



Taste and see that the Lord is good

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Camille Légaré, Graphic Designer
Jeffrey Metcalfe, Content Coordinator
Bruce Myers, Editor

By the Rt. Rev. Bruce Myers
BISHOP OF QUEBEC

Par Mgr Bruce Myers
ÉVÊQUE DE QUÉBEC

The Eighth Sacrament

Le huitième sacrement



Anglicans sometimes say that coffee hour is our church's "eighth sacrament." It's a joke, but one that points to a truth.

The catechism defines a sacrament as “an outward and visible sign of an inward and spiritual grace.” So, in holy communion—that most gastronomic of sacraments—the visible sign is bread and wine, and the spiritual grace is Christ’s body and blood.

At the risk of pushing things too far, one might also say that the outward part of a post-liturgy coffee hour is a hot mug of brown liquid (possibly paired with a homemade cookie), and the inward thing it signifies is fellowship, community—even a kind of communion.

When there’s a death in a community, it’s often an automatic reflex for people to prepare soups and ready-to-heat-up meals for those who are grieving, because they are often too exhausted from mourning to even think about making something to eat. Those lovingly prepared casserole dishes can be seen as outward signs of an inward grace, too.

A number of the contributors to this issue of the *Gazette* reflect on the importance of food in the Christian life, riffing off the psalmist’s invitation to “taste and see that the Lord is good.”

Before offering vivid examples of food-focussed fellowship from our local church’s past, diocesan historian Meb Reisner Wright reminds us that breaking bread and sharing it with others is an ever-present element in Jesus’ own life and ministry.

For the church that worships at St. Michael’s in Quebec City, coffee hour is almost as important as the eucharistic liturgy it follows. Their priest, Canon Jeffrey Metcalfe, reflects on how coffee hour is not only a highly anticipated weekly social encounter, but can also become a means of acting in solidarity with other members of God’s creation.

In the Eastern Townships, Spencer Nadeau shares the story of how church-organized

student suppers—which, like so many other things, went on hiatus during the pandemic—have been revived, and reveal how young people studying far from home are hungry not only for food, but also conversation and companionship.

A community garden has taken root at a parish in another part of the Townships. The Rev. Ruth Charleau shares how that project is both helping share the harvest with others in the community, and helping teach young people how to grow food.

Could there be a timelier lesson when the combined forces of economic and climate change are making food a more precious thing than ever?

So I invite you to savour this issue of the *Gazette*, to taste and see that God is good, and to reflect on the varied ways God nourishes us through our sharing of food and drink.

Les anglicans disent parfois que l'heure du café-rencontre est le «huitième sacrement» de notre église. C'est une blague, mais qui recèle une grande vérité.

Le catéchisme définit un sacrement comme «un signe extérieur et visible d'une grâce intérieure et spirituelle». Ainsi, dans la sainte communion – le plus gastronomique des sacrements – les signes visibles sont le pain et le vin, et la grâce spirituelle correspond au corps et au sang du Christ.

Au risque de pousser les choses un peu trop loin, on pourrait aussi dire que la partie visible d'un café-rencontre post-liturgique est une tasse chaude de liquide brun (possiblement associée à un biscuit fait maison), et que sa signification latente est la fraternité, la communauté – même une sorte de communion.

Lorsqu'il y a un décès dans une communauté, c'est souvent un réflexe automatique pour les gens de préparer des soupes et des plats prêts à réchauffer pour ceux qui sont en deuil, car ceux-ci sont souvent trop épuisés par le deuil pour ne serait-ce que penser à cuisiner quelque chose. Ces plats préparés avec amour peuvent eux aussi être considérés comme les signes extérieurs d'une grâce intérieure.

Certains chroniqueurs et chroniqueuses au présent numéro de la *Gazette* nous présentent leurs réflexions quant à l'importance de la nourriture dans la vie chrétienne, reprenant l'invitation du psalmiste: «savourer et voyez que le Seigneur est bon».

Avant de nous présenter des exemples frappants de fraternité axée sur la nourriture, tous tirés du passé de notre église locale, notre historienne diocésaine Meb Reisner Wright nous rappelle que rompre le pain et le partager avec les autres est un élément omniprésent dans la vie et le ministère de Jésus.

Pour la communauté de Saint-Michael à Québec, le café-rencontre est presque aussi important que la liturgie eucharistique qui le précède. Leur prêtre, le chanoine Jeffrey Metcalfe, nous fait part

du fait que le café-rencontre n'est pas seulement une rencontre sociale hebdomadaire très attendue, mais peut aussi devenir un moyen d'agir en solidarité avec d'autres membres de la Création de Dieu.

Œuvrant dans les Cantons-de-l'Est, Spencer Nadeau nous raconte comment les soupers étudiants organisés par l'église – qui, comme tant d'autres choses, ont été interrompus pendant la pandémie – ont été relancés et révèlent comment les jeunes qui étudient loin de chez eux ont faim non seulement de nourriture, mais aussi de conversation et de compagnie.

Un jardin communautaire a pris racine dans une paroisse d'une autre partie des Cantons. La révérende Ruth Charleau nous explique comment ce projet contribue à la fois à en partager les fruits avec d'autres membres de la communauté et aussi à enseigner aux jeunes comment cultiver des aliments.

Pourrait-il y avoir une leçon plus opportune alors que les forces combinées des changements économiques et climatiques font de la nourriture une chose plus précieuse que jamais?

Je vous invite donc à savourer ce présent numéro de la *Gazette*, à goûter et à voir que Dieu est bon, et à réfléchir aux différentes manières dont Dieu nous nourrit lorsque nous mangeons et buvons ensemble.

By the Rev. Canon Jeffrey Metcalfe
CANON THEOLOGIAN

Brewing kinship

Every Sunday at St. Michael's Anglican Church in Quebec City, as the final notes of the closing hymn fade into the dusty rafters, there's a collective anticipation that fills the air. It's the unmistakable sign of a beloved tradition: the commencement of our church coffee hour.



Image : American Redstart by Candian- Nature-Visions, Pixabay

This cherished ritual marks a shift from the solemnity of prayer to a space of fellowship and kinship, where our congregation becomes less like a formal assembly and more like a family reunion. Stories and laughter flow freely, and so does the coffee—a common thread that ties us all together. This humble beverage, often taken for granted, holds a sacred place in our community. Its warm, inviting aroma fills our gathering space, creating a sense of comfort and connection. We exchange pleasantries and concerns over coffee cups, weaving the intricate tapestry of our lives together. Coffee, in this context, becomes more than just a stimulant (though it definitely is that); it's an instrument of unity, a tool that helps us to enact our kinship as a church family.

Yet, just as we cultivate kinship amongst ourselves in our church coffee hour, so too, I believe can we brew our sense of kinship with the rest of creation.

In an economic system that has abstracted our lives from the land, it's easy to forget that we share a profound connection with all of God's creatures. We are part of the same intricate tapestry of life, interconnected in ways both seen and unseen. In a very real sense, our kinship extends beyond the church community and reaches out to the vast diversity of life on earth.

As theologian Stanley Hauerwas has persuasively argued, Christian ethics is about storytelling, and I think that our sense of kinship with the rest of creation can be told through the story of our coffee. Whether we are aware of it or not, each cup of coffee we drink tells a story. Each blessed bean we grind traces back to the land and the people who nurtured it. From the farmers who grow the coffee beans to the birds that make their home in the coffee groves, there are countless lives linked to our Sunday ritual.

Certified bird-friendly coffee embodies this broader kinship in its most positive expressions. In contrast to the ecologically destructive methods in which most coffees are produced, bird-friendly coffee is grown under a rich canopy of trees, which provides shelter to a multitude of bird species, including the American redstart and

several other species who call Quebec's forests their summer home.

By choosing to consume bird-friendly coffee, we are supporting sustainable farming practices, promoting biodiversity, and expressing our respect for our wider creaturely kin. Moreover, bird-friendly coffees also tend to be certified fairtrade and organic, which ensures the flourishing of the workers and communities in which it is grown.

By integrating certified bird-friendly coffee into our coffee hour, we bring a new level of consciousness to this familiar ritual. We turn our coffee hour into an act of solidarity with the rest of creation. We tell a different story, one of kinship and care. This choice is a practical and powerful expression of our Christian vocation, a testament to our commitment to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.

Imagine our beloved coffee hour transforming into a profound spiritual practice: the aroma of bird-friendly coffee rising like incense as a sign of a fellowship that includes yet moves beyond our human community—a call to consciousness, an invitation to embrace our shared creatureliness with all beings. In this communal practice, our humble coffee hour becomes a weekly celebration of kinship. It helps us realize the potential in every moment, every choice, and every sip to contribute to the wellbeing of our family, including the birds in the sky, the trees in the forests, and the very earth beneath our feet.

As we continue to gather for our coffee hour, let's remember that our love for God's creation can manifest in the humblest of ways. Let's make sure the coffee we sip tells a story we can be proud of—a story that brews respect and love for all our creaturely kin.

If you would like to order certified organic, fairtrade, bird-friendly coffee for your church coffee hour, or for your personal use, please contact me at jmetcalfe@quebec.anglican.ca. For those in the Quebec City region, you will be able to purchase it at the cathedral's gift shop. To learn more about certified bird-friendly coffee, visit <https://www.birdscanada.org/making-the-switch-to-bird-friendly-coffee>

By the Rev. Ruth Charleau
ST. JOHN, WATERVILLE

Growing seeds and feeding neighbours in Waterville

We at St. John's, Waterville, decided last year to do a community garden. Jeff Johnson made us a garden box and the Nichols made two round tubs so we could begin. We grew cabbage, yellow beans, onions, peanuts (yes, peanuts), squash, and carrots. We had a few people from the community of Waterville benefit from the produce and hoped we would do it again. This year you can see Maryann and Noah planting the peppers, Thomas and Kelly planting the beans, Charles supervising that they were planted correctly, and Liam being taught how to transplant potatoes. We also planted Chinese lettuce, onions, tomatoes, cucumbers, all of which was donated by the parishioners of St. John's. It is a joy for us at St. John's to help out others in the community.



Photo: Glenda Nichols

Quebec at General Synod

The forty-third session of the General Synod of the Anglican Church of Canada met in Calgary, Alberta, June 27-July 2. The Diocese of Quebec's delegation was (back to front, left to right) Canon Stephen Kohner, the Rev. Canon Giuseppe Gagliano, the Rev. Canon Jeffrey Metcalfe, Bishop Bruce Myers, Spencer Nadeau, and Candace Aitkens. Look for reflections from our delegates in the next issue of the *Gazette*. In the meantime, you can find details of the General Synod's proceedings online here: www.anglicanlutheran.ca/assembly/acc/.



Parish of Lennoxville celebrates 200 years of work and witness

There was much joy on the day that the Parish of Lennoxville celebrated its bicentennial. On October 2, 2022, parishioners and guests from around the Deanery of St. Francis gathered at St. George's Church to celebrate 200 years of Anglican Christian witness.



The service of holy eucharist was celebrated by Bishop Bruce Myers, assisted by Archdeacon Edward Simonton, Canon Giuseppe Gagliano, and deanery lay reader Spencer Nadeau. Hymns were led by parish organist Sandra Gallichon along with choristers Lorna Gordon, the rector's warden, and Kenneth Tomlin. Special organ music was offered by Dr. Louis Brouillette. A new All-Saints-themed hymn was written for the service by Canon Gagliano (see below), which cites St James and St George as the original and current patrons of the parish. Bishop Myers gave a sermon attesting to the Christian witness in Lennoxville for the past 200 years, and looking to the future. Before the close of the service, Archdeacon Simonton gave a heartfelt speech to the congregation as rector, thanking them for their many sacrifices to lift the St. Francis Regional Ministry off the ground in the last decade in order to preserve an Anglican presence in this part of the Eastern Townships. He also gave particular thanks to Mr. William Borntraeger for his generous donation as a seed to start the parish's Bicentennial Restoration Fund. A festive brunch was held in the lower hall after the service.

“As witnesses before us”

TUNE: EWING

TEXT: GIUSEPPE GAGLIANO (1988–)

MUSIC: ALEXANDER EWING (1830–1895)

1. As witnesses before us,
and those as yet to be,
we join the cloud of servants
in songs of victory:
O Lord of all the ages,
we give our thanks this day
and ask that you would guide us
along the living way.

2. As Mary, Blessed Virgin,
may we receive the Word
and bear it with thanksgiving
to those who haven't heard
that vain imaginations
unfurl by weight of pride
and those most meek and mourning
fore'er with Christ abide.

3. As James and your apostles,
may ignorance recede
to make the place for wisdom
in labour, prayer, and creed.
Help us, on troubled waters,
to cast a net abroad
that all by sin entangled
may be drawn back to God.

4. As George the ancient martyr,
give us the strength o'er fear
to stand on guard for mercy
though jaws of dragons leer.
And when we face temptation—
O gates of hell, allay!—
assist us, Lord, like St George,
to take the narrow way.

5. Sustain us still, O Father,
with feast of bread and wine
that we might rest in Jesus
community divine,
and while we dine in union
may no one misperceive:
let us behold the Body,
become what we receive.

6. By paths of imitation,
O Lord, help us to grow.
Yet what of destination?
No mortal mind can know:
we live by hope, as ever,
as all the saints have run,
and pray that we'll be faithful
until the crown is won.

7. As witnesses before us,
we need not fear the night,
for here, beneath your shadow,
the darkness is as light:
enfold the Church in splendour,
embolden us with pow'r,
imbue us with your Spirit
until salvation's hour.

Different denominations, common mission

At the end of April, the Rev. Bill Jay, a United Church minister based in Montreal, and Bishop Bruce Myers made a joint visit to the Lower North Shore communities of Chevery and Harrington Harbour. Anglicans and members of the United Church have been working collaboratively in those two coastal villages for decades, including sharing the same church buildings for worship services. The Rev. Jay and Bishop Bruce jointly presided over services in each community during their visit, and participated in conversations with local lay leaders about what shape cooperation between the two churches might take post-pandemic. Without a resident ordained minister, it was agreed that Bishop Bruce will visit Harrington Harbour and Chevery up to four times a year, with a United Church clergy person also making at least one annual visit. In between those visits, the communities are ably served by two United Church lay ministers, who preside at Sunday services, baptisms, and funerals. This kind of ecumenical shared ministry has a long history in the Diocese of Quebec and the wider Anglican Church of Canada, particularly in rural or coastal communities where resources for ministry can be limited, and where working together across

denominational differences is sometimes a matter of survival. The recent meeting of the General Synod of the Anglican Church of Canada officially encouraged this kind of ecumenical cooperation, particularly with the United Church of Canada. You can read more online about how our two churches work together here: www.anglican.ca/faith/eir/dialogues/ucc.



The Anglican and United churches in Chevery have shared the same building since it was built in the 1960s.



Members of both denominations also worship in the same building in Harrington Harbour.



The Rev. Bill Jay (left) and Bishop Bruce Myers at St. Michael and All Angels in Chevery.

Border Parish officially concludes, but ministry along the border continues

On April 26, the bishop of Vermont, Shannon MacVean-Brown performed a deconsecration service for St. Paul's Episcopal Church in Canaan, Vermont.

In honour of St. Paul's ties to the former Border Parish, Robert (Rob) Hirschfeld, the bishop of New Hampshire, and Edward Simonton, archdeacon and vicar general from the Diocese of Quebec, were also in attendance.

It was a moving service. We heard inspiring words from Bishop Rob, Archdeacon Edward, and a brief history of the church and thoughts from the Reverend Robert (Bob) Lee. All the old favorite hymns were sung. The farewell service was well attended by the surrounding communities and family members from near and far.

After the service a lovely lunch was set out on the deconsecrated altar, followed by a time of fellowship and reflection. It was sad to see things come to an end, especially the shared relationship between our three churches that formed the Border Parish. Our relationship was so unique, with the involvement of three dioceses, three bishops, two countries, and two states and one province. These three missions, St Paul's (Vermont), St Stephen's (New Hampshire) and All Saints (Quebec) have been working together since 1948.

Starting out being called the Border Ministry, a seminary-trained priest was shared among

the three churches with weekly staggered Sunday services. Around 1974 it became clear that the three congregations could no longer support a seminary-trained priest. It was then that Reverend David Brown, rector of Christ Church in Montpelier, Vermont, approached Bishop Robert Kerr of Vermont with the idea of putting forward their own priest within the community. As a person who was raised up from the community and in lieu of seminary school, they would receive the necessary training locally from a bishop and other diocesan leaders. Hence the Border Parish was born.

I joined the team in the middle of the 1980s; there were twelve of us. We were always mentored by a seminary-trained priest and a teacher. We were committed to a lifetime of learning. We covered a list of all required readings and courses. We preformed services in pairs, two by two, as Christ commissioned his disciples in the gospels.

At first we had only one ordained person, the Reverend Robert Bryan. He was called a "sacramentalist" and was later recognized as a priest. We had one deacon, Ron Owen, lay readers and lay preachers. As the years went by each church raised up an individual from their church that they felt had the gifts needed for ministry. Those chosen would be put forward for ordination and become priests. The Diocese of Quebec was first in recognizing me as a priest.

We made a schedule each month for a rotation consisting of two Sundays a month in our own church, and two or three Sundays in the other two. St. Paul's and All Saints always rotated

Christmas Eve services. All three churches chose one or two holidays to hold a combined service. All Saints always did a Canadian Thanksgiving service, St Stephen's Good Friday, and St. Paul's Pentecost. We would also combine services for annual bishop visitations. The team met twice a month, one night for study with a teacher and one night for eucharist scheduling, business and to address any concerns. A secretary was appointed to keep notes and do all administrative duties. Each church gave \$500.00 a year for fees, such as bulletins, palms, and printing.

The Border Parish had many mentors over the years, too many to mention in this short article. We were very grateful for them all. In 1998 a covenant of the Border Parish was signed by Bruce Stavert (bishop of Quebec), Mary Adelia R McLeod (bishop of Vermont), and Douglas E. Theuner (bishop of New Hampshire). This covenant was made to give thanks to God for the 50 years the Border Ministry had given to life in Jesus Christ. The commitment of the three congregations working together as an administrative team of laypersons, deacons, and priests, working under the joint direction of the three bishops. Our relationship, although

unique, was successful.

St Stephen's in Colebrook, New Hampshire, now has a full-time priest of their own; St. Paul's in Canaan, Vermont, was closed and will be repurposed for the community's use. All Saints in Hereford, Quebec, is active with services every Sunday. I am blessed to have the Rev. Bob Lee and his wife, Rita, formally of St. Paul's, and Jane Kirk of St. Stephen's attending All Saints. We currently have a schedule for who does the services on rotation. In our hearts we still feel like a Border Parish team.

I realize nothing stays the same; most of the members of the Border Parish have passed on now. We all became a close family. We were not without our problems, but we met them head on and overcame them together.

Photo: Archdeacon Edward Simonton (Quebec), Bishop Shannon MacVean-Brown (Vermont), and Bishop Rob Hirschfeld (New Hampshire), at the threshold of St. Paul's Church in Canaan, Vermont, one of the three churches that made up the Border Ministry.



Photo: Ruth Sheeran

Revived student suppers reveal hunger for in-person community

One of the most detrimental consequences of the COVID-19 pandemic was the disruption of community events. We all experienced it from major sports leagues ceasing operation to not being able to have tea with our neighbour.

As Christians we experienced for the first time not being able to gather together and celebrate the eucharist for almost a year and a half. The Church, like the rest of the world could not do what it would normally be doing.

At St. George, Lennoxville, one of the events that came to a halt was the campus ministry student suppers. These suppers are organized by the campus ministry of Bishop's University/ Champlain College and hosted by members of the Sherbrooke interfaith community. They offer free, no-questions-asked meals to Bishop's and Champlain students each Friday at rotating venues in Lennoxville.

Prior to the pandemic, the participating churches had committees in place that would organize, cook, and serve these suppers to an upwards of 75 students. This all changed with the shutdowns caused by COVID. In my discussions with the Campus Ministry Committee and current students, I learned that a strong community had been built around the student suppers. Past students were aware of when the supper took place, spread the word to friends and continued to participate in this community

event as it moved from church to church in Lennoxville.

After restrictions on gatherings were lifted, the campus ministry sought to relaunch the student supper initiative. This, of course, had its challenges with previous committees in churches having disbanded and not feeling well enough to continue, and the past student base having graduated during the pandemic. The committee at St. George's had ceased to operate and so after a sit-down with the corporation, we decided that something had to be done. I, along with my mother agreed to organize a team to cook and serve at the newly launched student suppers.

On March 24, 2023, approximately 25 students were welcomed to St. George, Lennoxville, by Archdeacon Edward Simonton, Canon Giuseppe Gagliano, my mother, myself and three other parishioners, to a supper of homemade soups, bread, and desserts. Fellowship was shared and enthusiastic conversations were had.

A few of the key takeaways I got from speaking with the students was that they had been missing these kinds of community-based events. Most of the students who came were early in their academic life at Bishop's University, mostly first or second year. I learned that a lot of these students' pivotal academic decisions and examinations had been completed entirely remotely which had taken its toll. The consensus opinion was that they simply wanted to experience the small community of Lennoxville, where they chose to go to school. Students had felt that they were more isolated on campus than they had ever felt before. Online

learning had kept them cloistered in their dorms for so long that it meant the world to them that something community based in Lennoxville had re-emerged.

I was recently chatting with a fellow Anglican who jokingly brought up how we seem to always find a way to gather together for food-based events. Coffee hour after church, Christmas teas, bake sales, and brunches are just some of

the ones I have participated in. As Christians we are called to worship God and we do so as the church, as a community. Jesus instilled the eucharist to the disciples in the breaking of bread and the sharing of wine, a meal. The revival of the student suppers is just one small part of our living out a Christian life of community and sharing in the breaking of bread.

WELCOMING A NEW BISHOP

Roman Catholics in the Gaspé and Magdalen Islands have welcomed a new bishop. The Most Rev. Claude Lamoureux (right) was ordained and seated as the Diocese of Gaspé's tenth bishop of May 3 at the Cathedral of Christ the King in Gaspé. Having served as a priest for many years in the Diocese of Saint Hyacinthe, he succeeds Bishop Gaétan Proulx, who retired earlier this year. Bishop Bruce Myers attended the liturgy and brought greetings from the Anglican Diocese of Quebec, whose territory overlaps with the Roman Catholic Diocese of Gaspé. Bishops Bruce and Claude have already started working collaboratively. In July they issued a joint open letter calling on the federal government to restore passenger rail service to the Gaspé region as soon as possible, which can be found on the next page.



Photo: Diocèse de Gaspé

OPEN LETTER TO THE MINISTER OF TRANSPORTATION



Dear Minister Alhabra:

We wish to add our voices to the growing chorus of people in Quebec’s Gaspé region seeking the progressive restoration of passenger rail service.

As you are well aware, Via Rail suspended its passenger service to this region in 2013. Air Canada eliminated Gaspé as a destination in 2020. Orléans Express threatened to cancel passenger bus service to the area in 2021. Affordable means of collective transportation for the people of this region are continually shrinking and increasingly precarious.

More than simply a mode of transportation, passenger rail service would contribute to the growth and flourishing of the Gaspé and its people. It represents an accessible, affordable, reliable, and ecological means of connecting this region to the rest of Quebec and Canada. As it did before, the train would connect patients to vital health care services, connect families and friends, and connect visitors to our local economy.

Infrastructure repairs already completed will allow passenger rail service to soon resume between Matapédia and New Carlisle. Therefore, Minister, please exhort Via Rail to restart its service to the Gaspé region on a progressive basis, committing to fully restore passenger service to its previous terminus in the town of Gaspé as soon as the necessary repairs to tracks and bridges allow. A failure to do so will only further stymie the growth and flourishing of the Gaspé and its people, even as the region experiences a modest but promising growth in its population.

As representatives of institutions and communities deeply rooted in and committed to the Gaspé, we implore you to immediately—and literally—get Via Rail back on track in this region.

Sincerely yours,

The Most Rev. Claude Lamoureux
ROMAN CATHOLIC BISHOP OF GASPÉ

The Right Rev. Bruce Myers
ANGELICAN BISHOP OF QUEBEC

LETTRE OUVERTE AU MINISTRE DES TRANSPORTS



Monsieur le Ministre,

Nous désirons ajouter nos voix au chœur sans cesse croissant de gens de la région de Gaspé au Québec réclamant le rétablissement progressif du transport ferroviaire de voyageurs.

Comme vous le savez bien, Via Rail a, en 2013, suspendu son service destiné aux voyageurs vers cette région. Air Canada a éliminé Gaspé comme destination en 2020. Orléans Express a menacé d'annuler le service de transport de voyageurs par autobus vers la région en 2021. Les moyens de transport collectif abordables pour la population de cette région sont en constante diminution de disponibilité et leur viabilité est de plus en plus précaire.

Plus qu'un simple mode de transport, le transport ferroviaire de voyageurs contribuerait à l'essor et à l'épanouissement de la Gaspésie et de sa population. Il représente un moyen accessible, abordable, fiable et écologique de relier cette région au reste du Québec et du Canada. Comme auparavant, le train permettrait aux patients d'accéder aux services de soins de santé vitaux, relierait les familles et les amis et donnerait aux visiteurs accès à notre économie locale.

Les travaux de réfection des infrastructures déjà complétés permettront la reprise prochaine du transport ferroviaire de voyageurs entre Matapédia et New Carlisle. Par conséquent, monsieur le Ministre, nous vous prions d'exhorter Via Rail à redémarrer son service vers la région de Gaspé de manière progressive et à s'engager à rétablir complètement le transport ferroviaire de voyageurs vers son ancien terminus dans la ville de Gaspé dès que les réparations nécessaires aux voies ferrées et aux ponts le permettront. Toute omission à ce niveau ne fera que freiner davantage la croissance et l'épanouissement de la Gaspésie et de ses habitants, alors même que la région connaît une croissance modeste mais prometteuse de sa population.

En qualité de représentants d'institutions et de communautés profondément enracinées et engagées envers la Gaspésie, nous vous implorons de remettre Via Rail immédiatement – et littéralement – sur les rails dans cette région.

Veuillez agréer, monsieur le Ministre, l'expression de notre considération respectueuse.

Mgr Claude Lamoureux
ÉVÊQUE CATHOLIQUE ROMAIN DE GASPÉ

Mgr Bruce Myers
ÉVÊQUE ANGLICAN DE QUÉBEC

Par Irène Brisson
MUSICOLOGUE, ORGANISTE ET ASSISTANTE
LAÏQUE À SAINT-MICHAEL, SILLERY



Le psaume sous les derniers Stuart

Avec la Restauration de 1660, une nouvelle ère commence en Angleterre avec Charles II. À sa mort, en 1685, lui succède son frère Jacques II, catholique. Impopulaire, il est renversé trois ans plus tard et se réfugie en France auprès de son cousin Louis XIV. Le pouvoir passe alors aux mains de Guillaume d'Orange (William III) et de Mary, fille de Jacques II, qui règnent conjointement. Anne, sœur de Mary, prendra le relais en 1702 et avec elle s'éteindra en 1714 la dynastie des Stuart.

Dans le précédent article, nous avons vu l'épanouissement du psaume concertant en Italie, en Allemagne et en France, et l'intention de Charles II, dès son retour à Londres, d'aligner sa musique de cour et d'église sur le modèle de Louis XIV. Si les premiers musiciens qu'il engage appartiennent à la génération de son père, comme l'organiste William Child (1606-1697), qui mettra en musique des versets du Psaume 135 pour célébrer la Restauration, le faste de ses «24

Violons», le développement de la chapelle royale vont changer la donne. Un fossé va se creuser entre la cour et ce qui se fait hors de la capitale. En effet, sous le Commonwealth de Cromwell, bien des églises avaient été malmenées : fermeture et même saccage, destruction des livres de prière et des partitions musicales, congédiement des musiciens, absence de relève, etc.

DE CROMWELL À CHARLES II :
UN PSAUME EN VEILLEUSE

Ce qui a assuré la survie du psaume métrique chanté fut sa pratique « domestique », en famille ou entre amis. Tout au long du XVIIe siècle, et à plus forte raison durant le Commonwealth, il était en effet courant de chanter ou de réciter, pour l'édification de l'âme ou pour le plaisir, des passages du Whole book of Psalmes de Sternhold & Hopkins (1562) et de ses rééditions successives enrichies par les compositeurs Thomas Ravenscroft, les frères Henry et William Lawes, et John Playford.

Dans son journal détaillé et combien précieux sur la vie politique, religieuse et sociale des années 1660 à 1669, Samuel Pepys (1633-1703), fonctionnaire dans la marine puis député, note régulièrement ses loisirs musicaux : il joue du luth, de la viole de gambe, du flageolet, chante en bonne compagnie. Son patron, Lord Sandwich, « fit venir les violons et des livres, et nous deux, William Howe et Mr [William] Child chantâmes et jouâmes de psaumes de William Lawes et des chansons. » (7 novembre 1660). Le 27 novembre 1664, « le soir vinrent Mr Andrews et Mr Hill et avec mon jeune valet nous chantâmes les psaumes à quatre voix de Ravenscroft, une musique admirable ». Pepys possède et chante également des psaumes français : s'agissait-il du psautier huguenot ou des psaumes, plus récents, d'Antoine Godeau, mis en musique par Thomas Gobert ou Jacques de Gouy, et dont il était question dans l'article précédent ?

Si le psaume se porte bien dans les familles, tout est à reconstruire dans la plupart des églises. Avant que ne soit voté, en 1662, l'Acte d'uniformité rétablissant le rite anglican dans le royaume et le retour au Livre de la prière commune (Book of Common Prayer), prêtres et paroissiens partagent la même confusion. Le 4 novembre 1660, Pepys constate : « à notre propre église, où Mr Mills a commencé à réciter timidement la prière commune, en disant Gloire au Père, etc., après avoir lu les deux psaumes ; mais les gens y étaient si peu habitués qu'ils ne savaient pas quoi répondre. » L'après-midi, à l'abbaye de Westminster, il entend pour la première fois « jouer de l'orgue dans une cathédrale » ! L'instrument ayant été banni des églises par Cromwell, ce fut une découverte pour toute une génération. Le 28 février 1664, à la cathédrale Saint-Paul, il note : « Avant comme après le sermon, je fus irrité et affligé d'entendre le chœur le plus mauvais

que j'aie jamais entendu. »

Ayant constaté que « dans les paroisses, il n'y a que peu de clercs qui ont de l'oreille ou la capacité de mettre en musique les airs (tunes) comme ils devraient l'être », le danseur et éditeur de musique John Playford (1623-1686) publie en 1671 ses Psalms and Hymns of Solemn Musick harmonisés à quatre voix (exemple 1). Ce manque d'oreille et de compétence avait déjà valu à Pepys ce commentaire : « le clerc commença le psaume 25, qui a son air à lui, et puis le 116, qui ne peut se chanter sur cet air-là, ce qui eut l'air ridicule » (5 janvier 1662).

W. & A. For. PSAL. C. TUNER, or COMMON SING. J. Playford.

A *L.I. people that on earth do dwell, Sing to the Lord with cheerful voice:*

Whom serve with fear, his praise forth tell, come ye before him and rejoice.

The Lord, ye know, is God indeed, without our aid, he had us made:

We are his flock, he doth us feed, and for his sheep he doth us take.

Oh enter then his gates with praise, approach with joy his courts unto:

Ypocrite, leave his path alway: for it is vainly so to do.

For why? the Lord our God is good, his mercy is for ever sure:

His truth as all times firmly stand, and shall from age to age endure.

To Father, Son, and Holy Ghost, all Praise and Glory be therefore:

As in beginning was, is now, and shall be evermore, Amen.

Tuneth Psalm to this Tune, of a new Translation.

PSAL. I.

B *Left is the man that never would In counsels of th'ungodly stare,*

Nor hath in way of sinners' road: Nor sits in the foremost chair.

But in God's Law sets his delight, And meditates how close to be

And taking counsels 'gainst the Lord, And 'gainst his Church, presume to fly,

Let us in funder break their bonds, And from us call their cords away.

But He, that sits in Heaven, shall laugh, The Lord himself shall them deride:

A *L.I. people that on earth do dwell, Sing to the Lord with cheerful voice:*

Whom serve with fear, his praise forth tell, come ye before him and rejoice.

W. & A. For. PSAL. C. CONTRA TENOR. J. Playford.

A *L.I. people that on earth do dwell, Sing to the Lord with cheerful voice:*

Whom serve with fear, his praise forth tell, come ye before him and rejoice.

W. & A. For. PSAL. C. BASS. J. Playford.

A *L.I. people that on earth do dwell, Sing to the Lord with cheerful voice:*

Whom serve with fear, his praise forth tell, come ye before him and rejoice.

Anchor. PSAL. CXVIII.

O *Thank the goodness of our God, whose mercy knowes no period:*

Let all their voices joy, That shall when some time shall be known

For God's right hand's lift up on high, his right hand sets most valiantly:

I shall not dye, but live to praise, I shall thank his wonders all my days.

Exemple 1: The Old Hundredth harmonisé par John Playford (1671)

Puisque les églises du royaume semblent repartir de zéro, en 1676, Thomas Mace (v. 1613-1709), un musicien formé à Cambridge, juge nécessaire de commencer son ouvrage pour luth et pour viole de gambe, *The Musick's Monument*, par une section consacrée à la musique d'église, et plus particulièrement au psaume. La présentation qu'il en fait est ne peut plus claire : « La première partie met en évidence la nécessité de bien chanter les psaumes dans les églises paroissiales, ou de ne pas chanter du tout; expliquer comment ils peuvent être bien chantés, [...] et, comment la musique des cathédrales peut être améliorée et raffinée. »

Dans les douze chapitres qu'il consacre à la musique d'église, et principalement au psaume, Mace insiste sur la nécessité d'unir des poèmes bien écrits à de la bonne musique. Pour lui, l'orgue est indispensable pour accompagner les congrégations et il rappelle l'importance d'enseigner le chant aux garçons dans les écoles. Ce qui nous semble évident n'était sans doute pas inutile après une décennie de déroute spirituelle.

Le premier chapitre du *Musick's Monument* s'ouvre sur ces considérations : « Toutes choses dans l'Eglise et dans son service, devraient être arrangées et ordonnées de telle sorte que les gens ordinaires-pauvres-ignorants (Common-Poor-Ignorant' People) soit aussi capables qu'il est possible de saisir, de discerner ou de comprendre; ils pourront ainsi unir leur voix, leur cœur et leur affection avec la Congrégation et le Service. »

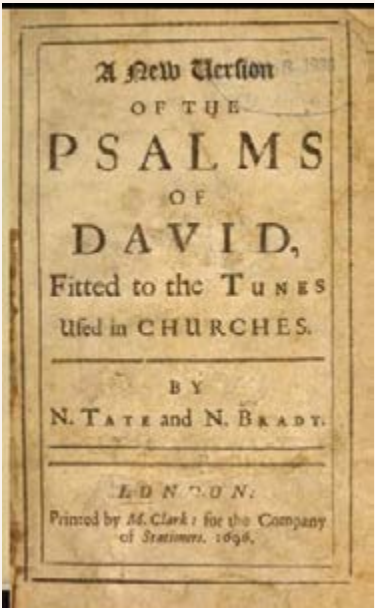
Pour Mace (chapitre 5), « au moment où nous chantons pour Dieu, nous devrions chanter avec joie et d'une voix forte, et d'un cœur réjoui ». Il ajoute : « Il est triste d'entendre, dans de nombreuses assemblées de campagne, ces voix plaintives et mal assurées, ces hurlements et ces cris perçants, comme si les gens étaient apeurés ou affolés. »

UN NOUVEAU PSAUTIER

Sous l'impulsion de la Royal Society of London, fondée en 1660, la langue anglaise se transforme. Le psautier versifié de Sternhold et de Hopkins, critiqué depuis longtemps par les érudits, semble de plus en plus désuet. Sans le nommer, Mace, dans son chapitre I, écrivait que « beaucoup de rimes ordinaires et de phrases de nos psaumes sont très absurdes et ridicules, et il faut souhaiter qu'elles soient amendées. » C'est dans cette optique qu'en

1696, les poètes anglo-irlandais Nahum Tate (1652-1715) - connu pour ses adaptations de pièces de Shakespeare et pour le livret de l'opéra *Dido & Æneas* de Henry Purcell - et Nicholas Brady (1659-1726), font paraître leur *New version of the Psalms of David* destinée à remplacer l'ancienne (exemple 2). Ils conservent les métriques les plus courantes, tels le Common Meter (alternance de vers de 8 et 6 syllabes ou pieds) et le Short Meter (6-6-8-6). La première version de leur psautier, dédiée à William III, ne comprend aucun chant noté mais, nous apprend le titre, « est adapté aux mélodies en usage dans les églises » (*Fitted to the Tunes used in Churches*) c'est-à-dire à celles du « vieux psautier ». Cette « New version » supplantera, sans la faire complètement disparaître, l'« Old version », et est toujours acceptée par l'Eglise anglicane d'Angleterre. La réédition de 1700 comprendra un supplément d'une trentaine de mélodies notées dont la plupart sont nouvelles, mais de compositeurs inconnus.

Trois des psaumes de Tate et de Brady ayant inspiré des compositeurs de différentes époques figurent dans le Common Praise : les psaumes 34 (CP 501), 51 (CP 605) et 148 (CP 356).



Exemple 2 : le psautier de Tate et Brady.

Si les psaumes métriques conservent la faveur des églises du royaume, une transformation majeure se prépare : elle sera l'œuvre d'Isaac Watts (1674-1748), un poète et théologien, considéré comme le « père » de l'hymnodie anglicane : dès 1707, en effet, il publie un recueil d'*Hymns and Spiritual Songs*, créant de véritables poèmes sacrés et non des traductions ou des paraphrases des Écritures (When I survey the

Wondrous Cross). En 1719, ses Psalms of David : imitated in the language of the New Testament vont apporter un souffle nouveau à la récitation et au chant des psaumes. Ce sera l'objet du prochain article.

CHAPELLE ROYALE ET NOUVEAUTÉS

Dès 1660, Charles II confie la restructuration de la Chapelle royale à Henry Cooke (c. 1616 –1672), qu'il charge de l'éducation musicale des enfants. Le 22 novembre 1663, Pepys y entend, « un bel anthem [...] il s'agissait du psaume 51 – écrit pour cinq voix par un des jeunes garçons du capitaine Cooke, un bien joli enfant – et l'on dit qu'ils sont quatre ou cinq à pouvoir en faire autant. » Parmi eux, Pelham Humphrey (1647-1674) – sans doute le « joli enfant » remarqué par Pepys -, John Blow (1649-1708) puis Henry Purcell (1659-1695), qui deviendront les meilleurs interprètes et compositeurs des derniers Stuart. Leurs psaumes accompagneront les fastueux couronnements, les événements d'envergure et les funérailles royales. Pour satisfaire les goûts musicaux de leur monarque, ces musiciens d'une ère nouvelle créent dans leurs œuvres un compromis entre le faste et la déclamation à la française et le lyrisme italien. Ils ajouteront une basse continue et des instruments à leurs psaumes et autres motets, mettront des solistes en valeur et les feront dialoguer avec un chœur comprenant de quatre à huit voix.

Connu pour son opéra *Dido and Æneas* et ses odes de circonstance, Purcell laisse 77 anthems dont une cinquantaine sur des versets de psaumes. Son *Praise the Lord, O Jerusalem* (1689) pour cinq solistes, chœur à cinq voix et cordes commence par une lente introduction instrumentale, fait ensuite dialoguer solistes et chœur et se termine sur un joyeux Alleluia ! D'une élégance toute française est sa version du psaume 138, *I Will Give Thanks Unto Thee, O Lord*, (c. 1682-85) pour chœur à quatre voix, cinq solistes et cordes. (Note : on peut écouter ces deux œuvres sur YouTube, en tapant Purcell et leur titre).

CATHEDRAL MUSIC

Deux ans après l'exécution de Charles I^{er} en 1649, tant bien que mal, selon les ressources dont elles disposent, les cathédrales du royaume et les chapelles privées tenteront de s'aligner sur le modèle de la cour. Cependant, comme c'était souvent le cas pour la musique baroque sacrée, la plupart des anthems anglais de l'époque des Stuart n'étaient pas publiés. Non seulement l'édition coûtait cher mais, hors du

royaume, la diffusion d'un répertoire spécifiquement anglican pouvait difficilement trouver preneurs. Pour combler cette lacune, on doit à l'organiste de la Chapelle royale, Maurice Greene (1696-1755), d'avoir entrepris la compilation d'une anthologie intitulée *Cathedral Music*. La mort l'ayant empêché de mener à terme son projet, c'est son élève William Boyce (1711-1779) qui prendra le relais et publiera entre 1760 et 1773 trois volumes d'environ 300 pages chacun, comprenant un total de 170 œuvres, un monument sans précédent en Angleterre. On y trouve des Services anglicans, des anthems et des psaumes de l'époque élisabéthaine (Thomas Tallis, William Byrd) et de toute la génération des compositeurs du XVII^e et du début du XVIII^e siècle (exemple 3). Un supplément de 295 pages sera publié en 1790 par Samuel Arnold (1740-1802), organiste de la Chapelle royale et de l'Abbaye de Westminster.



Exemple 3 : John Blow, Cantate Domino,
doxologie (Cathedral Music, vol. 1)

La mort prématurée de compositeurs talentueux, tels Pelham Humphrey, John Blow, Henry Purcell et Jeremiah Clarke (1664-1707) laisse un grand vide musical en Angleterre. S'il reste quelques bons musiciens, comme William Croft (1678-1727), un élève de John Blow, aucun ne sera de taille à faire contrepoids à ce jeune Allemand luthérien qui, après quatre ans en Italie, va débarquer à Londres pour y rester : Georg Friedrich Haendel.

By Miriam Blair
PARISH OF QUEBEC

Bagpipes against war

REFLECTIONS OF A QUEBEC PILGRIM TO THE LAND OF THE HOLY ONE

In May, Miriam Blair of Quebec City was one of 20 young adults from across the Anglican Church of Canada who went on pilgrimage to Israel and Palestine. She reflects on how she discovered holiness not so much in sacred sites, but in the land, its inhabitants, and in her fellow pilgrims.

The closest person in age to me whom I see in church on a regular basis is 14 years my younger. She is wonderful, a good friend with whom I can have excellent theological, philosophical and musical discussions, but she's 12 and therefore we are at drastically different stages of our lives.

Among my elders, I also have many close friends and mentors. Women and men who've known me since before I can remember and who are always ready for a friendly chat or a more serious talk with an open heart. In other words, I have a family.

But a soul needs more than family to live. It needs friends, and the same goes for faith. And in this day and age in Quebec, finding young Christians whose faith is at least a little in line with mine is no easy feat. I have a few friends of my age who I can talk God with, but they are not church goers in general, at least, not to my church. This has never bothered me. People say the church lacks youth and I say, "What's wrong with old people? They're great and we have tons of them."

I'm an introvert by nature, and one or two friends my age has always amply sufficed. So signing up for

a pilgrimage during which I would have to be with 19 other young adults between the ages of 20 and 26 (I was the eldest, I believe) was daunting, to say the least. I told myself it was worth putting up with them for the opportunity to see the Holy Land where I knew I would learn so much. What I didn't know was that I needed those 19 people, and the young Arab Christians we would meet along the way, far more than I could have imagined.

I can safely say I've never felt less alone in my life. We were all from different walks of life, we all came to faith by different paths and live it in different ways. And though we are now all back in our hometowns, hundreds (if not thousands) of kilometres from each other, I can safely say we are all a little less alone. We walked together, shared our stories and our tears, we laughed and sang and learned together. We went from strangers to dear friends through amazing and difficult experiences. Now, thinking back to what we saw and heard which is not always easy, it is a great comfort to know they're out there, far away but loving me as much as I love every single one of them.

This is not necessarily what you want to hear. When people ask how my pilgrimage went, they want to know about Israel and Palestine and historical and holy sites we saw, not about the Canadians I travelled with. I could give you a list of things I saw and describe places I went, but you could look them all up on Google Maps and get a much better idea of what it looked like.

The holy sites, I must confess, didn't feel very holy. We were rushed through with hundreds of other pilgrims, we had maybe 15 seconds to pray, then a guard would yell at us to make way for the next in line. I touched holy rocks that I had no idea

what they were, no time to ask, no time to look around, just time to touch it and get out. But who was there to catch me when I stumbled as I was being ushered out of a cave? And who was there to hold me when I cried at the 16-year-old Israeli military with guns? We stood by each other through fear and sadness, beauty and prayer, and that was Holy.

And just as the people I had with me were just as holy as anything I saw in the Holy Land, so the land I stood on I knew was no more holy than the land I had come from. Not to say that it isn't holy, it is. Rather, the land I stand on today, the land you stand on, wherever you are, is Holy too. I felt that in my bones as clearly as if God was standing there saying it to me right out loud. And as if to confirm that message, our wonderful accompanier Sheilagh led us in song:

This is Holy land,
We're standing on Holy land,
For our God is present and so this land is Holy.

I'll end with an anecdote, because after all that I do have a few stories I can tell. In Nazareth, we met with a small group of Anglican youth on our second evening after arrival. We sat in a large circle and introduced ourselves one by one. Graeme mentioned that he played the bagpipes, and since it is impolite to assume people know things, he kindly explained

what bagpipes looked like and how they worked.

When came the turn of a young Israeli Arab boy to introduce himself, he did so bravely in patchy English, and declared that not only did he know what bagpipes were, he was a prolific player himself and competed at a national level. As the presentations continued, it turned out that four out of five of our hosts played the bagpipes and we found we all had more in common than we thought.

Sheilagh was in the habit of asking the people we met if they had anything to say that they would like us to take home with us. These young people started with, "We exist. Arabs aren't all Muslim. There are Christian Arabs too. Don't forget us." And perhaps in response to our questions about their place in the Israeli-Palestinian conflict, they added, "We have normal lives. We aren't always thinking about how we are oppressed and victims. We go to school, have friends, we don't even talk about it."

So I bring you this message. They exist, and violence doesn't win. In a land more broken than anything we sheltered Canadians can imagine, they love, laugh and play the bagpipes.



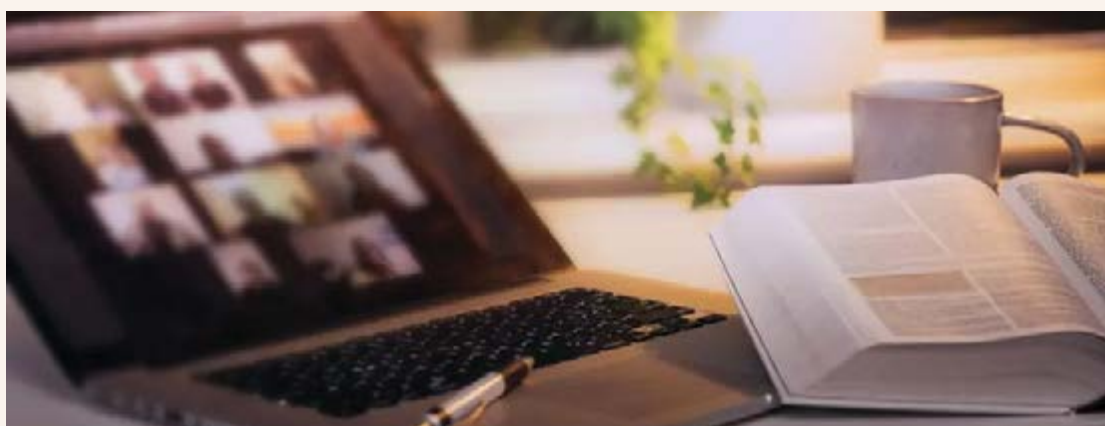
Join Gospel-based discipleship from anywhere

Every Wednesday at 7 p.m. (Eastern time), St. Michael's Church in Quebec City hosts an online time of discussion and prayer called Gospel-Based Discipleship. This way of exploring our faith was put together by the Indigenous Peoples of Turtle Island. It's a deep and thoughtful way to connect with the teachings of the Gospel and develop our spiritual lives.

Each week, we focus on the Gospel reading for the upcoming Sunday. We take time to think about the words, figure out what they mean to us, and decide how we can respond. It's a chance to let the teachings of Jesus really sink in and guide our actions. By doing this every week, we grow spiritually and help bring our community together.

We'd love you to join our online community of fellowship and prayer. You are welcome to join any Wednesday you wish, no matter where in the diocese you are. No preparation is necessary.

Just send an email to gbd@quebec.anglican.ca and we will send you a link to connect. We can't wait to welcome you to this life-centering experience.



Un partage biblique... de n'importe où

Chaque mercredi à 19h (heure de l'Est), Église St. Michael à Québec organise un groupe de discussion et de prière en ligne appelé «Discipleship basé sur l'Évangile.» Cette façon d'explorer notre foi a été mise en place par les Peuples autochtones de l'île de la Tortue. C'est une manière profonde et réfléchie de se connecter avec les enseignements de l'Évangile et de développer notre vie spirituelle.

Chaque semaine, nous nous concentrons sur la lecture de l'Évangile pour le dimanche à venir. Nous prenons le temps de réfléchir aux mots, de comprendre ce qu'ils signifient pour nous, et de décider comment nous pouvons y répondre. C'est une occasion de laisser les enseignements de Jésus vraiment nous imprégner et guider nos actions. En faisant cela chaque semaine, nous grandissons spirituellement et aidons à rassembler notre communauté.

Nous serions ravis que vous rejoigniez notre communauté en ligne de fraternité et de prière. Tout le monde est bienvenu n'importe quel mercredi, est aucune préparation est nécessaire.

Il suffit d'envoyer un courriel à gbd@quebec.anglican.ca et nous vous enverrons un lien pour vous connecter. Nous avons hâte de vous accueillir dans cette expérience centrée sur la vie.

By Meb Reisner Wright
DIOCESAN HISTORIAN

Gleanings

Food fellowship deeply rooted in diocesan life



A group of parishioners from Christ Church, Brompton (near Richmond), enjoying tea in the open air in 1896. (Quebec Diocesan Archives)

“Wherever there are Anglicans, there’s always food.” How often have you heard that? What with the usual coffee hour after church each Sunday, parish suppers, restaurant outings, recent memories of teas and sales, lawn parties, strawberry socials and Sunday school picnics—gatherings to share food have been a well-loved tradition since time immemorial.

Far from being “an Anglican thing,” however, a food-sharing fellowship is deeply rooted in the gospel tradition. Breaking bread and sharing wine is at the heart of the Christian story. The only miracle of Our Lord recounted in all four Gospels is the feeding of the five thousand with loaves and fishes. At the third appearance Christ made to his disciples after the crucifixion—on the shore of the sea of Tiberius—Jesus himself prepared a meal: a breakfast of bread and fish grilled over “a fire of coals” to which he called the disciples to “come and dine” (John 21:12). Only when he “broke bread and blessed it” at Emmaus was Jesus finally recognized by the disciples who had walked with him on the way from Jerusalem (Luke 24:30-31).

On another occasion, after Jesus had brought back to life the 12-year-old daughter of the ruler of the synagogue, he very practically “commanded that something should be given her to eat” (Mark 5:35-43). We are told in Mark’s gospel that Jesus made careful arrangements for a place where he and his disciples could share a Passover meal (Mark 14:14) and on many occasions he was rebuked for eating “with publicans and sinners” (Matt 11:19, etc.).

Searching in our own story for more recent instances of occasions when food is shared and eaten together is not difficult. Choosing the kinds of occasions takes more thought as

examples occur throughout the year.

Particularly appropriate to summer are descriptions of lawn parties, Sunday school picnics and outdoor teas.

Especially during the late nineteenth and twentieth centuries, Sunday school picnics also involved excursions, some within walking distance, others further afield. The following article, by the Rev. George Radley Walters of Malbaie appeared in the October issue of the *Diocesan Gazette* in 1899:

“On Thursday, August 24th the Annual Sunday School Tea was held in a field at Point St Peter. Over one hundred children met at the Malbaie School House and marched, carrying their banners and flags, to the Church for a very quick Service, after which they reassembled and marched to Point St Peter where swings were provided and various kinds of games indulged in before and after tea.

“The weather which for some time previous had been quite unfit for an out-of-doors gathering cleared and the sun shone out bright and warm.

“Quite a goodly number of adult members of the Church and others were present on the field and seemingly enjoyed the fun as much as the children who came from many miles around.

“I cannot refrain from here thanking Mrs Collas for kindly sending some thirty pounds of candies for the children to scramble for.” Other ladies sent nuts, cakes and other sweets “all of which were very acceptable.”

Like the feeding of the five thousand, where baskets of fragments were gathered up afterwards, “there being lots of cakes left over, it was proposed to hold a children’s evening in the Hall on August 28th consisting of humorous magic lantern slides with refreshments” for which an admission of five cents per person was charged “and which raised \$11.”

Urban parishes, particularly those in Quebec City (the Cathedral, St Matthew’s, and Trinity Church) often ventured to Sillery, Montmorency Falls, or the Island of Orleans for their picnics.

More ambitious still was an excursion by rail and steamboat described in the August 1894 issue of the Diocesan *Gazette* under the title “Pic-Nic to Lake St Joseph”:

“Through the kindness of the Quebec and Lake St John Railway, who gave a free pass to the whole party, the members of the Male Orphan Asylum and the Cathedral Boys Choir were enabled to go to Lake St Joseph for their summer picnic.

“Starting from Quebec at 8:30 a.m. on Tuesday, July 10th, we reached Lake St Joseph Station after a run of about one and a half hours. Thence we crossed the lake to Mr White’s Hotel in the lake steamer. Here the boys set to work to enjoy themselves paddling and bathing, running races and jumping, &c.

“Our best thanks are due to Mrs G.B.S. Young for so successfully providing the lunch and tea, nor were the boys slow to show the appreciation for her trouble. ...

“After tea, before starting on the return journey, the boys gave three hearty cheers, first for the Queen, then for Mrs Young

[who had also handed out prizes for the winners of the various races], then for Mr J.G. Scott, the Manager of the Quebec and Lake St John Railway, and finally for the Dean [Richard Whitmore Norman who would have accompanied the boys from town].

“We reached Quebec at 7:15 p.m. and on the whole, although the weather was rather unsettled during the day, all appeared to have enjoyed themselves thoroughly.”

Descriptions of events held on summer properties or at the private residences of prominent, well-to-do individuals were quite common, but such generosity was almost always offered by someone connected with the local Anglican church. The following article, involving the generosity of leading members of another communion, is an example of ecumenical generosity well worth pointing out. It appeared in the Diocesan *Gazette* for 1897 under the title ‘District News: Capleton and Eustis’:

“With a kindness and consideration beyond all that is usual on the part of our Roman Catholic brethren, the Victoria Guild of Eustis



A Sunday school picnic in Sillery for children from Trinity Church in Sainte-Foy in 1919. (Quebec Diocesan Archives)

and Capelton were allowed to use—with a generous and unlimited freedom—the large house and fine premises of Mr and Mrs James O'Connor ... for a festive gathering on the evening of July 30 and to distribute ice-cream and cake for a small fee to be devoted to the objects of the Guild.

“In the spirit of that Eastern welcome which says to an arriving guest ‘now all that you see about you is yours,’ Mr and Mrs O'Connor heartily received all comers. There was a large attendance ...

“It was a fine evening and the young people found it pleasant to amuse themselves in the open air.

“Tables and lanterns were carefully dispersed about the lawn and, with the moving crowd, furnished an attractive picture.

“From the upper balcony, the Revd E[rnest Augustus Willoughby] King said a few words of well merited acknowledgement to the hospitable entertainers ...”

The revenue which came in for Church purposes was much beyond what had been hoped for or expected.

The fellowship of sharing food—breaking bread in company—is deeply rooted in the Diocese of Quebec. Our earliest bishops mention it in descriptions of their visitations. Letters and diaries left by our Anglican forebears, and preserved today in books and archives, describe such occasions in precious detail. Such “tasting and sharing” has been a traditional means of building and sustaining a sense of community from our earliest days as, indeed, it was at the beginning of the Christian story.

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