

# Quebec Diocesan Gazette

VOL 112 Number 2 Reporting on our diocese since 1894 OCTOBER 2005

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## Hong Kong prisoners of war remembered on Entry Island Confirmation

By Diana Wylie



Left to right: Veteran George Welsh; Robina Goodwin, president of the Council for Anglophone Magdalen Islanders; Veteran John R. McLean; the Rev. Bruce Myers; Veteran Philip Quinn; Paul Clarke, Eastern Sector Fire Chief. Photo: Connie Boudreault

By the Rev. Bruce Myers

All Saints Memorial, Entry Island, was overflowing with worshippers on Sunday, August 14, as the community gathered to honour the memory of the young men for whom the church was dedicated.

Fourteen young men from Entry Island—then a community in the Magdalen Islands of only a couple of hundred souls—were among nearly 2,000 Canadian soldiers sent to defend the British colony of Hong Kong from an attack by Japanese invaders in 1941. After 18 days of fighting, Hong Kong fell and hundreds of Canadian troops were held as Japanese prisoners of war in the foulest of conditions. Nine of the 14 young Entry Islanders who served in Hong Kong died as POWs.

### A Unique Day Camp Experience



Day Camp leaders Chantal Mitterer, Esperança MacIntosh, Amanda Durepos and Stephen Kohner pose for a photo following the closing day camp service held on August 19th. Photo Lise Chenier

By Stephen Kohner, Lay Incumbent

What happens when a congregation invests time, energy, funding and leadership in their youth?

When All Saints was rebuilt in 1950, it was rededicated All Saints Memorial, in commemoration of the immense sacrifice suffered by this tiny community.

Sixty years to the day after the end of the war against Japan, on August 14, Entry Islanders and many others gathered for a moving service of readings and music, prayers and silence, once again honouring the young soldiers who died as prisoners, as well as those who returned.

Photographs of each of the young men lined the altar rail, and in turn a family member laid a cross adorned with a poppy and the soldier's name.

Outside the church, a bilingual plaque commemorating Entry's sacrifice in the Second World War was unveiled by three veterans present at the service.

The Church of St. Andrew & St. George in Baie-Comeau found out this past August when three teens led a one-week day camp.

Between 1998 and 2002, summer day camps were held in collabo-

On May 8, 2005, at the St. James' Anglican Church, Port-Daniel, ten confirmation candidates from the Parish of Chaleur Bay were confirmed by Archbishop, Bruce Stavert assisted by the Rev. Malcolm Evans and Tyler Hayes, Archbishop's Chaplain. The service was held at 2 p.m. with special music provided by Lois Hayes and the singing led by the Parish Choir. The ten candidates presented for Confirmation by parents and sponsors were: James Almond, Nicholas Almond, Amber Dawn Hayes, Becky-Ann Hottot, Karen Hottot, Stephanie Hottot, Samantha Benwell Main, Kyle Rideout, Daryll Wylie and Sandy Wylie. As well, the newly confirmed young people participated in the Sacrament of Holy Communion distributed by Archbishop Stavert assisted by the Rev. Malcolm Evans. After the Confirmation Service the Bishop pre-



L-R First Row: Karen Hottot, James Almond, Amber Dawn Hayes, Nicholas Almond, Daryll Wylie, Sandy Wylie, Second Row: Samantha Benwell Main, Stephanie Hottot, Beck-Ann Hottot, Kyle Rideout, Third Row: The Rev. Malcolm Evans, Tyler Hayes, Archbishop Bruce Stavert, Patsy Hayes, Stephen Dow

sented the young people with their Confirmation Certificates and each of them received a Good News Bible as a gift from the Parish as well as an In His Presence prayer and guide book, as a gift from the Confirmation class instructors,

Patsy Hayes and Stephen Dow. A reception following the service for the newly confirmed young people and their families was held in the St. James' Church Hall, and a delicious lunch of sandwiches and sweets prepared and served by the ladies of the Parish was enjoyed by all.

### Quebec Lodge: An awe inspiring summer of good clean fun

By Canon Quentin Robinson

As I reflect over the summer of 2005 I am in awe of all that happens at Quebec Lodge over just seven short weeks. Let me give you some idea of what I see:



Senior girls camp tries on a mud pack! Photo: B. Wharry

Almost every week the van heads off pulling a trailer with four or five canoes. After a short drive the van stops to let staff and campers launch the canoes into the Massawippi river. For the next four hours this group will paddle down stream. Occasionally they may have to portage where the river has sand banks. Occasionally they may see deer running off as they come around a bend. It is unlikely the group will encounter any other people during the trip. By the time they arrive in Lennoxville they will be tired but excited at what they have experienced.

During the Second Senior camp a small group has chosen wood-working as their option. The first day they arrive at the Rec Hall to find it has been transformed into a workshop just for them. Brian Wharry shows them a prototype of the skittle maze they are to make. Each camper most likely has doubts that they will be able to produce anything that resembles the game in front of them. Four days later they have each made their skittle-maze. There is a feeling of accomplishment and pride in what they have each accomplished.

Bill Crooks appears in costume as Super Mario. He speaks in a squeaky high voice with a bad Italian accent. Alex Botros appears as Wario. The scene is set for Q.L. to be transformed into a video game for the First See page 4 Quebec "Lodge"

ration with Crosstalk Ministries of Montreal. Since then, a number of former day campers have grown up and are now in their late teens. When the programme committee of our diocese took over the day camp dossier, it soon became evident that a number of these teens could provide leadership roles in this new programme.

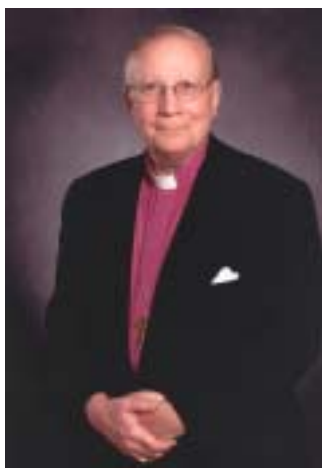
This past August, our church welcomed a home-grown leadership team comprising of Chantal Mitterer, Esperança MacIntosh and Amanda Durepos. Chantal and Esperança were employed most of the summer and were part of leadership teams across the diocese. Amanda was sent to the training camp in Gaspé and was hired on to help out in our day camp.

The 10-12 youth who participated in this year's camp were thrilled with their experience. Be-

tween all of the singing, games, arts and crafts, Bible Stories, and closing service & supper, the children were certainly kept active and entertained. What made it such a wonderful experience was the fact that, for the first time, the leadership all came from within our own community. The previous experiences and skills they had acquired were put to use; although they received some adult leadership from Jody Lessard and me, their own energy, dedication, faith and effervescence resulted in a dynamic week.

I want to thank the Deanery of the North Shore for their financial assistance, the programme committee, in particular Caroline Mullin and the Rev. Susan Hutchinson and the congregation for supporting this year's day camp. One thing is for sure, the diocese has not seen the last of our home-grown youth leaders!

## From the Archbishop's desk:



Dear Friends:

For a week at the beginning of August this summer I had the privilege of being part of the fifth Anglican Indigenous Sacred Circle, held at Pinawa, Manitoba. This was a gathering of some 150 Anglicans of the First Nations, Inuit and Métis in Canada who do lay and ordained ministry. Over forty of those present were those who indigenous communities refer to as elders. There was a wide variety of ages and at least ten representing aboriginal youth. Those present came from Alaska, B.C., the Yukon to Nova Scotia. Our Primate Andrew Hutchison and five of the Bishops of the Council of the North were present as partners.

I had been privileged to be part of the second Circle held in 1993 at which Primate Michael Pears made the apology to the native peoples on behalf of the church for abuse suffered in residential schools. That was an event of enormous emotional impact because it was the time when stories of that legacy were just beginning to be told and shared. There was much pain and anguish shared in personal stories and many tears shed.

The amazing thing about the event this summer in Manitoba was the evidence of the way in which the covenant developed between native peoples and the rest of our church in recent years and what is known as the New Agape are seen as signs of the Holy Spirit leading both the Church and native Anglicans to a real sense of hope and experience of healing.

The event twelve years ago was full of pain and tears. This summer's event, without ignoring the past and the huge challenges ahead, was full of joy, hope and vision – expressed in part in very moving worship and song and dance.

By far the most significant event at the Sacred Circle was the acceptance by our Primate of the challenge presented by the elders and the Anglican Council of Indigenous Peoples for the appointment of a national aboriginal bishop in Canada. There are already four aboriginal bishops in Canada belonging to particular dioceses, but the Primate has now agreed to work towards providing within a year a national native Bishop as a sign of the emergence of a new self-determining native community within the Anglican Church of Canada. There are many logistics about all of this to be worked out in the next months but this step was greeted with deep joy and a sense that it could be a transformative experience for the whole church.

I was delighted to be able to be at this event with three parishioners from Kawawchikamach as well as the Reverend Martha Spence their priest who was present as one of the elders of the Circle.

A reminder that Anglican Appeal Sunday this year in the Diocese of Quebec is Sunday, October 23, the Sunday after Synod. Previous donors will receive a mailing about the Appeal and parishes will receive material for promotion of the Appeal. As I have mentioned in the past we have perhaps a special obligation to be generous to Anglican Appeal as a member Diocese of the Council of the North. The work of our church in the north and also overseas is the particular focus of the annual appeal.

+ Bruce

## Archbishop's Calendar October & November

Sept. 28 – Oct. 3	Council of the North	Split Lake
Oct. 5	Renewing Ministry Committee	Lennoxville
Oct. 6	Plaque unveiling	Quebec
Oct. 13 – 16	Diocesan Synod	Lac Beauport
Oct. 17 – 19	Archbishop's Conference	Loretteville
Oct. 22	Bishop's University Corporation	Lennoxville
Oct. 24 – 28	National House of Bishops	Toronto
Oct. 30	Visitation	Coaticook
Nov. 3 – 5	Anglican – RC Dialogue	Toronto
Nov. 14	Standing Committee of Church Society	Quebec City
Nov. 23 - 25	Anglican – RC Bishops Dialogue	Montreal
Nov. 30	Episcopal Ordination	Gander Nfld.

## Mi-carème Celebration March 2005

Photos and article submitted by Beulah Smith

For a couple of years now, Trinity Church Ste-Foy has celebrated "mi-carème" – a one day release from the fasting and rigour of traditional Quebec Lenten observation- by having a pot-luck supper or an outing to a restaurant for lunch. This year the celebration took a special form: a sugaring off party held in the church hall.

Colley Hall was appropriately decorated and a traditional sugaring off supper was enjoyed. Delicious baked ham, baked beans, meat pies, salad with sugar pie and



ice-cream for dessert was enjoyed by all. Typical music was arranged which inspired a few gallant parishioners to swirl around the hall, including one who was well past his ninetieth birthday. Even the Incumbent was not averse to "tripping the light fantastic!" However this was not the end of the party. Just before closing time la tire on snow was served which certainly satisfied one's sweet tooth. A fun time was had by all and as folks left the hall it was often heard "this was

great, let's do it again" which is a tribute to all the organizers.

Above: Dancing up a storm. On the left members of Trinity enjoying "la tire"



Editor's note: This story came in after the May deadline for the June paper and it is totally my fault that it did not make it into the September Gazette. I apologize for that. The good news is that as the leaves start to fall the story gives us a view to the sweet things that await us on the other side of winter.

## Stain Glass Window Dedicated

A beautiful stained glass window was dedicated on Sunday, May 8, 2005 by the Rev. Canon Malcolm Evans at St. Paul's Church, Shigawake, Quebec. The window, in loving memory of Eileen Beaudin Travers, beloved wife of Basil Almon Travers, was given by their children, John Alden Travers, Herbert W. Travers and Yvon and Phyllis (Travers) Beaugard. Their father, Basil Almon Travers, 98 years-old, was born in Shigawake and has, in his later years, spent his summers in his own home, however, he returns to Ontario to spend winter months with his family.

His son, Herb and wife Claire, attended the dedication service in Shigawake. "We consider it our Church; our mother was confirmed there, as were we all," Travers said at the dedication service. "As well, our mother is buried there as will be our father some day. The church will always remain a special part of our lives."

In fact, of the six stained glass windows in St. Paul's, five are in memory of, or are given by Travers family members. Mr. Herb Travers expressed his surprise and gratitude at the number of local people who turned out for the dedication service on that cold May day, many of whom knew his parents well.



New stained glass window dedicated at St. Paul's, Shigawake, May 8<sup>th</sup> 2005. Herb Travers and his wife Claire shown in the photo, traveled from Ontario to be present at the dedication service.

### Quebec Diocesan Gazette

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# From A Long Perspective: Reflections on the Windsor Report

by Kim Murray

From a historian's point of view, conflict and dissension are, in a peculiar way, good things. Communities in conflict leave behind useful evidence of their existence, in the form of court documents, investigative reports and written depositions. When looking for evidence in my field of study, the absolute worst thing one can find, when working through something like the records of a Consistory Court or an Episcopal Visitation book, is that the churchwardens of the parish you wish to explore offered a simple "omnia bene" when asked how things were going in their part of the diocese. "All is well" may or may not have been wonderful for those involved, but to a historian it's a lot like hitting a blank wall. God's people at peace with themselves don't usually say all that much about themselves.

I am perhaps one of the few people who is actually excited about the Windsor Report, notwithstanding that I have (as I shall enumerate below) a number of serious misgivings about the implications of its recommendations for changes in the institutional structure and polity of the Anglican Communion. I am excited because, if the debate concerning sexuality, discipline and jurisdictional propriety in Anglicanism produces nothing else in our time, it will have produced a useful set of documents which put on record something of our church's thinking about the nature of Christian Unity, the Anglican understanding of the Authority of Scripture and of the importance to both of *Adiaphora* - matters about which we may disagree while still maintaining fellowship in Christ.

These issues are dealt with at length in the Windsor Report, and, while one would hope that they represent a transitional rather than a final word on these subjects, these sections of the report are significant historical markers, indications of what the church in our time calls a common understanding about these matters. In the same way as the Councils of Jerusalem (see Acts 15) and the great 4th-Century Councils created statements of enduring significance regarding the catholicity of the church and the nature of Jesus of Nazareth in relation to the Holy Trinity, so, one might hope, we may be seeing in this report the first glimmerings of a conciliar process which may offer a lasting contribution to our understandings around Unity in Christ, Communion and the Authority of Scripture.

Perhaps. But only if we manage to recognize and avoid some of the pitfalls which loom before the communion, not least of which are those to be seen in some of the presumptions and recommendations of the report.

And only if forbearance and charity are practised by those on both sides of the current debate. At present I note these qualities to be manifest in the public statements of regret issued by Archbishops

Hutchison and Griswold, and by Bishop Ingham, but not from Archbishop Akinola and the Primates of what terms itself the "global south" of the Anglican Communion. From these I hear the disturbing sounds of an entrenched and stridently prideful rejection of dialogue aggravated by an unrepentant commitment to cross-jurisdictional interference which can only be destructive to the unity of our church.

The writers of the Windsor Report make numerous references to the "Virginia Report" and to various motions passed by previous Lambeth conferences, particularly those from Lambeth 1998, as if they had some sort of status as authoritative documents for the Anglican Communion in general and its component provinces in particular. This sort of centralizing and controlling myopia (first laid out in the Virginia Report) needs to be challenged and corrected.

The Virginia Report, like the Windsor Report, is simply what its title describes - a report. Neither document has any legislative authority. Even should the Archbishop accept the report's recommendations and endorse them, he can do so only for his own diocese and province. Beyond them, his actions have no force beyond that of moral suasion. Acts of Lambeth have even less authority than this, being simply the collegial reflections of the mind of the Anglican episcopate, having no binding force in any province or diocese.

"Virginia", "Windsor" and "the Acts of Lambeth" certainly do not possess anything like the authority of diocesan or national canons and regulations.

Perhaps more disturbing than these presumptions are the sections of the report which call for the creation of a "Council of Advice" around the office of the Archbishop of Canterbury, and for an "Anglican Covenant" to which all member provinces of the Communion would be required to become signatories.

Despite affirmations to the contrary within the text of the report, the proposed "Council of Advice" looks like an Anglican version of the Holy Office of the Inquisition.

It is significant that no process is specified for the election or appointment of its members, nor is any term of office proposed. Nor is there any reference as to how this "Council" might be held accountable to the rest of the Communion. The "Council of Advice" would seem to have its terms of reference and accountability focused solely through the person of the Archbishop of Canterbury, at present (from all but the English perspective) the political appointee of the ruler of a foreign power.

I think that I know my reformation history well enough to say that this was one of the "abuses" and "enormities" inherent in Ca-

tholicism which was rejected by the likes of Cranmer, Latimer and Ridley.

Combine this with the report's intention that the Primates' Meeting be vested with disciplinary jurisdiction, and the reformation might not have taken place!

Similarly, the proposed "Anglican Covenant" also seems to show that the writers of the Windsor Report are talking out of both sides of their mouth at the same time.

The terms of the draft covenant repeatedly assert the autonomy of individual provinces with reference to matters which are "exclusively internal" to the province in question. But no definition of what is meant by "internal" is offered, and instead one finds a perplexing emphasis on the importance of "reception" of the actions of a province by the worldwide Communion.

If the "Council of Advice" looks suspiciously like an unelected college of cardinals, the proposed "Anglican Covenant" has a distinctly confessional and Presbyterian appearance. The terms of the covenant, while attempting the appearance of a broad and generous plurality, in fact open the door to an "à la lettre" dogmatism imposed on the membership of our church.

Where, one wonders, is the practical generosity of Elisabeth I, who refused to "make windows into men's souls"? The historic genius of Anglicanism is that for the past four and a half centuries it has managed to walk the middle ground between Rome and Geneva. The recommendations of the Windsor Report would have us enshrine, at the highest level of the governance of our church, the most problematic and least acceptable attributes of both!

As I stated earlier, I am excited by the contribution which a report such as this makes to the historical record of our church and its reflection on matters of unity, practice and ethics. I am, however, deeply concerned for the future of our church should the centralizing and controlling vision inherent in its recommendations be given embodiment in some sort of "communion law." The result would see both a betrayal of the reformation tradition of our church and an all but inevitable slide toward the very fraction of the Communion which its authors claim that they wish to prevent.

*A church historian specializing in the Reformation period of Anglican history, The Rev. Canon Dr. Murray is rector of the Parish of Salt Spring Island. This article appeared in the Diocesan Post, the paper of the Diocese of British Columbia, and is reprinted here with permission of the author and the newspaper. The Windsor Report is one of the agenda items for the Diocesan synod this month.*

## Faithful wardens

By Dorothy Hewson

The diocese of Quebec is fortunate in the dedication of the many wardens who undertake much of the work for their churches, in order to aid the time-strapped clergy and lay readers.

As an example, I visited St. James-the-Less in Compton on Sunday in late August, knowing it would be open to the public from 10 am until 4 pm, as it is every Sunday between Easter and Thanksgiving. This is all under the watchful eye of Russell Nichols, one of the wardens.

With me were two ex-colleagues from the "old" King's Hall days and another friend who lives here in Lennoxville. One of these visitors was from England and the other from Australia and both were deeply involved with St James while at King's Hall as musicians and attendees. We were greeted and warmly welcomed by Mr. Nichols, who explained the times of the present services and clergy who



Russell Nichols outside St James-the-Less served St James' and left us free to wander and explore all around at our leisure.

I wish to thank Russell and feel that there are probably many other devoted souls in other out-laying country churches who undertake similar tasks.

## Irish youth visit diocese



The Irish youth and hosts on the steps of St. John the Divine, Thetford Mines

Story and photo by Brian Wharry

On July 28, 19 young people from Ireland arrived in Quebec for a 10 day adventure. Upon arriving in Quebec their first stop was at Quebec Lodge for the night and part of the next day. Then we traveled to Quebec City to spend the next few days meeting people and seeing the sights. During our time in Quebec, we spent a day visiting Grosse Ile where we were given the rare opportunity to visit the Anglican Chapel (not normally part of the tour). We then traveled back to Quebec Lodge through the Thetford area.

During their stay at Quebec Lodge, the group participated in camp life to the fullest; they even showed us Canadians how the Irish play Rugby (we only had two people taken to the hospital, neither of them hurt too seriously).

During their time in the Townships, the group enjoyed a day hosted by St. Georges, Lennoxville, which included a visit of the area as

well as lunch at St Anne's, Richmond.

On August 6, when most of the group was packing in anticipation of the long trip home, Andrew was on the phone to Ireland trying to work it out so that he could stay in Quebec a little longer. By mid morning all was arranged and Andrew will be spending the next few months in Quebec.

On behalf of the Companion Diocese Committee, I would like to thank all the people that helped in making this trip a great success. A special thank you to Beulah, Cecily, Joan and the parish of Trinity St. Foy, The Parish of Quebec meeting at the Cathedral, the congregation of St. John the Divine, Thetford Mines, Kay Hartwell and the congregation of St. Georges, Lennoxville, the congregation of St. Ann's, Richmond, Quentin Robinson and the QL staff, and Archbishop Bruce for spending the day with us on Grosse Ile.

More details on the trip will be in upcoming issues of the **Diocesan Gazette**.

## 100<sup>th</sup> Anniversary of St George's Métis Beach



Monsignor Bertrand Blanchet, Archbishop of Rimonski; Archbishop Bruce Stavert; Archdeacon Malcom Evans; the Rev. James Jones, Presbyterian minister; L'Abbé Gérard Beaulieu, pastor of Notre Dame de la Compassion, Les Boules; the Rev. Canon Tim Elliott, chaplain for August - St. George's Métis Beach. Photo taken following an ecumenical service on Sunday, August 21 held at the Roman Catholic Church in Les Boules next to Métis Beach. The service was part of a celebration lasting four days celebrating three anniversaries - the hundredth of St George's Métis Beach, the hundred twenty-fifth anniversary of the city of Mont Joli and the hundred fiftieth of the Parish of St Octave. The celebrations included fabulous concerts recorded by the CBC at churches in Mont Joli and St Octave. Readings and songs Scottish and French, in St George's Church and a reception at the Jardins de Métis. The four day festival, was called "Tartan and Fleur de Lis" to celebrate the history of Scottish and French settlers in this area of the Lower St Lawrence.

## Sacred Circle meets



Ruby Sandy, Jimmy-James Einish, Chief of the Naskapi nation, the Rev. Martha Spence, the Primate Archbishop Andrew Hutchison, Archbishop Stavert, Silas Nabinicaboo. Photo taken during the aboriginal Scared Circle held this summer, August 7-12 at Pinewa, Manitoba. The Rev. Martha Spence and three parishioners from Kawawachikamach attended along with Archbishop Stavert. Some 150 Anglican aboriginal people from all across Canada gathered for this event. The Bishops of the Council of the North were invited as partners.

## Christ Church Stanstead honors Rev. Canon Curtis Patterson

By A. G. Smith

On Sunday August 14<sup>th</sup> at a special celebration of Holy Communion, the Rev. Canon Curtis Patterson was honored for his many years of dedicated service to Christ Church, and the former Greater Parish of Coaticook. Rev. Robert Castle conducted this service which was well attended by 45 members and visitors. Canon Patterson was presented by the Wardens with a "Picture this on Granit" plaque, which will have an engraving of the church, his picture and an appropriate inscription.

Following the service, the congregation gathered in the church hall for fellowship and coffee. A Bar-B-Que lunch was prepared for all to enjoy, allowing everyone attending to offer their best wishes to Curtis and Bev.

### Quebec Lodge from page 1

Senior session. Over the next two weeks various staff will act out this drama, each interpreting their characters with creativity and humour.

The chaplain speaks about the difference between knowing about God and knowing God. Two staff can't help but nod in agreement as the talk progresses. They have made that leap of faith earlier

this summer.

These are but a few of the encounters from this summer. As I look at the efforts of so many people, I come to realize that as each person works hard the combined result is far more than the sum of the parts. Ephesians 3:21 comes to mind, "His power at work in us can do far more than we dare ask or imagine."

## Nuggets from the past

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

Like 2005, 1905 was a synod year in the Diocese of Quebec, but took place in high summer rather than in the autumn, the more usual period in our time. A very detailed description of the event appeared in the July issue of the *Diocesan Gazette*, beginning as follows:

"It would be impossible in the space at our disposal to give anything like a complete account of the meeting of our Diocesan Synod; we must be content simply to deal with matters of general interest.

On Tuesday, June 13th, a large number of delegates managed to arrive in the city in time to take part in the special Service. The Rev. E.J. Bidwell, Headmaster of Bishop's College School, delivered a most thoughtful, earnest and inspiring address based on 2 Cor. II, 16 and III, 5 — "Who is sufficient for these things?" — "Our sufficiency is of God."

We are very pleased to be able to say that the attendance of both Orders was decidedly larger than usual. Indeed, the Bishop considers this the best attended Synod over which he has as yet had occasion to preside.

After the usual preliminaries, the Lord Bishop delivered his Charge, which we give below. This masterly record of the past two years' work in the Diocese was listened to with the deepest attention, and received very hearty applause."

A hundred years ago, surprises by way of Notices of Motion could present themselves once the members of Synod had gathered, as the idea of sending out to delegates kits with such information had not yet been introduced. As the article shows, there was some consternation when the High Church rector of St Matthew's Church, F.G. Scott, attempted to introduce what would have been regarded as a 'Romish innovation.'

"Then followed Notices of Motion, Appointment of Committees, Reports, &c. Towards the close of the afternoon Session Rev. Dr Scott introduced his motion on the Anointing of the Sick, which aroused considerable discussion, but concerning which the Synod decided that this was not the time or place to give any pronouncement whatever.

In the evening the Delegates, both Clerical and Lay, and the members of the Cathedral Choir met at Bishopsthorpe to enjoy the warm and kindly hospitality of the Bishop and Mrs Dunn. Functions of this sort are often wearisome; this was a decided exception to the rule."

As was the case in 2005, on

Missionary Society was read by Rev. Canon Balfour, and adopted, as was also the Report on Returns required by Canon II. ...

Thursday afternoon, which was excessively hot, was devoted to the election of Delegates to the General and Provincial Synods."

With a large body of influential and well-to-do members of Quebec congregations to draw upon, the Church of 1905 relied much more than it is able to do in 2005 upon professional services rendered without cost to the Diocese. Such was the case, for example, with the position of Treasurer of Church Society:

"Thursday evening's Session was one of mingled business and pleasure. Mr Edwin Pope, who has served the Church Society of the Diocese of Quebec as its Treasurer for the last fourteen years, was made the recipient of a handsome testimonial in the shape of an illuminated complimentary Address...

Mr Pope made a brief but happy response. In warmly acknowledging the honour done him he said he had always regarded his work as Treasurer as one of great pleasure. He bore testimony to the valuable support which he had always received from the Investment Committee, and mentioned the names of a number of those who had served with him on the Committee, but who had now passed away... When he had become Treasurer, he had as junior looked up to the other member of the Committee, but now he looked upon the present members as his juniors..."

Serving the Church was clearly a matter of personal pride to members of the Laity, and was a life-time commitment.

"Friday at noon-hour found the work of the Synod over, and the Delegates preparing to disperse.

May there be as many and as good men at our meeting two years hence."

The Governor-General's remark make clear that except for the presence of Lady Grey (and the gracious hosting of Mrs Dunn, the Bishop's wife) Synod in 1905 was an all-male affair. An emphasis on international missionary outreach was another difference:

"A considerable amount of business was now transacted. The Report of the Correspondence Committee of the Church of England

Calling all  
 Anglicans

**Across Canada,  
Anglicans just like you  
are making a difference**  
by providing assistance to  
children and families affected by  
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