the Evening ACW and has served as the Veterans co-ordinator for the whole time 1975-2003 while also filling roles as the Program and Hostess co-ordinator. She organizes the candy table at the church bazaar. Fay is a member of Opals and loves doing crafts – knitting, crochet, cake decoration and smoking. Fay has four children, six grand and six great grand children.

Jean French was also a founding member and has served as the Telephone Committee co-ordinator as well, from 1998-99, as its Vice-President. An active member of the Altar Guild at St George's and of the Rebekah Lodge. She is mother of two and grandmother of three.

The fourth member honoured was Margie Wollerton, a retired Lennoxville Elementary School teacher. Margie who has been a member of the ACW for 23 years, served as President twice, 1985-86 and 1993 and as the Secretary from 1998-2003. Year after year she organizes the "Delightful Muddle" table at the bazaar. She is an active member of the Women's Canadian Club of the Eastern Townships having served as its President.

The honour of these ACW Life Memberships was well deserved. The service was followed by a social time and "feast" in the Church Hall.

### Quebec Diocesan Gazette

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James Sweeny, interim Editor, phone and fax 819-837-2835 We welcome diocesan news, deadline the 1st of the month prior to publication. Please e-mail submissions to [diocesangazette@quebec.anglican.ca](mailto:diocesangazette@quebec.anglican.ca)

Please send undeliverable copies and address changes to: Quebec Diocesan Gazette, Anglican Journal Circulation Dept., 600 Jarvis Street, Toronto ON M4Y 2J6

# Sermon given by the Rev. Dr. Sarah Coakley at the closing Synod Eucharist and Renewal of Priestly Vows Service

'And like a sheep that before its shearers is silent, so he opened not his mouth' **Isaiah 53: 7**

In two places in the Epistles of the late first-century bishop and martyr, St. Ignatius of Antioch, there is a seemingly curious reference to the importance of the silence of bishops. In one place (in the Letter to the Philadelphians, 1) it says that 'silence in [the bishop] is more effectual than much talk in others'; in another place (the Letter to the Ephesians, 6), that 'the more reserved [a bishop] is, the more he ought to be respected'. Many of the great patristic scholars of the modern era have striven to make sense of this apparently strange description of the episcopal character and charge. F. C. Baur averred that Ignatius might actually be slurring his fellow-bishop for an absence of the gift of eloquence. J. B. Lightfoot, the literalist on this occasion, took it to be a straightforward description of Onesimus, the then bishop of Ephesus, who was thought by some to be of a disappointingly retiring disposition. Henry Chadwick, ingeniously (and perhaps closer to the mark), suggested that the 'silence' of the bishop had to be understood in a proto-gnostic context, where one of the key divine attributes was seen as 'Silence'. More recently, scholars interested in the putatively charismatic and exuberant dimension of early Christian worship, have seen Ignatius as implicitly criticizing the bishop for his lack of skill in extempore prayer and preaching – as a sort of first-century failure in the CPE stakes, drying up just when the pastoral occasion demanded inspirational speech.

But if we read Ignatius's text with more care, we will see that none of these rationalizations will quite do, clever as they are. The crucial hint that something else is at stake comes when Ignatius says to the Ephesians that they are 'knit to [their bishop] as closely as is the church to Jesus Christ and Jesus Christ to the Father' (5). In short, silence is not a de-merit in Ignatius, but positively held up for adulation. There is something distinctively Christic about the bishop's role as silent, according to Ignatius, a silence which, as he says later, is the same silence that binds the Son to the Father; as he puts it, 'The deeds which [Christ] has done in silence are worthy of the Father' (Letter to the Ephesians, 15). It is important to remember that Ignatius wrote to churches already torn by internal doctrinal dispute, and threatened constantly by waves of imperial persecution. Thus, for Ignatius, the bishop's prayerful silence, his submission to the will of the Father in the face of ecclesiastical strife, dissension or persecution, places him in the orbit of Christ, and simultaneously binds his flock to him as the sheep to the shepherd. Yet, along with Christ, he too is both shepherd and the sheep of sacrifice. Before the shearers, he too is dumb; as Christ before Pilate was silent, so too he 'opens not his mouth'. His eloquence under pressure, or in the crisis of dissension, paradoxically consists solely in his willed submission to the pattern of Christ's passion – to his silence before the tribu-

nal.

This seemingly esoteric strand of early patristic thought comes to us now as a poignant reminder of the costliness and counter-cultural significance of such prayerful silence in a world of busyness and action - not to speak of in a church riven with passionate dissension and strife. What Ignatius seems to set before us is a vision of the episcopacy in which the bishop as it were carries in his own body the strains and tugs of the church's inner strife, the crucifying marks of an ecclesiastical body torn in two. Such, we might say, is the unenviable – but perhaps (from Ignatius's perspective) blessed - place of our own Archbishop of Canterbury at this time. It is the bishop's – or archbishop's - peculiar and painful job, according to Ignatius, to hold that tension - to live it. In this bodily tension of his own he nonetheless wills to submit the body of the church to Christ's paschal passage; he does not judge, he does not condemn, he does not even clarify: he hands over, in willed silence, the broken body to the rule of the divine. As Ignatius puts it, 'so far as anyone sees a bishop keeping silence, let him hold him all the more in reverence.' For clearly this silence being described by Ignatius is not the silence of being 'shut up' – the silence of an achieved repression; nor is it the silence of being defeated in clever, wordy debate. Rather it is the silence of the authentic prayer that has met the contradiction of the cross: it is Jesus' silence. 'As a sheep before his shearers he was dumb'.

Is not this a potent image for us as a synod, on a day when we renew our ordination vows? I do not say this facetiously, let alone as a spurious dig at the episcopacy. For imagine for a moment a church in which such humble and patient silence was at the heart of our ways with one another – not just for bishops, but by extension also for priests, deacons, laity. Imagine for a moment the dismay of the press: no more deliciously shameful ecclesiastical show-downs; imagine the mockery of the self-styled 'righteous'. Imagine the scorn of the academic guild; imagine the shock to ecumenical relations. Imagine too the witness; imagine the endurance; imagine the power – power to be sure, not of this world, where incivility and uniformity and visible authority are so much prized - but the power of the miracle of a fractured body's willed conformity to Christ's passion, to his paschal silence.

But wait a minute, you will say, there must be another side: how can we keep silence for ever? Is not teaching demanded of us, and particularly of our bishops? Is it not precisely out of the silence that God-in-Christ speaks to us? And yes, this is surely so. Ignatius of Antioch himself would not for a minute deny this - not that he thinks definitive theological treatises, or arch-episcopal press-releases, will plop effortlessly out of this silence; for it is more at the heart of his theology of silence that Christ-like silence enables one's whole life of witness to become a 'word of God', a *logos theou*. And it is out of a profound tranquility (*hesychia*), he says, that God Himself has spoken all along, in the Law and the Prophets, and supremely in the life and death and resurrection of Jesus. Thus this eucharist for the renewal of priestly vows is strangely and

appropriately blessed by today's lectionary, in giving us not only the silence of the suffering servant in Isaiah 53, but also the dramatic speaking forth of Jesus in the epistle to the Hebrews, 'who, in the days of his flesh offered up prayers and supplications, with loud cries and tears ... and he was heard because of his reverent submission' (Hebrews 5. 7). It is as if the two crucial dimensions of Jesus's own priestly prayer – his posture of humble silence and his fervent prayer of supplication and distress – are today conjoined for us and re-inscribed in our vows, the renewal of our own commitment to priestly prayer. And the ordering of the lection seems to serve as a reminder that - for us - without that primary silence of the passion, our own tears and supplications may be so often be misdirected; as John of the Cross put it, many centuries after Ignatius: 'The Father spoke one Word, who was his Son, and this Word he is always speaking in eternal silence. It is [thus first] in silence that [our] soul[s] must hear it' (Sayings, 99).

Yes, our priesthood is measured by our prayer, and our prayer by our priesthood. In our silence we submit to Christ's priesthood, making space for him to speak the authentic 'Word'. And in our fervent and often desperate 'tears and supplications' we join in his, rendering ourselves obedient to God. If this is pathetic in the eyes of the world – and it is - let it be so; it is nothing new, simply the 'dumbness' of the sheep before its shearers. And if our 'tears' are often incoherent – and they are - it is also nothing new, but may well be the 'loud cry' of Christ's offering himself up in us. This is where Jesus's priesthood surely takes us, now as in the equally-demanding days of Ignatius. Let the last words then be Ignatius's, as he contemplates his own imminent martyrdom, and simultaneously exhorts the church in Ephesus to honour their quiet bishop, Onesimus. He writes: '... it is better [then] to keep quiet and be, than to make fluent professions and not be. No doubt it is a fine thing to instruct others, but only if the speaker practices what s/he preaches. One such Teacher there is: He who spake the word and it was done; and the deeds which he has done in silence are worthy of the Father. One who has truly mastered the utterances of Jesus will also be able to apprehend his silence, and thus reach full spiritual maturity, so that her own words have the force of actions, and her silences the significance of speech. ... Whatever we do, then, let it be done as though He Himself were dwelling within us' (Letter to the Ephesians, 15). May this indeed be so, at this significant time of the renewal of our priestly vows, amongst all our bishops and archbishops, and with all the people of God. Amen.

**Early Christian Writings: The Apostolic Fathers**, eds. M. Staniforth and A. Louth (London, Penguin, 1987)

I am much indebted to my former Oxford colleague Alwyn Pettersen, for his exegesis of the Ignatian theme of the silence of bishops, and for his account of the history of this theme's exegesis in the modern period: see his article '... Sending Heretics to Coventry? Ignatius of Antioch on Reverencing Silent Bishops', *Vigiliae Christianae* 44 (1990), 335-50

## RECORDINGS OF SYNOD TALKS

If you missed the Synod or would like to have copy of the talks on prayer given at Synod they are available as follows:

John Guernsey Talk 2\_\_\_\_ John Guernsey Talk 3\_\_\_\_

John Guernsey Talk 4\_\_\_\_ Sarah Coakley Talk 1\_\_\_\_

The closing service with the Quebec Mass including Sarah Coakley's Sermon (above)\_\_\_\_

N.B. We regret that due to technical difficulties John Guernsey Talk 1 is not available. Format: CDs, Price: \$10.00 per talk or \$40.00 for the full set.

To order send your name address and phone number along with this form to:

**Canon Quentin Robinson**  
8105 Ch. Du lac, R R # 3  
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Please allow four weeks for delivery. Thank you.

## Layreader & layleaders workshop planned for March 27

Graham Jackson Warden of Layreaders

The pre-synod layreader workshops held at the Orford Arts Centre went extremely well. The two presenters, John Cowans and Dennis Drainville covered themselves in glory and gave us sessions that were interesting, informative and helpful.

Archdeacon Dennis Drainville presentation was the first of a three-part series, we are, therefore, planning to hold a follow-up conference to hear his second part. This will take place at Bishop's University, Lennoxville, on Saturday, March 27<sup>th</sup>, 2004. We hope that as many layreaders and layleaders as possible will be able to attend. Please mark your calendars now and do pass the word to those you know who might be interested. More information will, of course, be forthcoming.

## Companion Diocese trip to Ireland planned for May 2004

The Companion Diocese Committees from Ireland, New Hampshire and Quebec are currently looking into the possibility of a trip to Ireland in late May 2004. We are looking at arriving in Ireland on May 23 and leaving to come home on June 3. I am in the process of compiling a list of people who are interested in being a part of this trip. If you would like more information on the trip or would like to have your name added to this list please contact me:

Brian Wharry, 8105 ch du Lac, Hatley, Qc J0B 4B0  
(819) 842-1379 home (819) 842-2286 Quebec Lodge  
(819) 572-8404 cell or email me at [bwharry@yahoo.com](mailto:bwharry@yahoo.com)

## This old house given a new mission



An archival photo of the Malbay Rectory

On the east coast of North America, jutting out into the Gulf of St. Lawrence and bordered by the St. Lawrence River, is the Gaspé Peninsula. It is here that the Appalachian Range thrusts out from the sea and begins to wend its way down the eastern seaboard. Here is where Jacques Cartier first set foot in 1534 and even now is called "the birthplace of Canada".

It is a place that has welcomed vacationing visitors from all over the world for more than a century, attracted by the mountains, the sea, the pleasant, breezy summers the amazing wild flowers and the hospitality of its English and French speaking inhabitants.

Our parish has a wonderful 100 year old rectory that sits high on a promontory overlooking Malbay and the Gulf of St. Lawrence. Across the bay sits one of Canada's wonders, Percé Rock. The view from the front veranda is

probably the best rectory view in all of Canada. It is freshly painted and comfortably furnished and just waiting for tired and frazzled church people to come and enjoy her for a week or two or even three. After some considerable prayer and thought, this is the new ministry we have discerned for this wonderful old friend in our community — offering the gift of hospitality and refreshment to the leadership of church.

Here's what you get: 4 bedrooms sleeping up to eight people (a crib can be provided), 1 large bathroom with large clawfooted tub and shower, a modern kitchen with microwave, freezer, washer and dryer (stove & fridge too!) and large kitchen table — and another great view an upstairs seating area with TV, a large airy living room & dining room, suitable for meetings, retreats and workshops, a wrap around old fashioned veranda for watching the stars. Space permits

campers and tent trailers but there are no hook ups a drop dead gorgeous view, with whales thrown in gratis

The Malbay Rectory is located 30 mins south of Gaspé, Quebec by car and is reached by Highway 132. Train service from Montreal every Sunday, Wednesday and Friday on VIA Rail Canada (easy transfer from Windsor/Quebec corridor, New York and Boston). 12 hours by car from Boston via Maine & New Brunswick. Flights available with Air Canada to Gaspé via Montreal. Car rentals are available.

Available from June 1 to September 30 (other dates could be considered depending on need) — now booking for 2004. For information please contact:  
The Reverend Susan Hutchinson, Co-Incumbent  
The Greater Parish of Gaspé  
shutchinson@quebec.anglican.ca  
418-368-2288

## Human Cargo - TV worth watching

The PWRDF would like to bring the following mini-series to your attention. Human Cargo puts a human face to news headlines about the worldwide refugee crisis, the devastating impact of civil war, and corporate investment in third world countries. Emotionally charged performances combined with breathtaking cinematography paint an extraordinary picture of the refugee experience. Human Cargo is riveting television experience. Human Cargo intertwines six compelling stories for a view of the world of refugees it presents an unflinching look at refugees, the people who sacrifice their lives to help them and those who hinder them.

Moses Buntu (Bayo Akinfemi), a Hutu school teacher, torn from his village and family, escapes imprisonment and torture in Africa before embarking on a gru-

eling journey to Canada. His story threatens to shake the moral foundation of the country and serves as the heart of Human Cargo.

At the Canada-U.S. border crossing, a truckload of refugees is found dead, but survivor Naili Zalmi (Myriam Acharki) an Afghani woman escapes from authorities.

In Vancouver, Nina Wade (Kate Nelligan), an ambitious right-wing politician, goes down in flames in a federal by-election, and is parachuted onto the Refugee Review Board. Her racist views enflame her colleagues and the legal community and eventually test the country's perception of itself. It is Nina who presides over the hearing of Moses Buntu.

Jerry Fischer (Nicholas Campbell), a crusading and committed refugee lawyer, represents Buntu and Zalmi at their refugee

hearings. His commitment to his work forces him to choose between his family and his career.

Nina's daughter, Helen Wade (Cara Pifko), on a mission to help others, signs up with an unproven relief agency. She lands in a central African refugee camp in the middle of an ethnically driven conflict. In the same camp, Odette Kaba, the sister of Moses Buntu, battles against shifting hierarchies, disease, child-soldier recruitment and starvation to keep herself and her three young children alive.

The dramatic mini-series starts Sunday, January 4 at 8 pm on CBC Television, continuing Monday, January 5 and Tuesday, January 6 at 8pm to 10pm.

To learn more about the series and to voice an opinion, visit <http://www.cbcc.ca/humancargo>.

## Nuggets from the past

Compiled from past issues of the *Diocesan Gazette* by Dr. M.E. Reisner, Diocesan Historian

It is practically a cliché that women are the backbone of financial support for church "extras" and even for church support, but some of the women's organizations in the diocese have dropped out of memory. Who, today, thinks of the devoted labours of the Association of Church Helpers or has even heard its name?

The Association was founded in 1891 by Anna Maria Williams (Bishop James William William's wife), to provide help to clergymen and their families "particularly in the poorer missions and country parishes" whereby funds could be applied for "in cases of illness of themselves or their families, or when repairs were needed for their churches or parsonages and they could not undertake the repairs for lack of funds." The Association's subscriptions were raised initially in Quebec City and Bergerville (Sillery), but latterly it appealed to the whole Diocese for support. Some time in the late 1950s the Association disappears from the record, but while it lasted it provided much needed help for outlying districts and clerical families.

The 13th Annual Meeting of the Association of Church Helpers (as reported in the *Diocesan Gazette*) was held in St Matthew's Church Hall on Wednesday, 20th January 1904 with fifteen ladies present, and a report was read of the grants made for the preceding year. Income, it stated, had fallen off, so that some requests had regretfully been turned down. Money went further in 1904 and the funds expended seem very meagre by today's standards. "Twenty dollars towards the education of a clergyman's daughter at King's Hall, Compton," the list of expenditures began. "Twenty dollars to the Church at Three Rivers towards putting in double windows. A violet stole to the Rev. G.H. Murray, Hatley." Fifty dollars was sent to complete the interior of the Parsonage at Point St Peter, Gaspé. A cassock and surplice was presented to the Church at Nicolet, and "twenty dollars towards putting the Parsonage at Stanstead in a proper condition." Twenty dollars was also sent to aid in "revarnishing the interior of the Church at Little Gaspé, and for repairs to the Parsonage." The Association provided basic church furnishings such as "twenty dollars to the Rev. Phillip Challis towards purchasing a font for the church at Island Brook," and the most basic of comforts to clergy families, such as the "twenty dollars towards putting water into the parsonage at Marbleton."

Besides annual dues, fundraising for these projects had consisted of a Strawberry Festival and Garden Party held in June in the grounds of St Matthew's Rectory, Quebec (which realized \$88.87) and a Children's Concert in December which added \$110 to its funds.

The Association of Church Helpers was a highly representative body, with vice presidents from the Cathedral, St Matthew's, St Michael's and St Peter's. Its members obviously kept in close touch with the outlying areas of the Diocese and its assistance forged ties of sympathy and fellowship. Often the difference between getting by and real deprivation was made up by the women of the Association of Church Helpers. It would be a sad day if their contribution were wholly forgotten.

### ACW Meditation

#### Habakkuk 3:17-19

The writer of this scripture passage has real faith and trust. It does not depend on getting concrete results. The passage speaks of a deep relationship with God that disaster, loss and failure cannot destroy. Its fruits are a peace and joy and strength that do not come from wealth,

### PWRDF launches new HIV/AIDS initiative

material possessions, and success, and that endure even when all else fails...PWRDF hopes to challenge Canadian Anglicans, through a new HIV/AIDS initiative - PARTNERSHIP FOR LIFE ...for a generation without AIDS. The aims of this initiative are to have Anglican pledge their financial support, to raise awareness and to lobby the Canadian Government to be an agent for positive change.

A number of resources have been prepared to support the HIV/AIDS Initiative. These include bookmarks, ribbons, fact sheets and pledge brochures.

A postcard is also being sent to parishes, urging Anglicans to petition the Canadian Government to increase access to affordable medicine for the world's poorest populations and to triple Canada's contribution to the Global Fund to fight AIDS, Tuberculosis and Malaria. Both individuals and congregations are asked to sign and return these postcards to PWRDF before 3 May 2003. The postcards will be used to support a resolution at General Synod and then subsequently be presented to the Prime Minister. PWRDF hope to collect ten thousand signed postcards. A short video documentary is also being prepared for presentation at General Synod in May 2004.

For further information and for resource material, please contact Cecily Hinton, PWRDF diocesan representative.