



Célébrons notre foi

avec Jean-Paul II à Québec



English version

Dear Members of the Media,

I would first like to wish each and every one of you a very cordial welcome to the Church of Québec on the momentous occasion we have all been awaiting for several months and which will be inaugurated in a very few hours: the pastoral visit of the Holy Father to Québec and Canada.

By choosing Québec City as his point of arrival, the Supreme Pontiff singles out the fact that it was in this very city of Québec, over three hundred years ago, that the seed of this great and exalting adventure of faith and evangelization was planted in North America.

In three hundred and ten years, this Church has gone through many phases of development; however, its primary aim remains the same. Today, as in the past, the Church of Québec participates in the effort of an entire people to attain human and Christian plenitude. I believe this document will be of assistance to you in better understanding the Church's past and present, and I strongly hope that it will facilitate and enrich your work.

We greatly appreciate your endeavours, and may I add that your support and collaboration are more essential to us than ever. Your work as professionals in communications, be it through the press or the electronic media, will disseminate the significance of the Holy Father's visit as widely as possible and allow the general public to share in this distinguished occasion.

I would like to thank you very much for your keen interest in the visit of His Holiness Pope John Paul II and for the exceptional importance you attach to this event. Should you desire further information, please do not hesitate to contact us.



+ Louis-Albert Vachon

† Louis-Albert Vachon
Archbishop of Québec

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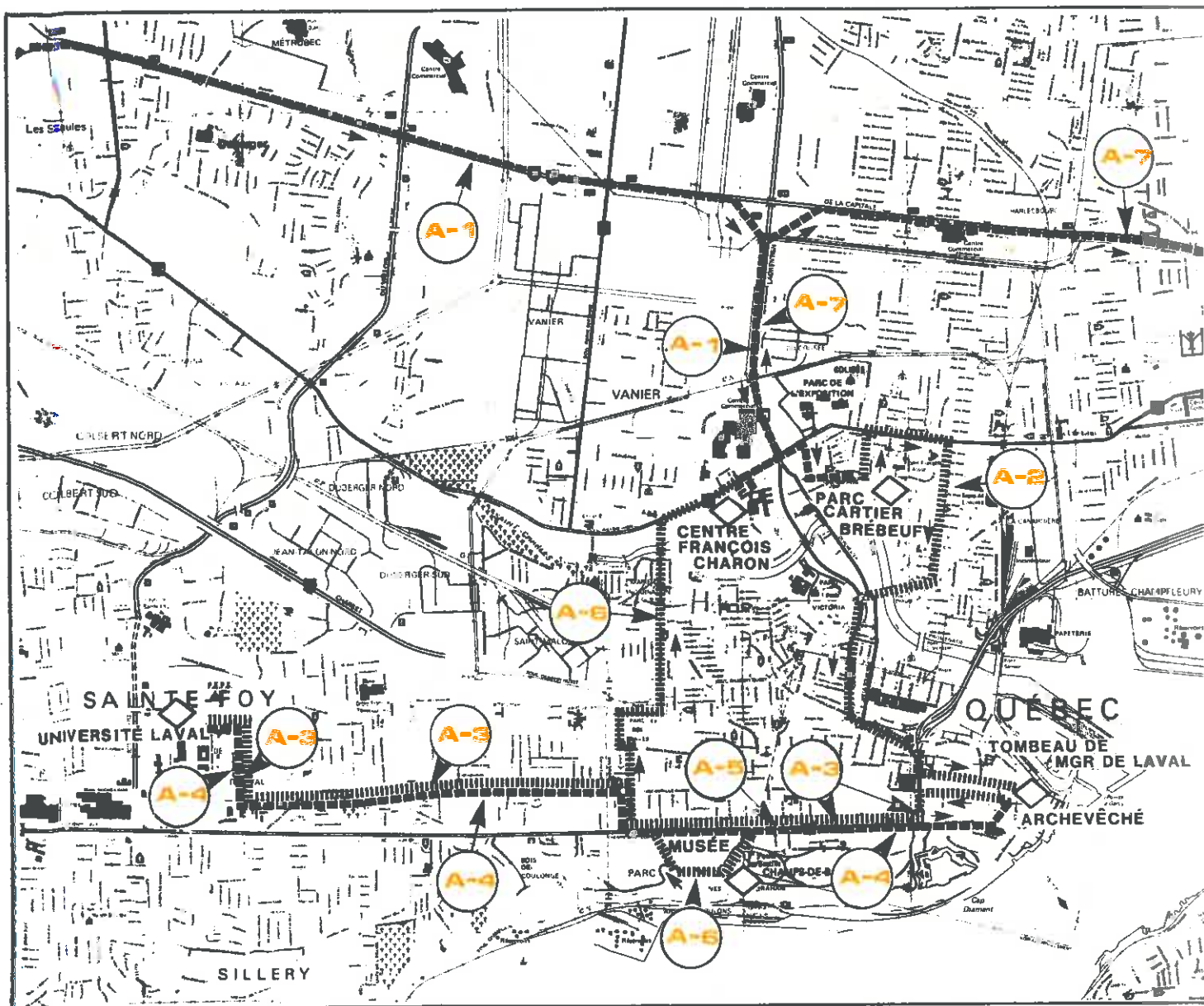
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DEPARTURE				ARRIVAL		Transportation	Distance (km)	Travelling Time (min.)
Route	Day	Place	Time	Place	Time			
A-1	Sept. 9	Airport	12:15 p.m.	Cartier-Brébeuf Park	12:30 p.m.	Escorted Limousine	20.6	15
A-2	Sept. 9	Cartier-Brébeuf Park	12:40 p.m.	Cathedral	13:30 p.m.	Popemobile procession	5.4	60
	Sept. 9	Cathedral	13:55 p.m.	Tomb of Mgr. de Laval	14:00 p.m.			
	Sept. 9	Chapel of the Petit Séminaire	14:15 p.m.	Archbishopric	14:20 p.m.			
A-3	Sept. 9	Archbishopric	15:45 p.m.	Laval University	16:15 p.m.	Escorted Limousine	6.7	15
A-4	Sept. 9	Laval University	19:15 p.m.	Archbishopric	19:30 p.m.	Escorted Limousine	6.8	15
A-5	Sept. 10	Archbishopric	8:00 a.m.	Museum	8:15 a.m.	Popemobile procession	2.5	15
A-6	Sept. 10	Museum	9:00 a.m.	François Charon Centre	9:15 a.m.	Escorted Limousine	6.3	15
A-7	Sept. 10	François Charon Centre	10:30 a.m.	Ste-Anne-de-Beaupré	11:00 a.m.	Escorted Limousine	35.0	25

Sister churches welcoming John Paul II with us

LABRADOR-SCHEFFERVILLE

Date of foundation: July 22, 1969
Bishop: Mgr. Peter Alfred Sutton
Total population: 46,000
Catholic population: 15,703
Priests: 18
Nuns: 37
Brothers: 9

HAUTERIVE

Date of foundation: November 24, 1945
Bishop: Mgr. Roger Ébacher
Total population: 112,548
Priests: 91
Nuns: 254
Brothers: 29
Deacons: 4

CHICOUTIMI

Date of foundation: May 28, 1878
Bishop: Mgr. Jean-Guy Couture
Total population: 285,284
Priests: 378
Nuns: 948
Brothers: 117
Deacons: 6

GASPÉ

Date of foundation: May 5, 1922
Bishop: Mgr. Bertrand Blanchet
Total population: 104,209
Priests: 128
Nuns: 277
Brothers: 11
Deacon: 1

QUÉBEC

Date of foundation: October 1, 1674
Bishop: Mgr. Louis-Albert Vachon
Total population: 990,000
Priests: 1,317
Nuns: 6,021
Brothers: 183
Deacons: 43

RIMOUSKI

Date of foundation: January 15, 1867
Archbishop: Mgr. Gilles Ouellet
Total population: 167,400
Priests: 293
Nuns: 975
Deacon: 1
Brothers: 45

STE-ANNE

Date of foundation: June 23, 1951
Bishop: Mgr. Charles-Henri Lévesque
Total population: 93,646
Priests: 194
Nuns: 401
Brothers: 9



First Pastor of Rimouski since 1975 and a native of Sherbrooke, Mgr. Gilles Ouellet of the Foreign Missions Society was ordained bishop in 1968.

RIMOUSKI 1867

The Diocese of Rimouski was established on January 15, 1867, the 54th dismemberment of the territory entrusted to Mgr. de Laval. Formed by the Eastern portion of the diocese of Québec, it also originally spread across the two banks of the St. Lawrence River from Rivière-du-Loup to Gaspé on the south shore and from the Portneuf River to the cove of Blanc-Sablon on the North shore. The territory covered about 390,000 square kilometres and included a population of 60,000 souls, 45,000 of which were Catholic. Three-quarters of this population were French Canadians; the others, who lived mainly in Gaspésie and along the North Shore, were of varied origins, but essentially Anglo-Saxons, Amerindians, and Acadians.

The first bishop, Mgr. Jean Langevin, set up his see in Rimouski. At that time, there were 32 canonically-established parishes and about 15 missions under his jurisdiction.

Fifteen years later, on May 29, 1882, the part of the diocese North of the river was detached to form the apostolic prefecture of the St. Lawrence Gulf, today the Diocese of Hauterive; the diocese of Rimouski thus counts 4,600 souls including 4,200 Catholics, about one thousand of whom were Amerindians.

A second dismemberment occurred with the erection of the Diocese of Gaspé on May 5, 1922. The Gaspé peninsula, surrounded by the waters of the Gulf of St. Lawrence and the Baie des Chaleurs, was detached. On February 11, 1946, Rimouski was raised to the rank of archdiocese.

According to the 1983 census, the population of the diocese was 167,400 souls; there were 115 parishes, 6 missions, and 240 priests, including 18 in missionary service overseas and 65 retired. Over the last ten or fifteen years, the population has remained more or less stable.

In response to the 1972 Diocesan Synod, the Bishop has furthered the training of laymen and the creation of new ministries as a pastoral priority.



First Pastor of Chicoutimi since 1979, Mgr. Jean-Guy Couture of Québec City was ordained bishop in 1975.

CHICOUTIMI 1878

The territory which became a diocese on May 28, 1878 with its see in Chicoutimi had been a part of the Archdiocese of Québec. It was comprised of a large section of what Jacques Cartier discovered as the "Kingdom of the Saguenay" through the help of the Indians in 1535. The "Kingdom" began on the North shore of the St. Lawrence near Sept-Îles and stretched inland a distance of "one full moon", in other words, a month's walk. The first bishop was Mgr. Dominique Racine (1878-1888). Today, the limits of the Diocese of Chicoutimi border on the following dioceses: Moonsonée to the Northwest, Amos to the West, Trois-Rivières to the Southwest, Québec to the South, Hauterive to the East, and Labrador-Schefferville to the Northeast. It covers an area of 90,850 square kilometres.

In 1981, the total population of the Diocese of Chicoutimi was 285,284 compared to 268,973 in 1976. The Catholic population numbers around 280,925 souls.

Divided into language groups, 3,640 are English speaking, 280,225 French speaking and 1,415 have a mother tongue other than English or French. The stability of the faith in the Saguenay-Lac-St-Jean region is probably not the same as in the past. As in other areas, institutions have undergone the same repercussions of secularization, and the challenge of the faith for the Christians of Saguenay-Lac-St-Jean is great.



First Pastor of Gaspé since 1973, Mgr. Bertrand Blanchet from Montmagny was ordained bishop in 1973.

GASPÉ 1922

As is the case with the other dioceses, the territory of the Diocese of Gaspé was originally a part of the Diocese of Québec, then of the Diocese of Rimouski. It was founded on May 5, 1922. When the first bishop, Mgr. Ross arrived, there were 37 parishes and 12 missions, 55 priests, 84 nuns, and just over 51,000 Catholics. This diocese covers a large part of what is known as the Gaspé peninsula, projecting into the Gulf of St. Lawrence and the Baie des Chaleurs in the East part of the Province of Québec, and including the Magdalen Islands. The parishes of the diocese are spread throughout the counties as follows: Gaspé: 25 parishes, Bonaventure: 23, Magdalen Islands: 7, and Matane: 8.

The total land surface, including the Magdalen Islands, is about 23,000 square kilometres. The coast of the diocese stretches over more than 590 kilometres and the Magdalen Islands, situated in the Gulf of St. Lawrence, are about 250 kilometres from Gaspé.

It was at Percé, in the diocese of Gaspé, that Mgr. de Laval first set foot on Canadian soil on May 16, 1659 and performed the first act of his pastoral mission by administering Confirmation to 130 Indians and whites.

The diocese can be divided into four ethnic sectors. The North side of the peninsula from Cap-Chat to Rivière-au-Renard is entirely French-speaking. The South side from Anse-au-Griffon to Newport is mostly French-speaking, however there are also descendants of the Irish, the Scotch, the American "loyalists", and the Jersey Islanders.

The Bonaventure sector which extends from Anse-aux-Gascons to Ristigouche is almost entirely inhabited by descendants of the Acadians, with a few groups of "Loyalists" and two Micmac reserves. Almost all the inhabitants of the Magdalen Islands are of Acadian descent.

According to statistics taken on December 31, 1983, the Catholic population of the Diocese of Gaspé included 26,459 homes, or 104,209 people divided into 63 parishes. In the diocese, there are 106 diocesan priests, 18 religious priests, 11 religious men, and 247 women.



First Pastor of Hauterive since 1979, Mgr. Roger Ébacher from Amos was ordained bishop in 1979.

HAUTERIVE 1945

In 1960, the Diocese of the Gulf of St. Lawrence became the Diocese of Hauterive. It is situated on the North shore of the St. Lawrence between the Saguenay River on the West and the Natashquan River on the East. It includes Anticosti Island and vast stretches of the Northern forests situated South of the diocese of Schefferville. The Diocese of Hauterive, which includes the two mining towns of Gagnon and Fermont, is larger than Switzerland yet has a population of just over 100,000.

For a long time, this territory was under the jurisdiction of the Bishop of Québec (1668-1867), then it changed to the authority of the Bishop of Rimouski from 1867 to 1882. The history of the missionaries in this area reaches epic dimensions, and includes such heroes as Fathers Jean Dequen, Charles Arnaud, Louis Babel, and Mgr. François-Xavier Bossé, the first apostolic prefect of the North Shore (1882-1892).

Today, the population of the diocese is spread along the river, however, half the people are concentrated in the economic centres of Sept-Îles and Hauterive-Baie-Comeau.

With its fair-sized industries — pulp and paper, lumber, hydro-electric dams, grain warehouses — the urban centre of Hauterive-Baie-Comeau is more and more strongly asserting itself. There is a big contrast between this area's high standard of living and that of the tiny riverside villages which eke out a living on the primary industries of the forest and fisheries.

Completely isolated in the taiga desert, the mining towns of Gagnon and Fermont are fighting for their very existence in these difficult times of economic crisis. The reduction in iron ore expedition has also affected the port towns of Port-Cartier and Sept-Îles. Their former exemplary prosperity has degenerated to a state of massive unemployment.

Yet the region abounds with natural resources: vast coniferous forests, hydro-electric energy, all kinds of ores (iron, titanium, molybdenum, etc.), dense marine wildlife...

However, there are many obstacles too: the climate, with snow six months of the winter, a weak industrial infrastructure, and meager means of communication.

In summary, the diocese of Hauterive consists of a very small population unevenly spread out over a territory the size of a country. With the inborn obstacles of nature (relief of area and climate) and man, the difficulties encountered in trying to establish an identity are understandable.



First Pastor of Sainte-Anne-de-la-Pocatière, since 1968, Mgr. Charles-Henri Lévesque from Saint-André de Kamouraska was ordained bishop in 1965.

SAINTE-ANNE-DE-LA-POCATIÈRE 1951

The Diocese of Sainte-Anne-de-la-Pocatière is situated on the South shore of the St. Lawrence. It begins 48 kilometres East of Québec City and extends almost 160 kilometres from Berthier to Cacouna, between the St. Lawrence and the United States border.

On June 23, 1951, this territory separated from the Archdiocese of Québec and became a diocese. Its neighbours are the Diocese of Québec on the West, the Diocese of Rimouski on the East and the United States on the South. Mgr. Bruno Desrochers was the first bishop of Sainte-Anne-de-la-Pocatière (1951-1968). He was replaced by Mgr. Charles-Henri Lévesque who is still in office.

This rectangle of approximately 160 by 56 kilometres can be divided into two very distinct geographical regions. The St. Lawrence plain is a band of fertile agricultural land. Here there are old parishes full of history. A little industry has broken into the area and a little trading has sprung up. The three main centres of the diocese are situated in this region: the towns of Montmagny, La Pocatière, and Rivière-du-Loup, where over one-third of the population lives.

On the other hand, as soon as one leaves the security of these plains, the higher lands begin, and agriculture is forever retreating before the invading forests. The parishes here are more recent and the economy remains fragile. Lumber is the main resource, thanks to the opening of the American market and exporting to European countries.

The tendency towards urbanization has concentrated the services and life forces in the urban and semi-urban centres, and has caused abandoning the country, changed the rural society and affected the culture.

Almost 100% French Canadian, the total population is 93,646 of which 97% are Catholic. There are 117 diocesan priests, about a dozen religious priests, and over 27 priests serving outside the diocese. From 1979 to 1982, the pastoral accent was placed on the family seen as the meeting place of Jesus Christ. The present diocesan pastoral wishes to develop the commitment and the faith of the young people.



First Pastor of Labrador-Schefferville since 1974, Mgr. Peter-Alfred Sutton, O.M.I. of Chandler was ordained bishop in 1974.

LABRADOR-SCHEFFERVILLE 1967

It was in 1946 that the apostolic vicariat of Labrador was created out of the existing vicariats (James Bay, Hudson Bay and the Gulf of St. Lawrence) and a part of the Diocese of Harbour Grace, Newfoundland. It had been entrusted to Mgr. Lionel Scheffer, O.M.I. In 1967, because of the major mining developments in Schefferville, a diocese was set up and the episcopal see moved from Lourdes-du-Blanc-Sablon to Schefferville. Its territory extends over the three large regions of New Québec, the Lower North Shore, and Labrador, Newfoundland.

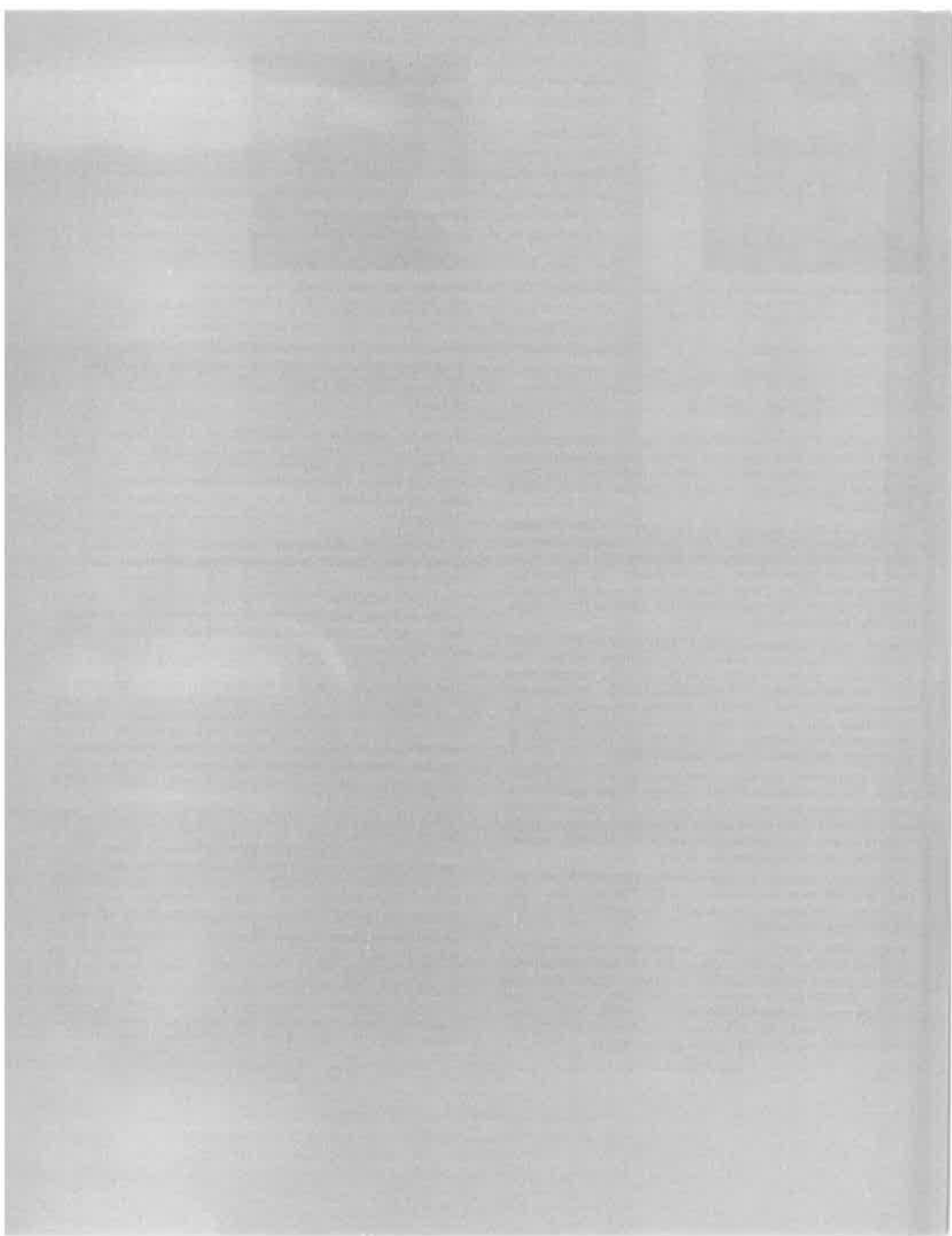
That was during the time of Mgr. Henri Légaré. In 1976, in order to better adapt to the recent demographic changes, Mgr. Peter A. Sutton, O.M.I. established the church of Our Lady of Perpetual Help parish in Labrador City as co-cathedral and moved the administrative centre of the diocese to this city.

The Diocese of Labrador-Schefferville covers an area of 906,500 square kilometres. These vast open spaces constitute about 42% of the territory of the Province of Québec. North of the 52nd parallel, steppes abound, the temperatures are cold, and the winters very long. The population of the diocese is now around 46,000. The majority is concentrated in Labrador, which boasts 30,000 inhabitants. Eleven villages have a population under 1,200.

Within this population, 30% is Catholic and most are in the English-speaking areas. The French-speaking population is usually Catholic. The 2,600 Montagnais and Naskapis are mainly Catholic except for the 345 Anglican Naskapis in Schefferville. The 6,300 Inuit, with few exceptions, are Anglicans in Québec and Moravians in Labrador. There is a small Inuit community of 80 Catholics at Kangiqsujaq (Wakeham Bay).

The diocesan pastoral, apart from the problems linked to the size of the territory, has had to adapt to the cultural diversity created by the presence of the white mining towns.

Moreover, the pastoral leadership is in a very particular social context; it must take into consideration the nationalist aspirations of various native groups, the laws of propriety and sharing of space, as well as hunting and fishing rights.



THE ARRIVAL OF THE HOLY FATHER AMONGST US



Hallelujah! Hallelujah! to he who rekindles the flame of our faith in Jesus Christ, he who has traveled the world over to bear to all those of good will the happy news of the Gospel. Our brother John Paul II is amongst us today.

After long months of waiting and preparation, we are joyful and proud to celebrate our faith. On his arrival at the airport of Québec at Sainte-Foy, Peter's successor will be welcomed by the Primate of the Canadian Church and Archbishop of Québec, Mgr. Louis-Albert Vachon, accompanied by the Governor General of Canada and civil dignitaries of the country and of the province.

The simple and dignified protocole of welcome being duly respected, the Holy Father will be driven in a closed limousine to the historic Cartier-Brébeuf Park. The first contact with the faithful of Québec will be very short as the procession leading the Pope to the steps of the Basilica-Cathedral of Québec will soon begin.

At Cartier-Brébeuf Park, John Paul II will have been greeted by representatives of those confirmed this year. The presence of these young people on this site by the Holy Father, near the Grande Hermine, Jacques Cartier's flagship, symbolizes the boat of the Church as it adventures into the sea guided by the Great Captain, the Supreme Pontiff.

CARTIER-BRÉBEUF PARK

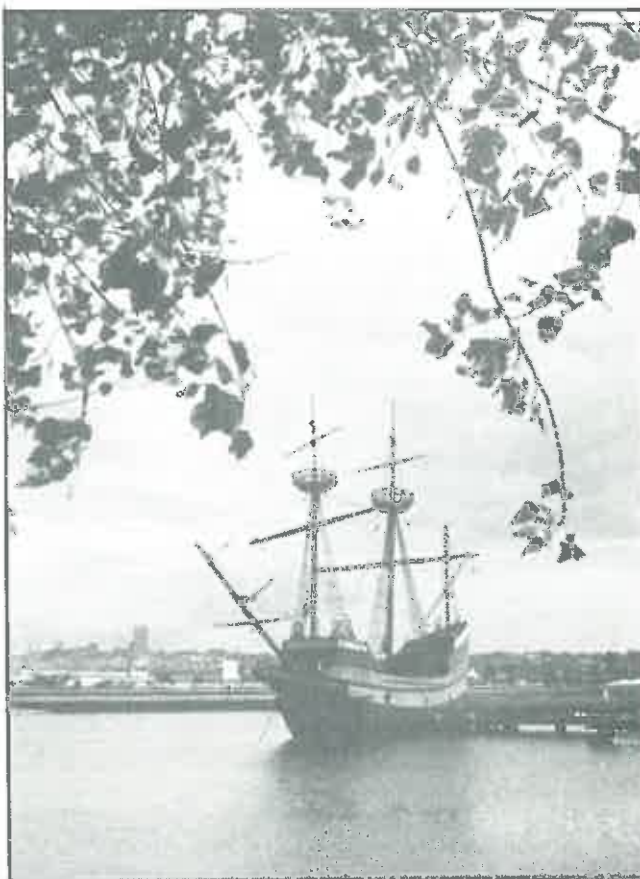
I thank God for the lives of all those, wherever they may be, who suffer for their faith in God, for their allegiance to Christ the Saviour, for their fidelity to The Church.

John-Paul II, Nagasaki, 26/2/84

Cartier-Brébeuf Park is rightly considered an important site in the history of the Church of Canada for it was there that the first Jesuits in Canada lived in June 1625. The park, situated at the confluence of the Lairet Stream and the St. Charles River, is the very site where Jacques Cartier had set up a fort in 1535 to face the hardships of the winter of 1535-36, well-placed, sheltered from the winds and enemy attacks.

350th Anniversary

In 1886, on the 350th anniversary of Cartier's sojourn, the "Cercle catholique de Québec" bought a strip of land on which to plant a cross commemorating the one the explorer from Saint-Malo had placed in 1536, as well as a monument in memory of the first Jesuits, Brébeuf and his companions. The cross was set up in 1888 and the monument, designed by the architect Étienne-Eugène Taché and sculptured by J.A. Bélanger, was inaugurated in 1889.



National Park Project

On September 8, 1957, on the site of the cross and the monument, a grandiose celebration commemorated the 400th anniversary of the death of Jacques Cartier. On this occasion, Mgr. Maurice Roy, archbishop of Québec, introducing then Prime Minister John Diefenbaker to the historic richness of the site, made such a show of conviction that the head of state firmly promised to make a national park of the site.

The Historical Society then proposed that the replica of the *Grande Hermine* which had been built for the universal exposition in 1967 be permanently kept at the Mouth of the Lairet

Stream, which had become the centre of the park. The Cartier-Brébeuf National Park was officially inaugurated on September 17, 1972. An Interpretation Centre and guides there describe the conditions in which Cartier and his sailors lived on this site from where faith blossomed in this country.

In the heart of Limoillou district, Cartier-Brébeuf Park has become the favourite spot of many people who, each summer have the chance to learn about a glorious page of our history while taking advantage of the greenery and enchanting décor of this marvellously well-set up park.

The papal procession will drive through the streets of the old capital where hundreds of thousands of Quebecers will have gathered to greet the illustrious visitor. From the foot of the promontory, the procession will go up Côte d'Abraham to Upper Town. At Place d'Youville, the Holy Father will be welcomed by the first magistrate of the city of Québec.

THE CITY OF QUÉBEC

Founded on July 3, 1608 by Samuel de Champlain, Québec City was the capital of New France from 1608 to 1760 and Episcopal See of the first Catholic bishop in North America. Twice capital of Canada, Québec City is the seat of government of the Province of Québec and the heart of the French-speaking population in North America.

Situated 500 kilometres up the St. Lawrence estuary, and 1,000 kilometres from the Atlantic, the city of Québec is an important deep-sea port, an active industrial and commercial centre, and the site of numerous institutes of higher learning including two big universities and several research centres in the latest technology.

The only fortified city in North America, it has been able to harmoniously marry protecting its historic architectural heritage with the development of its different urban aspects and thus take its place as the focal point and principal economic generator of an urban centre of over half a million inhabitants.

It was from Québec City that the first missionaries set out to evangelize the North American continent. It was the departing point for the explorers who set out towards the Plains and the Rockies in the West, the vast open spaces of the Great North, and the rivers at the mouth of the Mississippi.

The old city, enclosed by fortified walls, is dominated by a citadel which crowns a rocky promontory above the St. Lawrence River. A long promenade extends from the Dufferin Terrace in front of the famous Château Frontenac to the historic National Battlefields Park where the fate of the little French colony was decided in 1759.

Away from the old centre are the main administrative offices of the Government of Québec, surrounded by big hotels, luxurious dwellings, and the offices of insurance companies and



other businesses. At the foot of this promontory on the plain bordering the St. Charles River, the residential districts stretch north to the foothills of the Laurentides. To serve the population, there are industrial zones and shopping centres strategically situated along the main arteries.

With modern transportation services for both merchandise and passengers, the city of Québec is served by the major airline and rail companies as well as by a most efficient interci-

ty bus network. Its international airport has links with Europe and the United States.

Québec City is unique in having harmoniously combined the demands of modern efficiency with the *savoir vivre* which humanized relations amongst citizens. Québec City is distinguished for the *joie de vivre* of its inhabitants and the warmth of their welcoming hospitality. The heart of French-speaking North America, it is the bridge between the francophone world and Canada.

PROCESSION AND WELCOME AT THE ENTRANCE OF THE NOTRE-DAME DE QUÉBEC BASILICA-CATHEDRAL

The procession through the streets of the Old Capital will end at the entrance of the Notre-Dame de Québec Basilica-Cathedral, the primatial church of Canada.

Notre-Dame de Québec Basilica-Cathedral

Situated for nearly 350 years on the promontory of Québec City, the historic Notre-Dame church, razed and rebuilt more than once over the years, faces the square of the City Hall (formerly the market place), inside the old walls of the city. Confirmation of the establishment of the faith in this country and see of the oldest diocese in French North America, this venerable church recalls the whole living presence of the past.

The beginnings of the basilica-cathedral were the Notre-Dame-de-Recouvrance chapel that Champlain had built in 1633. Destroyed by fire in 1640, the chapel was reconstructed in stone in 1647 and served as the parochial church. When Mgr. François de Laval arrived in 1659, it became a cathedral. It was destroyed during the siege of Québec City in 1759 and only the walls with the bell-tower were left standing. In 1922 it was again ruined by fire, however, the original walls did not fall to the blaze. Fortunately, several valuable objects were saved from this last fire: a silver cross, ornaments, gifts from Louis XIV, sacred vases, relics, lamps, etc. After being rebuilt, the church was reopened to the faithful in 1925. The interior decoration, especially the chancel and the central nave, largely respects the former design.

Under the central nave of the basilica-cathedral of Québec, within the enclosure of its early foundations dating back to 1647, lies a funerary crypt which was inaugurated in 1959. Here, beside the pioneers of faith on Canadian soil, rest the bishops and archbishops of Québec, many priests, religious, and hundreds of the faithful, notables as well as simple craftsmen, who have been buried in this church since 1652. Four governors general from New France were buried there: Frontenac, Callières, Philippe de Vaudreuil, and La Jonquière.



THE POPE AT PRAYER ON THE TOMB OF THE BLESSED FRANÇOIS DE LAVAL

The Pope at prayer on the tomb of the first Bishop of Québec, the Blessed François de Laval, accompanied by representatives of the founding communities of the Church of Québec: this scene evokes the pioneers of faith who came before us wherever they were called by service to others, particularly to educate children and look after the sick.

François de Montmorency-Laval, a noble son of France, also animated by missionary charism, could have aspired to the most promising human careers, but he preferred to respond generously to the invitation of Christ.

John Paul II, Homily for the solemn mass for the Beatification of five men and women declared blessed, 22/6/80.



THE SEMINARY OF QUÉBEC CITY

The Seminary of Québec City is a community of diocesan priests founded in 1663 by Mgr. François de Laval, the first bishop of New France. He set up the seminary to prepare young men for the priesthood and thus to ensure the parochial ministry.

On October 9, 1668, the Seminary opened a smaller seminary. There were 13 pupils including six Hurons, however, the Indians were unable to adapt to sedentary life and ran away one after the other.

From 1674 on, the Petit Séminaire only welcomed young French boys who, it was hoped, would later become priests. They were boarded at the Seminary but took courses at the nearby Jesuit College which was located on the site of the present City Hall. In addition, the founder of the Seminary wanted to complete his mission in education by founding a school of agriculture and trades. This school, better known as the École d'Arts et Métiers, was the oldest institution of specialized training in Canada. It was located in Saint-Joachim, the parish next to Sainte-Anne-de-Beaupré.

Following the transfer of Canada to Great Britain, the Jesuit College was suppressed, therefore the directors of the Seminary made up their minds to take over the job. It was decided that the Petit Séminaire would be open to all young boys

wanting to pursue their studies, and not only, as had been the case previously, those who were planning an ecclesiastical career.

A few years later, Mgr. Jean-Olivier Briand, the new bishop of Québec since 1766, gave the Seminary a greater step. This prelate deserves the reputation of being the reorganizer and second founder of the house. He reorganized and strengthened the framework of the institution, opened the holiday retreats of Maizerets and Petit Cap, and also had a beautifully designed chapel built inside the Seminary where he lived.

In the middle of the last century, there were 14 priests, 30 grand seminarians, and about 380 pupils at the Seminary. Room and board cost \$70 a year. Day pupils paid only \$4 a year for firewood. Teaching, which was free, was of excellent quality thanks to some remarkable professors such as the Reverend Jérôme Demers, Louis-Jacques Casault, Jean Holmes, Edward-John Horan, future bishop of Kingston, and Elzéar-Alexandre Taschereau, who later became the first Canadian cardinal.

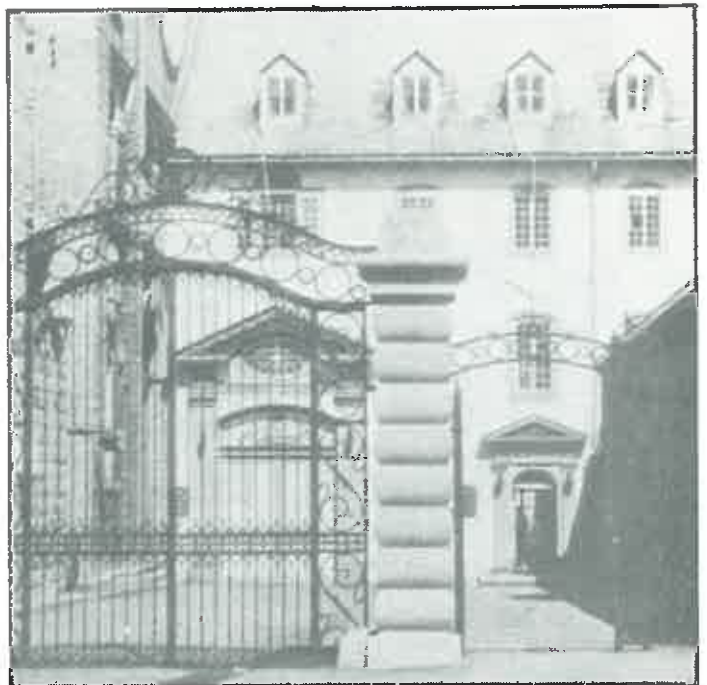
In 1852, the Seminary founded Laval University, the first Catholic and French university in the country. For over 100 years, the mother institution supported "its" university. In 1970, because of the highly modified global context, a new charter gave Laval University complete autonomy.

THE EXTERIOR CHAPEL OF THE SEMINARY (1888-1900)

A hundred paces from the basilica-cathedral is the entrance to the exterior chapel of the Petit Séminaire de Québec. Designed by the architect Ferdinand Peachy, it was inaugurated in 1900 on the site of the chapel built in 1750 and destroyed by fire in 1888.

The exterior of this neo-romanesque building is made of dark fieldstone. A tower surmounted by a belvedere projects from the façade; from the roof, an elegant bell-turret reaches to the sky. Inside the chapel are many interesting art objects: marble and wood sculptures, paintings, and stained glass windows. There is also an imposing collection of relics kept there.

To the left of the side aisle is a funerary chapel, inaugurated in 1950, containing the remains of the founder of the Seminary, Mgr. de Laval. The body lies under a granite slab which supports a recumbent figure of Carrare marble sculpted by Francesco Nagli. There is also a crypt containing the remains of most of the priests of the seminary who have died since 1776.



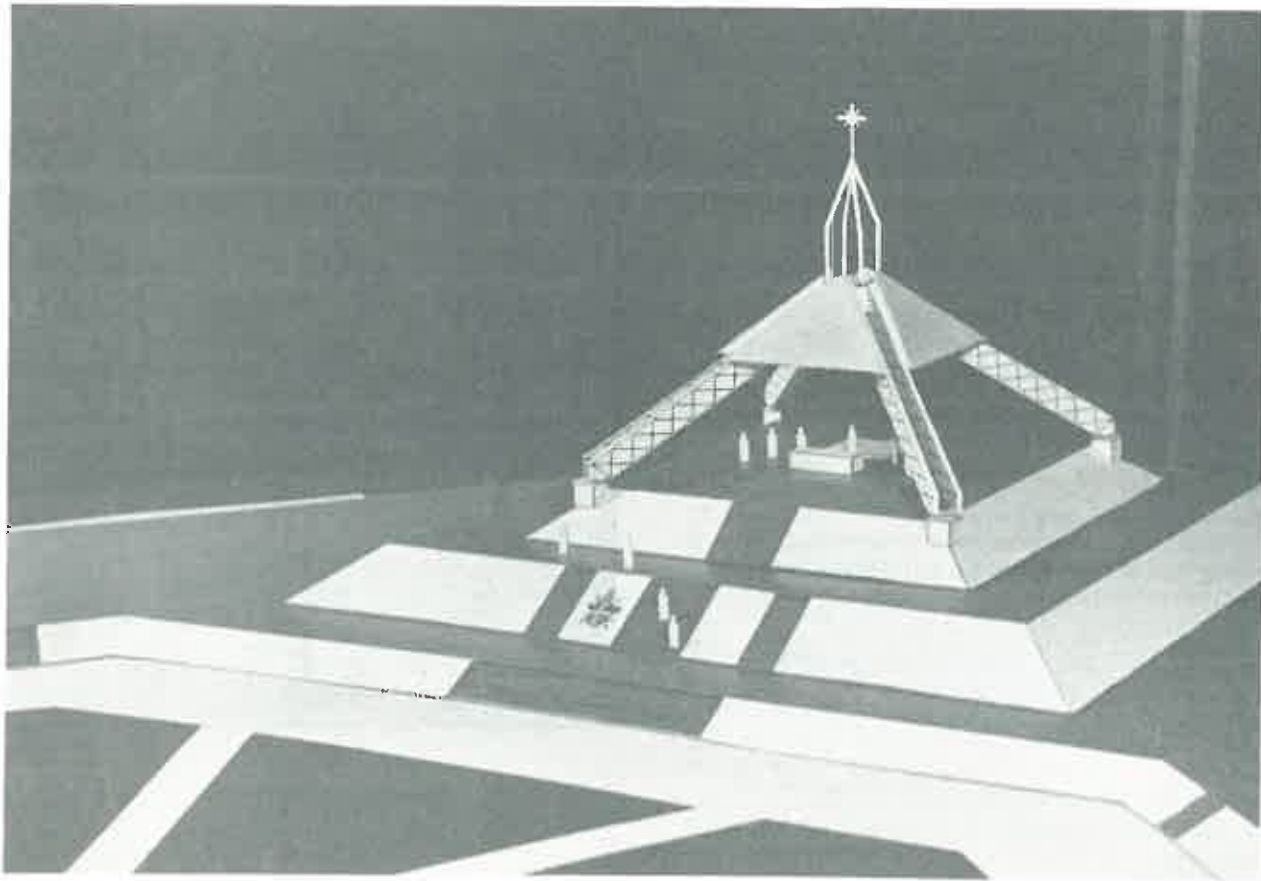
THE CELEBRATION OF THE EUCHARIST AT LAVAL UNIVERSITY

Duration is one of the signs of the presence of God in the heart of a work. Laval University, where the great celebration of the Eucharist presided by His Holiness Pope John Paul II will be held on September 9, 1984, is "the extension of a long and rich tradition of education and transmission of knowledge in our country". (Mgr. Louis-Albert Vachon, at a press conference on February 13, 1984).

For the Pope, what a marvellous site to proclaim a message on faith and culture! After all, have not culture, in every sense of the word, and faith, in a vast range of strength, been the seed of a whole people?

Your Christian education, and consequently your profession as educators, must lead you, through the responsible practice of freedom, to the transmission of and the search for truth. This is the innermost demand of freedom, centre and vista of every creation and communication of culture; a demand also of faith which, consciously accepted, profoundly thought out and faithfully lived, generates and becomes culture.

John Paul II, Nicaragua, 4/3/83



The podium where the Holy Father will celebrate the Eucharist on September 9 at Laval University.

LAVAL UNIVERSITY

History

Laval University owes its existence to the Seminary of Québec founded in 1663 by Mgr. de Laval. In response to the urgent suggestion of the Canadian bishops and in order to further its work in education and instruction, the Seminary accepted the heavy task of founding the first Catholic and French university in 1852. To honour the memory of its own founder, the Seminary gave the name of Laval to the new university. One of the great craftsmen of this institute of higher learning, the Reverend Louis-Jacques Casault, a priest at the Seminary, became the first rector (1852-1860).

In 1876, because of the great distance between Québec City and Montréal and in conformity with the wishes of the Sacred Congregation of the Propaganda, Laval University established in Montréal subsidiary seats known as the "Succursale", of its four faculties in Québec City. Thirteen years later, on February 2, 1889, the "Jamdudum" brief granted the "Succursale" greater independence from the mother university.

Finally, on May 8, 1919, at the request of the archbishops and bishops of the ecclesiastical province of Montréal, the Sacred Congregation of Seminaries and Universities authorized the "Succursale" to become an independent university on February 14, 1920. The legislature of the Province of Québec gave civil existence to the University of Montréal.

For several reasons, on December 8, 1970, Laval University obtained a new charter from the National Assembly of Québec which provided for, amongst other things, the election of a rector by an electoral college. Since this date, contacts between the Seminary of Québec and Laval University have continued very cordial relations, however, the legal and administrative links between the two institutions no longer exist.

From 1852 to 1855 the new university was housed in modest buildings linking the Petit Séminaire and the Archbishopric. In 1852 a central pavilion was built, and others were added until 1923. These buildings located around the Seminary of Québec were the heart of the "Quartier Latin" for over a century.



Laval University began to migrate to the West of Québec City to Boulevard de l'Entente with the construction of the School of Chemistry in 1925 and the School of Mining in 1941. With the growing development of the university, it was necessary to look ahead for larger areas. In 1945, Laval acquired a vast piece of land (about 465 acres or 186 hectares) in the town of Sainte-Foy, just to the West of Québec City. The first pavillon was inaugurated in 1950 and the latest in 1982. There are now a total of 24 buildings on the campus which looks like a large park open to the public and full of attractions.



THE ARCHBISHOPRIC OF QUÉBEC CITY

After the celebration of the Eucharist and at the close of a very full first day on Canadian soil, John Paul II will retire to the archbishopric to spend the night.

The present archbishop's palace, the second since the establishment of the first diocese of Québec in French North America in 1674, is located in the upper part of the old town and occupies a portion of the land conceded to Louis Hébert, the first colonist in New France in 1617.

The southwest side of this stone building, whose wings are set at right angles, looks out over Côte de la Montagne, one of the oldest streets and also the steepest in the city. The archbishop's palace is separated from the chevet of the primatial cathedral by a semi-circular courtyard, which is bordered on the north by the old seminary, on the west by the presbytery of Notre-Dame parish, and closed by an imposing gate on Port-Dauphin Street.

The main part of the palace, which is also the oldest, was built between 1844 and 1847 according to the plans of the architect Thomas Baillairgé. It was constructed to serve as a residence for the bishops of Québec, who, since 1766, had been housed in the diocesan seminary. Construction was interrupted twice due to lack of funds, as Mgr. Signay and his coadjutor, Mgr. Turgeon, had to rescue victims of an epidemic, then those of fires, only a month apart, which ravaged two neighbourhoods of the city in 1845.

The three-storey building with a mansard roof and beautiful dormer windows was crowned with a belvedere until 1887. The façade facing the courtyard consists of a frontispiece with a portico flanked by coupled columns, crowned by a triangular pediment decorated with a bull's eye window. On the outside, the southwest façade designed by F.-X. Berlinguet in 1904 respects the style of the main façade except that the carriage way, above which is a second order with a pediment and a balustrade, interrupts the pattern. The superimposed

Proclaim the Word in all clarity, indifferent to applause or rejection! It is not we, after all, who determine the success or failure of the Gospel, but the Spirit of God.

John Paul II, Meeting with the German episcopal conference, 17/11/80.

columns on the frontispiece produce a vertical effect which strikes the eye of those arriving in Upper Town by Côte de la Montagne.

The interior of the building is impressive because of its austerity; however, aside from the gallery of former bishops and archbishops of Québec City which ornates the Salle d'honneur, the décor offers nothing particularly worthy of mention.

Although the central administrative offices of the archdiocese had been located in the archbishop's palace since 1847, today it serves only as the episcopal residence. In 1973, the offices were regrouped at the Grand Séminaire, then in 1978 with the diocesan House, moved to Saint-Cyrille Boulevard in Sillery.

Near the archbishop's palace, just beyond Port-Dauphin Street, the eye is struck by the monument, inaugurated in 1908, of the first bishop of Québec City, the Blessed François de Laval; this work by Philippe Hébert is decorated with bas reliefs of impressive beauty.

Immediately to the East of the archbishopric, Montmorency Park, in memory of the first bishop, extends out over a promontory bounded by Côte de la Montagne and the old walls of the fortified city. The monument of Louis Hébert in the North-east corner of the park is one of the most beautiful in the city. The first episcopal palace which the second bishop of Québec, Mgr. de Saint-Vallier had had built in 1692 according to the plans of Claude Baillif, was situated at the other end of this little park.

Finally, in front of Notre-Dame Basilica-Cathedral, in the centre of the recently renovated square of the City Hall, stands the monument of Cardinal Elzéar-Alexandre Taschereau, erected in 1923 in memory of the first Canadian cardinal.



Photo: Charles-H. Leclerc

VISIT TO THE EXHIBITION OF RELIGIOUS ART "LE GRAND HÉRITAGE"

On the morning of Monday, September 10, 1984, the Supreme Pontiff will inaugurate a large exhibition of religious art entitled "Le Grand Héritage", at the Museum of Québec. The presence of His Holiness at the Museum shows the love of the Church for artists and works of art. This appreciation of beauty, which is particularly dear to the heart of John Paul II, has always been considered by the Church of Québec as a precious jewel to be protected, brought out and made known.

"The subject of the Church and the subject of both artists and journalists is man, the image of man, the truth of man . . ."

John Paul II, Address to artists and journalists, Munich, 19/11/80.



THE MUSEUM OF QUÉBEC

In the heart of the National Battlefields Park stands the majestic edifice of the Museum of Québec, inaugurated in 1933 and enlarged in 1964. In the tradition of the neo-Palladian style of monuments built during the 18th and 19th centuries, this stone building constructed by the architect Wilfrid Lacroix is composed of a central building flanked by side wings. The general composition of the building is symmetrical and the pilasters rise two storeys above the main floor to the entablature. An ionic portico and pediment dominate the wide staircase leading to the main entrance on the second floor.

In 1933 when it was inaugurated, the Museum brought together collections of natural science, art and history; it also looked after the public archives until 1940. In 1962 the natural science section separated from the museum. Following the wishes of its founders, the Museum was essentially devoted to the knowledge and preservation of Québécois culture.

From the beginning, the desire to obtain works illustrating Québec art of the past (Krieghoff, Hamel, Dulongpré, etc.) as well as contemporary works (Suzor-Côté, Alfred Laliberté, etc.) was manifested.

Since it was opened, the Museum has benefited from many gifts offered by collectors, artists, and their families. In 1942, the family of Napoléon Bourassa bestowed on the Museum all the artist's works it possessed, nearly 250 pieces.

After 1940, the Museum opened its doors wider to contemporary art, and during the next decade, welcomed international art which subsequently became a very important field of interest.

The continuous acquisition of ethnographical objects such as furniture, dishes, and usual objects of the past led the Museum to open a special section in 1972 to display these gems which constitute one of the riches of our heritage of everyday life.

The Museum of Québec participates intensively in the cultural life of the community and intends to fully assume the tasks of the double vocation history imposes on it: to preserve and display the heritage bequeathed by the past, and to take advantage of the highlights of the present to ensure the perpetuity which will enrich our future.

MESSAGE OF HOPE TO THE HANDICAPPED

John Paul II will take the opportunity of his visit to the François-Charon Rehabilitation Centre to proclaim the dignity of the handicapped and to reiterate to them how the source of hope present in the heart of the Gospel can move the mountains of their handicap through small everyday victories.

Even if it often happens to valorize the stereotypes of normality and beauty, the present society wishes to increase recognition of the dignity and rights of the handicapped. These are elements which will gradually impose themselves on the modern conscience, and which the Pope wishes to stress forcefully.

"How many there are here who could testify that trial, accepted in faith, gave rise to new serenity and hope..."

John Paul II, Address to the sick in Lourdes, 15/8/83.



THE FRANÇOIS-CHARON CENTRE

The François Charon Centre is a rehabilitation complex whose primary role is to renew hope in the physically handicapped whom it helps to become more autonomous along the road to decreasing dependency.

Created by the fusion of two organizations devoted to the rehabilitation of the handicapped, the François-Charon Centre operates within the network of social affairs of Québec as a centre of reception and rehabilitation. It is located in a large building built in 1965 to receive and treat victims rehabilitating from work accidents.

Services

The Centre is an ultra specialized institution in physical and psycho-social rehabilitation. Through its inpatient and outpatient services, it plays a very important support role towards looking after handicapped people in their environment.

The Centre offers an impressive range of services from rehabilitative medicine to functional re-education to its laboratory of orthopedic apparatus, etc. Over the last few years, the institution has developed expertise in several up-to-date fields: services in the home, professional reclassification and evaluation of handicapped people's capacity to work, volunteers available and willing to listen to the those who benefit from the Centre's services.

The François-Charon Centre has, of course, high quality equipment at its disposal, however, it is even more distinguished by its philosophy of rehabilitation. In general, therapy is confined to medical techniques; at François Charon other types of techniques are added to the rehabilitation effort. During the International Year for the Handicapped in 1981, a committee even received the mandate to explore new avenues of application of the techniques of alternative medicine such

as yoga, relaxation, massage, and acupuncture. A glimpse at the results would lead to much hope from these so-called optional forms of therapy.

Pastoral

In the process of rehabilitation, the spiritual aspect has often proved to be very important, even dominant. The Pastoral Service of the Centre is just the crossroads of encounters where many people are searching for advice, dialogue, and encouragement in their daily lives, and their spiritual lives.

This service has given rise to numerous spiritual and charitable initiatives: celebration of mass in the centre's magnificent chapel, retreats, testimonies, visits to patients, celebrating festivals, services of interaid; such are the opportunities to rekindle hope in the suffering who entrust their pains and victories to the Lord. At the François-Charon Centre, the Pastoral, without the least doubt, plays a primary role in humanization and evangelization.

François-Charon

Why François-Charon? Who is this "illustrious stranger"? Born in Québec City on September 7, 1654, son of one of the town's distinguished residents, François Charon de la Barre, a merchant by trade, fell seriously ill in 1687. Once he had regained his health, he devoted the rest of his life to building a hospital for handicapped. His dream finally came true in 1694 when his establishment, located in Ville-Marie, received its first needy person, Pierre Chevalier, a handicapped man in his forties.

From then on, François Charon received cripples, old people, the sick and needy of the town. In addition to providing them with food and shelter, he also furnished them with the rudiments of trades and education.

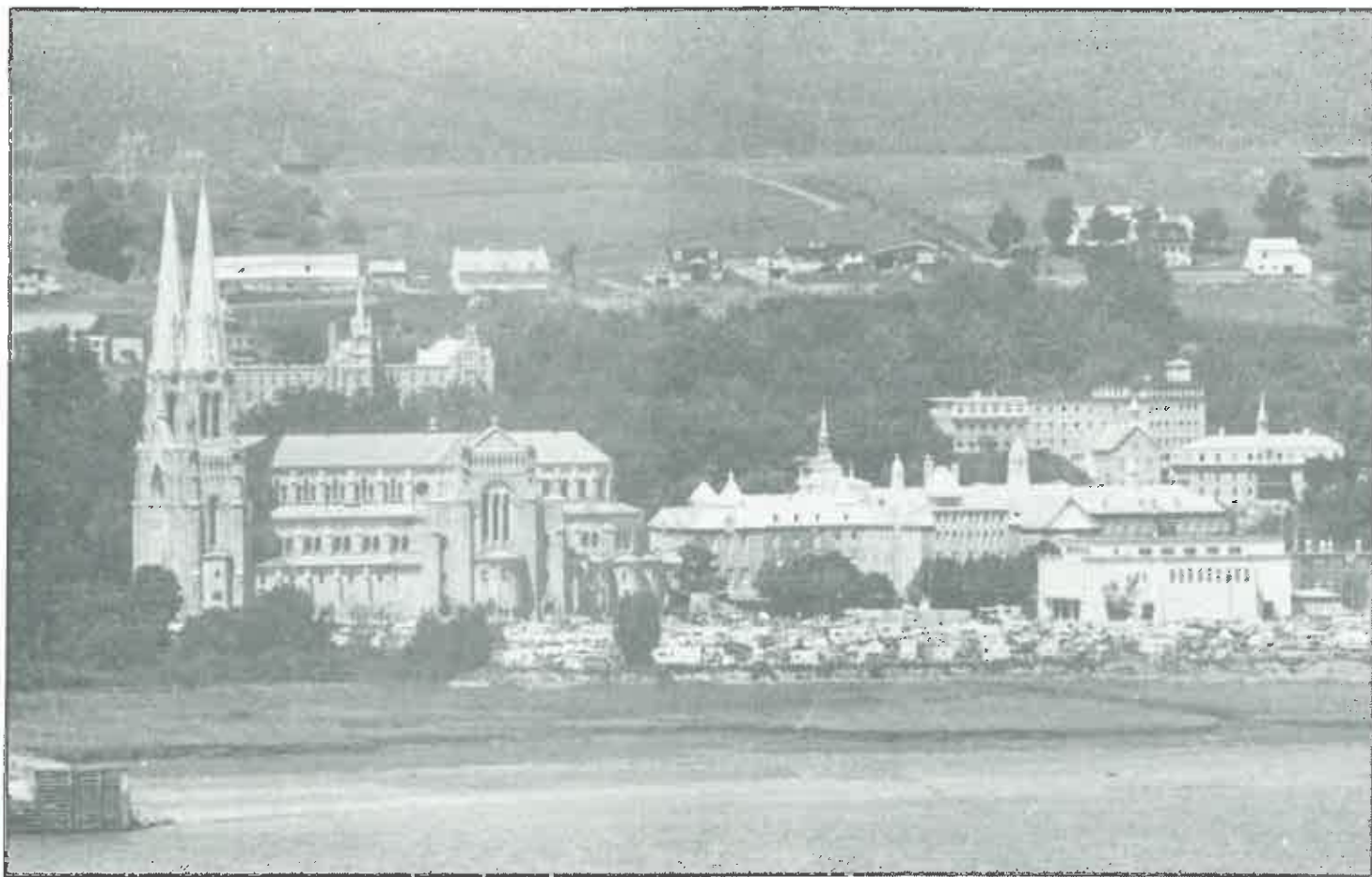


JOHN PAUL II MEETS THE NATIVES AT THE SANCTUARY OF SAINTE-ANNE-DE-BEAUPRÉ

The meeting of the Holy Father with the Amerindian and Inuit nations at the Sanctuary of Sainte-Anne-de-Beaupré will be a historic moment for the first inhabitants of the country. Their deep roots in North American soil, from which have come their original traditions and culture, allow them to discover their own means of participating in the building of today's society and in constructing a Church without, however, sacrificing the originality of their culture.

"It is not wishful thinking to cherish the ardent hope that all our Shrines, where so many people foregather, will be — or will once again become — so many family gathering places where all who make a halte, or even stay awhile, will rediscover the meaning of our existence and find a new zest for life because there they have in some way felt the presence of God and sensed His love for them."

*John Paul II, Address to shrine rectors,
22/1/81.*



THE SANCTUARY OF SAINTE-ANNE-DE-BEAUPRÉ

The devotion to Saint Anne in Canada goes back to the beginnings of New France. The Jesuit missionaries are to be credited with the initial spreading of the cult to Mary the Mother when they arrived in the country. Even before 1657, the Jesuits dedicated a chapel of the parochial church of Québec City to Saint Anne

The dedication of the Jesuit fathers to Saint Anne was not in vain for the devotion continued to grow in intensity in the colony, the proof is the inauguration in 1658 of a sanctuary in Beaufré somewhere Southwest of the present basilica.

Because of the damage caused by the high spring tides, the other chapel was built farther from the shore. In 1661 the exterior of the church had been finished to greet the Reverend Thomas Morel, to whom Mgr. de Laval had given the responsibility for the ministry of the Beaufré coast.

Healings

While the first testimonies of miraculous healing were circulating amongst the population, the rescue of three people in a boat that sank near Cap-Tourmente spread like wildfire through the Beaufré coast and Québec City. Then the pilgrimages to the church in Beaufré began. The Sanctuary attracted all kinds of people, from notables to peasants. As the devotion reached more and more of the faithful, the church of 1661 was rebuilt in 1676, restored in 1686, and enlarged in 1694.

By 1872, the venerable Sanctuary had become too small so the first basilica was erected and inaugurated in 1876. The deep devotion of the Indians to Saint Anne developed very early. At that time, the Hurons made pilgrimages in groups, while the Algonquins, Malecites, Abénakis, Montagnais, and Mic Macs regularly visited Sainte-Anne-de-Beaufré.

Cardinal E.-A. Taschereau gave the pilgrimage a phenomenal boost in 1876 when he proclaimed Saint Anne the patron of the ecclesiastical and civil province of Québec, and entrusted the Sanctuary to the Redemptorist Fathers. On March 29, 1922 the basilica, its monastery, and the buildings annexed were completely destroyed by fire.

The Present-day Basilica

Construction of the present basilica was undertaken according to the plans of Louis-N. Audet and Maxime Boivin. The neo-Roman architecture, the two bell towers and the large rosace, the interior decoration with its capitals of historiography, the stained glass windows, and mosaics invite the faithful to meditate and pray.

The Meaning of Pilgrimage

Places of pilgrimage are collective meeting points where the faithful seek to conquer distance and isolation, in their search for Church fraternity which brings them closer to God. Each step of the pilgrim believers becomes an encounter with a person who is Jesus Christ, in a festive climate, under the patronage of the saint who serves as an intermediary and a friend to lead to the Christ Jesus.

After his meeting with the Amerindians and the Inuits at the Sanctuary of Sainte-Anne-de-Beaufré, the Holy Father will

begin the second phase of his pastoral visit on Canadian soil by heading towards Trois-Rivières where the Pope will make a pilgrimage to the Marian Sanctuary of Notre-Dame-du-Cap.

The trips between Sainte-Anne-de-Beaufré and Trois-Rivières, and from there to Montréal will be made by train in order to give the Supreme Pontiff the chance to relax and contemplate the enchanting landscapes of the North shore of the St. Lawrence.

The Holy Father will enjoy the endless panoramas along the route. During the first part of the trip John Paul II will be able to admire the beauty of the Beaufré coast, the Montmorency Falls, the charming views of Portneuf, and the majesty of the St. Lawrence.



THE CHURCH IN THE DIOCESE OF QUÉBEC THROUGH THE PAST INTO THE FUTURE

A Chronological Overview of the Civil and Religious History of Québec

- 1534: Jacques Cartier's first voyage; presence of the first priests
- 1608: Foundation of Québec City by Champlain
- 1615: Arrival of the Récollets and permanent establishment of the Québec City mission
- 1617: Arrival of the first colonists in Québec City: Louis Hébert and his family
- 1620: Construction of the Récollet convent on the site of the General Hospital near the St. Charles River
- 1621: Opening of the first parish register in Québec City
- 1625: Arrival of the Jesuits in Québec City
- 1629: Takeover of Québec City by the English Kertk brothers
- 1634: Foundation of Trois-Rivières by Lavolette. Concession of the first seigneurie to Robert Giffard in Beauport
- 1635: Death of Champlain
Foundation of the Jesuit College in Québec City
Foundation of the first college in Québec City by the Marquis of Gamache
- 1639: Arrival of the first nun missionary Sisters in Québec City: the Hospitalers, who founded the Hôtel-Dieu Hospital, and the Ursulines, whose first Superior was the Blessed Marie de l'Incarnation
- 1642: Foundation of Ville-Marie (Montréal) by Monsieur de Maisonneuve
- 1649: Martyrdom of the Jesuit Fathers Brébeuf, Lalemant, Garnier, and Chabanel
- 1653: Arrival in Montréal of Marguerite Bourgeoys who founded the Congregation of Notre Dame
- 1657: Arrival of the Sulpicians in Montréal
Foundation of the Hôtel-Dieu Hospital, Montréal by Jeanne Mance
- 1658: Erection of the mission of New France as a Vicariate apostolic with the appointment of Mgr. François de Laval who was to arrive in Québec City in 1659 — Shrine dedicated to Saint Anne at Sainte-Anne-de-Beaupré
- 1663: Establishment of the Sovereign Council
Foundation of the Seminary of Québec by Mgr. de Laval
- 1666: First census in New France: 3215 inhabitants
- 1668: Foundation of the Petit Séminaire de Québec
- 1674: Establishment in Québec City of the first diocese in French North America
- 1681: Construction of the Récollet convent in Upper Town
- 1685: Opening of a school at Sainte-Famille, Île d'Orléans by the Sisters of the Congregation of Notre Dame
- 1688: Nomination of Mgr. de St-Vallier as the second bishop of Québec
- 1690: Siege of Québec City by Phipps and defeat of the British
- 1693: Foundation of the Québec General Hospital by Mgr. de Saint-Vallier
- 1694: Foundation of the Montréal General Hospital
- 1698: Foundation of a convent in Trois-Rivières by the Ursulines
- 1708: Death of the founder of the Canadian Church, Mgr. de Laval
- 1713: Signing of the Treaty of Utrecht: Newfoundland, Hudson Bay, and Acadia conceded to Great Britain
- 1715: Death of Louis XIV
- 1721: The south part of St. Paul Street, Montréal, destroyed by fire
- 1737: Foundation of the Community of the Grey Sisters in Montréal by Marguerite d'Youville
- 1747: The Community of the Grey Sisters took over the Hôtel-Dieu Hospital
- 1759: Battle of the Plains of Abraham: Québec City capitulated on September 18
- 1760: Death of Mgr. de Pontbriand, bishop of Québec; interruption of the hierarchy
- 1763: Signing of the Treaty of Paris: Canada was conceded to Great Britain
- 1766: Appointment of Mgr. Briand as the seventh bishop of Québec
- 1774: Québec Act: abolition of the Test Acts
- 1775: Invasion by the Americans; Montgomery killed at Québec City
- 1776: The Jesuit College is requisitioned to serve as military barracks
- 1783: Emigration of the American Royalists to Canada
- 1789: First major dismemberment of the Diocese of Québec by the establishment of the Diocese of Baltimore
- 1791: Constitutional Act
- 1792: First Canadian Parliament
- 1797: Arrival of twenty-six French priests, persecuted by the Revolution, who sought refuge in Canada
- 1809: The first steamboat, l'Accommodation, sailed down the St. Lawrence from Montréal to Québec City
- 1817: Official recognition of the title of Roman Catholic Bishop of Québec for Mgr. Plessis by the British government



- 1819: Appointment of Mgr. Plessis as the first Archbishop of Québec, however, without suffragan bishops
- 1820: Agriculture crisis in Lower Canada
- 1832: Cholera epidemic; Grosse-Isle served as quarantine station
- 1836: First railway
Erection of the Diocese of Montréal
- 1837-38: Rebellion — Lord Durham's mission
- 1840: Act of Union
- 1841: Arrival of the Oblate Fathers in Montréal
Landslide killed thirty-two people in Québec City
- 1844: Erection of the ecclesiastical province of Québec.
- 1845: Two major fires in Québec City left 25,000 people homeless
- 1846: Foundation of the St. Vincent de Paul Society in Québec City
- 1851: First provincial council of Québec; by 1886, six other councils had been held
- 1852: Foundation of Laval University
- 1854: Abolition of the seigniorial Regime
- 1866: The "Civil Code of Lower Canada" came into force
- 1867: Confederation
- 1868: Departure of the pontifical Zouaves for Rome
- 1871: Departure of the Imperial troupes garrisoned in Québec City
- 1875-80: Change in the agricultural system
- 1876: Saint Anne chosen as patron of the province of Québec
- 1886: Appointment of Mgr. Elzéar-Alexandre Taschereau at the first Canadian cardinal
- 1888: Montréal and Ottawa established as ecclesiastical provinces
- 1889: Inauguration of the Cartier-Brébeuf monument in Québec City
Rockslide at the Citadel of Québec City caused 45 deaths
- 1896: Wilfrid Laurier, Prime Minister of Canada
- 1898: Death of Cardinal Taschereau
- 1899: Mgr. Falconio, first permanent apostolic delegate in Canada
- 1903: The Oratory of Mount Royal became a place of pilgrimage
- 1907: Québec Bridge collapse killing eighty persons
Mgr Louis-Nazaire Bégin founded the *Action Sociale Catholique* and the daily paper of the same name
- 1908: The Roman Catholic Church of Canada withdrew from the Sacred Congregation of the Propaganda
- 1909: First plenary council in Québec City
- 1910: Twenty-first International Eucharistic Congress in Montréal
First Temperance Conference in Québec City
Foundation of *Le Devoir* newspaper
- 1912: First conference of the French language at Laval University
- 1914: Mgr. Bégin is conferred the title of cardinal
- 1915: Completion of the transcontinental railway between Québec City and Winnipeg
- 1917: Conscription crisis
- 1921: Foundation of the Foreign Missions Society of the province of Québec
- 1922: Foundation of the Fine Arts School of Québec City
- 1927: Mgr. R.M. Rouleau is conferred the title of cardinal
- 1929: First Marian Congress in Québec City
- 1930: Canonisation of the eight Jesuit martyrs of New France, beatified in 1925
- 1932: Foundation of *Jeunesse Ouvrière Catholique* (J.O.C.).
- 1933: Mgr. J.M. Villeneuve becomes cardinal
- 1934: Foundation of the Roman Catholic Scouts of the province of Québec
Inauguration of the new basilica of Sainte-Anne-de-Beaupré
Death of Captain J.-E. Bernier, Arctic explorer born in Lévis
- 1936: Maurice Duplessis, Premier of Québec
- 1938: First national Eucharistic Congress in Québec City
Foundation of the School of Social Sciences at Laval University
- 1939: Cardinal Villeneuve, papal legate to Domrémy, France
- 1942: Death of Mgr. Louis-Adolphe Paquet, a renowned theologian
- 1947: Mgr. Maurice Roy is named Archbishop of Québec
First conference of the Roman Catholic press at Valleyfield
- 1948: Establishment of the Canadian Catholic Conference which later became the Canadian Conference of Catholic Bishops
- 1949: Asbestos strike at Asbestos; Mgr. Maurice Roy acted as conciliator
- 1950: Holy Year and Mont Obiou tragedy
Beatification of Marguerite Bourgeoys.
- 1952: Foundation in Montréal of the Catholic Forum which became the Canadian Center for Ecumenism in 1975
- 1953: Beginning of missionary cooperation among several Québec dioceses with dioceses in South America, Central America, and Africa
- 1956: Québec, Primatial See of Canada
- 1959: Tricentennial of the establishment of the hierarchy in Canada and of the arrival of Mgr. de Laval
Beatification of Marguerite d'Youville.
- 1960: Beginning of the "Quiet Revolution"; Jean Lesage, Premier of Québec
- 1962: Opening of the Second Vatican Council
- 1963-70: Great mission of the Diocese of Québec and the setting up of regional pastoral structures covering thirteen pastoral regions
- 1964: Creation of the *Ministère de l'Éducation*
- 1965: Nomination of Mgr. Maurice Roy as fifth cardinal of Québec
- 1967: International and universal exposition in Montréal
Resignation of Cardinal Paul-Émile Léger as Archbishop of Montréal
Cardinal Roy, president of the Papal Commission on Justice and Peace and of the Council for the Laity
- 1968: Dumont Commission on the Laity and the Church whose report was submitted in 1971
Québec nuns' conference in Montréal
- 1969: Considerable liturgical reform with the introduction of the vernacular language
- 1974: Tricentennial of the Diocese of Québec
- 1976: René Lévesque, Premier of Québec
- 1980: Beatification of Mother Marie de l'Incarnation, Mgr. François de Laval, and Kateri Tékakwitha by John Paul II in Rome
- 1981: Nomination of Mgr. Louis-Albert Vachon as twelfth archbishop of Québec
- 1982: Canonization of Marguerite Bourgeoys.
Beatification of André Bessette (Brother André) and Sister Marie-Rose Durocher
- 1983-84: Jubilee Year of the Redemption
- 1984: Pastoral voyage of John Paul II to Canada, inaugurated in Québec City on September 9
Beatification of Sister Marie-Léonie in Montréal

History of the Diocese of Québec — A Heritage to Rediscover, a Future to Shape

I- The Establishment of a Missionary Church in Canada (1615-1658)

The Roman Catholic Church, animated by the missionary zeal generated by the effects of the Counter-Reform in France, was established in the St. Lawrence Valley at the beginning of the 17th century when the French began to colonize North America.

In 1615, only a few years after the foundation of Québec City, four Récollets settled down in the young colony, and were followed shortly thereafter by the Jesuits in 1625. In 1620, the Récollets set up the St. Charles convent, the ancestor of the Québec General Hospital; the Jesuits established their residence at the confluence of the St. Charles River and the Lairet Stream, where Jacques Cartier and his crew had built their fort in 1535 and spent the gruelling winter of 1535-36. Today, Cartier-Brébeuf Park and the replica of the *Grande Hermine* commemorate the site. The promising future of the gospel venture was brusquely interrupted in 1629 by the war between France and Britain. When peace was reestablished in 1632, the Jesuits, but not the Récollets, reappeared in Québec City. For about twenty years, the fervour and devotion of the missionaries inspired a true mystic epic in the colony.

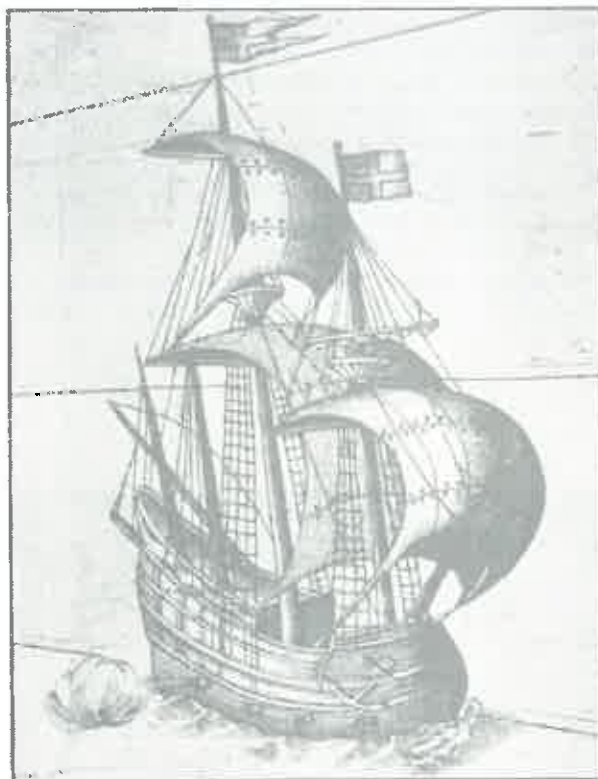
The long and perilous journeys did not deter the missionaries from spreading the gospel; their zeal carried them on as far as Acadia, Tadoussac, and Lac St-Jean. Indeed, this profound calling to preach the gospel to the farthest outposts of human settlement pushed them, in 1634, to establish a Huron mission on the edge of Georgian Bay, the eastern indentation of Lake Huron. Four Jesuit fathers died martyrs there between 1648 and 1649 when the Huron villages were ravaged by the Iroquois.

Heroic Figures

In their well-known *Relations*, published and read in France, the Jesuits reported on missionary life in New France. These testimonies from afar had the good fortune to inspire the inhabitants of the mother country for they prompted a number of French colonists as well as notables to seek to lay down new roots in Canada.

In 1635, the Jesuits lay the groundwork for their mission to educate by building a college in Québec City. Two years later, they founded the "Sillery Reserve" for the Montagnais and the Algonquin Indians who were interested in leading a sedentary life.

In 1639, the Ursulines and Hospitalers of Dieppe arrived in Québec City. The former were devoted to the education of girls, while the latter dedicated themselves to caring for the sick at the Hôtel-Dieu Hospital.



Detail of one of Champlain's sketches⁽¹⁾

In the meantime, sizeable colonies were cropping up here and there across the vast, largely unexplored territory. In Trois-Rivières, founded in 1634 by Lavolette, several Jesuit fathers were fulfilling their gospel mission when, in 1697, the Ursulines also settled in the region.

Montréal was founded in 1642 with admirable work from the lay apostolate. In 1657, following the Jesuits, the Sulpicians took up the task of evangelization. The next year, Marguerite Bourgeoys organized a school for girls, and in 1659, Jeanne Mance opened the Hôtel-Dieu Hospital.

If one were to sketch the face of this budding missionary Church, the traces of several exceptional figures who had guided its early destiny would stand out: Marie de l'Incarnation and Catherine de St-Augustin in Québec City, Jeanne Mance and Marguerite Bourgeoys in Montréal, and Gabriel Lalemant and Jean de Brébeuf in Huronia.

(1) The pictures to be found on pages 23, 25, 26 et 28 are taken from Pierre de Grandpré, *Histoire de la littérature française du Québec*, Tome 1, Éditions Beauchemin, 1967.

II- The Church: the Busy Period of Organization (1658-1760)

The budding fifty-year-old missionary Church was badly in need of the basic structures necessary to assure its organization and development. Mgr. François de Laval undertook this heavy task, and for fifteen years, expended much energy in setting up the institutions that have endured over the years. In the first steps of this long process Québec city was raised to the rank of apostolic vicariate in 1658, and Mgr. de Laval was appointed bishop of Petrea and vicar apostolic for the Kingdom of Canada.

When the prelate arrived at Québec on June 16, 1659, the sight which greeted him was not very bright the colony was in a deplorable state, and the mission, despite the improvements made since its beginning, lacked both staff and organization.

During the first years of his term, Mgr. de Laval had to fight incessantly in order to be recognized as bishop and to establish his authority. The great distances between Québec and the other inhabited outposts hindered him from being as efficient as he would have liked. Moreover, his long absences overseas did not help matters.

In 1663, he took advantage of a trip to Paris to settle the problem of bishopric jurisdiction with King Louis XIV, and to lay the foundation stones of his Church: the Seminary of Québec. At the same time, he looked into securing official permission to establish tithes in Canada. On founding the

Seminary of Québec, Mgr. de Laval had a specific aim in mind: he wanted to make it the spiritual and pastoral centre of the clergy in Canada. He envisaged the Seminary to be a community of diocesan priests including the Petit Séminaire, the Grand Séminaire, the Cathedral chapter, Notre-Dame parish, a number of parishes, and missions. The Seminary undertook to provide for the priests' needs, and in return, the priests were invited to pool their resources and carry on their work within the community.

Mgr. de Laval still had one last phase to accomplish in his task of organization: to create a true bishopric. In 1662, Louis XIV had assured him of his appointment as the future bishop of Québec, however, diverging opinions delayed the decision. The King, along with the Sacred Congregation of the Propaganda, upon which the vicariate apostolic of Québec depended, wished the future bishop to be attached to an archdiocese in France. However Mgr. de Laval preferred his diocese to be immediately responsible to the Holy See. For the future bishop of Québec, this disagreement engendered long years of struggle. Finally, on October 1, 1674, Pope Clement X established the diocese of Québec, directly responsible to Rome, and Mgr. de Laval became the first bishop of Québec.

New France in 1705.



Reputation of a Saint

After 1688, Mgr. de Laval was fraught with a number of misfortunes. Having devoted his life to the organization of the Church in New France, this noble figure, identified as the Father of the Canadian Church, passed away on May 6, 1708.

His work had been remarkably fruitful: in just over thirty years, he had created a true Canadian Church from the seed of the missionary Church with which he had been entrusted in 1658. As witnessed by the governor, the Marquis de Denonville, "his genius and his saintly reputation were a great influence" on the people.

Mgr. de Saint-Vallier, Mgr. de Laval's successor, reigned over the Church of Québec from 1688 to 1727. Following his own ideas, he modeled the structures of the diocese after those in his mother country. In 1692, he obtained royal permission to dissociate the parish-priests from the Seminary and place them under the direct jurisdiction of the Bishopric. These changes radically altered the works of Mgr. de Laval. The Seminary of Québec from then on was reduced to a community of priests in charge of training candidates for the priesthood.

The imposing personality of Mgr. de Saint-Vallier left its mark on all walks of Church life in the country. In 1721, he divided the diocese into 82 parochial districts, each to have resident parish priests. The erection of fifty parishes during his long episcopate is the least of his achievements. He blazed trails in pastoral and law by publishing his catechism, a Ritual of the Diocese of Québec as well as Statutes, decrees, and pastoral letters. Several of these texts weathered the years, and were still in force when the era of the provincial councils began in 1851.

One major charitable work is still associated with the reign of the second bishop of Québec: Québec General Hospital. It was in 1692 that Mgr. de Saint-Vallier received the letters patent from the King to erect this institution; on April 1, 1693, the four "founding religious" arrived in Québec City.

A Time of Trials

During the last thirty years of the French regime (1730-1760) the Church of Québec underwent scores of trials: the absence of episcopal authority in Québec City for prolonged periods, the constraints imposed by the Gallicans of Louis XV and the parliaments, the scourge of war from 1749 on. Such were the misfortunes that had befallen the Church and weakened its institutions.

The third bishop of Québec, Mgr. de Mornay, never made it across the ocean. His successor, Mgr. Dosquet, took up the mitre and crosier in 1733, but fell ill and had to leave two years later. Mgr. de Lauberivière, the fifth bishop of Québec, died only a few days after arriving at Québec on August 26, 1740.

Finally, in 1741, Québec received Mgr. de Pontbriand, whom Governor Vaudreuil praised, "His devotion to anything religious and his zeal for the King's service are beyond words". However, misfortune persisted at the doorstep of the Church of Québec. The Seven Years' War not only ruined the diocese, but also drove Mgr. de Pontbriand to his grave on June 8, 1760. The Church of Québec was once more deprived of its spiritual leader, and this time, at a very crucial moment of its history.

The Church's Influence

Much has been said of the significant role of the Church under the French regime. It is certain that the influence of the bishops, particularly Mgr. de Laval and Mgr. de Saint-Vallier, was considerable, although less, however, than might appear at first glance, for they were subjected to the brusque interference of the kings and the parliaments.

Actually, the King of France had last say in choosing the bishop of Québec, and he himself nominated the dean and the grand-chantre of the Chapter. The Church, alone, could not even decide on the tithe, the personal income of the parish priest.

Nevertheless, there were also some advantages to this strict regime: it served as a warrant for the Church, which was under the protection of the King whose first duty was to support Catholicism.

III- The Church under Threat (1760-1840)

In 1749, the misfortunes of war beset New France. The Capital, besieged by British troops from June 26, 1759, finally capitulated on September 18 at the Battle of the Plains of Abraham.

With the signing of the Treaty of Paris in 1763, which recognized Canada as a possession of the British Crown, the Canadian Church entered a period of uncertainty and struggle. The Church had been without a bishop since 1760, the Chapter was reduced to five members, and the Jesuits and the Récollets alike had to stop recruiting members. At the end of 1764, there were only 137 priests in a diocese of some 69,000 inhabitants.

The colonial economy was floundering and a large portion of the city of Québec lay in ruins. The Seminary, the Hôtel-Dieu Hospital, the Jesuit College, and several churches had suffered considerable damage during the hostilities.

French Canadians found themselves in a precarious situation, especially after all the civil officers had to take the oath of allegiance which forced the Catholics to renounce their faith. French Canadians had every reason to fear for their French nationality and their Catholic religion.

Episcopal Succession

The survival of the Canadian Church was, above all, dependent on episcopal succession. It was not until 1766 that Mgr. Olivier Briand was granted permission to be consecrated bishop, and even then, he was recognized only as a simple servant with the title of Superintendent of the Roman Church.

Worried about the dangers threatening the survival of the episcopate, in 1772, Mgr. Briand decided to choose and consecrate a coadjutor as episcopal successor, a very prudent step which his successors, François Hubert and Jean-Octave Plessis followed.

The Québec Act of 1774, which Canadians viewed as their "Magna Carta", proclaimed the right to freely practice Roman Catholicism but did not legally recognize the episcopate, thus maintaining Roman Catholicism in a very uncertain position. In the midst of this precarious situation, the Church had to compromise with the rulers. Harmonious periods when the flexibility of the governors favoured a policy of understanding between the Church and the State alternated with periods of great tension.

Recognition of the Bishop of Québec at last

Upon Rome's nominating him Bishop of Québec in 1806, Mgr. Octave Plessis immediately took over his predecessors' projects: obtaining civil recognition of the Bishop of Québec as well as subdividing the vast "Diocese of Canada", as had long been desired.

In 1817, Mgr. Plessis finally tasted victory at the end of eleven long years of hard struggle. After London officially recognized him as Roman Catholic Bishop of Québec, he received the authorization to ask Rome to divide the diocese into vicariates apostolic. Subsequently, the vicariate apostolic of Nova Scotia was created apart from Québec in 1817, followed by the creation of others from 1817 to 1821. In 1836, Montréal was established as a diocese and Mgr. Lartigue became its first bishop.

On July 12, 1844, Pope Gregory XVI established the Ecclesiastical Province of Québec and placed the Sees of Montréal, Kingston, and Toronto under the metropolitan jurisdiction of Québec. After having been kept secret since 1817, the title of archbishop of Québec was officially recognized and finally emerged into public.

The Growing Role of the Clergy

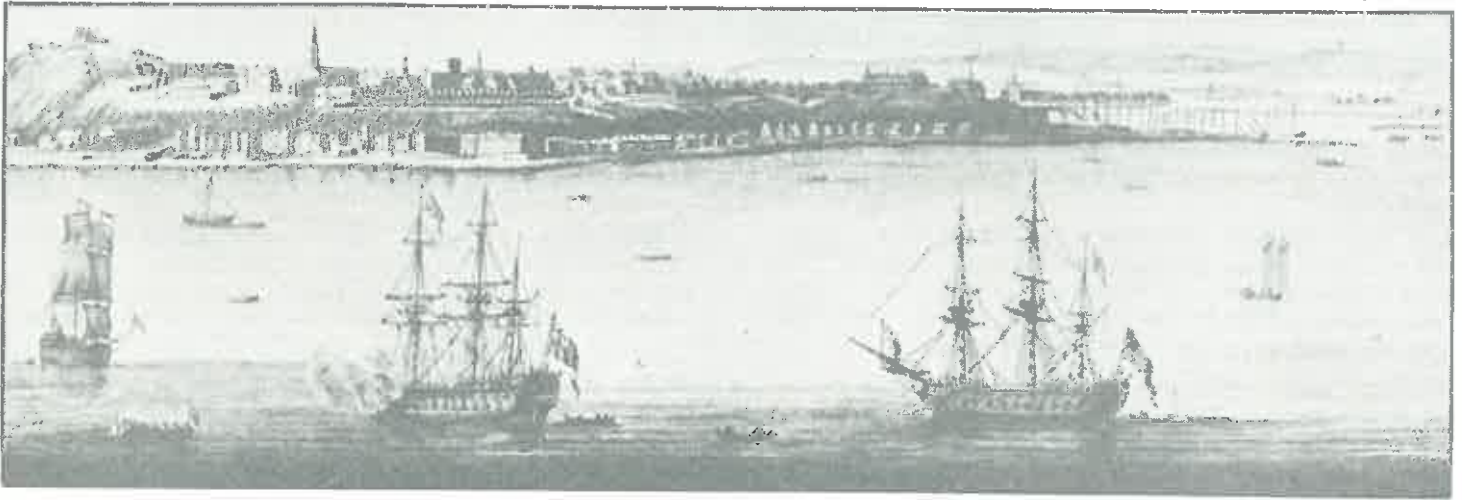
The first eighty years under the British regime deeply marked the Church of Québec. Firstly, the episcopate and the clergy were almost exclusively recruiting from amongst Canadians as the Church had been severed from France.

Secondly, the collapse of the French elite after the Conquest facilitated the clergy's rise to the role of natural spokesman of the French Canadian people.

It was a delicate situation which encouraged keeping up good relations with the civil authorities and maintaining the people faithful to the British Crown. On one occasion for example, Mgr. Briand reprimanded the people of the Beauce region for having warmly received Arnold's troupes during the American Revolutionary War.

Along this trying road marked with obstacles, the Church of Québec took upon itself a national mission: to look after the survival of the French Canadian people.

Québec City in 1760.



IV- The Church in Expansion (1840-1896)

After a long gestation period, the Church of Québec expanded considerably in the second half of the 19th century, partly because of the strengthening of the bishops' leadership and the growing influence of the Church's institutions in all sectors of life.

At the same time, the defeat of the "liberal" wave during the troubles of 1837-38 gave the clergy considerable leeway within French Canadian society.

Consequently, adopting more Roman-oriented attitudes and operations, the French Canadian Church began developing strong ultramontane tendencies which prevailed during the second half of the 19th century.

Social Evolution

In 1844 when the Church of Québec officially became an archdiocese and Metropolitan See, the population of Lower Canada or French Canada numbered 677,000, including

524,000 French Canadians and 173,000 British and immigrants. There was a total of about 572,000 Catholics.

By the beginning of the 20th century, the population had more than doubled. Meanwhile, Lower Canada, which had become the province of Québec at Confederation in 1867, underwent considerable socio-economic changes. Its economy was modified by industrialization and the decline of the colonial economy.

New dioceses were created as the population increased. Between 1847 and 1870, six new diocesan units had been formed and attached to the Metropolitan See of Québec. From then on, the provincial councils, (begun by Mgr. Pierre-Flavien Turgeon in 1851 and in which participated the suffragan bishops), determined the ecclesiastical discipline for all of Canada.

Mgr. Elzéar-Alexandre Taschereau, a strong personality, was Archbishop of Québec from March 19, 1871 until the end of the century. To Mgr. Taschereau, named cardinal in 1886, the Bishopric, the Seminary of Québec, and Laval University, the large religious communities and parishes represented strongholds of resources and support for the diocese.

Ideological Struggles

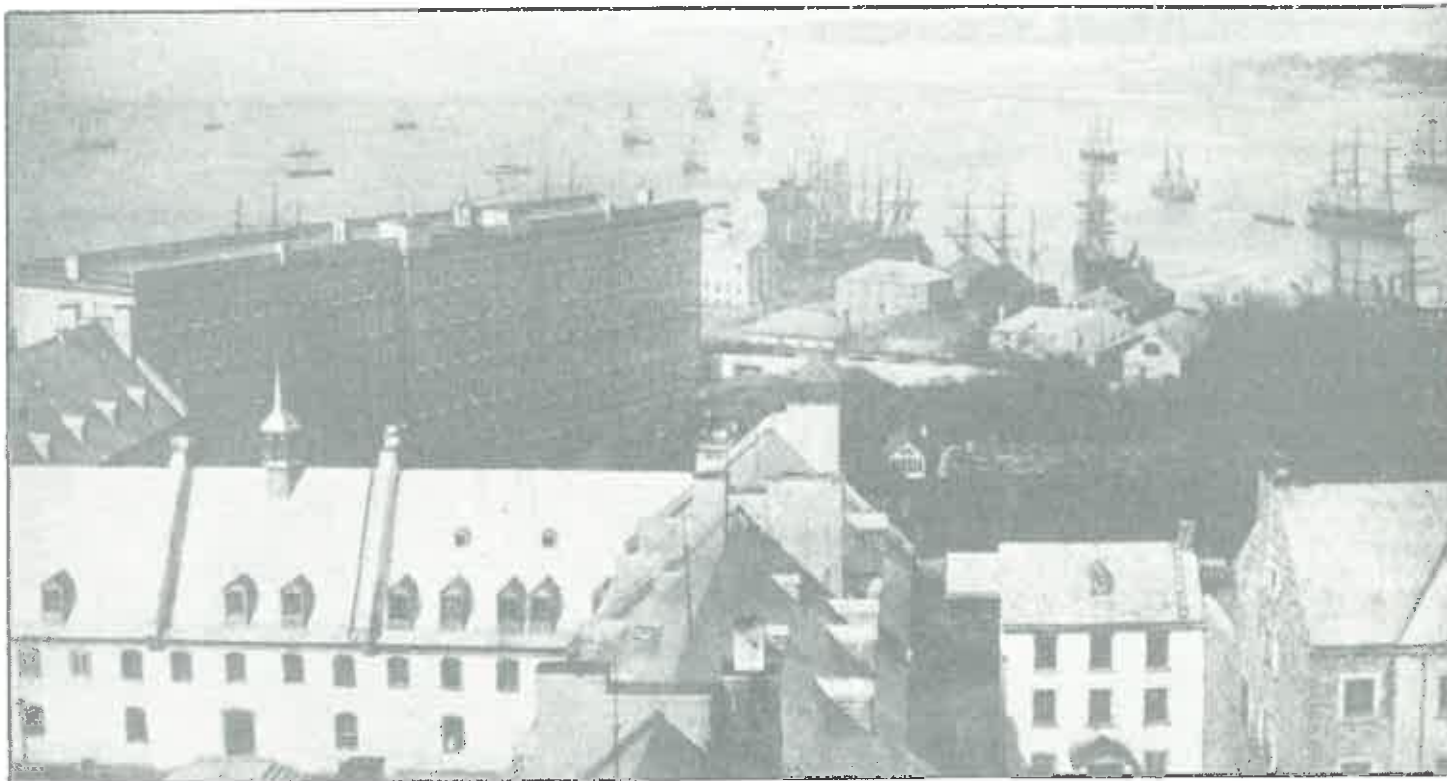
At the end of the 19th century, the Church enjoyed a relatively comfortable position with respect to the civil rulers. Confrontation however arose on the ideological level. The bishops who defended ultramontane views began to stand up against the "liberal" Laval University and Cardinal Taschereau.

At the same time, religious life underwent important modifications. The quality of the clergy was improved by factors such as more frequent spiritual practice, a reorganization of the Grand Séminaire, the creation of the Faculty of Theology, and the clearer affirmation of episcopal authority. Religious practice

became more regular and new forms of popular devotion multiplied. Crusades and apostolic movements of all kinds carried high the banner of Catholicism.

Colonization

The clergy were noticeably more numerous and the priests, more attentive to the needs of the people. The colonizing parish priests demonstrated extraordinary missionary spirit when they left with the colonists to conquer the vast uninhabited regions of Canada and Québec. Several Québécois priests also accompanied emigrants in search of a better life in the United States.



The Seminary and the central pavilion of Laval University in 1863.

V- The Important Presence of the Church (1896-1940)

The end of the 19th century was a period of profound socio-economic transformation caused by industrialization and urbanization. Working conditions changed due to the dual influence of industry and unionization. It constituted a historical turning point for the Church in Canada as the time had come to implement the apostolic programs inspired by the social teachings of Leo XIII and Pius XI as well as the European experiences in social Catholicism.

A remarkable demonstration of this preoccupation with social justice during the first half of the 20th century was clearly demonstrated in the accomplishments of the Catholic Action. In preparation since 1900 by the Reverend Paul-Eugène Roy and his circle of social studies, this well-structured movement was launched on March 31, 1907 by Mgr. Louis-Nazaire Bégin, Archbishop of Québec since April 12, 1898.

A Promoter of Social Action

Mgr. Bégin, who became Cardinal on May 25, 1914, inspired worker unionization with remarkable vigour. Animated with charity and justice, the Catholic unions worked to regroup French Canadian and Catholic workers in order to preserve the faith and protect the interests of the workers.

A major incident in the history of worker unions in Québec took place in October 1900 during the strike which paralyzed the shoe industry. Mgr. Bégin, who had been called to arbitrate the conflict, explicitly recognized the workers' right to unionize.

Diocesan life was in tune with Catholic Action not only during the time of Cardinal Bégin and Mgr. Paul-Eugène Roy, Archbishop of Québec from 1925 until his death in February 1926, but also during the fruitful years of Cardinal Raymond-Marie Rouleau who presided over the Church of Québec until 1931.

Cardinal Villeneuve

In 1931, his successor began a sixteen-year episcopal reign. Mgr. Jean-Marie-Rodrigue Villeneuve's influence was felt throughout the Canadian Church. His pastoral mission was built around two main missions which he delivered to his diocesans on October 15, 1932, on the 25th anniversary of the *Action sociale Catholique*. His program involved the promotion of the laity and Catholic Action. He wished to better structure this popular movement and give it new life.

The Church in Celebration

The first half of the 20th century seemed a perpetual festival with all the pious celebrations. The faithful expressed their

enthusiasm in the conferences they held for the Eucharist, the French language, temperance, and agriculture. The pilgrimages to the great shrines, including Sainte-Anne-de-Beaupré, attracted the faithful from everywhere and aroused fervent manifestations of the popular faith, not to mention the tricentenary celebrations of the civil and religious foundation which brought back the souvenirs engraved in the innermost depths of the collective memory of the nation.

The zenith of the manifestations of Catholic faith in Canada was, without a doubt, the National Eucharistic Congress of Québec in 1938, an imposing celebration of the Eucharist which attracted a hundred thousand people to the enchanting site on the Plains of Abraham.



National Eucharistic Congress of Québec in 1938.

VI- The Church in the Midst of a Changing World (1940-1980)

The conclusion of the Second World War announced the end of one era and forecast the beginning of a new one. The Catholics in Québec, like those elsewhere, were thrown into a world where the only constant was accelerated change.

As Québec moved into the 1950s, the new society brought in new ways of living, thinking, and feeling. At the same time, many people began doubting the merits of the traditional religious values as they began to decline. Already the new culture being formed showed a lack of confidence in the Catholic Church and its institutions.

The "Quiet Revolution"

During the early 1960s, the "Quiet Revolution" accelerated the movements of secularisation and modernization that were already stirring up "la belle Province". The State wanted to increase its influence and the governments gradually took control of such services as health, social assistance and education, for which the Church had been responsible since the beginning of the colony.

Under attack, confessionality was losing ground in just about every field; unions, hospitals, and cultural organizations renounced their Catholic status. This rupture within Québec society necessarily caused profound repercussions within the Catholic Church itself, the greatest upheaval being the wave of desertions among the clergy and the religious communities during the 1970s.

Witness to and participant in this historical turning point which altered the second half of the century, Cardinal Maurice Roy played a key role in the Church of Québec and in the whole of Canada. The vast richness of his pastoral experiences are remarkable. After his studies in Rome and Paris, he worked at Laval University then, during the Second World War, he spent his five years overseas in the chaplaincy of the Canadian Army.

Shortly after his return, he was appointed Bishop of Trois-Rivières in 1946, however, his term there was brief as he was raised to the Metropolitan See of Québec on July 1, 1947 to succeed Cardinal Villeneuve.

In the troubled waters of the post-war society, Cardinal Roy wisely and prudently guided the Church of Québec from one world into another. He also deserves the credit for presiding over the transformation in the Church of Québec during the Post-Council period. He worked constantly at this until Mgr. Louis-Albert Vachon succeeded him as archbishop of Québec on April 4, 1981.

However, in the meantime, another very significant event followed closely on the heels of the quiet revolution: the Second Vatican Council. In 1965, the winds of renewal swept throughout the Church; ideas of pluralism, religious tolerance, and new liturgy were on everyone's lips. The universal Church advanced new pastoral missions.

Following its plan to better adapt the diocesan structures to the new situation, the Church of Québec instituted the Diocesan Pastoral Council in 1963. From this point on, the direction and life of the diocese were oriented towards the directives of the Council.

In 1966 new structures were announced, based on a pastoral reaching all levels of the diocese. This was a new formula including, on the one hand, the planification of all the enterprises by each of the main sectors of the pastoral: transmission of the faith, development of works and liturgy. On the



Cardinal Maurice Roy pays homage to his successor, Mgr. Louis-Albert Vachon.

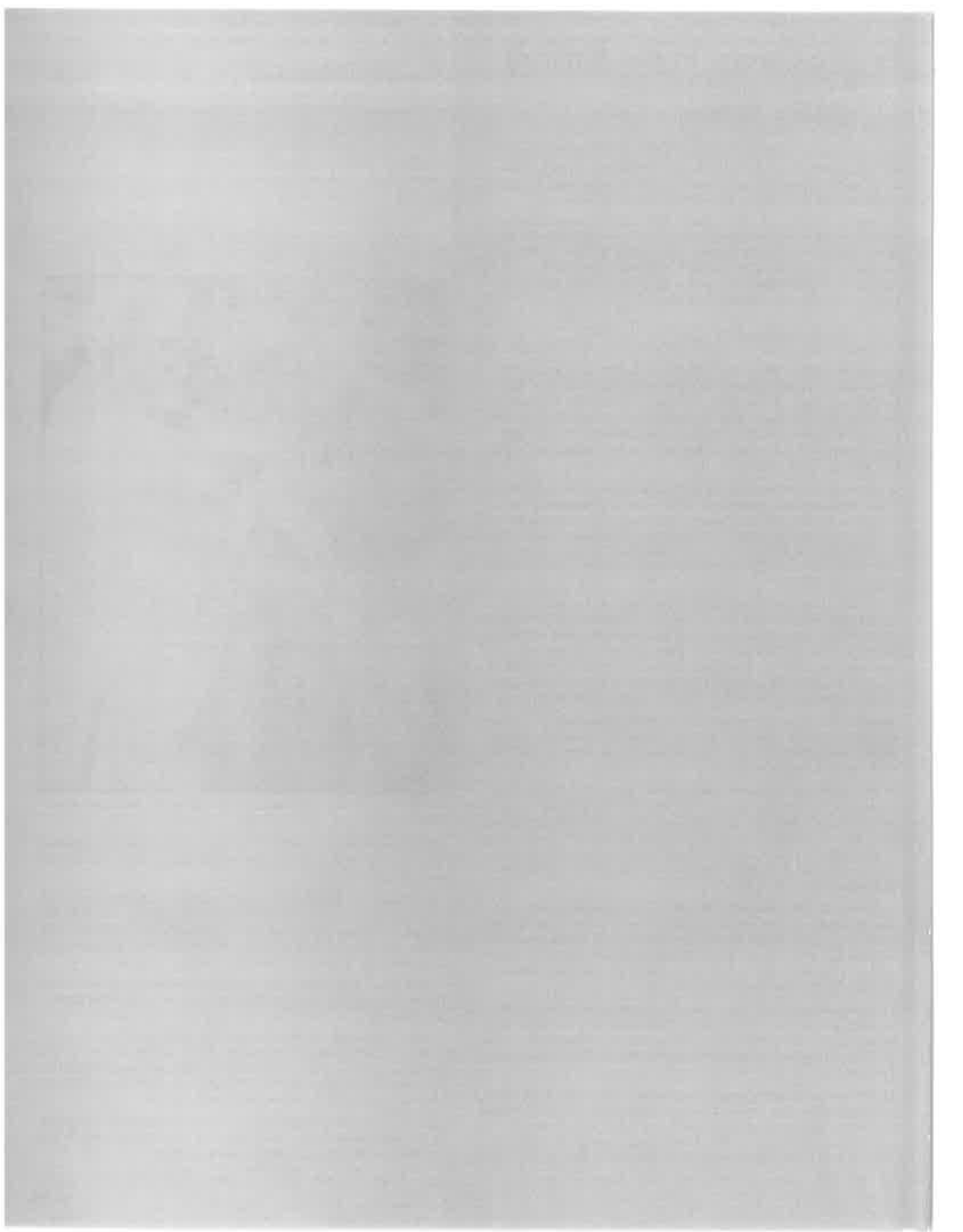
other hand, the integration of all the services was coordinated by a Board of Administration under the jurisdiction of the Archbishop.

In this task of reorganization, the Diocese of Québec had at its disposal officers specialized in pastoral, such as those of the "Grande Mission" who had been working in the diocese since 1963. Because of the vastness of its territory, the Church of Québec gave priority to creating pastoral regions.

At this time, new experiences in Church life began to stand out: prayer groups and communities explored new forms of pastoral practices.

The reorganization of the Church's structures opened the door to wider participation in pastoral life to all the baptized. The Faculties of Theology, including the one at Laval University, began training pastoral instructors who breathed a new vitality into all sectors of teaching the faith.

Linked to the development of the pastoral regions, the parochial pastoral councils have become key instruments in the growing number of Christian communities.



The Ursuline Monastery

Museum and Marie-de-l'Incarnation Centre

In 1639, the objectives of the founding Sisters were to educate French girls and evangelize the Amerindians. The spiritual founder of the Ursuline Monastery was the Blessed Marie (Guyard) de l'Incarnation who had come from Tours with two other Ursuline sisters. Madame Madeleine de Chauvigny de la Peltre was responsible for the major administrative work.

The reputation of the Blessed Marie de l'Incarnation was widespread; glory of the Ursulines in Tours, and Spiritual Mother of the Church of Canada, she was beatified by John Paul II on June 22, 1980. She was the first woman missionary teacher and a spiritual writer of remarkable quality.

The first Ursuline Museum was opened to the public in 1936. Later it was modernized, and since 1979, it received those interested in the history of Québec and in the conservation of its heritage. Ethnologically, it is a reminder of the lifestyle of Québec's French ancestors, particularly in the reconstruction of the living quarters of the nuns and the first colonists. In the field of arts, the Museum displays cabinetwork, paintings, period furniture, and Québécois sculpture.

The Marie-de-l'Incarnation Centre, as its name suggests, contains many objects related to the life of this great Ursuline sister.



THE HÔTEL-DIEU HOSPITAL OF QUÉBEC

Museum and Historic Sites

The Hôtel-Dieu Hospital of Québec, founded by the Duchess d'Aiguillon and the Augustine Hospitalers of Dieppe, France, was constructed in 1639 on the site of the present-day hospital.

The Congregation of Hospitalers of the Order of la Miséricorde de Jésus was established in Dieppe around the year 1055. In order to found the Hôtel-Dieu of Québec, the first hospital in North America, the Duchess d'Aiguillon, who was in charge of this charitable gospel mission, recruited from Dieppe, sisters known for their excellent work with the sick and the poor.

One prominent figure illustrates the history of the Augustines at the Hôtel-Dieu Hospital of Québec: Mother Catherine de



Saint-Augustin. This heroic servant to the sick and the needy was born in Saint-Sauveur-le-Vicomte in 1632, came to Canada in 1648, and died in 1668. Numerous extraordinary favours granted through her intercession justify the prayers and hopes that one day this great missionary nurse be beatified. The virtuous heroism of this woman whose name recalls the purest spirit of prayer and the unfailing devotion to faith, to the country, and the unfortunate, was recognized by His Holiness John Paul II on June 9, 1984.

The Museum of the Augustine Monastery, open to the public since 1958, includes many collections: paintings, sculptures, jewelry, furniture, medical and pharmaceutical instruments, and other souvenirs of the early days of the colony, which evoke the phases of the life of the Augustines and their hospital work from the 17th to the 19th centuries.

Québec General Hospital

The Augustine Museum

The first occupants of this monastery were the Récollet Fathers (1620-1629, 1670-1692). On June 3, 1620, Father Jean d'Olbveau, Superior, solemnly placed the building's foundation stone, and on May 25, 1621, the church was blessed under the patronage of Notre-Dame des Anges.

The Récollets had to abandon their monastery in 1629 when Québec City was taken over by the English Kerk brothers. On their return to Canada in 1670, the Récollets found their buildings in ruins and decided to rebuild on the same site. The church was completed and blessed by Mgr. de Laval in 1673.

Mgr. de Saint-Vallier, second Bishop of Québec, founded Québec General Hospital in 1692. In 1713, he established his

residence there, where he died in 1727, naming the Hospitalers of the General Hospital his sole legatees. With love, the sisters preserved everything that belonged to their Father and Founder.

From 1692 on, the General Hospital welcomed whoever could not or wanted to work. Under that roof could be found the needy, beggars, and vagabonds, as well as the elderly, poor or rich, who came to end their days in peace and serenity. These people often bequeathed gifts of furniture, silverware, dishes, etc. to the religious of the General Hospital. Many of these objects are on display in the museum; they bring back the atmosphere of life at the time of the ancestors of the Québécois two centuries ago, a deeply rooted past. Each Québécois will find a little of his or her personal history in these souvenirs.



Presence of the Church

A Deeply Rooted Church

It is a highly significant gesture that His Holiness Pope John Paul II will inaugurate his pilgrimage on Canadian soil at the very cradle of the Christian faith in North America. The Church of Québec, entrusted in 1659 to Mgr. François de Laval, vicar apostolic, was established as a diocese in 1674, and Mgr. de Laval became its first bishop. Thus, since the beginning of the 17th century, the Church of Québec has been carrying the torch of faith. From its original territory covering the map of North America (excluding Mexico and New England), more than 150 dioceses were created. A distinguished credit which saw the title of Primatial See of Canada consecrated in 1956, thus conferred upon the archbishop of Québec the title of Primate of Canada.

In Québec City, history as well as architectural, cultural, and religious heritage are proof of the strong correspondence between the faith of the ancestors of the Québécois and the lifestyles they led. The culture is more than the image of the past reflected in present-day reality; it provides a momentum towards the future. September 9 and 10, 1984 will remain important dates in the history of the Diocese of Québec. Confirmed in its faith by John Paul II, it is rich with the everlasting souvenir of the eminent visitor with whom the Church of Québec will celebrate its faith and inaugurate its future.

Geographical Description

It is not easy to describe the physical aspect of the Diocese of Québec, an immense diversity of landscapes extending over a vast territory. The Church of Québec spreads across both sides of the St. Lawrence River, between Grondines and Baie Ste-Catherine at the mouth of the Saguenay, and between Deschailions and St-Vallier on the south shore. The northern boundary of the diocese is the Laurentide Park, while the American border forms the southern limits. The diocese covers a territory of 38,850 square kilometres of remarkable geographic diversity, espousing the splendours of the sea and the mountains in Charlevoix county, the untouched forests of Portneuf, the fertile farmlands of Lotbinière, the countryside of Dorchester and the mines of Frontenac, the maple groves of Beauce and the enchanting coastal landscapes of Bellechasse, the rich diversity of Lévis county, not to mention part of Mégantic. In the heart of this mosaic of natural beauty, lies the vast urban centre of Québec City and its suburbs.

Pastoral Structures

The total population of the diocese numbers around 990,000, and the great majority of the people are French-speaking and Roman Catholic.

The Diocese is divided into thirteen pastoral regions and includes 274 parishes and missions. Most of the regions contain between 10 and 20 parishes: Amiante, Basse-Ville, Charlevoix, Laurentides, Limoilou, Lorette, Louis-Hébert, Plateau, and Portneuf. Two of the regions have, respectively, 27 and 23 parishes: Lotbinière/Bois-Francs and Orlean; and two regions are made up of 47 parishes: Rive-Sud and Chaudière.

It is worthwhile mentioning that these regional structures date back to about twenty years ago following the Second Vatican Council when they were established in response to the wishes of the Council and the socio-cultural changes Québec underwent during the 1960s. Because of their increased mobility, people have been living since then within larger groups where the parish is far from being their sole point of reference. Moreover, the decline in religious practice has led the diocese to encourage group gatherings and exchanging services. Each region with its particularities, rather than the diocese itself, paints a clearer diversified, and more concrete picture of the People of God in Québec.

Thus, the Bishop, his close advisors and the diocesan services are actually giving pastoral life the guidelines to benefit each of the local churches. The Church is extremely conscious of the problems bothering the seasonal worker in a hotel in Pointe-au-Pic, the worker at Davie Shipbuilding in Lauzon, the young unemployed couple in St-Raymond de Portneuf, the miner in Thetford Mines, as well as the farmer in Dorchester. Each region is a tool to help the people live their faith within their respective lifestyles.

The Bishop and his Councils

In conformity with the history of the diocese and also with the propositions of the Second Vatican Council, in order to fulfill his responsibilities as pastor more efficiently, the bishop wished to have the assistance of certain advisory bodies; the most important are: the Council of Priests, the Diocesan Pastoral Council, the Chapter, the College of Consultors, and the Council for Economic Affairs.

The Council of Priests is a body of representatives of the diocesan presbyterium whose job is to assist the bishop with

his ministerial functions as pastor. This council consists of 33 members including the bishop and his three auxiliaries, the vicar general, the directors of the three services, 13 priests elected by their fellow priests of the 13 pastoral regions, plus representatives of the main fields of activity in the diocesan pastoral. This council meets each month and is chaired by the bishop.

The Diocesan Pastoral Council is made up of 25 members, priests, religious and laymen, and women, designated by a selection committee which chooses from a list of names presented by the various groups and organizations of the diocese. This council meets each month with the bishop and gives its opinion on the pastoral orientation of the diocesan Church as well as on various current problems that arise.

The new code of canon law promulgated in November 1983 introduced various changes to the diocesan structure. The College of Consultors, which plays a very important role, was created in early 1984 as a result of the new Code. The College, consisting of nine members selected from the Council of Priests, assists the bishop with matters concerning the administration of the diocese. Its role is similar to the traditional functions of the oldest established council, the Chapter, which is composed of 12 titular canons.

The Council for Economic Affairs assists the bishop in financial affairs and material goods. Composed of lay people, specialists in finance, in administration and civil law, this council is called to give advice on the important civil affairs of the diocese.

The episcopal service of the bishop, both in his role as secretary and as assistant to the bishop in liturgical functions, contributes in an inobtrusive yet major way to the efficiency of episcopal functions.

The Vicar General

The vicar general plays a major role in assisting the bishop with his functions. Each diocese must have a vicar general who can act with ordinary power in the administration of the diocese. He is appointed by the bishop, and can be removed by him. His title gives him the same executory powers as the bishop throughout the diocese, except in matters which the bishop reserves to himself and those requiring a special mandate from the first pastor of the Church of the diocese.

The Three Major Services

The pastoral orientations determined by the bishop with the assistance of his three Councils are carried out by the three major services of the diocese.

As the pastoral is the diocese's *raison d'être*, we shall first look at the pastoral service, which has become the hot point within the diocesan community because of its coordinating and animating roles, and the people comprising it. Essentially, the pastoral service is the general meeting of the permanent members of all the organizations and all those in charge of the 13 regions of the diocese. This group meets at least once a month, always preceded by a meeting of the regional directors. The pastoral service is headed by a seven-member executive which meets at least twice a month.

The legal service is the new name given to the chancery office. This body was not created by Vatican II as it has existed in every diocese for centuries. Its main task is to ensure that acts of the curia are drawn up, dispatched and kept in a safe place.

Over the past few years, the legal service has assumed the function of general secretariat which adds to the traditional tasks the role of general supervision and coordination required to deal efficiently with the issues circulating within the various services of the diocese.

The Financial Administration Service covers the various services administering the diocese: the administration of current capital assets, pensions and trust funds, the administration of the budgets of the diocese, organizations and services, the administration of the 274 fabrics or vestries.

Also attached to this service are: the budget committee, staff service, vestry assistance fund, service of construction and reparation of buildings, the committee on parish organization, the committee of church wardens, and the committee of tariffs and salaries.

Other Organizations

The Diocese of Québec is composed of numerous organizations including the following offices, services and movements: Office of the Clergy, Diocesan Office of Liturgy, Diocesan Office of Religious, Diocesan Office of Education, Catholic Office of Family Life, Diocesan Office of Missionary Pastoral, Office of Social Communications, Diocesan Vocations Office, Office of Social Action, Ecumenical Commission, Pastoral-Québec review.

The Reality Facing Priests Today

"Proclaim the Word": this is your specific mission, dear priests. Here is the root of your daily incentive, here is the inexhaustible source of your most authentic joy.

John Paul II, Meeting with the clergy, religious and sisters in the Cathedral at Bologna, 18/4/82.

Priests today find themselves in the midst of a fast-moving world full of numerous human activities, within which they are trying to effectively unite their own lives to their ministry to serve the People of God to the best of their ability.

The Office of the Clergy of the Diocese of Québec is devoted to helping diocesan priests to adapt to the different facets of their ministries.

The numerous demands of the ministry today are complicated by new needs, the shortage of priests, and their ageing. For these reasons, and many others, priests are experiencing the profound need to get down to the basic essentials of their lives: lives devoted to the Lord, intensely lived within the Church, in communion with the bishop, their fellow priests and the laity.

Pursuing these wishes and respecting the growing role of the laity within the Church, priests are looking to study their specif-

ic role more thoroughly and to strengthen the balance between a rich inner life and the requirements of their ministerial activities.

The Office of the Clergy is trying to respond to these needs in many ways through spiritual retreats for priests, sessions of spirituality for priests with four to twelve years of ordination, meetings for priests with seven years' or less ordination; study or sabbatical years granted to a certain number of priests each year; annual participation in an inter-diocesan course in spiritual and theological updating; general meeting of the clergy under the leadership of the bishop, etc.

With all these activities devoted to assisting priests, the Office of the Clergy ensures the quality of the pastoral service to the diocesan Church.

Social Communication: The Link Between the Church and Culture

Many of the attitudinal changes that the media have helped to bring about have given people more freedom in social intercourse, perhaps making interpersonal relations more profound.

John Paul II, Address to artists and journalists, Munich, 19/11/80.

The main activity of the Diocesan Office of Social Communication consists of handling public relations between the Church of Québec and the press and the electronic media.

Over sixty daily newspapers, weeklies, and monthlies, local radio and television stations, including community television stations, are operating within the territory of the diocese of Québec.

For several years now, the Office has favoured a more open policy of access of information to the media in order to keep the Christian community and the general public better informed of the major events concerning the Church.

At the same time, the Office seeks to encourage the Church's presence by placing religious events within the reach of public opinion through the various contacts with the media thus creating an interest for the Christian community and the human and spiritual values the Church encourages in its activities.



Within the diocesan Church, the Office of Communication supports the various diocesan organizations and regional pastors by answering their needs in communications, and by acting as a public relations advisor for the Archbishopric of Québec.

For the next few years, in the midst of a constantly changing cultural context, the Office has taken on the following major challenges:

- to encourage the training of believers who can publicly express their faith in the language of today's mentality, in a language borne by significant commitment to transforming the social environment
- to encourage a greater and more articulate presence of the pastoral regional leaders and groups through the media most directly concerned with them
- to encourage a new presence of the Catholics of Québec through radio and television so as to assert the pertinence of

evangelical values in a pluralistic society, while at the same time taking into consideration the nonconfessional character of the media.

One of the major means of diocesan communication is the bi-monthly magazine, *Pastorale Québec*. It was first published over 90 years ago as *La Semaine religieuse de Québec* and later became the *Église de Québec*. The current *Pastorale Québec*, existing in its present format for over 15 years, presents a variety of Church and pastoral topics under three main headings: *le dossier*, which focusses on and develops one particular theme, *la vie du diocèse*, which includes general news, information, and meetings, at different levels of the diocese, and *les rubriques*, which contain various experiences, testimonies, spirituality, bibliographies, etc.

Pastorale Québec, with its 24 pages of modestly illustrated informative reading, is the main vehicle of intradiocesan communication in the Québec diocese.

The Christian Family: Openness and Presence in the Community

The deepest and most ardent desire of the pope at this moment is that he might be able miraculously to enter into every home in Brazil and be the guest of every Brazilian family. That he might share the happiness of happy families and join them in thanking the Lord. That he might be close to families which weep over some hidden or visible suffering, and might offer some comfort if possible. That he might speak to families which lack for nothing and urge them to distribute what they have left over and which belongs to those who have not.

John Paul II, Homily at a Mass for Families at Rio de Janeiro, Brazil, July 1, 1980



In response to its strong desire to answer the needs of the modern family, the Church of Québec has given the Office for the family the essential function of assisting numerous families.

Not wanting to restrict itself to the task of individual or conjugal support, the Office sees itself rather as an active team encouraging families and the community to work together with the resources at hand.

The priorities of the Office are oriented towards John Paul II's apostolic exhortation on the Christian family. In order to prepare individuals for living in the family community or to improve their present family life, the Office proposes various means, including tools to stimulate the unit, and a series of family meetings.

The Office seeks to serve people of various family situations. One example of its openness to family life is the guidelines it proposes to divorcees involved in a new couple situation.

Other spheres of activity seek to contribute to the development of society and to participate in the life and the mission of the Church. In these regards, the Office helps family and community organizations to take a stand in situations where they are concerned. The Office also organizes the annual "family day", a festivity which gives families the chance to fraternize and develop new-found solidarity.

One amazing original achievement of the Office has been their *Maison de la Famille*, created with the resources of the community. In a true volunteer and community spirit, this house offers consultation services free of charge to those families that request information.

Through each channel of the Church's involvement in improving the quality of family life, the same objective becomes manifest: to recreate the community and social fabric in each family to allow it to develop to its fullest.

Teaching the Faith: The Responsibility of the Christian Community

To educate in an authentic way is the task of an adult, of a father and of a mother, of a teacher, who helps the student to discover and to make his own, progressively, an integrated meaning of things, a global approach to reality, a proposal of values for his life in its integrity, from the point of view of freedom and truth.

John Paul II, Nicaragua, 4/3/83.

To lead and coordinate pastoral work in education, the bishop set up the Diocesan Office for Education, which assures a strong link between the bishop and the numerous pastoral officers working in schools and parishes in the broad field of teaching the faith. Led by a team of 14 people, the Office operates at the primary, secondary, and collegial levels. It also works in teaching the faith to adults.

Present challenges

In the initial stages ten years ago, the Office was mainly concerned with the school environment. In conformity with the wishes of the bishops of Québec, who wanted teaching of the faith to become a community responsibility, new links among families, schools and parishes came to life. The school continues to play a necessary role in teaching the faith, however, in the future its vocation will become complementary to the work of the family and the Christian community.

Conscious of their responsibility as members of the People of God, lay people, both men and women, have taken on the tasks and parochial activities formerly reserved to clerics: preparing for the sacraments, teaching the faith to handicapped youth, etc. One of the main projects of the Office is to contribute to the continued training of new pastoral officers according to an active program which will help them become more responsible for their own maturity in faith.



School Reform

Teaching the faith in the school system presents another exciting challenge. The 1983-84 reform which introduced the option of moral or religious instruction requires a concerted effort to guide students, parents, and teachers to choose in a responsible fashion respecting the rights and liberties of everyone. Likewise, the choice of environments for such a confessional educational project presupposes many briefing sessions and periods of reflection in order to clearly present the values of the Catholic school.

Liturgy: Expression Par Excellence of the Faith and Culture

Jesus Christ, by his death and resurrection and with the gift of his Spirit, re-established unity among men, gave it to his Church and made of the latter, according to what the Council tell us, a "sacrament — a sign and instrument, that is, of communion with God and of unity among all them.

John Paul II, Homily at a mass for the unity of Christians, Nicaragua, 4/3/83

Through the meaning it inspires in pastoral life, liturgy is "the summit toward which the Church reaches and the source from which all its virtue flows". (Constitution on Liturgy No. 10). Its vitality rests in effective evangelization and rigorous catechization inspired by the local as well as universal Christian traditions. It is also, as demonstrated after the Second Vatican Council, the expression par excellence of the faith and culture.

The Diocesan Office for Liturgy is very much concerned that liturgy be rich and alive. Its very role consists of maintaining the relations between the different levels concerned with liturgy: parishes, regions, dioceses, private organizations such as ALPEC centre for music and music publishing, interdiocesan organizations, such as the Association de comités liturgiques engagés, and the magazine *Vie liturgique*. The Office assures the continued training of parish and regional leaders and upholds the quality of cultural language used in the celebrations.

Since the restoration of the rites put forward by the Second Vatican Council, liturgy has evolved towards increased participation of the faithful in preparing and leading the sacramental celebrations. Likewise, there has been a communal sensitization to teaching the faith during the peak periods of Advent and Lent. The abundant creativity in liturgical hymns and the concern to have the whole assembly in prayer are but two of the major accomplishments inspired by the revival.

However, one cannot quickly conclude that everything is perfect. Quite to the contrary, for in this field, as in others, the implementation of the council spirit progresses according to the rhythm of the individuals involved, and not faster.

In the Church of Québec, the diocesan objective encourages "stepping up Christian gatherings in living communities". In addition to the many sessions and leadership tools this pastoral work will inspire, the social and community dimensions of practicing the sacraments has a good opportunity of enriching its value.

The Holy Father's visit will permit over 8,000 choristers and 300,000 faithful from the East of Québec to interpret together a musical repertoire of 33 works chosen for the Eucharistic celebration with the Pope. Selecting this repertoire provided the chance to discover a "true ministry" in the service of hymns and music.

The Missionary Pastoral: Responsibility of All the Baptized

He who carries out the work of evangelization is not first and foremost a teacher. He is a messenger. He behaves like a man to which a great mystery has been entrusted.

John Paul II, General audience, 23/5/79.

Many people think that the Church's participation in missions consists of sending missionaries to foreign countries. Although this plays an important part in the vocation of sharing the good news with our brothers and sisters in the world, the role of each baptized person being responsible for the mission of Jesus in the Church here and elsewhere must not be neglected.

In the Diocese of Québec, the Office for missionary pastoral with the support of a team of leaders aims to make all Christians aware of their responsibility to spread the Gospel. The

means used includes a world-wide "Missionary Sunday", training leaders and participating in Lent with Peace and Development, an organization of the Bishops of Canada. In addition, on the first Sunday of June each year, the Church of Québec celebrates the faith and the enthusiasm of sending missionaries abroad so as to show solidarity for the men and women who leave for foreign countries as witnesses, and also as a manifestation of true fraternity towards churches in the different parts of the world.

To maintain this fraternity and solidarity, parish missionary teams come from all over the diocese. At the present time more than 80 teams are trying to keep their Christian community open to the problems and resources of their brothers and sisters in the world. Last April, about a hundred people from these different teams got together to discuss the meaning of mission in the world of today and the role of a missionary team in our Christian communities, which must become true places of sharing, open to the resources other communities have to offer.



Ecumenism: A Priority of the Diocese

You know that decades of my life have been marked by the experience of the challenging of Christianity by atheism and non-belief. It appears to me all the more clearly how important is our common profession of Jesus Christ, of his word and work in this world, and how we are driven by the urgency of the hour to overcome the differences that divide us, and bear witness to our growing union.

John Paul II, Address to the Council of the German Evangelical Church, Germany, 17/11/80.

The Diocesan Commission on Ecumenism was created to respond to the wishes of the Second Vatican Council. In the Council decree on ecumenism, it was stated from the outset: "Encouraging the restoration of unity amongst all Christians is one of the main objectives of the Holy Ecumenical Council of Vatican II".

The Commission was started just before 1950 at a time when Judeo-Christian friendship held much interest. At the beginning of the 1960s, serious dialogue and collaboration began between different Christian denominations.

At present, the Commission includes a dozen members and a president officially appointed by the Archbishop. The main objectives of the Commission are to work to make the Roman Catholics of the diocese aware of ecumenism in the life of the Church, and to encourage them to first seek unity within their own community. Then the Commission establishes and maintains contacts with members of other Christian Churches in the area.

To fulfill these objectives, the Commission has organized prayer meetings and dialogue sessions during the Universal Week of Prayer for the Unity of Christians (January 18-25). As these activities are limited to one time of the year and affect only metropolitan Quebec City, the Commission is seeking to broaden ecumenical concerns over the whole year throughout the diocese. Thus it plans to organize days of study according to the "doctrinal agreements" which appear more frequently: documents from the Council of Ecumenism of Churches, Anglican-Roman Catholic dialogue, etc. The Commission also plans to collaborate with other organizations such as the Council of Churches for Justice and Criminology.

Another major objective of the Commission is to maintain the closest relations possible with members or those in charge of other Christian Churches. An Interdenominational Committee of Ecumenism exists and has been working in Québec since the beginning of the '70s. This committee looks after coordinating the pastoral efforts for the Week of Prayer in January. New projects are starting up: an ecumenical pastoral for tourists, especially during the summer; days of prayer and doctrinal dialogue on central subjects concerning the Christian faith and the points of agreement and disagreement amongst the various Churches.

Ecumenism in the Diocese of Québec almost automatically makes one think of the relations between the Roman Catholic Church and the churches born after the Reformation. The Commission is also working with the few orthodox communities, those established or being established in the area, to help them discover the riches of this aspect of Christianity.

The Centre of Christian Life: The Promotion of Justice

All the concerns of the human person must be taken into account, since evangelization, which is the reason why any ecclesial community exists, would be incomplete if it did not bear in mind all the relations that exist between the gospel message and the personal and social life of men and women, between the commandment of love for our suffering and needy fellow human beings and the concrete situations of injustice that must be combated and of justice and peace that must be established.

**John Paul II
Address to Workers at São Paulo, Brazil
July 3, 1980**

One of the Church's everpresent challenges, particularly during these difficult years when there is an urgent need for strong social solidarity, is to help Christians to make the link between their faith in Jesus Christ and their responsibility for life within society.

In order to respond to this wish to act as the seed of justice in Québec, the Church of Québec created the Office for Social Action a few years after Vatican II.

This Office has the honour of being the first structure of its kind to be created in Canada; it was in 1970, when social organizations, hospitals, social services, and unions were deconfessionalized. It came at a time of great concern for justice and for the poor, and was supported by the Synod on Justice, by the report of the senate committee for a study on poverty in Canada, by the Dumont Commission Report, and the Letter of Paul VI to Cardinal Roy regarding new social problems. Thanks to this Office, the Diocesan Church has been able to contribute to ensuring the Church's presence in the social, political, economic, and cultural structures which were established at the close of the "quiet revolution". The Office thus made way for bringing together the most depressed groups, the unemployed, and the marginals who had no place in society.

The Office's many activities are quite diversified: evenings of social reflection open to the public, sessions to train those capable of taking on social and community leadership roles, publications and pedagogical tools of all kinds to encourage continued reflection on certain themes and to sustain the training process.

During the present year 1983-84, the Office has been continuing work on several priorities including participating in the Diocesan Study Commission on Justice and Faith, set up to consult all groups of Christians, who have been invited to reflect on their strengths and weaknesses in transmitting the faith and in their commitment to justice.

In addition to wishing to collaborate on a wider implementation of social action in the regions, the Office would like to avail itself to the least favoured groups in society. The leaders hope to step up the training of more group leaders and are counting on increasing their presence within the media.

Religious Life: A Path of Prayer and Commitment

Yes, dear priests and religious, consecrated souls: in the midst of men of this generation, so immersed in the relative, you must be voices which speak of the absolute.

John Paul II, Meeting with the clergy, religious and sisters of the Archdiocese of Bologna, 18/4/82.

In the Diocese of Québec, the religious work in co-responsibility with the lay people as shown throughout the range of pastoral activities. Religious life and prayer, parochial and regional pastoral work, education, hospitals, social and charitable works, such are the commitments of those men and women in their service to others.

The Diocesan Commission for Religious is responsible for coordinating the vast field of activities of the religious communities in the pastoral life of the diocese.

It need not be repeated that our industrial and mainly urbanized society has engendered a number of new needs which the religious are doing their best to satisfy: receiving native people and the lonely, visiting the abandoned, supporting broken families, helping the suffering.

This attention to the pressing troubles does not mean the religious are disinterested in their more specifically religious tasks. On the contrary, teaching the faith has become an even greater concern, demonstrated in the Christian training of young people, the not-so-young, and the underprivileged in spiritual direction, vocational leadership, pilgrimages, etc.

The ageing of their members and the lack of replacements have led congregations to invent new forms of commitment and to strengthen their sense of service. There is growing concern to work for and with the people and to be further at the service of others in joy and charity.

Mgr. Louis-Albert Vachon, archbishop of Québec, summarized the essence of religious life in an address to the religious: "Your participation in the Church's mission is very special. You contribute according to the conditions of your life; you consecrate all your energies to it. This adds more value to the witness of your life which you define in terms of radical attachment to Christ, lived in fraternal sharing in the spirit of the Gospel". (Congress of Religious of the Diocese of Québec, 1980).

The Very Active Vocational Ministry

The vocation of each one merges, up to certain point, with his very being: it can be said that vocation and person become just one thing.

John Paul II, Meeting with priests and "vocationados", Porto Alegre, 5/7/80

At a time when young people are deeply questioning the meaning of life and their place in the Church and in society, the Diocesan Vocation Office is doing all it can to help them discover the call of God which is addressed personally to each one.

The Office operates at different levels. First, it calls the pastoral officers and the Christian communities to become aware of the respective tasks related to promoting the vocations to consecrated life. Then, it encourages the concerted action of the members of the Executive, proposes activities of spiritual renewal, and encourages the development of auxiliary services for youth and vocation ministry for older people. Thus the Office tries to answer the most pressing needs in this sector of the pastoral. It makes one think of the need for adequate assistance to discern the true will of God in one's life, the need to summon up the courage of vocational intervention through the significant testimony of consecrated persons, and the urgent need to ensure the training of adults directly involved with young people.

The means employed are diversified and well adapted to the multiple needs that arise. Leadership tools accompany the World Day of Prayer for Vocations. Vocation leaders are also trained for their respective groups (in school, in the parish, etc.). Representatives of the religious communities are not left out either, for meetings and conventions are organized for them, not to mention the distribution of certain pedagogical tools which support the Vocation Office.

For the past three years, the Office has been trying to encourage an atmosphere of sharing between the people involved in the numerous pastoral projects for young men and women in the 16-25 age bracket, in view of developing a regional and diocesan youth pastoral. In the coming years, there are hopes of intensifying the training of Vocation leaders and Christians who work in this field of the ecclesial community.



Challenges of the present

An Organized Pastoral

For several years, the Diocese of Québec has been setting up an annual diocesan priority or objective.

The challenge is to determine an objective which can respond to needs while at the same time motivate the pastoral officers involved. Thus it is necessary to choose something practical enough but still broad enough in scope to allow each region and parish to adapt this objective according to the local needs. The pastoral officers often say that the pastoral objectives must not change too radically from one year to the next; there must be continuity in the objectives chosen.

Normally, the objective for the pastoral year (September to June) is determined at the end of the preceding year by the Pastoral Council after consultation of the members. Beginning in May and June, the Pastoral Service (pastoral regions and diocesan organizations) elaborate the project during the following year. In January, a first evaluation of the work accomplished by the regions and the organizations gives an idea of how the project is progressing; then there is a second evaluation in June.

Co-responsibility

For the past five years, the parishes of the diocese have repeatedly been invited to develop co-responsibility amongst all the members of the People of God. At the moment, more than 50% of the parishes have set up a parochial pastoral council to study the various problems of parochial life. In almost 80% of the parishes, there is also a Committee of Liturgy where laymen play a significant role. It is important to note as well the growing number of couples committed to the pastoral of baptism and to the pastoral of marriage, to preparing young children for the sacraments of Reconciliation, Eucharist and Confirmation, and also school pastoral committees. Finally, it is pleasant to see the spirit of charity and sharing shown by Christians in numerous parishes during two recent events: the mass arrival of Indochinese immigrants and the economic crisis which created much unemployment. On these two occasions, several parishes set up welcoming committees for the immigrants and committees of support and interaid for victims of the economic crisis. And very often it was laymen who took responsibility for these committees.

There is now a diocesan committee responsible for the promotion of the laity. It is composed of nine members including an auxiliary bishop and a permanent leader who assume co-responsibility.

Movements

Catholic action in the area includes the following movements: Comité diocésain d'Action catholique, Jeunesse étudiante chrétienne, Jeunesse ouvrière chrétienne, Regroupement Action Milieu, Mouvement de travailleurs chrétiens.

Amongst these large groups, a number of militants are involved in civic affairs, citizens' committees, unions, committees for the promotion of justice in society, etc. in the name of their faith in Jesus Christ.

Close ties are kept with the authorities of the Diocese (the bishop and pastoral service) through numerous exchange meetings to support, encourage and question the orientations and actions of each of the movements in their respective fields.

The Action Catholique Générale includes the following movements: *Chrêtiens d'Aujourd'hui*, *Femmes Chrétiennes*, Catholic Women's League. These three groups include nearly twenty thousand members.

The diocesan and regional people in charge are very much involved in leading, promoting, organizing and participating in the activities of their movements.

The Cursillo (58 groups) and Charismatic (175 groups) movements have marked the apostolic life of the diocese over the last few years by their rapid expansion.

The economic crisis which has been striking hard created much unemployment, especially amongst young people between 18 and 25 years of age. Alcoholism, drugs, family situations involving divorce, the increase of single-parent mono-parental families, and the liberalization of mores in our society present great challenges in carrying out the good news.

Despite this situation, the creation, over the last five years, of twenty or so groups of young people involved in living their faith is a sign of hope for the Church of Québec. All these movements together are essential to the life of the Church in order to prolong its evangelical work in all areas and environments.

The continued teaching of the faith by human and Christian training and the life-faith link which is transmitted through all these meetings form a very important contribution to the preparation of apostles who will in turn transmit the faith.



Diocesan Objective 1983-86

In January 1983, having identified the problematic situations in their respective areas, about one thousand people wished to discuss the most urgent needs they perceived in the Church. Three major problems came out of these consultations: the lack of community life, the difficulties in transmitting the faith, and a marked lack of commitment for social justice.

These results were analyzed by the Diocesan Pastoral Council, one of whose tasks was to propose the diocesan objective for the next three years to the Archbishopric of Québec. It expressed the goal to "intensify the gathering of Christians in living communities".

A Renewal in Community Life

Within the Church, community life is not an option which can be added to Christian life according to the wishes of each individual. It is rather an essential aspect of a living Church open to the people. In this context, it is useful to go back to the original meaning of "church" which signifies "assembly". Saint Paul compared the Church to the human body, as an entity whose parts function interdependently with each other; the human body attains perfection when all the individual parts and all its cells jointly fulfill their functions to contribute to the good of the whole; and the same applies to the Church.



The Status of Women in the Church

During the Second Vatican Council, Catholics raised the question of the social and cultural status of women. Many people took the entrance of women into public life to be a "sign of the times", or as John XXIII put it in *Pacem in terris*, "an event provoking reflection and conversion".

Since then, different episcopacies have been working hard to create awareness among the public of the difficult conditions and the oppression under which women are living.

However, another issue also came up: what place does the Church make for women within its institutions? Several parties, including pressure groups and bishops and episcopates, have been calling for more practical applications of the general principle of the "fundamental equality of men and women".

Recently, Mgr. Louis-Albert Vachon, Archbishop of Québec, delegate to the October 83 Synod on Penance and Reconciliation in the Mission of the Church, called for the reconciliation of women and men in the Church, for "the Church's appeals to the world to promote the status of women will soon have no impact if, within the Church, there is not a parallel recognition of women as members in their own rights".

Certain signs of progress are already visible. Women are reading and leading the liturgy; they have even been heard, although on very rare occasions, giving the homily; Pope Paul VI declared Catherine de Sienne and Thérèse d'Avila doctors of the Church; John Paul II beatified or canonized the Canadian women Katéri Tekakwitha, Marguerite Bourgeoys, Eulalie Durocher and others; here and there, women are called to participate in parochial councils and certain diocesan councils, and several women are furthering theological studies.

There is still a long way to go, especially in the field of Church law, however, it is particularly at the level of mentalities and actual situations that the Canadian declaration of Mgr. L.-A. Vachon at the Synod can offer promises. If his recommendation is taken seriously, there is a hope of progress for the status of women in the Church and for the Church itself. "A new humanity is to be created, historically and culturally. Let the structures for dialogue be set up so that they become the point of mutual recognition and an effective working place for the development of new relations of equality between men and women in the Church".





The bishops meeting with His Holiness Pope John Paul II during the apostolic visit in the autumn of 1983. From left to right: Mgr. Marc Ecclercq, coordinator of the papal visit, Mgr. Louis-Albert Vachon, Archbishop of Québec, and to the left of the Holy Father, Mgr. Jean-Paul Labrie and Mgr. Maurice Couture.

The First Pastor of the Church of Québec and his Auxiliaries

MONSEIGNEUR LOUIS-ALBERT VACHON

*Metropolitan Archbishop of the diocese of Québec
Primate of Canada*

Born at Saint-Frédéric de Beauce on February 4, 1912, Mgr. Vachon was ordained priest on June 11, 1938 by His Eminence Cardinal J.-M.-R. Villeneuve. He completed his doctorate in philosophy at Laval University in 1947, and a doctorate in theology of the Angelicum in 1949. He was a professor of philosophy at Laval University from 1941 to 1947, and professor of theology from 1949 to 1955. Mgr. Vachon was appointed Superior of the Grand Séminaire de Québec from 1955 to 1959, and nominated domestic prelate in 1958. His other appointments include those of vice-rector of Laval University from 1959 to 1960, rector from 1960 to 1972, vicar general of the Diocese of Québec in 1960, protonotary apostolic in 1963, superior general of the Seminary of Québec from 1960 to 1977. He was nominated titular bishop of Mesarfelta and auxiliary bishop of Québec on April 6, 1977. On May 14, 1977, Mgr. Vachon was consecrated bishop of Québec City by His Eminence Cardinal Maurice Roy, archbishop of Québec. On April 14, 1981, he was appointed archbishop of Québec and primate of Canada; the induction took place on April 30, 1981. Mgr. Louis-Albert Vachon is the twenty-second bishop and the twelfth archbishop of Québec.

MONSEIGNEUR JEAN-PAUL LABRIE

Auxiliary Bishop of Québec

Born at Laurierville, on November 4, 1922, Mgr. Labrie was ordained priest on June 20, 1951 by His Excellency Mgr. Eugène Limoges, bishop of Mont-Laurier. He has a bachelor's degree in theology, and a doctorate in philosophy. He worked as a professor at the Seminary of Saint-Victor from 1953 to 1967, then as principal in 1960. He held the post of Superior of the seminary from 1967 until 1970. Mgr. Labrie served as parish priest of Saint-Ephrem, in Beauce from 1970 to 1973, then of Sainte-Marie-de-Beauce from 1973 to 1977. While he was superior of the Seminary of Saint-Victor he also served as the representative of the Seminaries of Saint-Victor and Saint-George to La Chaudière Regional Pastoral Council. In June 1970, he was appointed president of the Regional Pastoral Council. Mgr. Labrie was nominated titular bishop of Urbi and auxiliary bishop of Québec on April 6, 1977, and received the episcopal ordination in Québec City on May 14, 1977 from His Eminence Cardinal Maurice Roy, archbishop of Québec.

MONSEIGNEUR MARC LECLERC

Auxiliary Bishop of Québec and responsible for the organization of the Pope's visit to Québec City.

Born at Saint-Grégoire de Montmorency on January 9, 1933, Mgr. Leclerc was ordained priest on May 31, 1958 by His Eminence Cardinal Maurice Roy, archbishop of Québec. He has a bachelorship in theology, and worked as a professor at the Collège Classique in Thetford Mines from 1958 to 1963. He was Diocesan chaplain of the Jeunesse étudiante catholique (J.E.C.) and of the J.E.M. from 1963 to 1967 and chaplain of Notre-Dame de Bellevue College from 1967 to 1969, then of the Sainte-Marie Academy in Beauport from 1969 to 1970. Mgr. Leclerc served as vicar and parish priest at Sainte-Geneviève from 1970 to 1973 and was elected president of Louis-Hébert Pastoral Region from 1971 to 1973. He held the position of director of the Pastoral of the Diocese of Québec from 1973 to 1975, and served as parish priest of Ange-Gardien from then until 1982. On July 17, 1982, Mgr. Leclerc was nominated titular bishop of Eguga and auxiliary bishop of Québec. He was consecrated bishop at Sainte-Anne-de-Beaupré on October 22, 1982 by His Excellency Mgr. Louis-Albert Vachon, archbishop of Québec and on April 26, 1983, Mgr. Vachon appointed him bishop to be responsible for the organization of the Pope's visit to Québec City.

MONSEIGNEUR MAURICE COUTURE, S.V.

Auxiliary Bishop of Québec

Born at Saint-Pierre-de-Broughton on November 3, 1926, Perpetual Profession as a Religious of Saint-Vincent-de-Paul, August 15, 1948. A bachelor in theology, he was ordained priest on June 17, 1951 by His Excellency Mgr. Albini Leblanc, bishop of Gaspé. From 1952 to 1955, he worked as a leader of retreat houses for young people and during the summer, as pastoral leader at the playgrounds in Plessisville, Port-Alfred, and Bagotville, where he set up the Young People's Club of La Baie. He was in charge of the congregation of the Petit Séminaire from 1955 to 1965, and worked as rector-founder of the Séminaire intercommunautaire of Cap-Rouge from 1965 to 1970. Mgr. Couture was nominated provincial Superior of his order for Canada, a position which he held from 1970 to 1976. He served as president of the Association of Major Superiors of the Diocese of Québec from 1971 to 1976, and superior general of this religious order from 1976 to 1982, when he was re-elected for a second term. Mgr. Couture was nominated titular bishop of Talattuta and auxiliary of Québec on July 17, 1982. On October 22, 1982, he received the episcopal ordination at Sainte-Anne-de-Beaupré from His Excellency Mgr. Louis-Albert Vachon, archbishop of Québec.

GENERAL STATISTICS

Total population:	987,700
Catholic population:	953,283
Priests:	815
Religious priests:	484
Clerical communities:	23
Secular clerical institutes:	2 (50 members)
Seminarists	52
Permanent deacons:	50
Religious brothers	500
Congregations of Brothers:	7
Religious women:	5,737
Congregations of Sisters:	45
Postulants:	30
Nuns:	112
Members of secular institutes:	237
Secular institutes:	7

COMMUNITIES OF THE DIOCESE

Clerical	Name of Community
Priests	Assumptionists
	Camillians
	Capuchins
	Clerics of Saint Viator
	Dominicans
	Eudists
	Franciscans
	Sons of Mary Immaculate
	Sacerdotal Fraternity
	Jesuits
	Marianists
	Marist Fathers
	Foreign Missions
	Missionaries of the Consolata
	Mariannhill Missionaries
	Oblates
	Little Brothers of the Cross
	White Fathers
	Redemptorists
	Sacred Heart
	Holy Cross
	Holy Ghost
Non Clerical	St. Vincent de Paul
	Blessed Sacrament Fathers
	Servites of Mary
	Trappists
	Brothers of Charity
	Brothers of the Christian Schools
	Saint John of God
	Brothers of Christian Instruction
	Marist Brothers
	Brothers of Our Lady of Mercy
	Brothers of the Sacred Heart

Nuns

Antoniennes de Marie
 Assomption de la Ste-Vierge
 Augustines de la Miséricorde de Jésus
 Sisters of the Good Shepherd
 Carmelites
 Charité de Québec
 Charity of Saint Louis
 Charity of Halifax
 Cistercians
 Congregation of Notre Dame
 Dominicaines Adoratrices
 Dominicaines de la Trinité
 Sisters of the Child Jesus of Chauffailles
 Daughters of the Heart of Mary
 Franciscaines Missionnaires de Marie
 Franciscaines Missionnaires de
 l'Immaculée-Conception
 Religious of Jesus and Mary
 Marist Sisters
 Missionary Sisters of the Immaculate
 Conception
 Missionary Oblates of Saint Boniface
 Notre-Dame Auxiliatrice
 Notre-Dame-du-Bon-Conseil
 Notre-Dame-du-Perpétuel-Secours
 Notre-Dame-du-Saint-Rosaire
 Oblates de Béthanie
 Little Franciscans of Mary
 Little Sisters of the Holy Family
 Petites Soeurs de Jésus
 Sisters of the Presentation of Mary
 Sisters of Providence
 Redemptorist Sisters
 Sisters of the Sacred Heart of Jesus and
 Mary
 Servites de Marie
 Sainte-Famille-de-Bordeaux
 Saint-François d'Assise
 Sainte-Jeanne-d'Arc
 St-Joseph de St-Vallier
 St-Paul de Chartres
 Servantes du Clergé
 Servantes du Saint-Coeur-de-Marie
 Servants of the Blessed Sacrament
 Soeurs de Sainte-Chrétienne
 Soeurs Missionnaires d'Afrique
 Ursulines
 Visitandines

Secular Institutes

Pius X
 Voluntas Dei
 Compagnes de Ste-Ursule
 Présence et Vie
 Oblates Missionaries of Mary Immaculate

INSTITUTIONS

Parishes and missions:	274
Churches and chapels:	317
Catholic primary schools:	350 public 9 private
Catholic secondary schools:	77 public 25 private
Hospitals:	30

