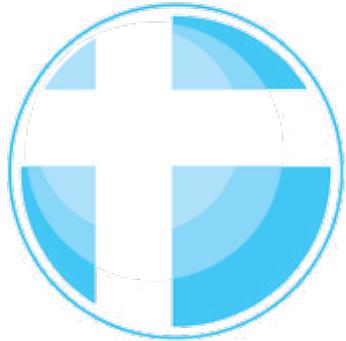




As we move through the season of Advent in the anticipation of the celebration of the birth of our Lord, the Bishops and the whole diocesan team wish those throughout our diocese a warm, safe and joy filled Christmas.



Gazette

DECEMBER 2016

A SECTION OF THE
ANGLICAN JOURNAL

Christians share Advent experiences on social media

By Martha Holmen, the Digital Communications Coordinator for the Diocese of Toronto



With Advent underway, Christians and Anglicans around the world are turning to social media to share their common experience of waiting and preparing for the birth of Jesus.

The Anglican Communion, partnering with the Society of St. John the Evangelist, is once again inviting Anglicans to join its global online Advent calendar. Everyone who signs up will receive a daily prayer and photo based on a different word each day. They'll also be invited to respond on social media with their own prayers and photos using the hashtag #AdventWord and the word of the day (for example, #Shine, #Hope or #Awaken). Those contributions appear with others from around

The Diocese of Toronto responds to the word "Invite" in last year's Advent Word calendar.

the world in the Advent calendar at www.adventword.org.

For those not sure where to start, the Anglican Communion has provided resources explaining how to contribute and encourage others to join in. Newcomers can watch a tutorial video, clergy and parish leaders can download posters and bulletin inserts, and participants can see the full list of daily words so they can plan ahead. To see the resources or sign up for daily emails, visit www.aco.org/adventword. Participants can choose to receive emails in Arabic, Chinese, English, French, German, Hindi, Portuguese, Spanish, Tamil or American Sign Language.

Those looking to explore the meaning and mystery of Advent through social media can also join the Occupy Advent movement. Entering its sixth year, it describes its purpose as "reclaiming the holy season of waiting and watching for the Lord." Using the hashtag #OccupyAdvent, social media users share their thoughts and reflections as they try to resist commercialism and focus instead on Advent as a time to slow down and simplify their lives. To join the conversation, visit Occupy Advent at www.facebook.com/OccupyAdvent or follow @OccupyAdvent on Twitter.

Something New in Portneuf

Article and photos supplied by Judy Kkupecz

This year the Maintenance Committee of St. John the Evangelist Church in Portneuf decided to try something different for a fund-raising event. In the past we have had Corn Boils in August and Rummage sales in the spring with some success but it seemed like for the past few years everyone was too busy in August to come out to the Corn Boil and everyone else was having sales.

Our congregation is small and the Maintenance Committee is very small so it had to be something we could handle with a limited amount of time and energy.



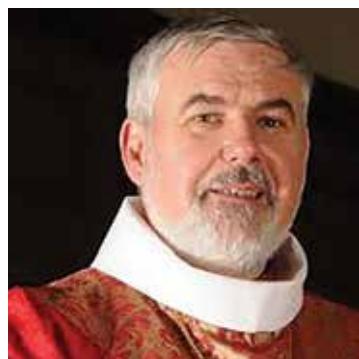
The solution was a spaghetti dinner, held at the Knights of Columbus Hall in Portneuf on October 22, but to make it a little different from all the other spaghetti dinners we offered 4 sauces, lasagna, Caesar salad, garlic bread, dessert and coffee, tea or soft drinks all for only \$15.



We also had a book table with French and English books and a Christmas table

with gently used ornaments, decorations and other items. Our friends at the local Roman Catholic churches offered to advertise the dinner to their congregations and a result we had over 100 people participate. Many people offered to help us out by canvassing local businesses for door prizes and donations, helping to set up the tables, serving food and cleaning up afterward.

St. John the Evangelist Church holds three services a month, two in French with Rev. Michel Royer (first and third Sundays) and one in English with Canon Graham Jackson (second Sunday). Feel free to join us, services begin 10:30 a.m.



My Dear Friends:

We are entering into Advent. This Christmas there are many obstacles to our rejoicing in a spirit of peace and good will.

I am writing this letter on November 9th the day after the Presidential election in the United States. The world has watched the fascinating horror of the unfolding of an election that has called into question the very principles of what democracy is all about. It has also been replete with targeting and attacking visible minorities, immigrants, refugees and women. A great chasm has divided the American people caused in large part by social discontent in reaction to an unresponsive and uncaring government.

We have recently seen the results of the Brexit vote and the decision of the people of the United Kingdom to leave European Common Market. The decision was based on a number of issues. But one of the major ones was a rejection of accepting any more refugees and immigrants into the UK. The decision has also shown how alienated people feel toward their political leadership.

In the midst of this reality we have the continuing of the refugee crisis in The Middle East and Europe and the inability of many nations to respond generously and compassionately with those persons who have lost everything that they know and hold dear.

These three events are tied together by one particular theme: Our failure as a world community to take seriously the needs and aspirations of "the other." Each of these crises exemplify the anger and frustration of ordinary people who feel that their lives have no value to those who rule and make public policy.

The negativity, the posturing, the lies and deceit are open wounds on the body politic of the world community. It has driven home, to we who watch from afar, even more forcefully, the need for all governments and institutions to set as their guiding principle the priority of "The Common Good;" A value which is understood and supported by all major religions.

For too long governments have persisted in advocating policies that benefit the political and corporate elites. At times it seems as if there is no sense of compassionate concern for the burgeoning numbers of homeless, hungry and hopeless people.

In the face of all of this, surely our faith calls us to do more this Advent and Christmas. Three gifts that you might consider: a.) Commit yourself to support a new refugee project with time or money or both and thus to respond personally to the world refugee crisis. b.) Speak with those who make decisions regarding human rights issues, MP's, Cabinet Ministers Civil Servants, and share your concerns. c.) Pray for those who are perishing every day, and pray for their families. Pray for our nation and local communities that we might fight alienation with social engagement, apathy with caring compassion and hopelessness with the light of Faith.

If we all do these things, and other like actions, the peace of Christ will be in more evidence and those who live in a vulnerable sense of hopelessness may begin to feel hope again. And we will move from a passive unfocused concern for others to an active engagement in renewing our own community.

Cynthia, Aurora, Marge and I wish you all a blessed Advent and Christmas Season.

+Dennis

FROM THE BISHOP

Mes chers amis,

Nous voici maintenant dans la période de l'Avent. À l'approche de la période des Fêtes, plusieurs écueils se dressent devant nous pour nous empêcher de célébrer dans une atmosphère de paix et de bonne volonté.

J'écris cette lettre le 9 novembre, au lendemain de l'élection présidentielle aux États-Unis. Le monde entier a été témoin de la fascinante horreur d'une élection qui a remis en question tous les principes de ce que représente la démocratie. La campagne électorale a aussi donné lieu à un désolant festival d'attaques contre les minorités visibles, les immigrants, les réfugiés et les femmes. Un schisme profond divise aujourd'hui la population américaine, causé principalement par la grogne sociale engendrée en réaction à un gouvernement léthargique et indifférent.

Plus tôt cet été, nous avons aussi été témoins des résultats du vote du Brexit et de la décision de la population du Royaume-Uni de quitter le marché commun européen. Leur décision se basait sur plusieurs éléments, mais l'un des principaux était le rejet des politiques d'accueil de nouveaux réfugiés et de nouveaux immigrants en Grande-Bretagne. Le résultat du vote a aussi démontré le niveau d'aliénation de la population par rapport à son leadership politique.

Et pendant ce temps, la crise des réfugiés se poursuit au Moyen-Orient et en Europe et nous sommes confrontés à l'incapacité de plusieurs nations à répondre généreusement et avec compassion aux besoins de gens qui ont perdu tout ce qu'ils connaissaient et tout ce qui leur tenait à cœur.

On peut déceler un lien commun à ces trois situations: l'inaptitude de la communauté mondiale à prendre au sérieux les besoins et les aspirations des « autres ». Chacune de ces crises fait la démonstration de la colère et de la frustration des gens ordinaires qui ont l'impression que leur existence n'a aucune valeur aux yeux de ceux qui les dirigent et qui promulguent les politiques sociales.

La négativité, le positionnement politique, les mensonges et la mauvaise foi sont autant de cancers qui minent la vie politique à travers le monde. Et pour ceux qui, comme nous, y assistent de loin, ces événements nous rappellent résolument le besoin pour les gouvernements et les institutions d'adopter comme principe de base la priorité du « bien commun »; une valeur bien comprise et soutenue par toutes les grandes religions.

Depuis maintenant trop longtemps, les gouvernements s'entêtent à prôner des politiques qui ne bénéficient qu'aux élites politiques et corporatives. Et on a trop souvent l'impression qu'ils n'ont aucun souci de compassion face au nombre grandissant de gens sans-abri, affamés et sans espoir.

Face à tout ceci, notre foi nous appelle assurément à faire plus pendant cet Avent et ce Temps des Fêtes. Voici trois « cadeaux » que vous pourriez envisager faire : a) engagez-vous à contribuer à un projet d'aide aux nouveaux réfugiés en donnant de votre temps ou de l'argent (pourquoi pas les deux!); vous pourriez ainsi contribuer personnellement à la résolution de la crise mondiale des réfugiés; b) engagez la conversation avec ceux qui prennent les décisions en ce qui concerne les droits de la personne - députés, ministres, fonctionnaires – et partagez vos préoccupations; c) priez pour ceux qui meurent tous les jours et priez pour leurs familles. Priez pour nos communautés locales et nationales afin de nous aider à combattre l'aliénation avec l'engagement social, l'apathie avec la compassion et le désespoir avec la lumière de la Foi.

Si nous réussissons à accomplir ces gestes, et d'autres du même genre, la paix du Christ sera de plus en plus évidente et ceux qui ressentent présentement dans un désespoir vulnérable pourront retrouver confiance en la vie. Et nos vagues inquiétudes passives face aux « autres » se transformeront en un engagement actif vers la transformation de notre propre communauté.

Cynthia, Aurora et Marge se joignent à moi pour vous souhaiter un bon Temps de l'Avent et une sainte et heureuse saison des Fêtes.

+Dennis



DECEMBER 2016

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

Jim Sweeny
Editor

Guylain Caron
Translator

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Canada Briefs

Articles from other diocesan papers prepared by Tali Folkins, staff writer at the Anglican Journal

Diocese of Ottawa churches embrace 'mobile giving'

A number of churches in the diocese of Ottawa have started to accept donations through smartphones and other mobile devices.

Trinity Anglican Church, in Ottawa, has been using Tithe.ly, a mobile app specially designed for church donations, for one year, says Jane Scanlon, the diocese's stewardship development officer. A number of other churches in the diocese are now starting to use the app, she says.

Mobile giving is likely to become an increasingly popular way of making donations, Scanlon says, especially with younger generations. But it is not only fast and simple for donors—it is also easier for

organizations to process, she says.

"Mobile giving offers one of the easiest, most convenient ways to give to the mission and ministry of your church," she says. "It eliminates the hassle of having to remember to bring a cheque or cash to Sunday morning services and events."

One of the simplest ways of mobile giving, "text-to-give," requires donors only to text a donation amount to their church's special text-to-give number. The donation is processed instantly, and is not added to the donor's phone bill.

A preferred rate for Tithe.ly is being offered to the diocese through a partnership with The Episcopal Network for Stewardship, Scanlon says.

—Crosstalk

Reaching Out, the ACW Monthly Worship

Supplied by Greta Nish, the Diocesan ACW Worship leader

Hebrews 13: 1,2,15,16

Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it. ... Through Jesus, therefore, let us continually offer to God a sacrifice of praise .. and do not forget to do good and to share with others, for with such sacrifices God is pleased.

- (1) Paul is reiterating one of the commandments. Which one and do many people follow it?
- (2) What does he mean by entertaining angels?

Prayer: May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will and may we work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen

CHURCH CLEANING

THE PERILS OF OVER-ZEALOUSNESS



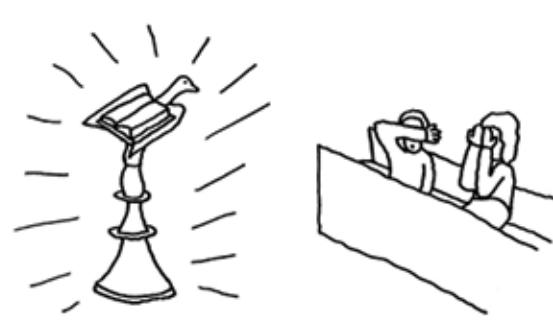
AN UNSECURED ORGANIST



SLIDING HYMNBOOKS



SLIPPERY COLLECTION PLATES



DAZZLING BRASSWORK

CartoonChurch.com

Bay, B.C., and an experienced brewer, the collective brewed its first test batch of beer this June: St. Alban's Ale—a Tripel, or strong, ale inspired by the beers made by Trappist monks in Belgium. The collective hopes also to offer a lighter Wit beer and possibly also a St. Nicholas Cherry Punch Ale for Christmastime.

The community is now trying to procure the equipment it will need to start regular production, and is hoping for \$8,000 in donations. It is also working on perfecting its beverages, licensing and marketing.

Rob Crosby-Shearer says the beer will be brewed with the contemplative prayer, and respect for local ecology and economy, that monks have traditionally shown.

"Though we're not traditional monks or Trappists, we do hope to brew in this same countercultural spirit," he says.

Monks have been brewing beer since as early as the sixth century AD.

—Diocesan Post

N.B. church plans indoor playground

A church in the diocese of Fredericton is undertaking a \$680,000 project to turn currently unused building space into an indoor play park for local children.

The Church of the Resurrection, in Grand Bay, N.B., was built when a number of parishes in the area amalgam-

ated more than a decade ago. But its back space was never finished, and has remained largely unused. The church's current rector, the Rev. Mike Caines, says he and his wife, Anna, got the idea for turning this space into an indoor playground last year. The area, says Anna Haines, has a scarcity of places for children to play indoors.

They surveyed the community and found that almost 40% of respondents said they would probably use the indoor playground every week if it were built. They also met with the town of Grand Bay-Westfield about the project, and discussed the idea with the local community and the congregation.

Last May, the diocesan council approved a \$12,000 grant to fund architectural and engineering plans to help show off the plan's potential. Fundraising for the project began the following month. More recently, a local construction firm donated 33 hours of work helping determine the feasibility of floor plans. Organizers also hope to receive some government funding for the project, which is slated to be complete by 2018.

The couple hopes the playground will be a blessing for the community.

"People aren't coming in to be evangelized, but through friendships, rubbing shoulders with us—I feel like that's how we're living the Kingdom in our area," she says.

—The New Brunswick Anglican



A Service of Lessons and Carols and A Christmas Bazaar

Saturday, December 3rd
St. George's, 1002, rue Main Ayer's Cliff

There will be a Christmas Bazaar on Saturday, December 3rd from 9 a.m. to 11:30 a.m.

Saturday, December 10 at 4:00 p.m.
Church of the Epiphany, 2064 Chemin Ball Brook,
Way's Mills

The Rev. Barbara Wintle will preside at a service of Lessons and Carols at the Church of the Epiphany in Way's Mills on Saturday, December 10 at 4:00 p.m. The church will be showing off the newly installed donor plaque at this time. The plaque lists the names of the major donors to the renovation that was completed in December 2015. There was a major grant from the Conseil du patrimoine religieux in order to undertake the entire renovation of the exterior of the church.

A coffee social with hors d'oeuvres will follow the service in the Way's Mills Community Centre.

Lighting in the church is by oil lamp so everyone is encouraged to bring a flashlight.

Gleanings

Gleanings is a monthly column by Meb Reisner Wright, the diocesan historian, who delves in to the back issues of the Quebec Diocesan Gazette to present us with interesting nuggets of our past.

Present day emphasis on the commercial side of the holiday season with its jolly music and beribboned parcels would have seemed radically diminished one hundred years ago—particularly during wartime years. The Diocesan Gazette usually reported on Christmas tree parties across the Diocese, visits by Santa Claus and Christmas feasts in parish halls, but there is only one such article for the closing month of 1916. It described “the annual Christmas Tree Party and Entertainment at the Finlay Asylum” for orphan boys and elderly destitute men which was once located on chemin Ste-Foy in Quebec City. The article, among four short pieces under ‘Diocesan Notes’ occupied a mere six lines of text.

These were sombre days in the Diocese. Bishop Lennox Williams was then in England and had appointed Archdeacon Andrew Jackson Balfour as his Commissary to act on his behalf during his absence. The last day of the year “was observed in this Diocese, as in other parts of the Empire, as a National Day of Prayer and Thanksgiving in connection with the War.” All able-bodied men had recently been asked to register through the post Office for potential active service.

Also in the January issue was the following letter from the Bishop:

“My Dear People:—
“Very many of you have sent me kind messages expressing your deep and genuine sympathy with me and the members of my family, at the death of my very dear and gallant son who was killed in action on the 8th November last.
“It is impossible for me to write to you all personally, but I wish you to know how deeply grateful I am to you for your warm-hearted sympathy and for your prayers on our behalf.
“Some of you are suffering a similar trial, which we share with thousands of others throughout the Empire. I feel for you and pray for you.
“When you read this letter I shall probably have already sailed for England with Mrs Williams and my daughters.” They had only the one son. “I expect to be absent from the Diocese about two months.
“When I am on the other side of the Atlantic I hope I may possibly be able to visit France and see something of our brave men at the front.
“You will often be in my thoughts and prayers when I am absent.
“Whatever this New Year has in store for us, of joy and sacrifice, may God give us strength to accomplish that which He gives us to do, and grace to endure that which He gives us to bear, and may the bright sunshine of a righteous and honorable peace soon break through the dark cloud of sorrow which now overshadows the world.
“I remain,
“With best wishes to you all for the New Year,
“Yours very sincerely,
“LENNOX QUEBEC
“January 1st 1917”

This was a dangerous time to travel on the High Seas and their Chief Pastor’s journey was regarded with considerable anxiety throughout the diocese. The very first item in the February issue of the Diocesan Gazette reported that “it was with much thankfulness that we heard of the safe arrival in England of the Bishop and his family.”

Yet this sense of relief was very short lived, for all thoughts turned immediately to the dangers of their returning voyage. “We hope and pray,” the article continued, “that in spite of the new orders given to the German submarines to sink at sight everything that floats, the return will be safely made. The new ruthlessness and barbarity only makes more evident the necessity of victory before peace.” It was not until the May issue that his people were assured that the Bishop and his family had safely returned on Monday, April 23rd.

While in England, Williams visited a number of military hospitals and army camps, the earliest to the Ontario-funded hospital at Orpington containing numerous wounded men from the province of Quebec where he performed a Service, gave an address and visited men in the wards. “The chaplain, visiting the men next morning was asked, ‘Who was that person who came in last night? He was fine.’ In answer he was told that it was the Bishop of Quebec. ‘Well, he would make a dandy padre if he were in khaki and with the boys.’” This visit of the Bishop’s to the Orpington hospital was described in an article published in the Canadian Gazette and quoted here in the Diocesan Gazette’s March issue.

It was with a sigh of relief that the Williams family returned safely to Quebec on 23rd April 1917, thankful for a secure passage.

Faithful Reflections

By Louisa Blair

Coffee for the Infidels

While in Lebanon I visited Tripoli, a town in the north close to Syria. After wandering around the ancient souq (the labyrinthine market), I made my way up towards the crusader’s castle at the top of the town. Built to dominate the town after a seige that lasted ten years, the fortress was a dominant reminder of how Christians tried to establish their own equivalent of a caliphate 900 years ago, in no less a barbaric fashion than ISIS today. They enslaved its citizens and burned down the famous Dar-al-Ilm library, destroying 100,000 “impious” handwritten books containing scholarship and poetry from all over the Islamic world.

I was almost the only woman around not wearing a veil. “Don’t go there!” the religious sisters in Beirut had told me. “It’s dangerous, there are no Christians!” As the descendant-in-the-faith of the library-burners and enslavers I was a little nervous as I made my way up the great stone staircase to the castle. Halfway up was a tiny shop with a stone terrace giving onto the staircase. A woman beckoned me over and asked me to sit with her. She brought me a cup of powerful coffee and offered me a cigarette. We spoke no language in common, but I showed her pictures of my family on my ipod, and she introduced me to her mother and her brothers, who joined us one by one, and to her daughters, who stood in the shadow of the doorway. We parted affectionately, and I proceeded on my way feeling safer. I had a friend in Tripoli.



The war in Syria was just beginning then. The castle had been turned into a military bastion, and tanks were rolling through the streets. Since then, Lebanon has taken in more than a million refugees from that war. Has my friend’s hospitality worn thin?

Strangely, the roots of the word hospitality are also the roots of the words “hostile”, “stranger” and “enemy”, and the Latin word hospes means both “host” and “guest”. So does the Greek word xenos, the only trace of which in English is the word ... xenophobia.

Hospitality is dangerous. A treacherous guest can take everything you have, can kill you. In America and Europe, people fear that their country’s hospitality has led to immigrants taking all their jobs, and worse, that perhaps they are terrorists and will kill them. The traditional political parties of left and right have not reassured people about this, so they are turning to extreme nationalist, anti-hospitality or xenophobic parties, whether on the hard right or hard left.

The Gospel message is centred on hospitality. When all the nations are divided into the saved and the damned, Jesus said, the saved will be those who housed, fed and slaked the thirst of strangers – “in so far as you did it to one of the humblest of these brothers and sisters of mine, you did it to me.” If we can’t be good hosts, perhaps we can’t be guests either – perhaps the double meaning of hospes is a clue. This is not because of God’s vindictiveness, but because we have chosen to block God’s love. Like forgiveness – if I can’t forgive, I can’t be forgiven either. The block I have put there prevents the passage of God’s love. The risk of hospitality is the risk of love. It can break your heart. Will we be ready to risk it, when what has happened in Lebanon happens to us?