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A record of church work in the Anglican Diocese of Quebec; a ministry founded in 1894 by the Rt. Rev. A.H. Dunn

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COVER IMAGE: “Lullington Church” (1939), James Bateman.

FALL 2021





The editor with Winifred Anna Crane, his daughter, at five months

PHOTO: KATE CRANE

By Matthew Townsend

EDITOR

# EDITORIAL

## SO WHAT IS NORMALCY, FOR THE *GAZETTE*? OR FOR ME?

Hello my friends, and welcome to the Fall 2021 issue of the *Quebec Diocesan Gazette*. With this issue we introduce a new, magazine-style format and affirm the quarterly nature of the *Gazette*, a decision made last year as the pandemic unfolded.

As Meb Reisner Wright points out in this issue's "Gleanings," this isn't the first time the *Gazette*

has undergone changes in format and frequency. The same thing happened exactly one hundred years ago, as the diocese considered how best to harness the time, talents, and treasures of its day. The editor back then also laments the difficulty of assembling monthly accounts of the church's works in a small diocese, where news isn't always forthcoming. Readers were simply going to have



I long for the days when we received photo submissions depicting a group huddled around a luscious sheet cake, caption declaring that ‘a good time was had by all.’



to accept their new normal, or face receiving no *Gazette* at all.

Our position isn't nearly so dramatic; rather, we've come to find that a quarterly publication captures more and better news from around the diocese, especially given the realities of a pandemic in which news has slowed to a trickle. As I indicated to Bishop Bruce earlier this year, I long for the days when we received photo submissions depicting a group huddled around a luscious sheet cake, caption declaring that “a good time was had by all.” And those were good times. What once seemed quotidian has become the exceptional, or the impossible. Our news has changed, at least for now. Likewise, our surveying of the diocese – conducted this summer online and via telephone – indicated that the majority of respondents were quite neutral on the idea of receiving a thicker *Gazette* less frequently.

So, we find ourselves ready to experiment again, adopting a new normal for a new season. And as we've learned through Meb and others who help us understand our diocese's past, the Diocese of Quebec's notion of “normalcy” has always been that there is no normalcy to be found in the Diocese of Quebec.

Here we return to subject matter you'll see in this issue. As the rest of North America considers whether we are returning to a precarious, pre-pandemic normality, the *Gazette* considers what that might look like in our diocese. You'll see a few articles on the subject in this issue, including

an interview with Bishop Bruce on reopening plans. We also consider how “normalcy” has never existed for many in Canada, including Indigenous people. The *Gazette's* conversation with Archbishop Mark MacDonald, national Indigenous archbishop of the Anglican Church of Canada, as well as our coverage over a recent Slavery and the Black Presence Tour in Quebec City both point to the realities that seem far outside of many Canadians' understanding of normalcy, even as marginalized people know nothing else.

For my part, I will continue to watch the news and wonder what might come next. I grew up in Florida; as I write this in late August, the situation there is grim, with oxygen supplies running low as COVID-Delta spreads like wildfire through unvaccinated populations. In Canada, our vaccination rate is better, so we speak of “living with COVID” in the months and years ahead. I believe this approach is untested, especially for the young who are not yet eligible for a jab. Just how they will live with COVID in this present moment escapes me. My prayers are with them and with all parents and grandparents who worry about what these coming weeks will bring.

And then there's my own sense of normalcy. In the course of this pandemic, our family has grown – Winifred, on the previous page, was born into my hands at our home on March 29, in the midst of power outages and foul weather. Her arrival wasn't normal (though she and her mom are well), and nothing's been normal since. Thank God. ■

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**Special Acknowledgement:** The Diocese of Quebec gives special thanks to Saskia Rowley, Art Director for the Anglican Church of Canada, for permission to use the design of the *Epiphanies* digital magazine as inspiration for this magazine-style issue of the *Gazette*.



# A TIME TO GET SOME REST

By The Rt. Rev. Bruce Myers

BISHOP OF QUEBEC



*La Mérienne*, Vincent van Gogh (1890).

ART: MUSÉE D'ORSAY/WIKIPEDIA

# UN MOMENT DE REPOS

Par Mgr Bruce Myers

ÉVÊQUE DE QUÉBEC

## FROM THE BISHOP

For a brief period in the early days of the COVID-19 pandemic, Premier François Legault ordered most businesses in Quebec to close on Sundays. During the entire month of April 2020 – and for the first time in three decades – supermarkets and many other businesses in the province were closed for business on Sunday.

“It will be an opportunity for our workers to get some rest,” Premier Legault explained at the time.

The closed-on-Sundays policy lasted only about a month – barely enough time for frontline retail workers particularly vulnerable to COVID-19 to catch their breath. But it appears to have been enough time for many Quebecers to catch a vision of a world where we don’t really need to be able to buy stuff in a store seven days a week.

A survey conducted in August suggests that nearly two-thirds of Quebecers are in favour of closing non-essential businesses (such as clothing and furniture stores) on Sundays. Nearly one-third also favour closing purportedly essential businesses (like pharmacies and grocery stores).

An analyst with the polling firm that conducted the survey said the results reflect a growing sense among Quebecers that we want to “slow down,” and a recognition that doing so necessarily includes “slowing down in terms of consumption.”

Even some merchants seem to be rethinking Sunday shopping. For instance, the association representing Quebec’s hardware and building supply stores actually wants the provincial government to legislate an end to Sunday shopping, suggesting labour shortages make it

economically unsustainable.

But it’s also humanly unsustainable. As Premier Legault recognized when he ordered a temporary end to Sunday shopping last year, people need rest – workers, consumers, everybody.

In his encyclical *On Human Work*,

Pope John Paul II talks about

each person having the

“right to rest,” and the

wider Christian

tradition (and the

Jewish tradition

from which

we emerged)

has always

recognized

the human

necessity

for a balance

between work

and rest, labour and

restoration.

God rests from the

work of creation on the

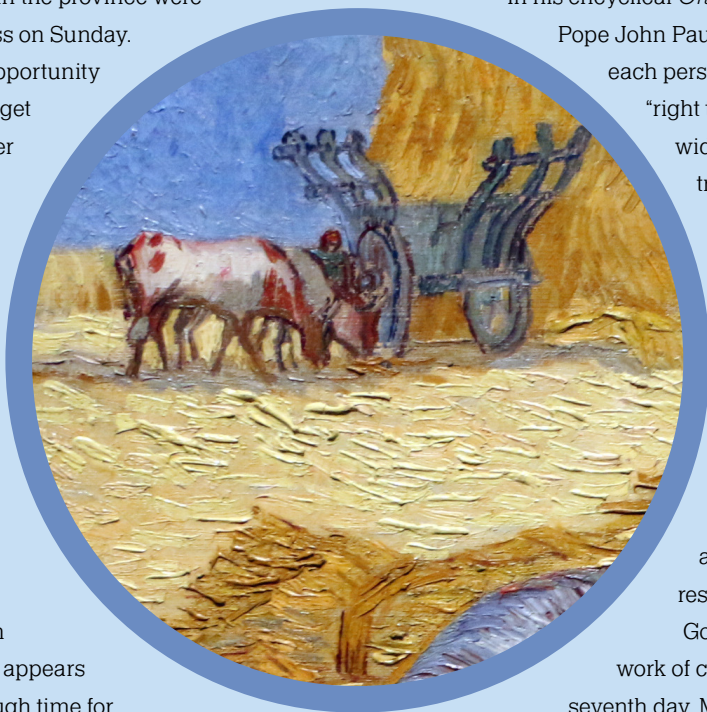
seventh day. Mirroring this

pattern, the fourth commandment

declares that on one day a week, “thou shalt do no manner of work.” The gospels have many examples of Jesus stopping, withdrawing, resting.

Quebec had a common day of rest (which, for historic and cultural reasons, was Sunday) until the early 1990s. But for the past three decades we’ve collectively subjected ourselves to a week that never ends, for consumers and workers alike.

Could that brief experience last year of not being able to shop on Sundays – and the sky not falling as a result – be one of the lessons we can draw from this pandemic time? Might we recognize the interminable treadmill of the seven-day consuming week as one of the unnecessary, unhealthy, and unsustainable practices we won’t want to bring with us to the other side of the pandemic? Can we find the eyes to see God at work in our rest?





## DE L'ÉVÊQUE

Au début de la pandémie de COVID-19, le premier ministre François Legault a, pendant une courte période, ordonné la fermeture de la plupart des entreprises du Québec le dimanche. Pendant tout le mois d'avril 2020 – et pour la première fois en trente ans – les supermarchés et de nombreuses autres entreprises de la province étaient fermés le dimanche.

« Ce sera l'occasion pour nos travailleurs de se reposer, » expliquait alors le premier ministre Legault.

Cette politique de fermeture le dimanche n'a été maintenue qu'un mois environ, à peine assez de temps pour que les travailleurs de la vente au détail de première ligne – particulièrement vulnérables à la COVID-19 – reprennent leur souffle. Mais cela semble avoir été suffisamment de temps pour que de nombreux Québécois puissent entrevoir un monde où nous n'avons pas vraiment besoin de pouvoir acheter des trucs dans un magasin sept jours sur sept.

Un sondage réalisé en août dernier suggère que près des deux tiers des Québécois sont en faveur de la fermeture des commerces non essentiels (comme les magasins de vêtements et de meubles) le dimanche. Près d'un tiers sont également en faveur de la fermeture d'entreprises prétendument essentielles (comme les pharmacies et les épiceries).

Un analyste de la firme de sondage ayant mené le sondage a déclaré que les résultats reflètent un sentiment croissant parmi les Québécois que nous voulons « ralentir », et une reconnaissance que cela inclut nécessairement « un ralentissement en termes de consommation ».

Même certains commerçants semblent repenser les achats du dimanche. Par exemple, l'association représentant les quincailleries et les magasins de matériaux de construction du Québec souhaite en fait que le gouvernement provincial légifère pour mettre fin à l'ouverture de leurs commerces le dimanche, suggérant qu'elle est devenue économiquement insoutenable en

raison de la pénurie de main-d'œuvre.

Mais cette pratique est aussi insoutenable humainement. Comme le premier ministre Legault l'a reconnu lorsqu'il a ordonné l'an dernier la fermeture des commerces le dimanche, les gens ont besoin de repos – les travailleurs, les consommateurs, tout le monde.

Dans son encyclique *Sur le travail humain*, le pape Jean-Paul II parle du « droit au repos » de chaque personne, et la tradition chrétienne au sens large (et la tradition juive dont nous sommes issus) a toujours reconnu la nécessité humaine d'un équilibre entre travail et repos, industrie et restauration.

Dieu se repose de l'œuvre de la création lors du septième jour. Reflétant ce modèle, le quatrième commandement déclare qu'un jour par semaine, « tu ne devras faire aucune sorte de travail ». Les évangiles présentent de nombreux exemples de Jésus prenant une pause, se retirant, se reposant.

Le Québec avait un jour de repos commun (qui, pour des raisons historiques et culturelles, était le dimanche) jusqu'au début des années 1990. Mais au cours des trois dernières décennies, nous nous sommes collectivement soumis à une semaine sans fin, pour les consommateurs comme pour les travailleurs.

La brève expérience de l'année dernière de ne pas pouvoir faire de magasinage le dimanche – et que le ciel ne nous tombe pas sur la tête en conséquence – pourrait-elle être l'une des leçons que nous pouvons tirer de cette période de pandémie? Pouvons-nous reconnaître le tapis roulant interminable de la semaine de consommation de sept jours comme l'une des pratiques inutiles, malsaines et non viables que nous ne voudrions pas emporter avec nous de l'autre côté de la pandémie? Pouvons-nous trouver les yeux pour voir Dieu à l'œuvre dans notre repos?







WATERCOLOUR, MIRIAM P. BLAIR, 2020

Tuley6



By Louisa Blair

COLUMNIST

# LITTLE WATERPROOF HOLLOWS



The heavens declare the glory of God... Day after day they pour forth speech; night after night they reveal knowledge. They have no speech, they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.

*Psalm 19*



When I'm praying and impatient (i.e. always), I often think it would be so much easier if God declared what she meant in a nice clear voice and stopped beating around the bush. Just "Go and do this" or "Stop doing that." We wouldn't even have to waste time praying. We could stop to listen for a second or two, and then briskly get on with it. Doing God's will.

But love isn't like that. God is the lover in the Song of Solomon who is standing gazing in through the window, silently, looking through the lattice, waiting for me to wake up and go with him. He doesn't come in and shake me awake, he waits. While he's waiting, he doesn't look at his phone, doesn't check his Twitter account, yet looks at me with the impatience of a lover, waiting for me to accept his invitation. But my soul is sluggish

and wants to stay in bed, drifting on its dreams or reading its novel, and God uses no words and makes no sounds.

In spite of this silence, this total lack of notifications, God's message allegedly "goes out into all the earth." So where should I look?

I tried reading the forest. In the woods where I live on the Ile d'Orléans are a few old maple trees and many tiny young ones. The little ones will probably not survive into adulthood: a massive inequality in light capture results in failure to thrive of 98% of the population. The message is deeply discouraging. The evolutionary process, survival of the fittest, seems like a heartless system for God to have invented, or even watched over beneficently – hence so many who choose not to believe it. And the tempting corollary is that

fighting inequality is fighting nature. Even Jesus said, “the poor will always be with us.” So why not keep all the covid vaccines for ourselves, and ignore climate change until it affects us directly?

But if we were to read underground, we would find another message. Recent research has shown that trees live in close symbiosis with fungus. Through their roots, trees give fungus the sugar that they make out of light, while fungus gives trees nutrients that they harvest from the soil. Using vast networks of these fungi (mycelium) that connect them underground, older trees “help” younger or weaker trees to thrive, even trees of a different species. They do this by sending essential nutrients, and even medicines – or vaccines – against disease, through the mycelium network, or the “wood wide web.”<sup>1</sup> Nature may not be so brutal and individualistic after all. Perhaps it’s time to replace social Darwinism with social mycorrhizalism.

Another surprise is that the biggest trees have not taken over the best real estate. Our woods are scattered with gigantic rocks that point up through the ground like buried mountaintops. Strangely enough, the biggest trees are those that have grown up right beside or through these rocks, sometimes splitting them open. You’d think that a maple seed that survived into adulthood would be the one that landed in open, uncontested terrain,

not one that tried to share space with a granite outcrop. Isn’t that how evolution is supposed to work? It’s also Biblical: we all know what happened to the seed that fell on stony ground. On looking into this I read that olives in the Mediterranean, and perhaps our maples too, survive best among rocks. This is because during dry periods they can use the water that seeps into the fractures and is held there in little waterproof hollows.<sup>2</sup>

I know it’s dangerous to look for clear messages in nature, just as it’s dangerous to look for them in the Bible. Anyone can find justification in either of them for anything they want. But where else are we to look, O Lord?

And here was another message. One of the reasons that I am so bad at praying is because as soon as I turn off the chatter, I feel that I myself *am* a great, hard, intractable rock, as far as God is concerned. Bleak, resistant, infertile, impenetrable. I am the rocky ground where the Word cannot take root.

But perhaps there are little waterproof hollows in my rock where God could get a toehold. My rock may in fact be the very place where God chooses to hide, not speaking and not making a sound. And so like Solomon, I will crouch there and wait.

*O my dove, in the clefts of the rock, in the secret places of the cliff, let me see your face, let me hear your voice.* ■

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1 Sheldrake, Merlin. *Entangled life: how fungi make our worlds, change our minds & shape our futures*. Random House, 2020. Simard, Suzanne. *Finding the Mother Tree: Uncovering the Wisdom and Intelligence of the Forest*. Penguin UK, 2021.

2 Corona, Roberto, and Nicola Montaldo. “On the transpiration of wild olives under water-limited conditions in a heterogeneous ecosystem with shallow soil over fractured rock.” *Journal of Hydrology and Hydromechanics* 68.4 (2020): 338-350.



# IN MEMORIAM

## THE VERY REV. WALTER H. RAYMOND 1949-2021

The Very Rev. Walter Harvey Raymond OGS died on July 13. He was 72 years old and had been facing a terminal diagnosis of cancer with faith, hope, and love. The final days of his earthly pilgrimage were spent at the *Maison de soins palliatifs du Littoral* in Lévis, in the company of family and close friends.

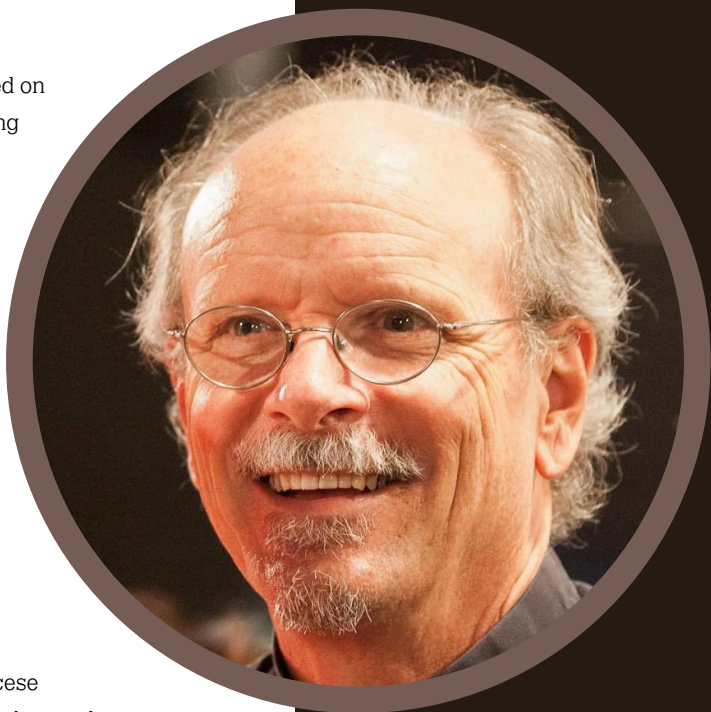
Born in California, Fr. Walter (or “Wally,” as he usually preferred to be called) came to Canada in the 1970s to earn a degree in education and then serve as a school teacher in Quebec City and Toronto. He entered seminary in 1988 and was ordained to the priesthood in 1993 in the Diocese of Toronto. After his curacy he served for four years as chaplain at Holy Trinity School in Richmond Hill. In 1999 he moved to the Diocese of Quebec and served until 2007 as Dean of Quebec and Rector of the Parish of Quebec, after which he was named Dean Emeritus. He then served for a decade as the Anglican Chaplain at St. Paul’s Church in Monaco, retiring back to the Diocese of Quebec in 2017, where he faithfully assisted at congregations in Saint-Malachie, Thetford Mines, and Sainte-Foy. He was also among the most regular presiders at the summer congregation of St. James the Apostle in Cacouna.

Fr. Walter was a professed member of the Oratory of the Good Shepherd for more than 25 years. In his retirement he also served as chair of the board of directors of his local l’Arche community, a movement which was close to his heart for much of his life.

Fr. Walter was as comfortable in the company of a friend with intellectual disabilities living at l’Arche as he was making small talk with the Prince of Monaco at the *Palais Princier* in Monte Carlo, embodying our baptismal promise to respect the dignity of every human being.

A funeral mass full of sumptuous music and wafting incense, according to his wishes, was celebrated at the Cathedral of the Holy Trinity in Quebec City on July 31. Fr. Walter’s body was committed to the ground, in a simple casket handcrafted by a woodworking friend and decorated by friends at l’Arche, in the cemetery of the Church of St. Paul in St-Malachie, where he had been instituted as priest-in-charge only a few weeks before.

Well done, good and faithful servant, enter thou into the joy of thy Lord. ■





By Matthew Townsend

EDITOR

# POINTING TO A NEW CATECHISM

Members of the Diocese of Quebec recently took a three-hour walking tour that explored a part of the city's past that many tourists might miss – a history of slavery and racism that, according to an emerging approach to catechism in the diocese, Anglicans should understand.

Led by Quebec artist, author, historian, and activist Webster (the performance alias of Aly Ndiaye, at lower left), the Aug. 28 tour examined Quebec City's history through the lens of slavery and the Black presence there since the birth of New France. For the Anglicans who participated, the tour continued work recently started in the diocese to ask, in light of the vows of the Baptismal Covenant, "What does it mean to live out these vows in Quebec City, 2021?"

Canon Jeffrey Metcalfe, canon theologian for the diocese who has been working on efforts to decolonize discipleship, explained how the idea for the tour arose from his doctoral research into white supremacy. "One of the reasons I'm working on that in theory is so that it's something we can address in practice. And that's the idea of this new way of thinking about catechism." These efforts are being referred to as (Re)Catechism.

"Because our Christian social imagination has been distorted by what some might call white supremacy ... the practices the Christian community takes up also help to reproduce some of these racial imaginations. We can look at the ways Indigenous people have been treated, even in relation to burial, which has become more apparent recently."

This work entails considering elements of the Baptismal Covenant, such as the vow to resist evil, and asking, "What does resisting evil look like in Quebec City in 2021? And how ought questions around systemic racism inform our idea of resisting evil? And before we can resist evil, we need to be able to name evil."

Dean Christian Schreiner, rector of the Parish of Quebec who was also on the tour of 17 people, said the vision developing is that "people who want to be baptized or want their children to be baptized should go through training. We want Webster to be part of that."

Schreiner said Webster discussed, during the tour, the arrival of Champlain into the region with an African slave, the continuation of slavery into the 1830s, Calixa Lavallée's performances as a minstrel, and abolition.

"I totally loved to see my city that I know quite well – I thought I did – with new eyes," he said. Schreiner also said the tour reached outside of the diocese's "inner circle." Jacques Joli-Cœur, former interim mayor of the city and friend of the cathedral, also attended. "He knows everything about the city," yet learned a number of things about the city's past on the tour. "He was just so thrilled." ■



PHOTOS:  
CHRISTIAN  
SCHREINER

Par Irène Brisson

ORGANISTE, ÉGLISE SAINT-MICHAEL À SILLERY

# PETITE HISTOIRE DU PSAUME EN MUSIQUE:

## 3. LE PSAUME EN ANGLETERRE SOUS LES TUDOR

PHOTO: WIKIPEDIA

Jusqu'aux années 1530, la musique sacrée anglaise s'est développée selon les mêmes critères que celle du continent européen catholique, en enrichissant le chant des messes et des offices monastiques au moyen d'un contrepoint savant. La séparation d'avec l'Église romaine, opérée par Henri VIII, qui se proclame chef de l'Église d'Angleterre en 1535, allait changer la donne : la fermeture et de la destruction de la plupart des monastères provoqua la perte de nombreuses compositions musicales, et les compositeurs catholiques, au service de la cour, de chapelles privées et d'églises paroissiales furent persécutés, durent s'exiler ou s'adapter aux exigences de la nouvelle liturgie. Jusqu'à l'avènement d'Élizabeth 1<sup>ère</sup> (1558), la musique anglicane se cherche et puise ses modèles tantôt dans l'Allemagne luthérienne et son goût pour le chant sacré, tantôt dans le calvinisme qui limite dans ses temples la participation musicale à l'austérité des psaumes.

En assujettissant la musique à la parole et en la limitant au maximum, la Réforme anglicane commence sous le signe d'un grave appauvrissement musical : les compositeurs doivent désormais réserver leur science et leur imagination à la musique profane et se plier aux ordres des autorités royales et religieuses pour mettre sobrement en musique des traductions de la Bible et des psaumes en anglais. Édouard VI, le successeur d'Henri VIII, demandera par exemple à ce que les livres de chants soient abolis s'ils contreviennent au livre de prière en vigueur. À York, en 1552,

l'archevêque Robert Holgate interdira l'usage de l'orgue durant les messes : la méfiance calviniste à l'égard de la musique semble bien avoir traversé la Manche. Elle gagnera également l'Écosse.

### Petite chronologie

Pour suivre les péripéties et les écueils qui entourent la naissance de la musique anglicane, une petite chronologie s'impose :

En 1535, Myles Coverdale, un prêtre catholique qui s'est rallié à la Réforme protestante, traduit en anglais la Bible à partir de la Vulgate et de la version de Luther. Sa version des psaumes sera intégrée au *Livre de la prière commune* (BCP) et inspirera plus d'un compositeur au fil des siècles. À peu près à la même époque que sa traduction de la Bible paraît son recueil de *Goostly Psalmes and Spirituall Songes* (sic) contenant entre autres 14 psaumes et quelques exemples musicaux puisés dans le répertoire luthérien. Cependant, Coverdale connaîtra plusieurs périodes de disgrâce et d'exil et, en 1539, son ouvrage sera interdit et redécouvert seulement en 1846. De très rares copies ou fragments sont parvenus jusqu'à nous.

En 1544, Thomas Cranmer, le premier archevêque anglican de Cantorbéry, met en musique une longue litanie syllabique, qui doit être chantée fort et « planement » (*playnly*) afin d'être bien comprise, comme l'était le « plain-chant » romain (exemple 1). Elle sera en quelque sorte le modèle des prières et des psaumes anglicans.



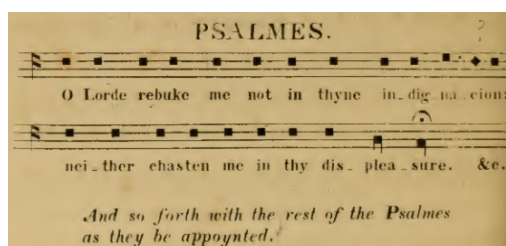


## Exemple 1: litanie de Cranmer

En 1549 Robert Crowley fait paraître *The Psalter of David newly translated into Englysh metre in such sort that it maye the more decently, and wyth more delyte of the mynde, be reade and songe of al men*. Ce premier psautier musical « métrique », c'est à dire rigoureusement syllabique et rythmé, donne pour le Psaume 1 un exemple harmonisé à quatre voix, noté en valeurs longues et brèves, susceptible d'être adapté à tous les psaumes. ("in suche sorte, that it serveth for all the Psalmes therof, conteynyng so many notes in one parte, as be syllables in one meter, as appeareth by the dyttie that is printed wyth the same"). Ce principe métrique, qui permet de réciter les principales syllabes d'un verset sur la même note, s'est solidement implanté dans la tradition anglicane du psaume et est encore en vigueur dans notre diocèse.

La même année paraît *The Book of Common Prayer* (le « BCP ») ou livre de la prière commune, regroupant en un seul ouvrage l'essentiel, en anglais, du rite romain. Cranmer, opposé à la polyphonie de l'époque, demande à John Merbecke, ou Marbeck (v. 1510- v. 1585) de le mettre en musique d'une façon rigoureusement syllabique ("for every syllable a note"). Pour la petite histoire, Merbecke, organiste à la chapelle Saint-George de Windsor, avait été accusé d'hérésie en 1543, et échappa de justesse au bûcher car, après tout, il n'était « qu'un musicien »! Son *Book of Common Prayer Noted* (1550), c'est-

à-dire avec notes de musique, adapte la psalmodie à l'accentuation de la langue anglaise, une constante que l'on retrouvera au fil des générations et ce, jusqu'à nos jours. On y trouve un modèle de récitation des psaumes (exemple 2), ainsi que le Psaume 95 (*Venite exultemus / O come, let us sing unto the Lord*). Révisé deux ans plus tard, cet ouvrage sera abandonné en raison des tensions provoquées par les rapides changements de règne qui suivront la mort d' Henri VIII (1548). Il en subsiste quelques chants eucharistiques dans le *Common Praise*, harmonisés par le compositeur et organiste torontois Healey Willan (édition 1982, n° 677-679, 681, 683-685).

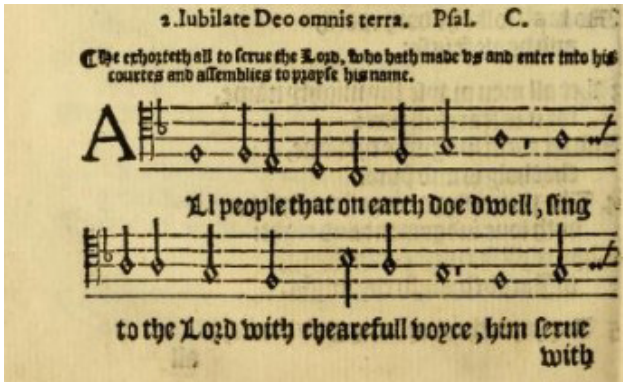


## Exemple 2 (John Merbecke)

### L'exil

Durant le règne de la catholique Marie Tudor (1553-1558), de nombreux protestants anglais s'exilent en Allemagne, en Suisse et aux Pays-Bas, où ils approfondissent leurs connaissances du chant luthérien et des psautiers calvinistes. En 1557 paraît à Genève ce qu'on appelle le psautier anglo-genevois, adaptant des mélodies calvinistes à des traductions anglaises.

Le retour en Angleterre et en Écosse des *Marian exiles* verra se multiplier diverses éditions de psautiers musicaux : en 1562, l'éditeur John Day publie *The Whole Book of Psalmes Collected into Englishe Metre*, – connu aussi comme le *Sternohld & Hopkins* – comprenant de nombreuses mélodies de sources luthérienne et calviniste. Parmi elles, le célèbre *Old Hundredth* (exemple 3) emprunté à Loys Bourgeois. Le *Common Praise* de 1982 contient deux cantiques attribués à John Day, ou compilés par lui : CP 52 et CP 248 (*Old 137th*).



### Exemple 3 *The Old Hundredth*

En Écosse, John Knox publie en 1564 *The Scottish Psalter*, lui aussi fortement inspiré du psautier genevois. Trois ans plus tard, John Day fait paraître à Londres *The whole Psalter translated into English metre* de l'archevêque de Canterbury, Matthew Parker. Détail intéressant : ce psautier se termine par huit psaumes à quatre voix du compositeur Thomas Tallis (1505-1585). Leur caractère correspond à divers sentiments (triste, joyeux, etc.) et ils sont précédés chacun d'un signe graphique (barre oblique, *tilde* ou « s » couché) que l'on trouvera également dans la table des matières, permettant ainsi d'agencer correctement psaume et musique.

### Le début d'un âge d'or musical

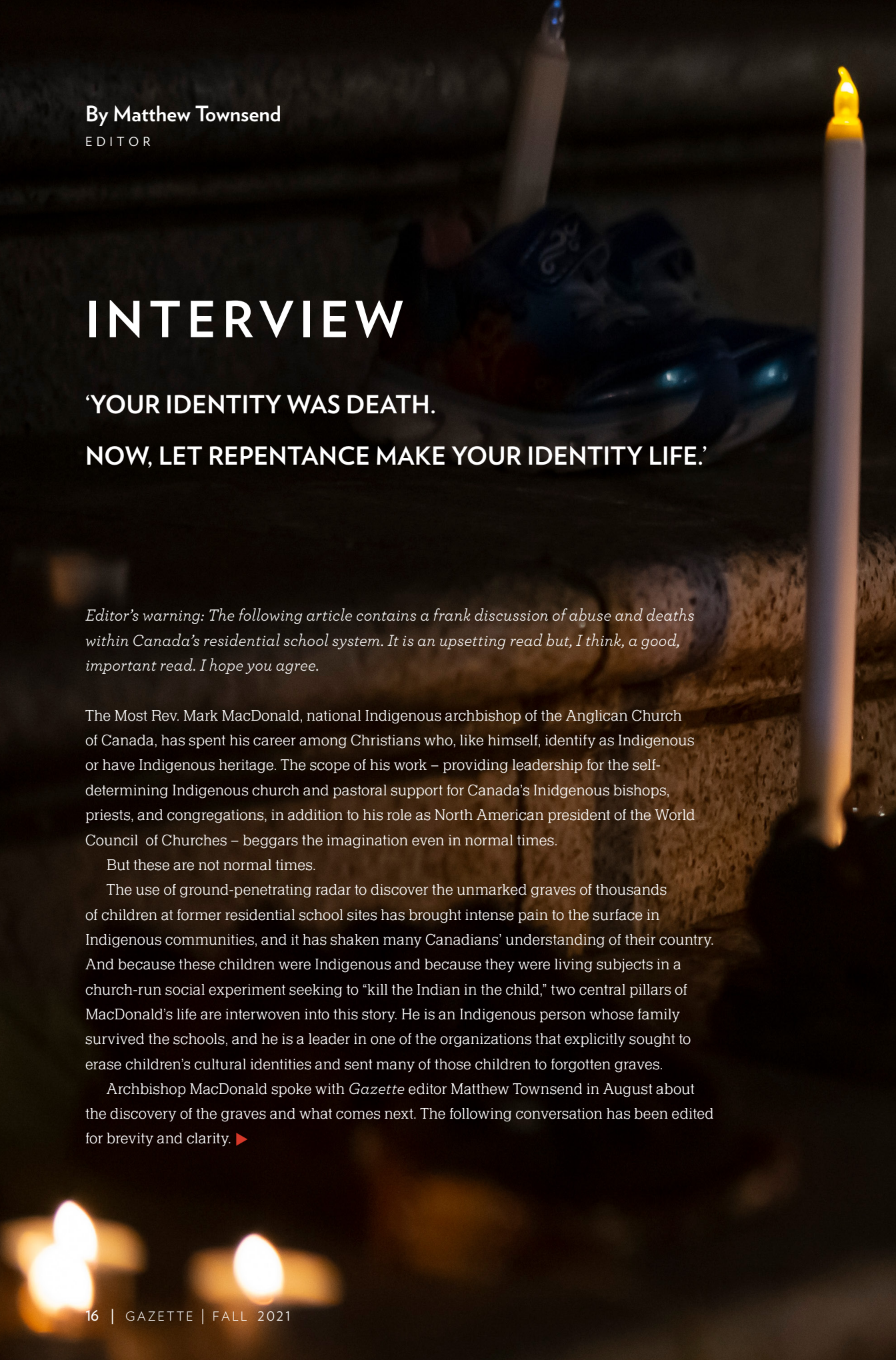
Dès son accession au trône, Elizabeth 1<sup>ère</sup> va stabiliser le rôle de la musique d'église et contribuer à lui donner enfin un véritable envol : l'Acte d'uniformité officialise l'usage du *Livre de la prière commune* dans le royaume, tandis qu'en 1559, dans l'article 49 de ses *Injonctions royales*, la musicienne dans l'âme qu'est la reine ouvre une brèche dans la rigidité des règlements de ses prédécesseurs, une brèche dans laquelle sauront se faufiler les plus grands compositeurs de musique sacrée de son temps, Thomas Tallis et William Byrd : « pour le réconfort de ceux qui aiment la musique, il peut être permis qu'au début ou à la fin des Prières communes, le matin ou le soir, on puisse chanter une hymne ou tout autre chant semblable, à la louange de Dieu tout-puissant, avec la meilleure sorte de mélodie et de musique qui puisse convenir, à condition que les paroles de l'hymne soient comprises et entendues. »

L'âge d'or de la musique anglicane va pouvoir commencer. ■

John Knox  
ART: WIKIPEDIA







By Matthew Townsend  
EDITOR

# INTERVIEW

**‘YOUR IDENTITY WAS DEATH.**

**NOW, LET REPENTANCE MAKE YOUR IDENTITY LIFE.’**

*Editor’s warning: The following article contains a frank discussion of abuse and deaths within Canada’s residential school system. It is an upsetting read but, I think, a good, important read. I hope you agree.*

The Most Rev. Mark MacDonald, national Indigenous archbishop of the Anglican Church of Canada, has spent his career among Christians who, like himself, identify as Indigenous or have Indigenous heritage. The scope of his work – providing leadership for the self-determining Indigenous church and pastoral support for Canada’s Indigenous bishops, priests, and congregations, in addition to his role as North American president of the World Council of Churches – beggars the imagination even in normal times.

But these are not normal times.

The use of ground-penetrating radar to discover the unmarked graves of thousands of children at former residential school sites has brought intense pain to the surface in Indigenous communities, and it has shaken many Canadians’ understanding of their country. And because these children were Indigenous and because they were living subjects in a church-run social experiment seeking to “kill the Indian in the child,” two central pillars of MacDonald’s life are interwoven into this story. He is an Indigenous person whose family survived the schools, and he is a leader in one of the organizations that explicitly sought to erase children’s cultural identities and sent many of those children to forgotten graves.

Archbishop MacDonald spoke with *Gazette* editor Matthew Townsend in August about the discovery of the graves and what comes next. The following conversation has been edited for brevity and clarity. ►





PHOTO: GOTOVAN/FLICKR

A glimpse of the Kamloops Residential School Memorial held in Robson Square, Vancouver, on May 30, 2021



**“The voice of these children is a voice of resurrection. God has allowed them to speak in a way that their voice will be heard above all voices in this matter. In the final analysis, their voices will eclipse all of the brutality that was held against them.”**

*– Mark MacDonald,  
national Indigenous  
Anglican archbishop*

**The discovery of the 215 graves in Kamloops— and now the number is in the thousands, with the additions of graves discovered at other schools— what has that meant for the self-determining Indigenous church? What has that meant for you as the national Indigenous archbishop?**

.....

It's manifold, it has a number of different facets. If I only had one facet to call upon – if I only had one thing to say – I would say that the voice of these children is a voice of resurrection. God has allowed them to speak in a way that their voice will be heard above all voices in this matter. In the final analysis, their voices will eclipse all of the brutality that was held against them. The empty power that was wielded against them is suddenly revealed for what it was: its evil, its emptiness, its cruelty, its barbarity. Suddenly, the children are revealed to be the sheep. And the amazing thing is that we have to say that those that hurt them, and the system that hurt them, were wolves in sheep's clothing.

I think the voice of these brutalized children cries out to say something that is astonishing and must be heard. If I only had one thing to say, that would probably be it.

But, I have more to say.

It's going to be an extraordinary thing for the churches to absorb, understand, incorporate all of this.

For Indigenous people in the church, it's a difficult time. Right now, the astonishing thing is that Indigenous people – our elders and our leaders in the Indigenous church – the vast majority of them are residential school survivors, or children of residential school survivors, or rarely, grandchildren. They know the horrors of this up close and personal.

I got this really nasty, awful letter from somebody talking about the church. I wrote back and mentioned that I was the grandson of somebody in the residential schools. And that made what they said a little different, I think. Indigenous Christians, many of whom were victims and survivors of the schools, are paying a price. They have differentiated themselves from the colonial institution. They have taken pains to differentiate themselves from the practices and policies that led to the schools. They've promoted a program that led to things like the apologies. But still, they are called traitors by Indigenous people, and are lectured,



with fingers wagging at them, from white people.

Turning to non-Indigenous people, I heard some spectacular sermons on Aboriginal Day from non-Indigenous people. I was so moved by them that I followed some of these people on Facebook. On the following week, or two weeks later, there was nothing. So, I had to ask myself: *In Germany, did they have a Holocaust Sunday, where they said, “Oh gee, we were nasty to the Jews. Too bad. Next Sunday, we’ll have the rummage sale.”* It was surreal for me. That was rough.

But I also began to see, when I would talk with non-Indigenous people, that they were absorbing a realization about the country that they love and have prided themselves on – “Ah, we’re not the U.S., we don’t have any skeletons in our closet and we didn’t have slavery” – here they were realizing that this was the residue of genocide. You could see it on their faces when I would talk to them. I hadn’t really thought about it much, but I said, “You know, all these children were baptized.” I could see on their faces – it was like I had thrown cold water on their faces. So, there was this kind of realization that even baptism hadn’t made the children human enough to get put in a church register. Or to be treated humanely. Or to stop this awfulness.

So, it wasn’t just cruelty. And all of the pretty sermons they had ever made about baptism suddenly were falsified. All of the things they said about the change that happens in baptism – it didn’t ring true anymore.

That’s the hard part. The hopeful part is that if people can face this – if they can incorporate this into their lives and into their hearts – it will mean salvation.

**You mentioned genocide. As we know, this is a term that people in the church have sometimes struggled with. Do you think that switch has now flipped for people? That in that way, maybe the children’s voices are being heard sufficiently that there’s a sense, even for reluctant people, that it looks like genocide?**

.....

Yes. I think so. I think that all of the sudden, and when you bring in U.S. history, you’re witnessing the residue of genocide. It’s like finding the gas chambers.

**I was going to say the gas canisters. That’s what came to mind.**

.....

Right. So, I find more and more people are showing a willingness to use that term.

**You talk about the voices of the children being heard. What do you think that they have to say to us?**

First of all, it is a word of revelation, an unveiling of the reality of what happened. And the reality of what that institution was. Again, I would describe it as wolves in sheep's clothing. In Luke 10, Jesus says, "Behold, I'm sending you out as sheep among wolves." I think sheep don't show up with Mountie escorts.

The word is "an unveiling" – but there is hopefully kindness in it. It's not a hateful word. *This is who you were.* It's calling us to be something. I always used to preach, I'd say to Canadian Anglicans, "Your identity is the North. Why are you trying to imitate England all the time? We are arguably one of the most northern churches in the world." Now the children are calling us to have a different identity – this is for the Anglican church, as the Indigenous church is a little bit different – to be the church that did this awful thing and found new life in repentance.

There's so many examples of individuals – Moses the Black, John Newton, Bill W., all these people in Christian history, people who incorporated their moral downfall into their identity and through that became not only lifegiving to themselves but to so many thousands of others. I think that's really what the children are saying to us. "Your identity was death. Now, let repentance make your identity life."

**The phrase that appears on tee shirts and online profiles is that "Every child matters." One of the interesting questions I've seen raised is, "Now we're trying to hear the voice of the children who were killed or murdered in the residential school system. What about the voices of Indigenous children who are alive now? How should Anglicans hear the voices of children who are with us now, including in our own diocese?"**

I was in a Jewish-Christian dialogue when I was at seminary. (Adam [of the Book of Genesis] was

just a year ahead of me, so it was a long time ago.) It still rings in my ears, this Orthodox Jew said, "We understand repentance as someone turning away from something sinful and evil. We understand you're sorry; we can see that. But we don't see that you have turned away from what you did."

This is the heart of your question, and this is at the heart of what I would say to Justin Trudeau in this election. I see he's a really sorry guy, but where is the rest of it? It's pretty dismal. He gets really defensive about it – I've been in conversations on Zoom with him and a bunch of other folks. But the reality is we're seeing sadness, but we're not seeing repentance. That's really critical.

**It's part of the Canadian character to say you're sorry for something, but it's not necessarily part of the Canadian character to stop doing something that is harmful. Those are different things.**

That's right. That is right.

**For Anglicans in Quebec who are reading this interview, how can they get involved? How can this become something in front of us, that's long-lasting and actually produces reconciliation and repentance?**

I would say that this is something that is critical to the identity of the whole church.

The relationship between Quebec and Indigenous people is an uneven one, and there are really inflamed, ongoing issues in Quebec with Indigenous people. Even though the Diocese of Quebec has one Indigenous community, they have one of the most beautiful, spectacular opportunities for partnership. It's just so powerful, and all of that could morph into advocacy – education. French colonialism was different from British colonialism, and it has little twists and turns that are important. All of these things should be understood. It's something to understand and to know and to live. It's a part of relationship.

So, the aspect of partnership for Indigenous





PHOTO: WIKIPEDIA

Kamloops Indian Residential School classroom, 1950

people is making relatives. That's what treaty means in Indigenous context. It's what we would understand as the baptismal covenant. It's a similar kind of process. The Diocese of Quebec has an opportunity to live that out on so many levels. It really has a great opportunity. It might not look like that on the surface, but there are some really inflamed issues between Indigenous people and Quebec. There's a lot going on there. A place where there is a long-term partnership and a place that understands covenant, that's really important.

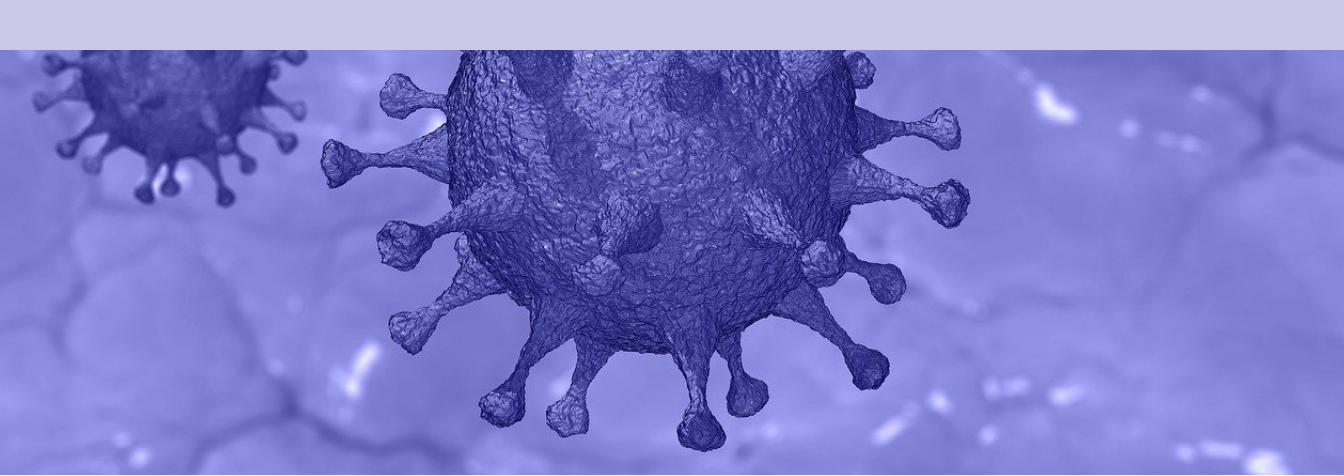
One last thing. We tried to get the archbishop of Canterbury to understand this: Often times, the church was a signatory on treaties. But even when the church was not a signatory, a lot of Indigenous legal experts say our ancestors would never have signed the treaty without the church's involvement.

### The church was a broker?

Yes, that is true, but there was another aspect to it. Indigenous people saw the covenant-making that is a part of treaties as a spiritual process. When they saw the church, they said, "Ah, this is something we understand. This is a spiritual reciprocity. This is relative making. So, the church is here? Okay, we understand this, we can go along with it."

What these Indigenous legal experts have said is, our ancestors would never have signed these things without the church's presence. Not because they trusted the churches any more, but because of the spiritual element. "They got their spiritual people there, we got our spiritual people. OK, we understand what's going on now.

"We're doing a spiritual thing here? OK, we understand it." ■



ART: THEDIGITALARTIST/PIXABAY

**By Matthew Townsend**  
EDITOR

# NORMALIZING CHANGE

Since the start of the COVID-19 pandemic, many of us have anxiously awaited a return to normalcy of some kind – the social conditions by which we lived before the coronavirus spread around the globe.

While the world attempts reopenings under a variety of conditions and timetables, the Diocese of Quebec, too, has been walking its own path to some sort of post-pandemic normal, the Rt. Rev. Bruce Myers, Bishop of Quebec, told the *Gazette* in an interview in late August. The diocese was keeping its eye on the possibility of a fourth wave due to the Delta variant, while also considering what aspects of “normalcy” should not be welcomed back, he added.

“At this point at which we’re speaking, a majority of the churches of the diocese that would normally be open at this time of year are open to in-person worship,” Myers said. Some parishes had decided, however, to remain closed for a bit longer, as they tend to see low numbers until mid-September. “So rather than use that energy that would be required to reopen with the provisions and protocols that are in place for COVID for a relatively small number of people, the decision was made in those congregations to wait until after Labour Day, when it’s hoped – though it’s far from clear that this will be the case – that the

COVID situation will be further improved and some of the restrictions will be further lifted.”

In spite of the uncertainty at the time, Myers said the previous few months had offered a slow but sure easing of restrictions by public health authorities in the province. For churches, this even included permission for choirs to sing unmasked and at two-metre distances and for congregations to join in singing, albeit while wearing masks. “I know for Anglicans in particular, that was probably one of the most difficult things to give up, in terms of in-person worship during the pandemic,” he said, adding that prior returns to worship, without singing, left many Anglicans feeling “there was something really missing in our worship when we weren’t able to make a joyful noise to the Lord.

“So, singing even with masks on is still a lot better than not being able to sing at all.”

## Staying online

As coronavirus numbers have improved in Quebec, some parishioners have decided to stay home for a bit longer. “That’s a decision I respect. No one’s forced to go to church at any time, least of all during a pandemic. That, in part, is why we’ve kept providing things like online *Home Prayers*,

and providing them by the telephone as well. So that people are still able to be a part of the church community, even while staying at home a little longer.”

A recent survey of the diocese (see page 26 of this issue) indicated that a majority of parishioners wish to see online and telephone service continue.

“I think the response to *Home Prayers*, both over the internet and over the telephone, has been really revelatory,” the bishop said. “What’s been particularly interesting for me is that as restrictions have eased – as in-person worship resumes in many, if not most, of the churches of the diocese – there’s still a relatively large number of people who are continuing to watch the *Home Prayers* online, to call in on the telephone and listen in. In some cases, I know these are folks who have been at in-person worship in their community and will watch *Home Prayers* afterward. So, it’s clear that the *Home Prayers* that have been offered online and over the telephone have been responding to a need.”

Myers said home worship options may “become some kind of permanent feature, and one more thing that the Anglican Diocese of Quebec offers to people who have that need. I’m particularly conscious of the small but very, very faithful people who have been calling in on the telephone practically every week since this began in March 2020, and who may not have access to the internet.”

There are also those, he said, who have lost easy access to in-person worship in more remote and rural areas.

“One of the things we’re exploring is how can we help not just maintain but maybe cultivate a telephone community,” Myers added. “But also continue to be present on the internet for people who want to participate in church that way.” Work continues in this area, with the goal of keeping expanded offerings without competing with in-person worship.

## Living with uncertainty

It sometimes seems like the COVID-19 pandemic is simultaneously receding and resurging – a perception backed by headlines that speak of declining numbers in some places and overwhelmed medical systems in others. For

people of faith, this has meant questions about precisely how to live with this uncertainty and navigate the changing nature of the pandemic.

“I think at all times, especially through times of trial, Christians are called to live in faith, and hope, and love. And that’s no exception during a pandemic time such as this,” the bishop said.

“Maybe the most obvious way to live out our Christian discipleship in a very concrete way, for the sake of others, quite frankly is to get double vaccinated. As a tradition of the church that fully embraces the God-given gift of scientific research and discovery, everything has indicated that what is going to help us transcend ... this pandemic as safely as possible, is that each of us that is able gets vaccinated against COVID-19.”

Myers said he has been encouraged by his sense that many Anglicans in Quebec have “answered that call to love their neighbour as themselves” by getting vaccinated. Little persuasion has been needed.

“I hope against hope that we’ve lived through the worst of this particular pandemic.”

Having gone through a “particularly deep and long valley of the shadow of death,” he said, his hope is that fourth or subsequent waves will be mitigated by high vaccination rates in the region.

“I think we can take heart from that. That whatever happens, it won’t be as severe as what we’ve already lived through. At the same time, we need to be vigilant, and not cavalier.”

In the meantime, the Diocese of Quebec remains committed to doing – or abstaining from – whatever is necessary to limit the propagation of the virus, as requested by public health authorities.

## A tale of two pandemics

As Quebecers hope that high vaccination rates keep’s the pandemic’s worst effects at bay, the bishop noted that this isn’t the case across the world.

“We’ve been reminded again and again by global health authorities that this is a global pandemic, and it’s a global pandemic that continues to operate on two tracks,” he said. “Countries like Canada have had super-abundant and rapid and easy access to vaccines. Even



before the pandemic we had a top-tier healthcare system that was, even under great strain and great pressure, able to respond to the heavy burden of the COVID-19 pandemic. But there are hundreds of millions of people in the world who still haven't received a first dose, in places where the pandemic continues to spread practically unchecked," he told the *Gazette*.

"And often those are in countries whose infrastructures just can't handle something like this."

For Myers, "that's a call both to be mindful and prayerful of that, but also to consider participating in things like the Primate's World Relief & Develop Fund's vaccine equity program, where you can make a very modest financial donation through PWRDF that's going to help provide full vaccination to people in other parts of the world."

The pandemic has raised this aspect of inequity in the world – showing us that normalcy for some has meant great difficulty for others.

"One thing we need to be conscious

of is the temptation to return to normalcy, because it's been acknowledged again and again that many of our practices and ways of doing things before the pandemic – whether it was terms of the way we behaved as consumers, the way we travelled, the manner in which we treat or mistreat our environment – the normal that was before the pandemic wasn't ... good or sustainable."

Thus, he said, the pandemic has given us an opportunity to consider our choices. "It provoked people to reconsider things like their spending habits, their eating habits, the kinds of relationships they had and the attention they give them.

"The challenge is going to be, as we emerge out of this pandemic, is to hold onto those lessons that were learned during the various lockdowns and not just let the elastic spring or ease back into what it was before the pandemic."

We should take care not to look back fondly at momentary adaptations and try to reclaim the

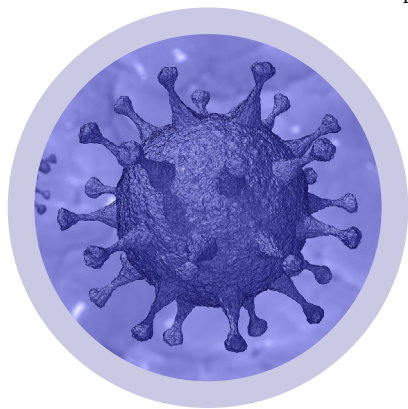
"before times" of pre-pandemic life.

"People have talked about building back better or the Great Reset – these have become political slogans for how life might be on the other side of this pandemic.

"But we're exhausted and stressed out and frayed as a result of everything that's been asked of us in this pandemic, so I think the desire to go back to the way things were before will be a great temptation. That's going to be the case for individuals, and for households, and for institutions, and for states, and for the global family."

That temptation suggests "we just pick up where we left off and look at the pandemic as some kind of deeply regrettable, perhaps somewhat interesting blip in our common life together.

"The opportunity is still there, but we're going to have to try to establish those new habits and new routines now, and resist the temptation to go back."



For his part, Bishop Myers has reconsidered his travel habits within the diocese. "Maybe I was able to recognize during the pandemic that my previous patterns of travelling weren't necessarily sustainable for myself, for one thing, or environmentally," he said, explaining that he hadn't deeply considered the purpose of the trips – bishops just visit.

He plans to experiment with travel that is less frequent but with visits

that are much longer. This will begin with a post-pandemic visit to the Deanery of Gaspé for a month. He'll spend a week, including a Sunday, in each of the four groupings of congregations there, with time to spend with people and to consider the vocation of the church as we emerge from the pandemic.

"So, maybe I'll do two or three month-long visitations instead of a scattershot, 'madly off in all directions' pattern of travel that may have characterized my first five years of episcopal ministry here. That's been one of the things I'm reflecting on." ■



PHOTO: YVAN ROY

The group offers their best wishes and thanks for Ghislaine Bossé (front, in pink) and for the 2021 season.

**By Andrew Reeve**

ST. JAMES, CACOUNA

## A MORE NORMAL 2021

St. James, Cacouna, is a summer church. We have only nine or 10 services in our season, generally in July and August. We don't have to worry about the efficiency of our heating system, since we don't have one. We also don't have any clergy, so we spend more time than most churches finding and scheduling our summer clergy guests.

These simple facts leave us vulnerable to a threat like COVID-19. Since church services were forbidden during our brief season, it seemed like our entire 2020 season would be cancelled. And, in a sense, it was. While we had a few socially distanced outdoor Bible studies, we had no traditional services at all.

We did decide, however, that it seemed a waste to leave the presbytery empty all summer. We invited three of our long-term clergy to come to stay for a month each, and so the house, "The Parsonage" as we refer to it, was well used and loved. Our only nod to COVID in this endeavour was that we had to sanitize after one guest left and leave the building empty for 48 hours prior to the arrival of the next guest.

We therefore were all the more determined to

return to normal in 2021. We had our first service on June 20 at St. Bartholomew, our sister church in Rivière du Loup. Our Cacouna season began at St. James on June 27, with a service every week until our final gathering on August 29. Our only serious disappointment was having to find replacement clergy for three services that were to have been conducted by Walter Raymond. Father Walter had been a fixture in Cacouna for some decades, and his death was keenly felt by our congregants.

For our final service we had a special celebration. Leaving the church we had a *vin d'honneur* for Ghislaine Bossé. Mme Bossé, our pianist, celebrated this season 25 years of providing music to our gatherings. Faithful and talented, she has been a valued member of our congregation.

This season also marks the end of our restoration work supported by the CPRQ. Work this year includes: rebuilding the two entrances to the church; replacement of the fire warning systems and sensors in the church; rebuilding the river-facing deck of The Parsonage; refacing the east wall of The Parsonage; and some repairs to the electrical system of The Parsonage. ■

By Matthew Townsend

EDITOR

# SURVEY SAYS...

This summer, the Diocese of Quebec conducted a survey about our communications platforms and how we've used them to adapt to the COVID-19 pandemic. Around 60 people – a reasonable sampling of our diocesan membership – have taken the time to respond to questions about online and telephone worship, the *Gazette*, the *Words on the Way* email, and our use of social media. The results of the survey are provided in brief, below.

## Worship

Respondents to our survey indicated a very high level of participation with the Diocese of Quebec's online worship offerings, especially *Home Prayers with Bishop Bruce*.

More than a third of participants said they participated in our online and telephone worship every week, with another third indicating participating most weeks. A little less than 30% said they've attended online worship some weeks, with less than 4% saying they've never prayed with us online or by phone. Similarly, survey participants showed a high degree of loyalty to *Home Prayers*, with more than 43% joining the service weekly and another 36% participating most weeks. Just more than 12% tune in from time to time, while a bit more than 8% have never seen *Home Prayers*.

Bishop Bruce has not been the only clergyperson in the Diocese of Quebec offering streamed services. We also asked respondents if they had participated in online worship with other priests, including Joshua Paetkau, Francie Keats, Jesse Dymond, and Christian Schreiner. The results were quite similar for all, with around three-quarters saying they had not participated in one of these regional services, with occasional viewing being the most common engagement. However, the survey indicates that each priest has enjoyed some regular participants in their online services.

The vast majority of online participation occurs through Facebook, with a loyal community of a dozen people attending phone worship.

Online worship with the diocese hasn't been the only way to practice faith since the pandemic began, of course. Half of respondents said they had attended online worship offered by other dioceses or churches, including worship with the Diocese of Montreal, Washington National Cathedral, the Archbishop of Canterbury, the Diocese of Toronto, and other Canadian and international offerings. A bit less than half of participants said they had gone to in-person

## Thank you

*Thanks to all who participated in the survey! Bishop Bruce and I greatly value the time you spent in telling us about your preferences, needs, and habits. Your feedback has been very much a part of our discussions about the year ahead in communications.*

## To participate

*If you have not had an opportunity to respond to the survey and wish to do so, please visit [quebec.anglican.ca/survey](http://quebec.anglican.ca/survey). If you do not have a computer, call me at 902-579-2877 and we'll conduct the survey by telephone. I always welcome feedback by email, as well, at: [communications@quebec.anglican.ca](mailto:communications@quebec.anglican.ca)*

– Matt Townsend



services, when able, with only five respondents saying they'd done so outside of the Diocese of Quebec. Around two-thirds said they were eager or very eager to return to in-person worship, though, hinting to a future with both in-person and online worship offerings. Some survey respondents said they depended upon online or phone worship due to being housebound or in a location where local worship had become unavailable before the pandemic.

Looking forward, almost 90% said that it is important or very important that online worship be offered over the next year. More than three-quarters said they think it's equally important online worship be offered over the next five years, indicating that most respondents don't see streamed worship as a flash in the pandemic pan. About half of survey participants said they see no need to change the format of *Home Prayers*, but more than 40% said they'd like to see the service recorded inside churches, while a third said they'd like to see more people leading the service. Others showed an interest in more languages, subtitles, and the Holy Eucharist.

## The Gazette

More than half of survey participants said the *Gazette* is important or very important to their sense of connection with the diocese, with more than one-quarter saying it was neutral to their connection.

In terms of potential changes to the *Gazette* and how that might impact readers, respondents were overwhelmingly positive about the *Gazette* becoming quarterly and longer, with almost 88% saying they would perceive that change as neutral or positively affecting their connection with the diocese. Only 2% said it would very negatively impact their sense of connection – a small proportion, but important in recognizing that not all changes are universally loved.

Regarding the content of the *Gazette*, most indicated strong appreciation for Bishop Bruce's column, diocesan news, and features about people and places in the diocese. Other sections, like the archival gleanings and theological columns, show a mix of loyal and occasional readership. Roughly one in 10 respondents indicated a lack of interest

in any given section of the *Gazette*.

Comments received in this section showed an interest in more letters, submissions, and congregational news items. We welcome those! Send any of the above to [communications@quebec.anglican.ca](mailto:communications@quebec.anglican.ca). Now, as in 1921 (see this issue's Gleanings), the editor depends upon such submissions to make the *Gazette* great.

## Words on the Way email

About 40% of respondents indicated they were unfamiliar with the *Words on the Way* email newsletter, sent by Canon Jeffrey Metcalfe to provide theological reflections and weekly news updates during the pandemic. Of those familiar, about a quarter said they don't receive it, with another quarter indicating they read it weekly. The rest read the newsletter occasionally.

Of those familiar with *Words on the Way*, the vast majority said they find all elements helpful: the theological reflection, online announcements, and the weekly schedule. Comments indicate readers find it thought-provoking, inspiring, and enjoyable, though some respondents said the content doesn't always connect or click with them.

Among readers, 55% said they'd like to see *Words on the Way* remain weekly, while 20% said they prefer biweekly and 25% monthly.

## Website and Social Media

Three-quarters of respondents said the website was important or very important to their connection with the diocese, with more than 90% saying they visit regularly or occasionally. Social media saw a bit less interest, with around 60% indicating it was important or very important to their sense of connection (not counting worship live streams).

Of those frequenting the diocesan Facebook page, 90% have encountered messages from Bishop Bruce, and three-quarters have sought online worship. More than half have found COVID-19 guidelines there, while more than a third have heard about book and discussion groups.

A few respondents said they avoid Facebook and use the link from the diocesan website to join *Home Prayers*, indicating the diversity of use cases for the diocese's communication tools. ■

By Meb Reisner Wright

DIOCESAN HISTORIAN

# GLEANINGS

## ‘SOME SUCH CHANGE IS NECESSARY’

Everything old is new again.

Does a *Diocesan Gazette* issued as a quarterly seem like a novel idea? Think again!

A hundred years ago this summer – in the June-July 1921 issue, to be exact – the *Diocesan Gazette* announced that instead of being “A Monthly Record of Church Work in the Diocese,” as it had been since it was founded in the 1890s, “it has been deemed necessary to reduce the number of issues [of the *Gazette*] to four.”

“These quarterly numbers will contain twenty-four pages [the pages were small, only 15x22 cm] consisting of the bishop’s notes, editorials, articles on religious, theological and educational topics, [together] with diocesan and parochial news.”

The reason for this change, readers were told, was strictly financial.

Since the end of the Great War and increasingly into the 1920s, everything seemed to cost more. Both individuals and institutions were feeling the pinch. The Quebec Branch of the W.A. (the Woman’s Auxiliary being the precursor of the A.C.W.) reported in the *Gazette*’s May issue that they had fallen short by \$500 of their General Diocesan Pledges in support of Missionary Work. The Ladies’ Committee that ran the Female Orphan Asylum on Grand-Allée in Quebec City (later to be known as Bishop Mountain Hall) revealed in the April issue that they had been forced to sell one of their investments, a \$500 Victory Bond, “as the Treasurer [had] reported that there was not sufficient money to carry on the work during the summer months.” The Bishop’s Notes in October announced regretfully that, on the Lower North Shore, “the Hospital at Harrington is to be closed this coming winter for lack of funds.”

Changes in the *Gazette* were explained as the

first item in the June-July issue, appearing just below the Table of Contents:

“Our subscribers are asked to take note of a proposed change in the issue of the *Gazette*. As the cost of the production of each issue is over \$80, and as the amounts received from advertisers and subscribers are far below the total annual cost, it has been deemed necessary to reduce the number of issues to four....”

Subscription fees (which included mailing costs) were certainly very low – six cents per month, fifty cents a year. Eighty dollars does not sound like much in today’s terms, but when one considers that an advertisement in the same issue offered gold wedding rings priced “from \$4.00 to \$10.00 according to weight” one realizes that a dollar bought considerably more in 1921.

Each issue carried seven or eight pages of advertising, including inside the front and back covers and the back cover as well. In the June-July issue, counting quarter-column and full-page ads alike, the *Gazette* printed 27 advertisements. One would think that revenues ought to have been higher and that the paper should have broken even at the very least. Rates must have been remarkably low!

“Some such change is necessary,” the explanation goes on. “The Bishop is reluctant to give up the publication, but unless all those interested are willing to accept a proposal like the above, the *Diocesan Gazette* will go. Objections should be sent to the editor at once, because, unless they are sufficiently numerous to forbid it, the change will take place immediately after the summer holidays.”

Apparently objections were not sufficiently numerous – or, perhaps, made at all. No further mention of them is made in the October issue,

which was the next and final issue to appear that year.

The only reference to the *Gazette*'s new look appears among a miscellaneous collection of items under the general heading 'Here and There' and opens with the statement that "the aim of the *Gazette* is to be a reflection of what the Diocese is doing and thinking." It continues with what amounts to a plea that the new form be regarded as a new beginning:

"We appeal to leaders in each Parish and Mission to help us in making the paper a brighter magazine and a solvent instrument of the Diocese.

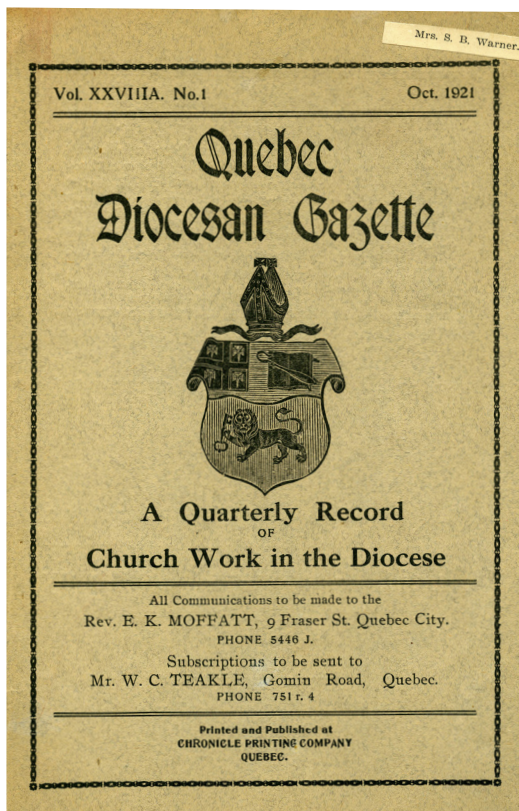
For some time it has been difficult to publish an interesting paper each month because the shortage of news made the Editor's task a thankless one. Yet during the past year the *Gazette* cost nearly \$1,000. It will be wrong to spend even half this sum again unless some useful result accrues.

Please do your bit to direct the forthcoming issues on the right road."

"We publish [in this issue]," the editor continues, "articles by the Revd R[obert] J[ohn] Shires, the Revd A[rthur] J[ohn] Oakley, and the Revd B[enjamin] Watson. Such efforts by our own Diocesan clergy and laity are welcome – if it serves a good purpose we shall welcome correspondence as well."

As promised, besides the Bishop's Notes, there were news items from Mutton Bay; Port Daniel; the Magdalen Islands; St. Peter's, Sherbrooke; Johnville; Thetford Mines; Kenogami; Valcartier and the First Nations mission at Pointe Bleu. There was an article with portrait of the newly appointed Governor General, an item on Bishop's College and another on the Summer School held there; a communication from the W.A., a photograph of the interior of St. Peter's Church, Paspébiac; and several other miscellaneous items – all told an issue of 32 pages, actually larger than originally promised, and not counting advertising.

The three articles contributed by the clergy take up a significant portion of the issue and are a very mixed bag. The first of the three, titled "Our Regulative Beliefs," was submitted



Oct. 1921 *Gazette* cover

PHOTO: JODY ROBINSON/  
DIOCESE OF QUEBEC ARCHIVES



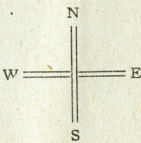
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PHOTO: JODY ROBINSON/DIOCESE OF QUEBEC ARCHIVES

Advertisements from the *Gazette* in 1921.

by the Rev. R.J. Shires. Unlike the other two authors, Shires may well have composed his offering for its own sake rather than for a local presentation. His parish was located in La Tuque, more out of the way and isolated than the other two clergymen's, and his opportunities to share his ideas or enter into discussion were perhaps more limited than theirs. In this instance he drew his subject from the report of the most recent Lambeth Conference, held in 1920, that concerned the fundamentals of the Christian faith. After listing the four essential elements of belief as set out in the report, Shires argued that while "whole-hearted acceptance" of certain fundamental beliefs was certainly the ultimate "standard of faith," nobody seemed able to agree on what "whole-hearted acceptance" actually meant. As an essay it is speculative and rather abstract, perhaps of more interest academically than to the reader-in-the-pews, but certainly relevant to church people of the day.

In complete contrast to Shires's questionings was the Rev. Benjamin Watson's contribution,

delivered originally as an address to a meeting of the W.A. – probably in or near Melbourne in the Eastern Townships, where he had been serving as incumbent since 1914.

The W.A. had a deep and abiding interest in missionary activity, and Watson's words seem especially geared to this. The presentation emphasized that, in his view, as important as missionary work was, "the Spirit of Social Service must animate all who are engaged in any form of Missionary effort." With more and more secular agencies taking charge of social services, he warned, "no greater calamity could happen to the Church than to allow a gulf to divide those who are working for the supply of merely Social needs and those who are aiming at leading others to live the Spiritual life, and it seems to me that for this reason there is special need that at this time Social Service shall be made part of the programme of every Missionary agency." This seemed almost to sound a warning that the ladies' interest in missionary work in exotic, faraway places (such

as India, Egypt, and Japan) was in danger of neglecting pressing social problems nearer home.

The third offering among these presentations is perhaps the liveliest and certainly the most persuasive. Its original occasion was “a Paper delivered by the Rev. A.J. Oakley at the Cookshire Rural Deanery Meeting on May 26<sup>th</sup> 1921, held at Bury,” and starts out with an immediate challenge:

“The writer’s only justification for attempting this paper [titled “The Working Classes and Religion”] is the great importance of the subject.

For better or worse, the working classes are going to have considerably more to say than ever before in matters political and religious.

The working classes in Great Britain discovered during the Great War that the country could be saved only by their efforts.... In future it is not possible that they will allow the capitalists and nobility to do practically 100% of the legislating. They may even show a desire to take 100% entirely to themselves, but the best compromise will be to allow them at least 50%.”

Hitherto, in Oakley’s view, the working classes had been neglected by the church and they, in turn, had shown no interest in religion. This, he believed, had to change if the church were to thrive in a new post-War world.

“To do good work we need good tools and the tools to bring in the working classes are men of youth and enthusiasm, wisdom and sympathy. Those who know the life of the working classes, who have made sacrifices themselves are likely to be the best tools. The problem for such men is how to make Religion attractive to the working classes? It is an interesting and hopeful problem.”

He points to the traditional model in England “where the church had been endowed, the parson appointed and told what to do by the wealthy, land-owning classes” which, he regards as an ultimately disastrous practice “leaving the masses of the population ... out of touch with Religion ... the very high percentage of people ... never enter[ing] any place of worship whatever.”

Oakley knew that system well. He was born and educated in England, trained at the University of Durham and St. Augustine’s College, Canterbury, and ordained to the priesthood, coming to Canada as a missionary

in Saskatchewan in 1907. In his view, what was needed to attract this neglected class was a church that was “human, warm and exhilarating” not “correct and conservative.” Buildings should be bright, decorations colourful. Services should be lively, with an emphasis on singing and music. People should be actively involved, given something specific to do, and responsibilities. Dignity of worship should be emphasized and people should be handled tactfully. Church discipline (such as urging the need for regular attendance, attention to baptism, confirmation, and other rites) should always be carried out diplomatically and with care, beginning at the level of Sunday School.

Access to the priesthood should be rethought. Clergy “should be drawn from every class of the community and the poorest boy with a vocation should be educated by the whole Church.”

“The standard of education required for the Ministry should be – I will not say less, but at least less academic than it is today.

As a Church I cannot help thinking that we are very wasteful of our human material. For hundreds of men are lost to the priesthood because they did not have enough money or could not when young acquire sufficient scholarship. Also we do not keep our good material, and many a young priest in Canada, instead of being appointed [as] a curate to an experienced Clergyman is turned adrift into a rural and scattered mission and leaves his work discouraged by his mistakes.”

Oakley’s message is a call to positive, enthusiastic action.

“Finally, then,” he concludes, “the Anglican Church should make a bold bid to win the working classes for God far more than ever before. By a definite policy of strengthening her Priesthood this can be done better. By emphasizing Religion in its brightness, its practicalness, its dignity, its restraining influence, this can be done....”

This was a changed world, he argued, and the church must change to meet it head on.

Thus was the new *Gazette* launched.

Everything old is new again. ■

*“Gleanings” delves into back issues of the Quebec Diocesan Gazette to share nuggets of our past.*



# Moving forward

## Introducing PWRDF's Indigenous Responsive Programs Grant

FOR 25 YEARS, PWRDF has supported and accompanied Indigenous organizations in Canada working to reclaim their language and culture, to improve community health with clean water and safe birth, to support economic opportunities and to engage youth. This year we have launched a new grant to fund Indigenous groups working in these four areas:



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