



## FROM THE BISHOP

## Celebrating with the Anglican Foundation

If your church building or parish hall has had its roof, windows, foundations, or steeple repaired or replaced at some point in the past 60 years, chances are a loan or grant from the Anglican Foundation of Canada helped cover the substantial cost.

This month the Diocese of Quebec is pleased to welcome the members of the board of directors of the Anglican Foundation of Canada, which will hold its annual general meeting at the Cathedral of the Holy Trinity in Quebec City on May 23.

The Anglican Foundation's stated mission is "to foster Anglican presence by providing abundant resources for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church." Since its creation in 1957, the Anglican Foundation has been generously supporting the life and work of the Diocese of Quebec in all of these ways.

In addition to helping build and maintain church buildings in many parts of Quebec, several of the seminary-trained clergy of our diocese (me included) have received bursaries from the Anglican Foundation to support their theological studies.

The Anglican Foundation of Canada increasingly sponsors unique mission and ministry projects. Two such initiatives in our diocese have received such help in recent years: All Saints' Community Garden on the Magdalen Islands and a day camp at Quebec Lodge for Syrian refugee children starting a new life in the Eastern Townships.

Since 1997 congregations in the Diocese of Quebec have received more than \$750,000 in loans and grants from the Anglican Foundation of Canada. However, this extraordinary level of generosity is only possible and sustainable if we contribute something back—not just so that we in Quebec might continue to enjoy the help of the Anglican Foundation, but so that our sisters and brothers in other parts of the Canadian church might also benefit in the years ahead.

Please join me and become a member of the Anglican Foundation of Canada and help support the ongoing life of our church here at home and across the country. Information on how you as an individual and your congregation can do so is available at [anglicanfoundation.org](http://anglicanfoundation.org). It's a small but meaningful way of contributing back some of the largesse we've received.

If you're in or around Quebec City on May 23, join our Primate and the Anglican Foundation's chair, Archbishop Fred Hiltz, at the Cathedral of the Holy Trinity, starting at 5:45 p.m. with a service of choral evensong, followed by a reception and some encouraging stories about the work of God being supported by the Anglican Foundation of Canada.

+ Bruce

## Blessing of the maples

From information submitted by Christian Schreiner,  
photo by Paul Beliveau

On Saturday March 24th, there was a quite memorable event. Julie Doyon and her husband, André Fortin, who live in the former Anglican church of New Liverpool also own a Cabane à Sucre on their rather vast property. They invited about a hundred people to a fundraiser for "Les oeuvres de l'archevêque".

It was attended by The Honourable J. Michel Doyon, 29th Lieutenant Governor of Québec; Cardinal Gerald Cyprien Lacroix, Monseigneur Marc Pelchat, Évêque auxiliaire de Québec and Dean Christian Schreiner. The Dean, the Cardinal and the Bishop participated in a ceremony of a blessing of the maples. There were, of course, maple treats as well!



## Célébrons avec la Fondation anglicane

Si votre église ou salle paroissiale a fait réparer ou remplacer son toit, ses fenêtres, ses fondations ou son clocher à un quelconque moment au cours des 60 dernières années, il est fort probable qu'un prêt ou qu'une subvention de la Fondation anglicane du Canada ait contribué à en couvrir les frais considérables.

Ce mois-ci, le diocèse de Québec est heureux d'accueillir les membres du conseil d'administration de la Fondation anglicane du Canada, qui tiendra son assemblée générale annuelle à la cathédrale Holy Trinity à Québec le 23 mai prochain.

La mission manifeste de la Fondation anglicane est de « favoriser le développement de la présence anglicane en fournissant des ressources considérables pour les initiatives novatrices de ministère et divers projets d'infrastructure, de même que pour la formation théologique partout au sein de l'Église canadienne. » Depuis sa création en 1957, la Fondation anglicane a soutenu et continue de soutenir généreusement la vie et l'œuvre du diocèse de Québec dans chacun de ces domaines.

En plus de contribuer à la construction et à l'entretien des édifices religieux dans plusieurs régions du Québec, plusieurs membres du clergé de notre diocèse (dont moi-même) ont bénéficié de bourses de la Fondation anglicane pour soutenir leurs études théologiques.

La Fondation anglicane du Canada parraine de plus en plus de projets innovateurs de mission et de ministère. Deux initiatives de ce genre ont reçu de l'aide financière au cours des dernières années dans notre diocèse: le jardin communautaire d'All Saints' aux Îles-de-la-Madeleine et un camp de jour au Quebec Lodge pour les enfants réfugiés syriens entreprenant dans une nouvelle vie dans les Cantons-de-l'Est.

Depuis 1997, les congrégations du diocèse de Québec ont reçu plus de 750 000 \$ en prêts et en subventions de la part de la Fondation anglicane du Canada. Cependant, ce niveau extraordinaire de générosité n'est possible et pérenne que si nous contribuons nous aussi en retour, pas seulement afin que nous puissions continuer à bénéficier de l'aide de la Fondation anglicane au Québec, mais pour que nos consœurs et confrères des autres régions de l'Église canadienne puissent également en bénéficier dans les années à venir.

Joignez-vous à moi: devenez membre de la Fondation anglicane du Canada et aidez à soutenir l'action continue de notre église près de chez nous et partout au pays. Pour obtenir plus d'informations quant à ce que vous pouvez faire, en tant qu'individu ou au nom de votre congrégation, pour appuyer ce travail, consultez le site [anglicanfoundation.org](http://anglicanfoundation.org). C'est une façon simple mais bien significative de redonner un peu à notre tour pour les largesses que nous avons reçues.

Si vous êtes à Québec le 23 mai prochain, venez rejoindre notre primate de notre église et président du conseil de la Fondation anglicane du Canada, l'archevêque Fred Hiltz, à la cathédrale Holy Trinity à compter de 17h45, pour un office du soir chanté, qui sera suivi d'une réception où nous pourrions en apprendre plus sur les travaux de ministère inspirants auxquels la Fondation anglicane du Canada accorde son soutien.

+ Bruce



MAY 2018

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

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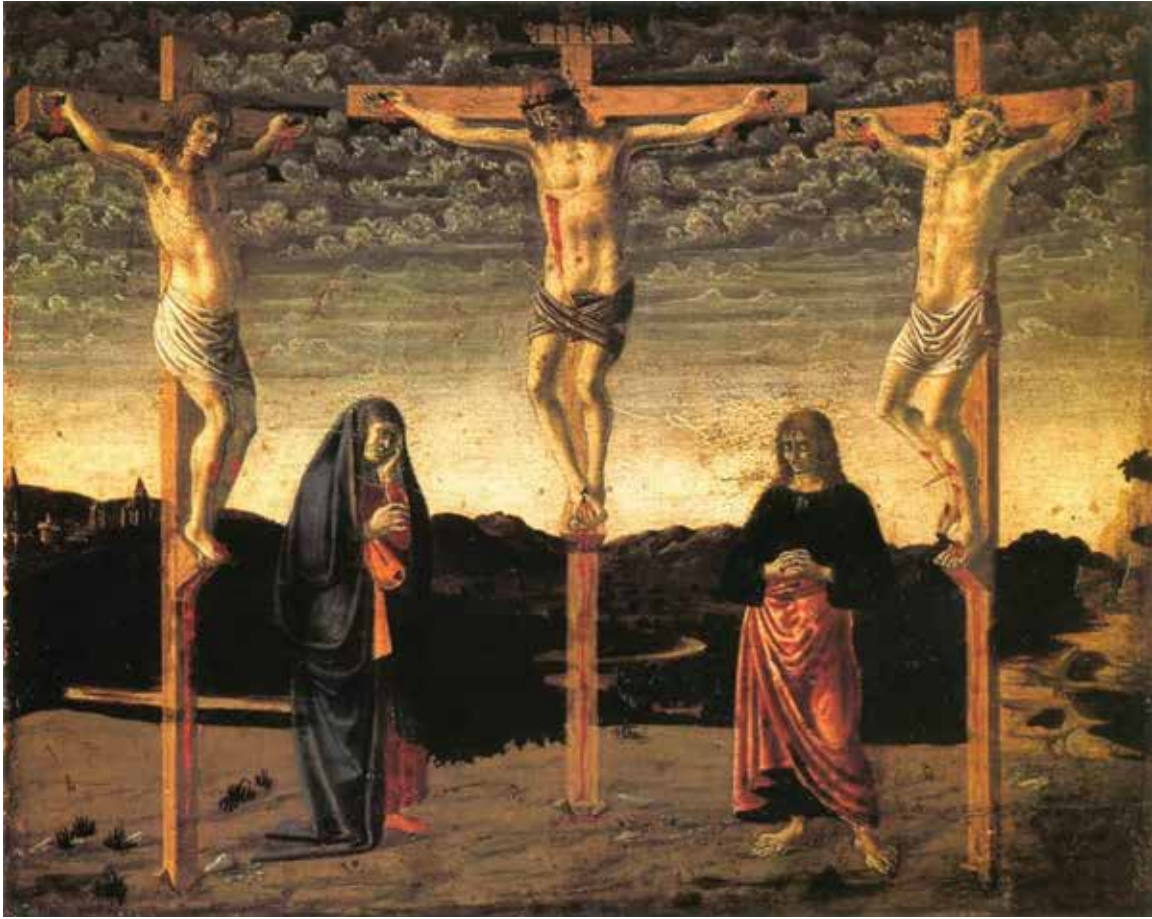
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The deadline for articles is the beginning of the month prior. For example: May 1st for the June paper.

## FAITHFUL REFLECTIONS

By Louisa Blair



*Crucifixion by Andrea del Castagno, in the National Gallery in London. Public domain*

### Go away from me

It's perfect weather for Good Friday – wet and grey. In Quebec city the snow is slowly being rained away, presenting us with layers and layers of dirt and rotting garbage. The whole city smells like a canine bowel movement. And that's just the outside world. The inside isn't much better: my body hurts (don't worry, no details), my grandmother died 31 years ago today and I still miss her, and I'm worried about someone else I love who is suffering. Thank God we have a Christian feast that allows me to acknowledge the ugliness of the world. In fact, a feast that does not permit me to walk around it, or to try and change the subject. A feast that asks me to stay here for a while and stare at the darkness, encouraged for centuries by the Holy Week liturgies and by composers and artists. We contemplate pictures of men being tortured, like some gruesome Youtube video. We listen to musical settings of the last agonized words of the man on the middle cross, and individual meditations on each part of his wounded body.

It reminds me of the time after my father died, when I felt I was standing looking over the edge of a cliff, and I didn't want to move away. Moving away from that chasm would be turning my back on something deep, mysterious and real. The rest of the world seemed pale and superficial. I'd been told death will not have the last word. This felt like the only place I had a chance of hearing that other word.

But for all the staring I've done, am I any closer to understanding what happens over that cliff, and what that last word is? Perhaps you are, because by the time you read this, Jesus will be resurrected. And perhaps you're listening to different music.

The readings for Easter and afterwards are all trying to figure out what that last word is. John says that in dying, Jesus "is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world" (1 John 2:2). I can see that dying was an existential challenge for God, who is by definition immortal, and that paying for our sins makes the effort seem worthwhile. But why would someone who incarnates love itself pay for our sins by torturing and killing his own child? I didn't think God was the "someone's gonna have to pay for this" type. See, I've paid your debt, now you're free to go. Is that really the last word?

But we're not talking about someone sitting in a sky with a big financial ledger, infinitely remote. God is near us, in fact sometimes unbearably intimate. Do I even want him this close to the layers of dirt and rotting garbage? At one point, Saint Peter can't stand the nearness. Go away from me Lord, he says. I'm a sinful man.

Gregory of Nyssa said that the death of Jesus is God's ultimate act of intimacy with us. God shared being conceived, being born, being a child, growing up, learning. Then he shared the dying, the end of human life. He went over the cliff with Daddy. He's there now with him and Granny. I'm hoping in a few days he'll be back here with the rest of us, standing looking over the edge.

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beaucoup profité de l'exemple et des essais de l'Église catholique à Québec. J'ai appris beaucoup de choses, j'ai reçu une grande formation épiscopale chez mes voisins. »

En matière d'œcuménisme, Gérald Lacroix et Bruce Myers se disent convaincus que l'unité ne viendra pas d'un décret, mais d'abord d'une expérience partagée entre les personnes, bien qu'ils reconnaissent l'importance des dialogues et des échanges œcuméniques entre catholiques et anglicans. Avant son ordination, Bruce Myers a d'ailleurs travaillé sur ce dossier au niveau national pour l'Église anglicane du Canada.

« C'est important au plan théologique, pastoral, historique, convient le cardinal Lacroix. Mais on n'attend pas ça, on ne peut pas ! Les gens ont besoin d'un témoignage d'unité et de partage missionnaire dès aujourd'hui ! »

« J'ai toujours eu l'impression dans mon cœur que ce n'était pas juste moi qui était logé ici à l'archevêché et qui était en communion avec vous autres », rebondit Mgr Myers en se tournant vers le cardinal. « J'ai porté tout le diocèse anglican de Québec avec moi. Alors c'était une relation interpersonnelle, mais ecclésiale

en même temps. » Il observe une différence d'attitude chez les fidèles anglicans depuis l'inauguration de la cathédre de l'archevêque à Holy Trinity. « On vous voit dans la cathédrale presque aussi souvent que moi. Je vois la façon dont les gens vous accueillent : comme un voisin, comme un ami. Et c'est exactement ce que vous êtes chez nous. »

Selon l'évêque anglican de Québec, ses confrères et consœurs au Canada et ailleurs dans le monde sont parfois jaloux de cette relation. Bien humblement, il espère que cette expérience pourra servir de témoignage pour leurs Églises.

Depuis quelques mois, Mgr Myers s'est installé à l'évêché anglican, à quelques minutes de marche seulement de son ami le cardinal. Il partage cette résidence avec un prêtre anglican, qui y vit avec son épouse et ses deux enfants.

Un soir, Gérald Lacroix marchait dans le Vieux-Québec avec des confrères. Il a réalisé qu'il n'avait pas encore rendu visite à Mgr Myers chez lui. Il alla donc cogner à la porte. C'est la jeune famille qui l'accueillit. Tout le monde parlait quand le cardinal fit mine de prendre l'évêque anglican par le bras pour lui dire, taquin : « il est temps que tu reviennes à la maison maintenant ».

ANGLICAN  
FOUNDATION OF CANADA

An invitation to everyone  
in the province of Quebec

*Wine & Cheese Reception*  
and  
*Annual General Meeting*

Wednesday, May 23, 2018

5:45 pm – Choral Evensong

6:45 pm – Reception

7:30 pm – Annual General Meeting

Cathedral of the Holy Trinity  
Quebec City

*Come join us!*

[www.anglicanfoundation.org](http://www.anglicanfoundation.org)

# 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.*

Although the Lake Megantic railway disaster occurred almost five years ago—on 6 July 2013—its devastating aftermath is still fresh in the memories of Quebecers. What a shock and surprise it is, therefore, in reading through back copies of the Diocesan Gazette of one hundred years ago to see an item under ‘News from the Parishes: Lake Megantic’ and learn of yet another tragic railway accident occurring on 10 April 1918!

The following description, written by the Revd John McIntyre Bradshaw, priest in charge of St Barnabas Church, Megantic (or Agnes as it was also called) appeared in the June issue of that year.

“The view from the rear of the Parsonage dining-room takes in the narrowing of the Lake where it begins to emerge into the Chaudiere river, and it also looks over the main part of the town, and the railway yards and wooded hills beyond,” the article begins—innocently enough—

“Standing there on the evening of April the 10th, expecting to see the coming of the Sherbrooke mail [train], we noticed what seemed to be a harmless brush-wood fire at the outer edge of Megantic.

“Little did we think that the spectacle was actually the scene of a terrible accident, where, a moment before, and hardly more than a couple of street widths back of the main thoroughfare, two freight trains had crashed into one another at a high rate of speed.

“One engineer was instantly killed, and a fireman, thought at first to be [merely] seriously injured, died within an hour ... and several others of the crew were badly shaken up.

“There were at the same time miraculous escapes: the other engineer being found underneath what had been the roof of the car with nothing more serious than a broken collar-bone.”

Damage to the trains themselves was considerable. “[Railway]cars were splintered into kindling-wood, a steel car loaded with coal was shot on to the top of its neighbour ahead, and still another loaded with sugar was on fire and burned and smouldered for a day or two perched in the same manner,” Bradshaw went on. “I have heard the loss incurred through the smash-up estimated as altogether in the vicinity of \$500,00.00.

“The trains were east and west bound, and the east-bound had somehow got out of all control on the well-known steep grade about five miles from this place, and so raced helplessly on at perhaps thirty or forty miles an hour. The other train was apparently under good control, only thundering along for the up-grade towards a point from which supposedly the intention was to back down into the yard.”

The description now takes on a personal dimension, for one of the victims of the accident had been a parishioner:

“William Wilson, the engineer who was killed, was on the west-bound train: he was a valued member of St Barnabas congregation,” Bradshaw stated sadly, knowing his habits and his routine. “Less than five minutes before the awful occurrence he had very likely given the customary signal to his wife, and we may imagine him looking forward to the evening meal with her and the two dear little children and his niece. ... A moment or so later, full of health and hope, he sped his train along by the front of the Church and Parsonage, and on over the culvert, the bridge, and past the station; and then his race was run when both trains met with the awful impact at that dreadful goal.”

So familiar was Bradshaw with the terrain, that he could imagine exactly what had happened. “It was on a curve, and so, on his seat at the throttle, on the outer rim of the bend, the fore part of Wilson’s engine prevented him from seeing the on-rushing runaway, and he was completely ignorant of what was about to happen until too late.

“The fatal spot is but a few hundred yards beyond the station platform, on which there were present at the time a number of persons awaiting the arrival of the mail train, who thus experienced a merciful deliverance, as the rear cars did not leave the rails.”

“Soon the word was heard repeatedly in awed tones: ‘Billy Wilson’s killed in his cab.’” but, in 1918, investigating teams and police presence seem strikingly absent, for, “at five o’clock the following morning,” Bradshaw continues, “kind hearted acquaintances [rather than the authorities] carried the dead engineer to the morgue.”

As her pastor, Bradshaw was quick to comfort Wilson’s widow who “bore the crushing blow, at first in dumb stupefaction, but later quietly and with resignation, like the brave little woman that she is.”

“I held a short service at the abode of death on the Friday evening [the accident had occurred on Wednesday], and the house was crowded with friends and sympathizers.”

“The late William Wilson was [not only] one of our good financial supporters,” Bradshaw remarks, “but also he was a tower of strength to us by his example ... being as a rule present at church when in town, often at the two services of a Sunday, and a regular and faithful communicant.”

Had death not occurred due to this accident, as Bradshaw notes, “in a month or two” Wilson was to be “quiet[ly]” laid-off and had already received notice to that effect. “But a longer rest was due this hardy son of toil, and though the hour of it struck with startling suddenness, yet we feel that he is spending it with God’s good people departed where light perpetual shines and there is everlasting peace.”

John McIntyre Bradshaw was born in Ireland in 1862 and received his theological education in Newfoundland, entering the Diocese of Quebec in 1902. He had been ministering to the people of St Barnabas since 1915 where he would remain until 1919. He has certainly left us with a vivid picture of a less-known disaster to strike the accident-beleaguered town of Lake Megantic, and furnished a dramatic obituary for a faithful parishioner.



## Good Friday Walk with the Cross

*Submitted by Christian Schreiner, photos by Ray Bolang*

In Quebec City over 200 people participated in the Good Friday walk, including Cardinal Lacroix and Bishop Bruce Myers. The Quebec Guild of Change Ringers set the tone with a half-muffled ringing of our Cathedral bells, the ecumenical choir, under the direction of Sandra Bender and accompanied by Benjamin Waterhouse, sang beautifully; the readers (for the dramatic reading of the Passion according to St. John) were superb.