



# Quebec Diocesan Gazette

JUNE 2019

A SECTION OF THE  
ANGLICAN JOURNAL

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At the spring meeting of the Diocesan Executive Council (DEC), the Bishop announced that it was his intention to appoint a Diocesan Missioner for Communications. This position was confirmed by the DEC. The duties of this position will include, editing the *Quebec Diocesan Gazette*, managing the web site and other social media.

Bishop Bruce in an email to me in late March, stated that he wants to move to "the next generation of individuals serving our diocese as editor, archivist and registrar"

This was definitely not of my choice. I have

enjoyed my 14 years as editor and more than 25 as Registrar and would have been happy to continue serving our Diocese in these capacities for a few more years.

Matt Townsend, who works 30 hours a week as supervisor editorial, for the *Anglican Journal* will now, in addition, be the Quebec Diocesan Missioner for Communications remaining based in Halifax, Nova Scotia.

He was invited to the DEC to make a presentation to the members regarding his proposed communication policy. He begins his diocesan position July 1, and his first issue as editor of the *Quebec Diocesan Gazette*, (vol

126 no 1) the oldest Anglican publication under the same publisher in Canada, will be in September.

It has been great working with the regular columnists to the paper: Meb Reisner, Louisa Blair, Maire-Sol Gaudreau and of course Guylain Caron, who faithfully translates the bishop's letter. I also want to acknowledge all those who have sent in parish news and photos. We are a very large diocese and without your contributions we would not know of events and happenings in our scattered parishes.

Thanks for the good times.

*Jim Sweeny*



**Why Are We Here? An Evening with Mary Jo Leddy.** Dr. Mary Jo Leddy was the guest speaker at this year's annual general meeting of the Church Society of the Diocese of Quebec. The meeting and talk took place in the Cathedral of the Holy Trinity on Friday, April 26. Dr. Leddy is an eminent Canadian theologian, refugee advocate, and author. She spoke about her latest book: *Why Are We Here? A Meditation on Canada*. That book was released earlier this year and had been the focus of one of the cathedral parish's Lenten small groups. The evening concluded with a cocktail dînatoire. Photo James Sweeny



**At the Sunday Morning Service, March 10th, at St. George's Church in Ayer's Cliff, Rev. Barb Wintle presented Rev. Gabriel Kwenga with the Home Communion Kit she had received when she was ordained in 2001...now being retired she wanted her friend Deacon Gabriel to have it to help carry on God's work.**



## MESSAGE FROM THE BISHOP

### Summer transitions

Summer is often a time of transition, and as we head into the summer months I'd like to highlight two notable changes among those involved in the life and work of our church.

This July will mark the conclusion of the ministry of Fred Hiltz as archbishop and primate of the Anglican Church of Canada, a role in which he has faithfully served since his election to that office by the General Synod in 2007.

The primate of our church has a number of responsibilities. He or she is the Anglican Church of Canada's national spokesperson, international ambassador, ecumenical and interfaith representative, chair of the General Synod, and pastor to the bishops, to name a few. Perhaps the primate's most important role, however, is (to quote from the General Synod's canon on the primacy) to "lead the Anglican Church of Canada in discerning and pursuing the mission of God."

It's a sweeping and daunting ministry and mandate, but Archbishop Fred has indeed helped our church better understand and participate in God's mission in and for the world, and has done so through some challenging times.

Chief among these is the manner in which Archbishop Fred has led our church in our acceptance of responsibility for our part in the Indian residential schools system. His unwavering commitment to reconciliation with Indigenous Canadians—and especially Indigenous Anglicans—has helped create the conditions for the emergence of a self-determining Indigenous church.

Archbishop Fred has also been a steadfast friend of the Diocese of Quebec, and we've been delighted to welcome him to our part of the Anglican Church of Canada no fewer than five times in just the past three years.

It's a great honour that he will visit us again on one of his final pastoral visits as primate before his retirement. Archbishop Fred will be the honoured guest later this month when the Parish of Gaspé celebrates its two-hundredth anniversary.

I've had the privilege of serving with him as a member of the General Synod's national staff and more recently as a fellow bishop, and have come to know him as a loving disciple of Jesus Christ who wants nothing more than for "our beloved church" (as he is so fond of calling it) to be as faithful and engaged as it can in revealing God's kingdom across this vast country.

Another important ministry that is concluding this summer is that of James Sweeny as interim editor of the Diocesan Gazette. Jim has served as interim editor since 2015. He was also editor of our venerable diocesan newspaper for a decade beginning in the early 2000s.

The Diocesan Gazette has been publishing continuously since 1894, making it one of the oldest church publications in Canada. This newspaper remains the single most effective means for reaching the Anglican faithful of eastern and central Quebec, and I'm grateful for Jim's commitment to ensuring that the Diocesan Gazette has hit the presses and been delivered across the diocese without fail during his watch.

The Diocesan Gazette and the Anglican Journal will take their usual summer publishing hiatus during July and August, with both publications returning in September.

In the meantime, I pray that your summer will include times of rest, recreation, refreshment, and renewal.

*+ Bruce*



### Transitions estivales

L'été est souvent une période de transition et à l'approche des mois plus doux, je voudrais souligner deux changements notables à venir chez des personnes très impliquées dans la vie et le travail de notre église.

JUILLET VERRA ARRIVER À SA CONCLUSION LE MINISTÈRE DE FRED HILTZ EN TANT QU'ARCHÉVÊQUE ET PRIMAT DE L'ÉGLISE ANGLICANE DU CANADA, RÔLE QU'IL A FIDÈLEMENT REMPLI DEPUIS SON ÉLECTION À CE POSTE PAR LE SYNODE GÉNÉRAL EN 2007.

Le primate de notre église a un bon nombre de responsabilités. Il (elle) est le porte-parole national de l'Église anglicane du Canada, notre ambassadeur international, notre représentant œcuménique et interconfessionnel, président du Synode général et pasteur des évêques, pour n'en énumérer que quelques-unes. Cependant, le rôle le plus important du primate consiste peut-être (pour citer le canon du Synode général sur la primauté) à « diriger l'Église anglicane du Canada dans le discernement et la poursuite de la mission de Dieu ».

UN MINISTÈRE ET UN MANDAT CONSIDÉRABLES ET INTIMIDANTS S'IL EN EST, MAIS L'ARCHÉVÊQUE FRED A EFFECTIVEMENT AIDÉ NOTRE ÉGLISE À MIEUX COMPRENDRE LA MISSION DE DIEU POUR ET DANS LE MONDE, ET IL A ACCOMPLI CELA PENDANT DES MOMENTS DIFFICILES.

L'une des principales réalisations de Mgr Fred est le leadership qu'il a exercé afin de guider notre église dans l'acceptation de notre part de responsabilité dans le fonctionnement du système des pensionnats indiens. Son engagement indéfectible en faveur de la réconciliation avec les Canadiens autochtones - et en particulier avec les autochtones anglicans - a contribué à créer les conditions propices à l'émergence d'une église autochtone autodéterminée.

L'archevêque Fred a également été un ami fidèle du diocèse de Québec et nous avons été ravis de l'accueillir à cinq reprises dans notre coin de pays de l'Église anglicane du Canada au cours des trois dernières années.

IL NOUS FERA LE GRAND HONNEUR DE NOUS RENDRE VISITE À NOUVEAU LORS DE L'UNE DE SES DERNIÈRES VISITES PASTORALES EN TANT QUE PRIMAT AVANT SA RETRAITE. L'archevêque Fred sera l'invité d'honneur plus tard ce mois-ci lorsque la paroisse de Gaspé célébrera son bicentenaire.

J'AI EU LE PRIVILÉGE DE SERVIR AVEC LUI EN TANT QUE MEMBRE DU PERSONNEL NATIONAL DU SYNODE GÉNÉRAL ET, PLUS RÉCEMMENT, EN TANT QUE CONFRÈRE, ET J'AI APPRIS À L'APPRÉCIER COMME UN DISCIPLE DÉVOÛÉ DE JÉSUS-CHRIST QUI NE VEUT RIEN DE PLUS « POUR NOTRE ÉGLISE BIEN-AIMÉE » (COMME IL AIME TANT L'APPELER), QU'ELLE SOIT AUSSI FIDÈLE ET ENGAGÉE QUE POSSIBLE POUR RÉVÉLER LE ROYAUME DE DIEU À TRAVERS CE VASTE PAYS.

UN AUTRE MINISTÈRE IMPORTANT QUI SE TERMINERA CET ÉTÉ EST CELUI DE JAMES SWEENEY, RÉDACTEUR EN CHEF PAR INTÉRIM DE LA GAZETTE DIOCÉSAINE. JIM OCCUPE LE POSTE DE RÉDACTEUR EN CHEF PAR INTÉRIM DEPUIS 2015. IL A ÉGALEMENT ÉTÉ RÉDACTEUR EN CHEF DE NOTRE VÉNERABLE JOURNAL DIOCÉSAIN PENDANT UNE DÉCENNIE À PARTIR DU DÉBUT DES ANNÉES 2000.

LA GAZETTE DIOCÉSAINE EST PUBLIÉE DE FAÇON CONTINUE DEPUIS 1894, CE QUI EN FAIT L'UNE DES PLUS ANCIENNES PUBLICATIONS RELIGIEUSES AU CANADA. CE JOURNAL RESTE LE MOYEN LE PLUS EFFICACE DE REJOINDRE LES ANGLICANS DE L'EST ET DU CENTRE DU QUÉBEC, ET JE SUIS TRÈS RECONNAISSANT À JIM DE SON ENGAGEMENT INDÉFECTIBLE À FAIRE EN SORTE QUE LA GAZETTE DIOCÉSAINE SOIT PUBLIÉE À TEMPS ET SOIT DISPONIBLE À TRAVERS TOUT LE DIOCÈSE PENDANT TOUTE L'ÉTENDUE DE SON MANDAT.

LA GAZETTE DIOCÉSAINE ET L'ANGLICAN JOURNAL PRENDROUENT LEUR PAUSE ESTIVALE EN JUILLET ET EN AOÛT, LES DEUX PUBLICATIONS ÉTANT DE RETOUR EN SEPTEMBRE.

D'ICI LÀ, JE PRIE POUR QUE VOUS PUSSIEZ, AU COURS DE VOTRE ÉTÉ, BÉNÉFICIER DE MOMENTS DE REPOS, DE DÉTENTE, DE RESOURCEMENT ET DE RENOUVEAU.

*+ Bruce*



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A ministry of the Synod of the Anglican Diocese of Quebec, Founded in 1894 by the Rt. Rev. A.H. Dunn

**Jim Sweeny**  
Editor

**Guylain Caron**  
Translator

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The mandate of *The Quebec Diocesan Gazette* shall be to serve as a means of encouragement, communication, and community building among the regions of the diocese, with special emphasis on regional activities and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life.

The Gazette shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec)

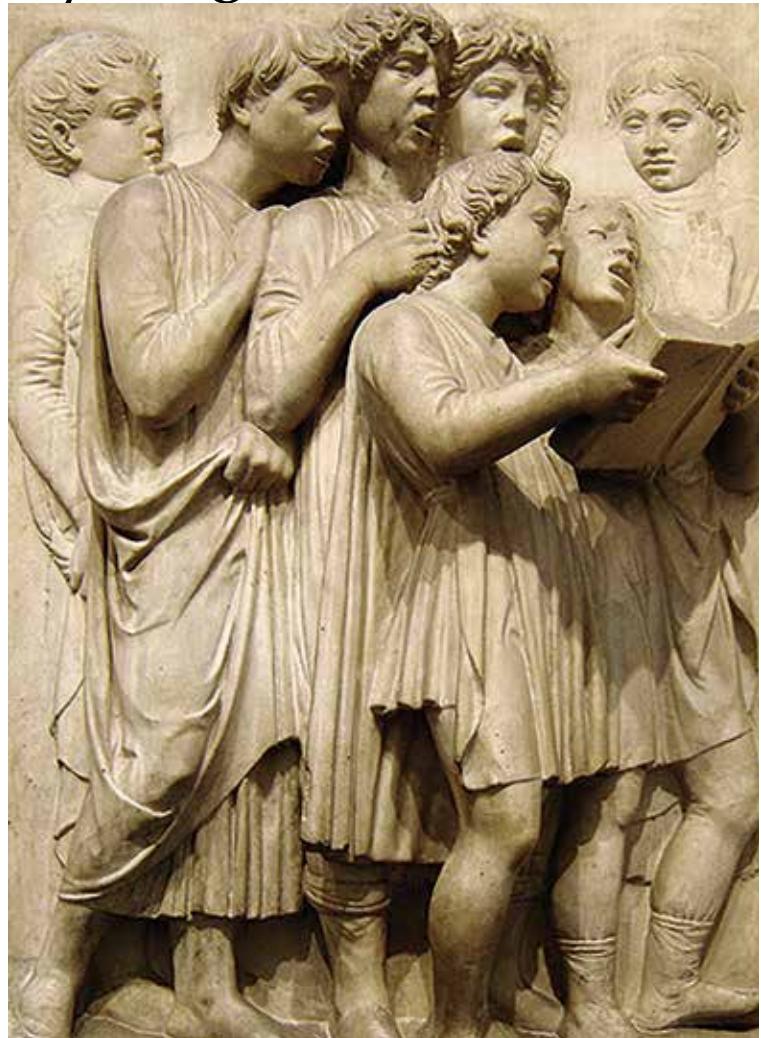
Opinions expressed herein are those of the writer or contributor and not necessarily those of the Diocese of Quebec.

The Quebec Diocesan Gazette welcomes letters to the editor as well as parish news. Articles should be 600 words or less and accompanied, if possible, by high resolution photo(s). Please identify the people in the photos and the photographer's name.

## FAITHFUL REFLECTIONS

By Louisa Blair

### My Song is Love Unknown



**Luca della Robbia's Cantoria, ca. 1435, Museo dell'Opera del Duomo, Florence. Photo by Ricardo André Frantz. CC BY-SA 3.0.**

*Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing...  
Revelations 5:13*

When my great-aunt was moved into a nursing home, they used to put her to bed at about six in evening, and she couldn't get out. The sheets trapped her there until morning. With only the resources

of her own mind to entertain her, she sang all the hymns she knew.

Her grandfather had been a music hall singer in Northern England. But some time in the early 19th century he had a dramatic religious conversion and left the sin-drenched life of the music hall behind. He became a Baptist missionary and was sent to preach to the rowdy British troops at Quebec. And from his conversion on, no-one in his very musical family was ever allowed to play or sing anything again, except religious music. So you can bet my great-aunt and her eight siblings belted out hymns all day long. She probably knew the whole Baptist hymn book by heart, which is what saved her in the prison of her bed.

When I was growing up, we sang hymns every Sunday in the little church of St. Margaret's, in Addington, Kent. My father, the Baptist son, and the priest, an Irishman, vied for who could sing the hymns the most lustily. During the week at school, we sang hymns at assembly every morning. During the headmistress's pious dronings we sat on the floor extracting the remotest potential for lewdness out of the hymns to illustrate in the margins of our hymnbooks. We were that desperate. When I got home from school, I would play through the hymnbook

on the piano to avoid doing my homework. That's how I learned to sight-read. I have been playing, singing and illustrating hymns all my life.

It's a funny thing, singing hymns, if you think about it. We praise our God by making uppy-downy noises with our throats along with other people making exactly the same uppy-downy noises around us. Or else we make different noises, but noises that seem to sound okay together (I'm an alto). Yet I spend a large part of my life doing this throat-jumping activity. At Christmas and Easter I do it for days on end. I do it at weddings, I do it at funerals. In fact I hope you'll do it at mine (I want "Fairest Lord Jesus", and "My Song is Love Unknown").

Hymns can cause massive ruptures in church life. People can get furious if they are asked to sing a hymn they don't know. Or roll their eyes at one with militaristic overtones ("Onward Christian soldiers") or sexist assumptions ("God of Our Fathers"). Some want to stop the hymn before all eight verses are sung, others are livid unless we sing them to the very end. Some want them to clip along, others like to draw them out. Others don't sing them at all, and would probably like to be doing something else, I don't know, I can't really imagine.

But hymns are also what break down our resistance. I arrive at church having slithered along on the surface of life all week, pursuing my individual ambitions and compulsions, grooming my image, dodging blame or wallowing in guilt, resolutely defended from anything that might resemble an invitation from Jesus. Then suddenly I'm singing something, say, we sang at my father's funeral. Singing along with all these people, many of whom were there, who knew him, who've lost people of their own, and who share my hope that they are singing with us, along with every creature in heaven and on earth and under the earth and in the sea. The tears are running down my face, but no-one minds, they've seen me doing it before, they'll see me doing it again. I've known this hymn since I was a child, and now I'm just a kid again, we all are, back singing our hearts out to Jesus, who's still there after all, and always will be.

*Burst into jubilant song with music;  
make music to the LORD with the harp,  
with the harp and the sound of singing,  
with trumpets and the blast of the ram's horn—  
shout for joy before the LORD, the King.  
Let the sea resound, and everything in it, the world, and all who live in it.*

#### Ronald Owen 1926-2019



The Reverend Ron Owen passed away peacefully at Grace Village, Sherbrooke, on April 22nd, 2019, at the age of 93. He was the son of the late Roy Owen and the late Jane Melrose.

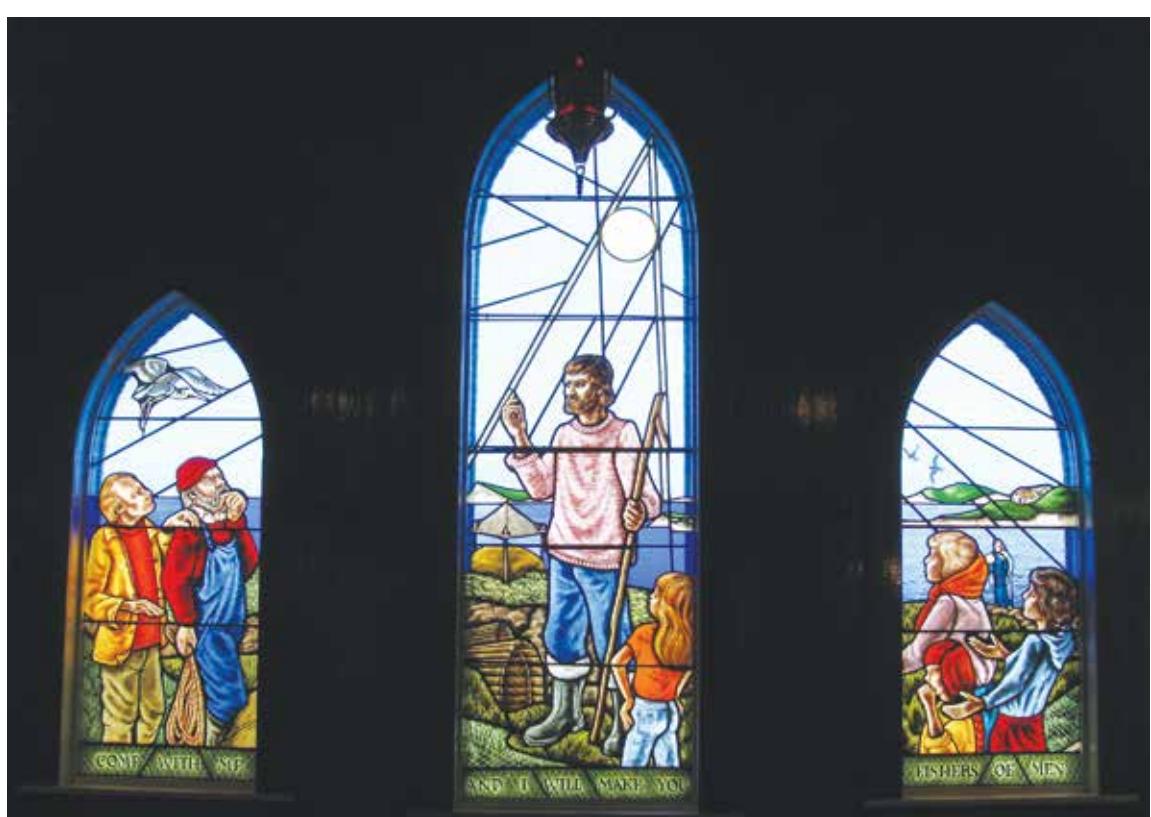
Ronald leaves to mourn his nieces and nephews: Betty (Dustin), Mike (Jennifer) and Fern (Russell), a good friend Jennifer Campbell, other relatives and friends.

Teaching was the primary vocation for Ron. He taught French at Bishop's College School in Lennoxville, where he also served as the head of the language department and as a housemaster.

Ordained to the diaconate in 1977, he was the Deacon in charge of All Saints Parish in Hereford. When that parish was expanded to become the Border Parish and included a church in Vermont and one in New Hampshire he worked with that ministry team serving all three churches.

A service of thanksgiving for his life and ministry was held at St George's Church, Lennoxville on May 1, 2019.

*Well done, good and faithful servant, enter thou into the joy of thy Lord (Matthew 25:23)*



***The famous "Jesus of the Rubber Boots" triptych has been remounted. Located behind the altar of Holy Trinity, Grosse Isle, Magdalen Islands are the beautiful stained-glass windows that have just been placed in new frames. The original frames had rotted. These windows are quite famous locally and are an attraction with visitors to the islands. Information submitted by Pam Keating and Cynthia Patterson. Photo by Bruce Myers.***

# Gleanings

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

## Education for Rural Ministry

Just as present-day professionals are expected to follow programs of ‘continuing education’, clergy in the Diocese of Quebec—especially those serving parishes in the country—were encouraged to brush up their skills, or acquire new ones, at a Summer School designed for their specific needs.

The July issue of the Diocesan Gazette carried an article on a program offered at Macdonald College “intended to give instruction and inspiration to the rural minister and all those interested in country life who devote or may devote part of their time and energy to the development of the rural community.”

The program was scheduled to take place on the Macdonald Campus of McGill University, Ste Anne de Bellevue, from August 5th to 14th, 1919, participants expected to arrive the day before.

“In order to encourage the clergy who are ministering to Rural Communities to take advantage of the privileges offered at this Summer School,” the article continued, “the Joint Board of the Co-operating Theological Colleges [affiliated with McGill University] is offering a number of Bursaries, covering the expenses for board at the college to those clergy who are regular attendants at Summer School.”

Clearly, the program would be sufficiently broad-based to be appropriate for clergy (and interested lay people) in a number of protestant denominations rather than just one, but as “daily devotional exercises” were to be conducted by Canon Louis Norman Tucker, who had been serving in the Diocese of Montreal for many years, it can be assumed that there would be a strong Anglican flavour to these Services.

Besides Canon Tucker (who would also be leading ten sessions varying in subject matter from “Child Welfare” and “Widows Allowances” to “The Care of the Feeble-minded,” “Juvenile Delinquency,” “The Minister in the Rural Community,” and “The Church in the Nation,” there were eight other gentlemen offering from two to ten lectures each. Of these, the majority (five) were described as ‘Professor’ and three simply as ‘Mr.’ Canon Tucker seems to have been the only cleric among them.

At this period, the clergy were expected to play a significant role in education, and some of the courses were aimed specifically at rural schools. Mr J.E. McOuat’s two lectures were titled “The Rural School Problem in Quebec”, and “Ways and Means of Helping the Rural School (illustrated).” Professor Sinclair Laird’s two lectures covered “Quebec School Problems” generally.

Training for taking a leadership role in the rural community was not neglected and it should not be forgotten that local clergy were expected to take a leading role in community organizations, especially in country districts where the local minister and the local notary might well have been the only persons with much education in the surrounding region. Professor John Phelan’s ten lectures touched on such topics as ‘the Human Factor’ and ‘the Educational Factor’ among “Factors in Rural Organization,” as well as “Principles and Methods of Rural” as well as “Community Organization.” One lecture dealt with “Rural Organization applied to Provincial and Dominion Interests” while another covered “The Discovery, Development and Training of Rural Leadership”—both sugges-

tive of remarkably ambitious initiatives. His final lecture, aimed squarely at the clergy in attendance, was titled: “What the Community has a right to expect from the Church.”

The practical issues of farming itself formed part of the curriculum, both from a business perspective and that of agricultural expertise of various kinds. Professor H. Barton’s four lectures dealt with “Farm Accounting,” “Farm Management,” “Horsemanship,” and “Livestock Selection,” while Professor H. Summerby’s four topics ranged from “Agricultural practice in Quebec and its trends,” to seminars on cereal and foraging crops. Mr A.G. Taylor’s six presentations concentrated on poultry: from breeding and feeding for egg production, to incubation and brooding, concluding with “Fattening, Killing and Marketing.”

The program took advantage of the specialized facilities at the College as well. Professor T.G. Bunting’s three presentations culminated in a lecture on “The work of the Horticultural Department, Macdonald College” the other two including talks on “Beautifying the grounds of the Rural School, Church and Home,” and “The Family’s Fruit and Vegetable Garden.”

The most intriguing part of the program, however, was the segment offered by Mr E.C. Lindeman: namely ‘Play and Recreation’ which was divided into two sections: ‘Lectures and Demonstrations.’

Although the ‘Lectures’ dealt with such abstract subjects as “The modern theory of play and its relation to the fundamental instincts” from the standpoints of ‘biology,’ ‘psychology,’ and ‘sociology,’ he soon got down to such practical applications as “a play program for rural communities,” the relationship between a “program of physical education” and “community health.” and the benefits of “community singing and community drama.” A discussion period was to follow centring on “local problems of a recreational nature...with a view of offering solutions.”

A description of the ‘Demonstration’ segment followed. Each day there would be a demonstration of ‘games and other recreational activities’—“Games for a Community Picnic,” “Games for the Home and School,” “Group Games,” “Mass Athletics,” “Relay Races,” “Ball Games,” and, finally, “Singing, Stunts and Miscellaneous Activities.” By implication, participants would be expected to join into each of the above as it was demonstrated—as a sort of ‘learn by doing’ activity.

Clearly, the Summer School as a whole offered a very full program to be covered in a mere nine days!

Costs for those attending—especially in light of present-day prices—seem very modest. Accommodation was to be in the College residences: “\$1.00 per day or \$10.00 for the course, two in a room with single beds.” There were a few single rooms, “occupants of which will be charged \$2.00 extra.”

“Payment for board and lodging must be paid in advance,” the article emphasized. “Those who receive bursaries to cover the expenses of their course must present their certificate on arrival to the Bursar in lieu of payment.” It is

difficult to imagine that one would need to apply for support to meet an expenditure of ten or even twelve dollars, but such was the state of clerical stipends in 1919.

If a record of how many of the Diocesan clergy attended this program, who they were, of what age group and in which parishes they had been placed ever existed, it certainly did not make its way into the pages of the Gazette, but at least we may be thankful that such a full description of the Summer School itself did so, for it shows the awareness of the authorities of the day that rural clergy needed special support.

At a time when so much was expected from the parish priest—especially as a leader in the community—it is heartening to know that resources such as this were placed within reach of those serving in the rural parishes of the Diocese.

### Reminder the deadline is HERE!

The national church’s communications department is taking over the subscription lists. You need to confirm your subscription. If they do not hear from you, your subscription will come to an end with THIS the June 2019 issue! As of May 1st, only 25% of the readership of the Quebec Diocesan Gazette have confirmed their subscription

Contact them with your name and address and they will ensure that you continue to get both the Anglican Journal and the Quebec Diocesan Gazette.  
Email them at [yes@national.anglican.ca](mailto:yes@national.anglican.ca) or use the form found in this month’s Anglican Journal

