



# Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ԺՀԺ ԵՐԷԿԻՆ՝ ՀԵՂԴՀԾԵԼ • ANGLICAN DIOCESE OF QUEBEC

## Parish expenses reduced in revised 2021 Synod budget

*Decision leads to deficit budget but supports goal of sustainable Anglican presence in Quebec, say two senior staff members*

By Matthew Townsend  
Editor

When the Synod of the Diocese of Quebec met in November 2019, the diocese set itself on a course towards sustainability: aiming for a balanced budget in 2021. The diocese hadn't seen a balanced budget in more than a decade.

As fate—and the coronavirus pandemic—would have it, the Diocese of Quebec will again see a deficit budget this year, following a decision by the Diocesan Executive Council (DEC) to reduce the “fair share”—the proportion of parish income paid to the diocese each year.

“Because of COVID, we made the decision to modify fair share,” said Marie-Sol Gaudreau, director general of the diocese, during a Feb. 9 Zoom call with the *Gazette* and Archdeacon and Vicar General the Ven. Dr. Edward Simonton OGS.

Fair share for any given year is calculated from two years prior—so this year's assessment is based on parishes' 2019 income. With the pandemic, the full amount “makes no sense for parishes, since they've been closed—most of them—since March,” Gaudreau said. “Parishes probably don't have the liquidity to pay on their income from two years ago.”

Simonton agreed, noting that parishes would need to pay out of income they earned in 2020—what went into their bank accounts last year, much lower than in 2019.

The relief applies to regular income—around a 50 per cent decrease on the assessed amount. The assessment on investment income has not changed, however, as it was barely affected by the pandemic.

“The credit that we're giving to parishes is roughly between 40 to 45 per cent of their fair share,” Gaudreau said. A parish with larger investment income will see a smaller decrease of fair share, such as 38 per cent; a parish that lacks investments may see a 52 per cent decrease, for example. “It averages out.”

This amounts to a deficit of around \$125,000 in the diocesan budget.

### No cuts made for now

To manage this shortfall, the diocese is avoiding cuts, Gaudreau said. Instead, it will manage the deficit with cashflow.

“That's where it becomes difficult,” she said. “We're going to have a cashflow issue. So how do we pay

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Bethany Paetkau in her garden

Photo: Contributed

*Gardening is a faithful way to discover the bounty of God in the world*

By Bethany Fehr Paetkau  
Parishes of New Carlisle and Chaleur Bay

Sometimes I have the feeling that I was born in the wrong era. Gardening satisfies and excites me. Here I am, in a time and place where gardening is viewed as optional, sometimes even as a “luxury” for people with extra time, oversized yard space, and overflowing energy. However, humankind has survived for thousands of years thanks to successful efforts of gathering the fruits of the earth, both domesticated or gardened

produce as well as the things gathered from the wild.

Gardening has its roots in simply taking wild plants and encouraging them to grow in a place that was more convenient, in a time-frame that was more expedient, or with traits that were more palatable. In other words, humankind sought to grow food close to the home, producing predictable, delicious and nutritious harvests.

Here and now, in the 21st century, I find myself still desiring these same things. People around the world continue to rely on their gardens for reliable, daily nourishment. The processors and grocery stores, however, send out an underlying message that vegetable and fruit gardening is just for fun or even unnecessary, since anything and everything we could want can be bought.

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## INTERVIEW: NASKAPI CHIEF NOAH SWAPPIE



Chief Noah Swappie  
Photo: Contributed

**‘Working together—as one, as a group, as a team—is key to success’**

By Matthew Townsend  
Editor

The Anglican Diocese of Quebec is often described as vast—and one reason is Kawawachikamach, home to St. John's Church and the Naskapi First Nation. Kawawachikamach, as it's often called for short, is a two-and-a-half-hour flight away from Quebec City, and can only be reached by plane or train. The community sits on the border between Quebec and Labrador, about 200 km north of Labrador City—but it's about 1,000 km away from the see city.

To learn how the COVID-19 pandemic has affected the thousand or so people who live in the isolated nation, *Quebec Diocesan Gazette* editor Matthew Townsend spoke with Chief Noah Swappie of the Naskapi Nation of Kawawachikamach.

The interview, which was held on February 19, has been edited for brevity and clarity.

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FAITHFUL REFLECTIONS

# Resurrection cancelled due to technical difficulties



Photo: L. Blair

By Louisa Blair  
Columnist

This long pandemic absence from church has made all of us take a second look at the whole rigmarole. Why spend half my precious Sunday getting to church and back, instead of a quick visit to Facebook to see how the bishop’s hair is getting along without moving my rear end off the sofa? By the time you read this, I hope we will be meeting again in our cold, expensive buildings to celebrate the resurrection of the god-man whom we killed.

Why do I hope for that, apart from the comforting return to an old habit? What do I miss about church? I miss the music. I miss staring at old carved wood. I miss staring at stained glass windows, seeing a detail I’d never noticed. I miss staring into space. I even miss being bored. Why would I miss that? A 2014 study showed that two-thirds of men and a quarter of women would rather self-administer electric shocks than sit alone with their thoughts for 15 minutes.

But in church I’m not alone. It may seem odd to many, but I also miss this: being with a remnant of people in my city who share my desire to recite ancient spells, sing incantations, read from a 2,000-year-old book, and hear the thoughts of a man in a dress.

I miss walking with my fellow remnants, each of us

carrying our burden of private pain and hope, up to the front to consume the body and blood of our god, not even knowing what that means. Sharing the waiting (and sometimes this is all we share) for something deep and true, a word, a taste. “Only say the Word, and I shall be healed.” Sharing the thirst for that moment, which I can never take for granted but almost always happens, when a word or phrase from all the mumbo-jumbo actually sinks in, and I know that my Redeemer liveth. When we’re in our remnant, boredom transforms into waiting.

Couldn’t we do most of this by Zoom? A permanent physical separation, not only from my remnant, but from a physical place of worship, reminds me of death, the Great Separation. On Zoom my soul may be offered virtual eternal life (if I’m not defeated by technical difficulties), but my body stays rotting on the sofa. Is there a resurrection from this kind of death?

I’m not the first to long for ways to be in a physical place of worship when church is out of the question. I have spent the last nine months on Ile d’Orléans, an island settled by farmers in the early 1600s. In the old days, when saints’ days were almost

every other day, farmers got fed up with going to Mass so often. They couldn’t keep up with the field work. So they built croix de chemin (roadside crosses) and wayside chapels where they could stop to pray. On the island, in addition to eight churches, there are six procession chapels, 24 roadside crosses and an oratory. But I recently discovered a place of worship that isn’t even on a road or a path.

One day out skiing in the fields, I was passing by an old hunting blind on a bend in the Maheux River and I noticed a doorway in the mound underneath, blocked by an old apple tree. I took off my skis and pushed my way in. It was a cave, papered floor to ceiling with 1940s kitchen linoleum. Right at the back was an altar and a kneeler. Jesus, Mary, or Joseph had deserted the chapel long ago, or at least their statues had, but animals had been taking shelter there ever since. The farmer and his family must have once stopped here to pray while ploughing, planting, or raking hay. By the cave door was a rusty barrel of burned-out votive candles.

I had found a place where people before me had prayed and felt the presence of God. I need that. A lot of people in this world have to do this mysterious thing called worship at home, alone. But if I’m blessed enough to have place where I can go, physically, on my two legs, to celebrate the Resurrection, I’ll be there. ■

DIEU ET SA MUSIQUE

# Petite histoire du psaume chanté (2)

Par Irène Brisson  
Organiste, Église Saint-Michael à Sillery

L’article précédent était consacré aux racines bibliques du psaume et à sa transmission aux premiers chrétiens. Nous verrons dans les lignes qui suivent quelques étapes simplifiées de son évolution.

## Le psaume au Moyen-âge

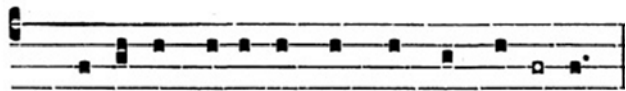
Durant le Moyen-Âge, c’est principalement dans les communautés religieuses qu’on a chanté le psaume, en latin, selon la *Liturgie des heures* qui réglait la vie monastique quotidienne en moments de prières, allant des laudes ou louanges matinales aux vigiles nocturnes.

Cela incluait les vêpres, au coucher du soleil, qui comprenaient des psaumes, le *Magnificat* et des hymnes à caractère poétique. On l’introduit également dans les églises et dans les chapelles privées sous forme de chant d’*Introït* (entrée) ou de *Graduel* (qui se chantait au pied des marches – *gradus* – du chœur ou du jubé, d’où son nom).



Irène Brisson  
Photo: Contributed

Le psaume était chanté par un soliste ou dialogué avec le chœur à l’unisson, dans un des huit tons du chant grégorien, sur une même note (*recto tono*) plus ou moins ornée, parfois précédée d’une intonation, et son rythme respectait l’accentuation du texte (exemple 1, psaume 150). Il se terminait presque toujours par cette doxologie ou prière de louange : « Gloire au Père, au Fils et au Saint-Esprit, ainsi qu’il était au commencement, maintenant et à jamais, pour les siècles des siècles. Amen. »



1. Laudá-te Dómi-num in sanctis e- jus :

Cette cantillation sur une seule note s’est transmise à de nombreuses prières du chant grégorien, dont le *Magnificat*. Durant le Moyen-âge on a aussi chanté le psaume en faux-bourdon, c’est-à-dire plusieurs voix parallèles, un procédé qui a évolué au fil des siècles et dont on trouve des échos dans l’harmonisation des psaumes anglicans.

Dès la Renaissance, quelques compositeurs catholiques au service de chapelles princières ou épiscopales mettent des psaumes et des vêpres en musique, en suivant les règles de composition de leur époque. Ainsi, parmi les chefs-d’œuvre du répertoire figurent les *Psaumes de pénitence* d’Orlando di Lasso (1565), le célèbre *Misere-re* en faux-bourdon de Gregorio Allegri (1639) chanté régulièrement à la chapelle sixtine, les fastueuses *Vêpres*

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## Quebec Diocesan Gazette

Spring 2021  
A record of church work in the Anglican Diocese of Quebec; a ministry founded in 1894 by the Rt. Rev. A.H. Dunn

Matthew Townsend, Editor  
Guylaine Caron, Translator  
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and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life. The *Gazette* shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec)

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At present, we do not plan on a May or June issue of the *Gazette*. Look for digital news this summer and a return this fall.





Mask sewing  
Photo: Wikipedia

DE L'ÉVÊQUE

Assembler un nouveau vêtement

Lors d'une conversation que j'ai eue avec la primat de l'Église anglicane du Canada pendant le Carême, j'ai demandé à l'archevêque Linda Nicholls ce qu'elle souhaitait que soient nos intentions de prière.

Sa réponse a été de nous inviter à prier pour la clairvoyance de parvenir à distinguer « ce que l'on doit conserver et ce qu'il faut abandonner alors que la COVID-19 (nous l'espérons) se dissipe. Priez pour qu'à travers ce pays nous soyons en mesure de reconnaître ce en faveur de quoi il faut militer - pour le bien de tout le peuple de Dieu, pour le bien commun. »

Tenter de discerner entre ce qu'il est bon de maintenir et ce que l'on devrait mettre de côté n'est pas seulement un bon exercice à faire pendant le Carême; c'est un travail urgent et essentiel alors que nous commençons lentement à émerger de cette pandémie qui dure depuis maintenant un an. Et il ne s'agit pas seulement de décider de quelles possessions nous pouvons nous passer, mais aussi de quelles pratiques nous pourrions avoir à abandonner et des attentes que nous pourrions avoir à ajuster, en reconnaissance du fait que nos manières de faire les choses avant la pandémie étaient insoutenables - tant pour nous que pour notre planète.

Sonya Renee Taylor a parfaitement exprimé ces sentiments dans un poème qu'elle a écrit dans les premiers jours de la pandémie: [traduction libre]

*Nous ne reviendrons pas à la normale. La normalité n'a jamais existé.  
Notre existence pré-corona n'était pas normale  
alors que nous avons normalisé la cupidité, l'injustice, la débilitation, l'épuisement,  
l'extraction, la déconnexion, la confusion, la rage, la thésaurisation, la haine et la pénurie.  
Nous ne devrions pas avoir envie de retourner là, mes amis.  
On nous offre la possibilité d'assembler un nouveau vêtement.  
Un vêtement qui conviendra à toute l'humanité et à toute la nature.*

L'opportunité qui nous est offerte est d'assembler un nouveau vêtement, pas simplement de réparer les déchirures révélées ou agrandies par la pandémie. Confectionner un tout nouveau vêtement prend plus de temps et d'efforts qu'un travail de rapiéçage, mais ce qui en résulte est plus durable. Peut-être Jésus présentait-il un défi similaire à ses auditeurs lorsqu'il a dit: « Personne ne coud une pièce d'étoffe neuve à un vieux vêtement; sinon le morceau neuf qu'on ajoute tire sur le vieux vêtement, et la déchirure est pire. »

Jésus n'est pas venu prêcher une approche fragmentaire visant à faire du monde un endroit un peu moins misérable pour vivre nos existences. Il est venu proclamer un royaume de justice et de paix complètement transformé - un royaume qui renonce à la litanie de maux normalisés que Taylor décrit dans son poème et qui embrasse plutôt leurs opposés: générosité, équité, repos, intendance, restauration, communauté, clarté, paix, partage, amour et abondance.

« Sans précédent » est peut-être l'expression la plus utilisée de la pandémie. Mais les conséquences de la COVID-19 nous offrent une opportunité sans précédent - mais bien éphémère - en tant qu'individus, familles, communautés, églises, sociétés et famille mondiale, d'assembler un nouveau vêtement du type que Jésus propose: « qui conviendra à toute l'humanité et à toute la nature. » Ou nous pouvons simplement essayer de rafistoler les choses dans l'espoir de restaurer une normalité qui n'a jamais existé, et risquer que des déchirures plus graves se manifestent dans notre tissu collectif à l'avenir.

Alors, comment allons-nous nous y prendre?



+ Bruce

Bruce Myers OGS

FROM THE BISHOP

Stitching a new garment

In a conversation during Lent with the primate of the Anglican Church of Canada, I asked Archbishop Linda Nicholls what she would like us to pray for.

In response, she invited us to pray for discernment about “what to hang onto and what to let go of as (we hope) COVID releases itself. Pray that within this country we will know what to advocate for—for the sake of all God’s people, for the common good.”

Discerning what to hang onto and what to let go of isn’t just a good exercise for Lent; it’s an urgent and essential task as we slowly begin to emerge from the year-long pandemic. And it doesn’t just involve deciding what possessions we need to do without, but also what practices we may have to abandon, and what expectations we might have to adjust, in recognition that much of the way we’d been doing things pre-pandemic were unsustainable—for us and for our planet.

Sonya Renee Taylor gave expression to this in a poem she wrote in the early days of COVID-19:

*We will not go back to normal. Normal never was.  
Our pre-corona existence was not normal  
other than we normalized greed, inequity, exhaustion, depletion,  
extraction, disconnection, confusion, rage, hoarding, hate and lack.  
We should not long to return, my friends.  
We are being given the opportunity to stitch a new garment.  
One that fits all of humanity and nature.*

The opportunity before us is to stitch a new garment, not simply to patch up the holes revealed or made bigger by the pandemic. Crafting a whole new garment takes longer and is harder work than a patching job, but the result is lasting. Perhaps Jesus was placing a similar kind of challenge before his hearers when he said, “No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made.”

Jesus didn’t come preaching a piecemeal approach to making the world a slightly less miserable place to live out our days. He came proclaiming an utterly transformed kingdom of justice and peace—one that renounces the litany of normalized ills Taylor describes in her poem and instead embraces their opposites: generosity, equity, rest, stewardship, restoration, community, clarity, peace, sharing, love and abundance.

“Unprecedented” is perhaps the most overused word of the pandemic. But the consequences of COVID-19 are indeed providing us with an unprecedented—and rapidly fleeting—opportunity as individuals, households, communities, churches, societies, and a global family to stitch a new garment of the kind that Jesus envisions: “one that fits all of humanity and nature.” Or we can just try and patch things up in hopes of restoring a normal that never was, and risk worse tears in our collective fabric in the future.

How then shall we sew?



INTERVIEW: NASKAPI CHIEF NOAH SWAPPIE



Kawawachikamach, Que., as seen from above

Photo: Naskapi Nation/Facebook

Protecting the people  
from page 1

**What has life been like in Kawawa since the pandemic began?**

Ever since the announcement last year, March 13, things have been quite different. Less travel.

There has been a drastic improvement in actions taken by the government. We’re accessing different funding for areas where the pandemic has drastically impacted our everyday life in the community. We were able, with that additional funding, to keep our community safe. We put up a checkpoint. We actually recently dismantled it, but if need be, it’s ready to go up again.

We’re not letting our guard down. Now they’re talking about this third wave, with the new variants. We try to prepare for the unexpected all the time.

**How have people felt about the pandemic? Does it feel close—or more like something that’s far away?**

Well, I don’t want us to feel that we’re close to it, and I don’t want to feel that we’re far away from it. Because if we start adopting a mindset that we’re far away from it, we’re going to let our guard down, eh?

Right now, in the community, people are pretty much at ease because we’ve always added these extra measures. The government announces these measures, and we always do a bit more than the government is doing.

**Have any cases come into the community?**

In our community, no. But we have a neighbouring community, which is the town of Schefferville. And in the town of Schefferville, there’s the Innu, the Matimekush-Lac John.

There was a case there, but that was quickly investigated, contained and controlled, so there was no outbreak. In our community, there’s two objectives when we have our emergency preparedness meetings every week (in the beginning it used to be every day): to keep COVID at zero cases and keep our community safe. Those are our objectives.

**I know people have to travel sometimes from Kawawa to Quebec City or Montreal for medical procedures. How have you handled essential travel?**

At the beginning, we stopped everything, allowing only the really necessary emergency medical cases.

Our health team has been pretty good at doing what was requested at the beginning of the pandemic, and then we kind of eased down once we had a better understanding of what’s going on, the travel restrictions, and to how to keep us safe. Testing is the key.

We try to test everybody that has been travelling outside, whether it is essential or not.

But we stopped travel. Our community is an isolated community—the only access is by train or by plane. The few first months was only essential workers, essential travel and medical. Then we suspended train travel.

**What challenges have you seen related to travel restrictions?**

Funerals—that was a big challenge, when people get really sick and family members have to travel down south. There comes a point where we have to say no, because of the risk: “Quebec City, that’s a red zone. Montreal’s a red zone. Ottawa’s a red zone.”

We were very fortunate the first few months of the pandemic. We got lucky. We came to a point when we said, “We’ve got to put a stop to this. We’ve been lucky so far, but we won’t be so lucky if we don’t put any measures in place for travel.”

**Where are the tests processed? Are there labs nearby?**

I think there’s one in Alma. The other one is Chicoutimi. And there’s another in Sept-Îles. There are two types of tests: with symptoms and without symptoms. The ones with symptoms are more rapidly prioritized.

We’ve also managed to secure the GeneXpert machine, which can do the COVID test and get your results within 15 to 45 minutes.

**What’s been the hardest part for you, this year? What does it mean to be chief during a time like this?**

Well, it’s critical, because communication is the big thing, and educating the people, eh? Trying to educate the people, impose these measures and restrictions. It has been a challenge.

But I think our location helps our situation, because we are isolated and we have control over the train and the plane.

**Many people have talked about positive things they’ve learned in the last year—silver linings. Have you seen silver linings?**

I always knew working together—as one, as a group, as a team—is key to success. And I think that was the big eye-opener for many.

I encourage people to keep positive. My message out there is always to keep positive, and these measures are for their own good and for their own safety, and for the safety of the community. If there’s stubborn people out there, they’re told that more than likely, they’re going to be the ones that are bringing this virus.

We had a few scares, but we managed to control things.

**What have been the economic challenges of the last year?**

We have a lot of projects that were scheduled and that have been pushed back and up. That has been costing the nation a lot of money. Contractors sometimes don’t understand, or are taking advantage of the situation. Sometimes you sign a contract with a contractor, and you have to respect the contract—and if you don’t, there’s implications.

But what I said is that I’d rather spend a lot of money and maintain the well-being and protection of the community. So be it. But we were able to recover the money that we’ve lost over this pandemic.

**Have you received any vaccine doses there, yet? If so, which? I’ve heard that the Pfizer vaccine needs really specialized storage equipment.**

The Moderna vaccine is more appropriate for the North, because we’re not equipped for the Pfizer vaccine. We rolled out our vaccination campaign right after the Crees, and we managed to get people vaccinated. The second doses came in this week. I had my first dose on the 23rd of January, and I’m waiting for my second dose.

**That’s great news.**

It’s perseverance, eh? It’s having a good team, applying pressure on your team, using your political role to push things. That helps. We are in pretty good shape, I think I can say.

**How many shots have you distributed so far?**

The first round of vaccines was 177, and 200 more came in this week.

Some people are still hesitant to take the vaccine because of social media—you know how people can react to it. But the majority of the community are pretty OK with the vaccine.

We’re recommending that people get vaccinated, but we’re not forcing anybody to do it.

**Is there a big impact from social media in Kawawa?**

The thing with social media is we have good access to it. We’ve managed to roll out a direct fiber link to the south—which means we have super-fast internet.

**Given the misinformation that circulates online, that sounds like a mixed blessing.**

I guess you could say that, but we try to get the facts out there.

**What else should the Diocese of Quebec know about life in Kawawa right now?**

I think the diocese should inject more money into our church, St. John’s. We’ve been trying to do virtual mass and ceremonies, but the church is lacking that technology. And the church is owned by the diocese.

We’ve been telling people, “You can’t have so many people gathering at the church at any given time.” But people—it’s only human that they want to go to a funeral. We are closely knit as a community. Everyone is related.

**So you’re suggesting investment into technology for different ways of doing things?**

Communication is key to everything right now.

The condition of the church building, too, is not very healthy. We injected monies into the church for repairs to plumbing, and making it look welcoming. Right now it’s pretty run down, and I’m sure it’s due for a new roof. I come from a construction background, and every 25 years you have to change the roof.

The church needs to feel more welcoming, inviting. ■



## PEOPLE

# ‘Impresario’ project manager raised cathedral’s notoriety

By Matthew Townsend  
Editor

The Cathedral of the Holy Trinity’s project manager has moved to Spain—though, as Tommy Byrne puts it, “half of me is still in Quebec.”

Thanks to Zoom, part of Byrne is indeed in Quebec. While the pandemic has made it unrealistic for the cathedral to hire a new project manager, the “new normal” of remote work has also meant Byrne can continue consulting on a few ongoing projects until the world returns to a pre-pandemic state.

Byrne, who began his work at the cathedral in 2014, left for Spain this winter with his wife, Veronica Biriucov Gonzalez, a Spaniard from Madrid. Born in Quebec City, Byrne lived in Madrid in 2005, staying four years while he worked for the United Nations World Tourism Organization. His connection with Spain continued in Quebec, where he served as honorary consul for Spain. Byrne told the Gazette that he and his wife both missed Spanish life and decided it was “now or never.”

When Byrne first started working at the cathedral, he knew it mostly as a place he passed by. “To be quite honest, I had a very little knowledge of the cathedral and Anglicanism in general, though I studied a few metres next to the cathedral,” he said. “Like everyone in Quebec City, we pass by this place every day, but we don’t look at it very hard.”

He cites his outsider status as actually helpful in the role, noting that he could speak freely to the dean and bishop as bosses instead of his spiritual leaders. “They welcomed every idea I had, so I didn’t feel like I had to keep things to myself,” he explained.

Byrne’s first mandate at the cathedral was a touristic project—he helped grow annual visits from 149,000 in 2013 to 240,000 two years later—but his work broadened over the years. He began efforts to connect the cathedral with the arts and culture scene in Quebec City, especially with classical music institutions like the Quebec Symphony Orchestra and le Club musical de Québec. Part of his goal was to increase touristic income while ensuring the cathedral wasn’t viewed as a commercial destination.

“At the end we were recognized as like one of the most important [church] venues for classical music in Quebec City,” Byrne said, with knowledge of the building’s acoustic quality spreading beyond musicians and into the public. Through all of this, Byrne worked to communicate an openness—that the cathedral, for example, would not restrict musicians to a religious repertoire. Many artists, he said, “came with a perception that we’re really rigorous in approving the content.”

“Tommy has done an amazing job raising the notoriety of the cathedral,” said the Very Rev. Christian Schreiner, dean of the cathedral and rector of the Parish of Quebec. “People know the cathedral now. The papers called him ‘impresario’—he started incredible concert series.”

Recently, Byrne has been helping the cathedral on a new garden and landscaping project, which has been developing over the last few years. With this, too, the cathedral has brought a spirit of open-mindedness—which Byrne and Schreiner say surprised the landscape architects they spoke with. “I’ll just say this, ‘Just give us any idea you have. If it doesn’t fit with us, we won’t go there, but don’t feel obliged to please us because you think that’s what we want to hear,’” Byrne said of his conversations with the architects.

“They said, ‘We’ve worked with churches before, but it was never like this,’” Schreiner said. “They got super excited that the idea of our garden is that it’s a meeting place for everybody.”

As the garden project starts to shape up, Byrne said he’s sad to leave—even though he thought he’d only work at the cathedral for a few months when he first started. As he settled into what became a seven-year position, he learned about patience in an environment where progress can be slow and stakeholders are many. “Even though you don’t see the result in the next six months, you’re planting a seed,” he said. “I’m glad to see that after seven years, we’re really starting to see a major change around almost everything we talked about at the beginning.”

Byrne and Schreiner both noted that a desire to express year-over-year gains and losses related to the project manager’s work was a challenge, too, because of the slow pace of change in the church. Church work also put



Tommy Byrne poses in front of the Miguel de Cervantes Monument in Alcalá de Henares, Madrid, on March 8. Photo: Contributed

Byrne in touch with many people he didn’t know, who didn’t know him, and who were tasked with judging his work. “It’s really political,” he said with a laugh. “You just have to trust that it’s going to go well, and in my case that’s what happened.”

In the months ahead, Byrne will be training the summer guides over Zoom, with the help of former guides and a 3-D model of the cathedral. He’s also continuing with negotiation of contacts and rentals, meetings, and the garden project. “I’m glad to stay involved until the diocese hires somebody else. First it started as a job, but ... you start building projects and they get, in a way, personal. I want to make sure they see the light of day.”

He also hopes to offer mentorship to the new hire—to stay connected as that person comes to know work that Byrne describes as quite formative.

“Usually in Quebec people work for the government or private sector, so to work with an institution like this broadens the spectrum of your thinking,” he said. “If you work for the church, well, you can do pretty much anything afterwards.” ■

## DIEU ET SA MUSIQUE

### Les psaumes de la page 2

de la Vierge de Claudio Monteverdi (1610) et les *Vêpres solennelles d’un Confesseur* de Wolfgang Amadeus Mozart (1780), connues pour leur sublime *Laudate Dominum*.

### La Réformew luthérienne et le psaume

Un des tournants de l’histoire musicale du psaume est la Réforme protestante, amorcée autour des années 1520 en Allemagne, avec Martin Luther, en Suisse avec Ulrich Zwingli et Jean Calvin, avant de gagner la France, l’Angleterre et une grande partie de l’Europe du Nord. En traduisant les textes sacrés et les psaumes en langue vernaculaire, les instigateurs du protestantisme ont cherché à les rendre compréhensibles à tous.

Si Luther est retourné fidèlement à l’hébreu pour la Bible, il a versifié et même paraphrasé les textes de David, afin de créer « des psaumes allemands pour le peuple, c’est-à-dire des cantiques spirituels, afin que la Parole de Dieu demeure parmi eux grâce au chant ». Musicien dans l’âme, il s’est entouré de compositeurs qui forgèrent les bases de ce qu’on appellera le « choral luthérien » : des cantiques souvent centrés autour du Christ, et des psaumes faciles à chanter, dont on comprend bien les paroles pour mieux prier.

Entre 1524 et 1539 paraissent à Strasbourg plusieurs recueils de psaumes et de chorals en allemand, dont plusieurs sont attribués à un proche de Luther, Matthias Greiter.

« En traduisant les textes sacrés et les psaumes en langue vernaculaire, les instigateurs du protestantisme ont cherché à les rendre compréhensibles à tous. »

Certaines de ses mélodies, notamment celle pour le psaume 119 (exemple 2), font toujours partie du répertoire religieux. Ce thème figure à quatre reprises dans le *Common Praise* : CP 231, CP 320, CP 344, paraphrasant le psaume 117 et, sans doute le plus connu de tous – même de Mr Bean – *All Creatures of Our God and King*, CP 355.



### Le psautier huguenot

Jean Calvin, exilé pendant quelques années à Strasbourg, y découvre les psaumes luthériens et en traduit plusieurs en français. Il emprunte à Greiter sa mélodie du Psaume 119 pour sa paraphrase du psaume 36 (*En moy le secret pissement*) et le réutilise pour le psaume 68 (*Que Dieu se montre seulement*). Pour Calvin, le psaume est la seule musique digne d’être chantée dans les temples, et elle doit l’être à l’unisson, sans instruments, la mélodie étant au service de la parole, afin « qu’il y ait grande différence

entre la musique qu’on fait pour réjouir les hommes à table et en leur maison, et celle des Psaumes qui se chantent en l’Église, en la présence de Dieu et de ses Anges. »

Durant une vingtaine d’années, à la demande de Calvin, des poètes français réputés, comme Clément Marot et Théodore de Bèze, et des compositeurs convertis au protestantisme, Claude Goudimel (assassiné en 1572 durant la nuit de la Saint-Barthélemy) et Loys Bourgeois, vont élaborer l’important *Psautier de Genève*, publié dans sa version définitive en 1562. Même si Calvin prône la plus grande austérité en matière de musique, les compositeurs de la Renaissance harmoniseront leurs psaumes à quatre voix, pour « s’esjouir en Dieu, particulièrement ès maisons » (Goudimel).

Ce psautier, ainsi que plusieurs autres de la même époque, est souvent appelé le « psautier huguenot », en raison d’une déformation française de l’allemand *Eidgenossen*, qui veut dire « Confédérés », donc Suisses.

Au fur et à mesure de l’expansion du protestantisme en Europe et même en Nouvelle-Angleterre, le *Psautier de Genève* servira de modèle aux traducteurs anglais, néerlandais et scandinaves, et de nombreuses mélodies de Goudimel et de Bourgeois y seront à l’honneur. Une dizaine d’entre elles figurent toujours dans notre *Common Praise*. L’une d’elles, de Loys Bourgeois, est le *Old Hundredth* (le vieux psaume 100) que nous connaissons tant en anglais qu’en français avec les paroles : « All People that on Earth do Dwell », « Nous chanterons pour toi Seigneur », ou « Vous qui sur la terre habitez » (CP 349).

Dans le prochain article : le psaume dans l’Église anglicane. ■



## THOUGHTS FOR THE EASTER SEASON

## Connected—forever—by the power of baptism

By Joan Boeckner

*Parish of Quebec at the Cathedral of the Holy Trinity*

On January 10, 2021—the Baptism of our Lord in the liturgical calendar—Bishop Bruce, due to last-minute, unforeseen technical difficulties, could not lead worship. With only a few moments to prepare, Matthew Townsend stepped in to offer the online and telephone service. In Matthew's concise, inspiring message, he reflected on his own adult baptism, expressing his sensation of feeling loved and of being responsible to God and to a community.

Then Matthew invited us, following this service, to reflect on our own baptism. This prompted me to pen a few thoughts on baptism or christening, as I like to call it.

I was a baby, so I don't have personal memories of my baptism—only those I was told later. Without a doubt, my devout Lutheran parents considered it the key moment in my little life. Everything I later believed and did hinged upon my being a child of God and truly feeling that, and knowing as well, that I was a full and responsible member of the community of my fellow believers and church family, my church families, as I grew and when I lived in different places—but always connected.

Later that Sunday I was again struck by this warmth and strength of connectedness when I received several contacts from fellow cathedral family members and also a call from friends in my Lutheran church family, back home in Walkerton, Ont.—extremely significant for me



Joan Boeckner

Photo: Contributed

on this day of reflecting on the meaning of baptism and of being an integral part of a community of believers.

I also wish to mention that my godparents were my two grandmothers, both of whom passed away within 10 days of each other, before I was three years old. But the godmothering continued as I grew, since three aunts filled this role. Even at my confirmation, they were present to carry out this commitment—excellent models for me to follow as a godmother, myself.

As a faith-filled couple, and perhaps since we did not have children of our own, my husband, Keith, and I received the blessing, privilege and responsibility of being godparents to several special children in our lives: children of family and of friends. We took our commitment as godparents very seriously, both from a religious belief and with the understanding of moral support and involvement. Two of our godchildren grew up knowing if anything happened to their parents,

they would come to live with us here in Quebec—even though that would have meant a change of province and a change of education and language.

The baptism of each of our cherished godchildren brought us the gift to spread our love. We felt so privileged to share so vitally in the lives of these dear little beings, beginning their Christian lives and journeys. A poignantly vivid memory is the joy and deep feeling of responsibility being godmother, and Keith her godfather, to a very precious little girl here in Quebec City. I will never forget and always feel the power of that moment, when the sign of the cross was made on her forehead and in my arms, her eyes flew open and she looked directly into my eyes, little though she was. It was like our souls were being bonded together, and this electrical impulse went up from her body and into my arms, joining our spirits forever. I knew without any doubt that she, too, was a blessed, chosen child of God.

I shall close this reflection on baptism by remembering my beloved Keith. I know he was a chosen son of God, and he always felt that. He lived out God's plan, will, and purpose for his life. I feel it was so fitting and so very meaningful that Keith was baptized Oct. 14, 1945, and his funeral was Oct. 14, 2017—full circle, when he was blessed and commended back into God's keeping in heaven. ■

*Joan Boeckner is a member of the Parish of Quebec at the Cathedral of the Holy Trinity. During the pandemic she has called in weekly to Home Prayers with Bishop Bruce.*

## BUDGET &amp; STEWARDSHIP

Fair share lowered for 2021  
from page 1

salaries, for instance? One of the ways we're able to pay salaries is we've got the subsidy grant from the government until the end of June. How can we pay insurance and stuff like that? Maybe we're going to have to cash in some capital on our investments. We'll see when we get there."

Further cuts, Gaudreau added, are not realistic. "We've already cut so much in our funding and mission work, that I don't see how we could have more cuts in those areas without affecting the life of the diocese. So, we're probably better off to continue using our capital funds to sustain us for a little bit."

The diocese can also avoid certain expenses instead of converting some of its investments to cash. "One of the things in past years, we delayed having Synod," she said, referring to postponement of the diocese's governance meeting until it aligned with the budget."

Gaudreau said she hope the diocese doesn't have to consider delaying the next Synod gathering, which is "always at the call of the bishop." The next meeting has been slated for the end of 2022.

"Hopefully we get back to a semblance of normalcy by the end of 2021." If that happens, she said, a balanced budget could be seen in 2022 or 2023.

One complication with this process, Simonton said, is that the diocese will face another income shortfall because the pandemic has continued into 2021—even though, the fair share will be calculated on this year's parish incomes. "The Synod income from this low year will come back to bite us in two years," he said. While he described this as a "real problem," Simonton noted that there's time to develop a financial strategy.

## Pandemic's effects on parishes

Across the Anglican Church of Canada, concern that parishes might feel forced to close has driven efforts to reduce assessments, distribute funds and find other means of keeping parish budgets sound.

In the Diocese of Quebec, Simonton said, many

parishes have been doing better than expected at the start of the pandemic, in financial terms, thanks to subsidies and low spending across the diocese.

Parishes that have participated in the diocese's pooled funds, part of its investment portfolio, also weathered 2020 more easily, Gaudreau added. While global stock markets all declined substantially in the first months of the pandemic, they recovered and ended the year with significant gains. Thus, investments proved to be a reliable source of income in 2020.

"Our investment portfolio historically pays out 5.5 per cent in dividends each year. It's a well-managed portfolio, and its value has increased in the past decade."

This return has helped the diocese manage its deficit budgets, but participating parishes see the same benefit. Not all parishes have investments in pooled funds, but a majority do and see a large portion of their income from investments—roughly 50 per cent, she said. In a pandemic year, when in-person donations could not be made, that has offered some stability. "It makes it easier to go through situations like we're going through right now," she said.

Thus, instead of facing financial pressure to close, parishes will move their five- or 10-year plan forward and start it sooner, Gaudreau believes. "Certain parishes that were down to six or 10 individuals may say, 'We've been closed for a year. We don't see the objective in continuing, we can go somewhere else.' I see some parishes having that discussion."

Simonton said he totally agreed with Gaudreau. "It moves up the conversations that were already happening. But that's a very different thing from being forced to close financially or because of fair share or ministry costs."

The director general pointed to the continuation of pastoral activity, as well—churches are closed, but priests are working. "Clergy have been busy. There's been activities. There's a whole bunch of online stuff going on; there's activity across the diocese."

"The reason we're giving this grant this year," Gaudreau said, "is to make sure that parishes can fiscally move forward while we're re-opening this year. We could have let the bill stand as is and let parishes call us, and make an agreement with us ... and go case by

case. But we know that most parishes were closed for at least six months. So, it's easier to deduct what we know will give them a hand, and for us to take the hit right away—in this year—and see next year where we stand."

## Stewardship for a future 'in flux'

If parishes do decide to close in the aftermath of the pandemic, a long-term strategy exists for the proceeds of any property sales: investing them in pooled funds and using the dividends to fund regional ministry. Simonton said maintaining a sustainable Anglican presence in the diocese is among the senior staff's guiding principles, even if it's hard to imagine what the future might hold while the world is "in flux"—as the COVID-19 pandemic demonstrates.

"We have no idea what's coming," he said. "But what we do know is: what has been entrusted to us, we must pass on to the next generation—whether that next generation wants it or not. And one of the things that the old churches can do is to remain present, so that we're still here in 100 years and can offer what we need to offer in 100 years."

Others may not be able to do this, he said.

"I always use the metaphor of getting as big a hump on a camel as you possibly can as we go through the desert. A lot of institutions like ours won't make it across the desert—they'll run out of a hump. We probably won't. So, we can pass it on to the next generation in some sort of faithfulness, as God calls us," Simonton said. "And we just are, at the moment, in a period of history where stewardship is probably the primary theological principle that the leadership is being guided by."

"I would agree," Gaudreau said. This goal of a sustainable Anglican presence, in the end, is what led to the budgetary suggestion made to the DEC this year.

"You want to be able to be flexible and approve a deficit budget, and use some of your resources short-term to be able to help the parishes have the sustainability they need," she said. "But you don't want to be responsible for causing a parish to say, 'OK, I'm done because my fair share bill is so high this year. We've been closed for nine months. We can't handle it.'"

"You don't want that." ■



## GARDENING

# ‘The bounty of God’ from page 1

As Christians, however, we know that not everything we need can be bought. The desires of our hearts, souls, and minds are best satisfied by the grace of God at work in the people and places around us. God blesses us with love, comfort, peace, mercy, and healing. When I am at work in my garden, I daily know the comfort, peace, and healing power of uniting myself with the life of the world around me. Gardening with a friend, with my husband, or with my children—that is when I am encouraged to deeper love as well. And while my hands sow seeds in spring or fill a basket with snap beans in summer, my spirit can rest in prayer. I give myself to contemplating the mercy of God while I tend the garden.

I have lived several places in my life so far. Although born in Edmonton, Alta., I spent my whole childhood in hardiness Zone 7, Portland, Oregon. My second brother always insisted on trying to grow several vegetables; nevertheless, at home we mostly grew a bounty of perennial flowers. I was keenly interested in my grandma's vegetable garden, but she insisted that I go play and climb the cherry tree or eat raspberries to my heart's delight instead of helping her pull chickweed or dandelions from the neat and overflowing rows of beans and spinach. At age 16, I spent a year in rural Kamchatka, Russia, where every family brought harvests in from the garden and greenhouse to sustain them throughout many months.

It was grandma's garden that I kept in mind, however, when I began my own gardening efforts in Zone 3—in Winnipeg, Man.—at age 21. I read dozens of gardening books from the library and soon bought my own copy of my favourite, Lima and Scanlan's *The Kitchen Garden*. My friend Gabrielle Plenert and I worked diligently to start a community garden with 42 plots on the back corner of Canadian Mennonite University. We, together with our husbands, our friends, fellow students, and professors, turned sod and soon discovered how much patience is required to begin a new garden. My son was raised in that garden the second year. I would bike with my six-month-old snugly buckled into the Chariot trailer from our apartment to the garden and spend several hours there before returning home with zucchinis tucked under his feet and chard bagged and nestled beside him. Occasionally I used a large spade or potato fork; however, mostly I simply carried a trowel and some clippers or scissors for harvesting. My husband and I continued to garden there for several years, even when we bought a house, since our new yard was small; we had to deconstruct a carport to build a garden where the neighbour kids could all come and eat borage flowers and calendula petals while riding their bikes around the garden paths and ducking around trellised tomatoes.

A few years later, I had the garden of my dreams. My daughter was 19 months old when we moved to southern Manitoba, less than a kilometer from the border with the States. We were helping to run a Christian centre for environmental conservation and education. In addition to hosting school groups, guiding hiking groups, assisting with invasive species removal in the Pembina Valley, and hosting bed-and-breakfast guests, I gardened one-eighth



Rose, when she was younger, during the carrot harvest

Photo: B. Paetkau

of an acre in rich soil brought up from the pond-bottom.

Not only did I love the self-seeding mix of calendula, poppies, dill, none-so-pretty (*Silene*), and coriander bringing life to the edge of garden paths and fallow corners, but there was a constant barrage of hummingbirds; orange-belted bumblebees; and monarch, swallowtail, and checkerspot butterflies, just to name a few! I would nurse my daughter while the hummingbirds probed the flowers a mere foot from my head, and my children would nap under the teepee of scarlet runner beans. There, in that place, I daily felt the timeless connection to all people around the earth, whom God cares for and loves. I was a part of the unity of life on this planet. And although the garden was tilled before I arrived, it was merely hoed while I tended it, and the weed seeds stayed dormant in the deeper soil while numerous annual flowers and herbs self-seeded around my vegetable beds. I would invite visitors to walk through the vegetable garden as they pleased, to taste and see that the Lord is truly good. I invited all to witness that the creation needs our careful attention and our tender participation. (Just past a windbreak, we also worked to maintain an acre of restored tall-grass prairie, which is a bountiful ecosystem and a very capable system for large-scale storage of carbon).

Returning to Winnipeg, my gardening took place outdoors in summer and autumn and in books during the winter. I read multiple encyclopedias on organic gardening, numerous books on prolific production in small spaces, guides to soil health, pollinator and beekeeping handbooks, seed-saving how-to's, and, of course, I read works by several prominent figures including Sir Albert Howard, Bill Mollison, P.A. Yeomans, David Holmgren, and John Seymour. Then, in 2018, I began my current Zone 4 garden in New Carlisle, Que., where my husband is priest of the parishes

of New Carlisle and Chaleur Bay.

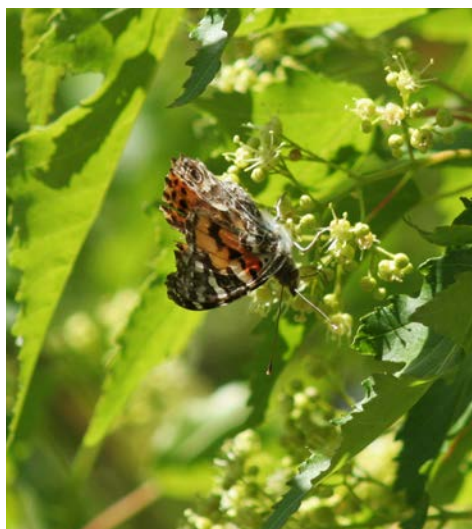
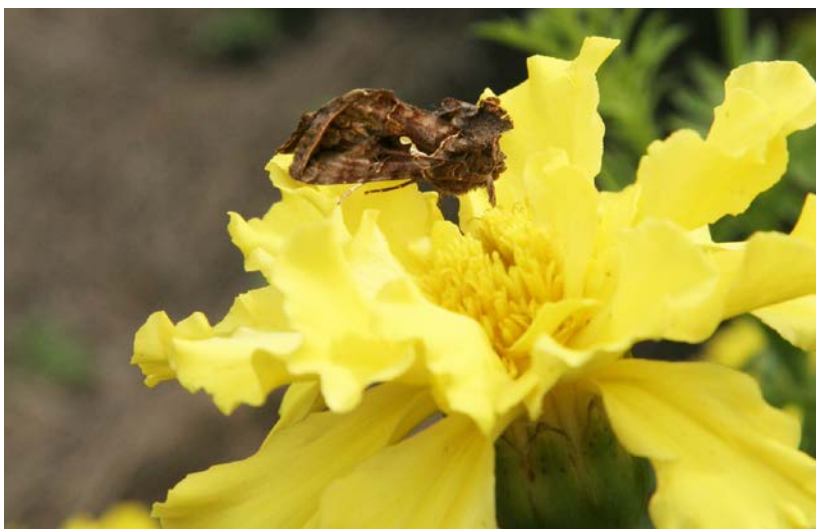
I delight in my predictable favourite vegetable varieties, and I am often pleasantly surprised with the new varieties I try out each year. My top picks are Yugoslavian red butterhead lettuce, Amish Paste tomatoes, Red Russian kale, and Pepa de Zapallo dry beans.

Gardening—any approach—is a wonderful way for Christians to connect and participate in our dynamic, created world. Through gardening, we recognize and notice many living organisms, both beautiful and offensive, and we also must realize that our actions can have dramatic, sometimes negative effects on many plants and animals. By recycling wastes, reducing erosion, and mimicking the natural scheme of plant-and-pollinator communities, we can play a positive role.

Each place in this world is full of the bounty of God—whose power works in all agricultural zones, in innumerable ways. I have been fascinated throughout my whole life by the unique gardening approaches developed in different lands. Knowledge and understanding of how to encourage gardens to flourish stems from a person's close attention to the touch of the soil. In our Biblical creation narrative, the living creatures are brought forth from the land itself. We know that life above ground depends on healthy life within the ground. In fact, I think that the multitude of approaches to gardening arises precisely because of the dynamic and particular characteristics of each place, of each climate and microclimate. In addition, gardening techniques vary widely due to cultural and social factors, and as an example I name the “three sisters” of the Hopi Native Americans. They planted corn together with squash and beans, compared to the squash vines trained up the walls of houses and sheds in small French gardens, or the pumpkins vines spaced among the hillside orchards of rural Burundi. And I am overjoyed to notice that gardeners around the world continue to rely on the plants and soil to tell them if all is well, or if something is out of balance. Christian gardeners with whom I have spoken have an understanding that God's intentions for this earth are life, and life abundant.

I am faithful to the example of Christ through the simple act of tending a garden. So are millions of other people in all their unique gardens across the globe. If you join us this year, may God bless you through your efforts, no matter how big or small. ■

*Bethany Paetkau finds fulfillment in teaching in local elementary schools (Bay de Chaleur area, Quebec) and giving private music lessons. She walks the beach and the woods together with her husband, Rev. Joshua Paetkau, and children, Solomon (12) and Rose (9). They often also join her cross-country skiing, camping, hiking, and reading good books.*



At left: Common Looper Moth on “Lemon Star” Marigold; at right: Painted Lady Butterfly

Photos: B. Paetkau



GLEANINGS

‘Hail the much-remembered day!’—for the most part

By Meb Reisner Wright  
*Diocesan Historian*

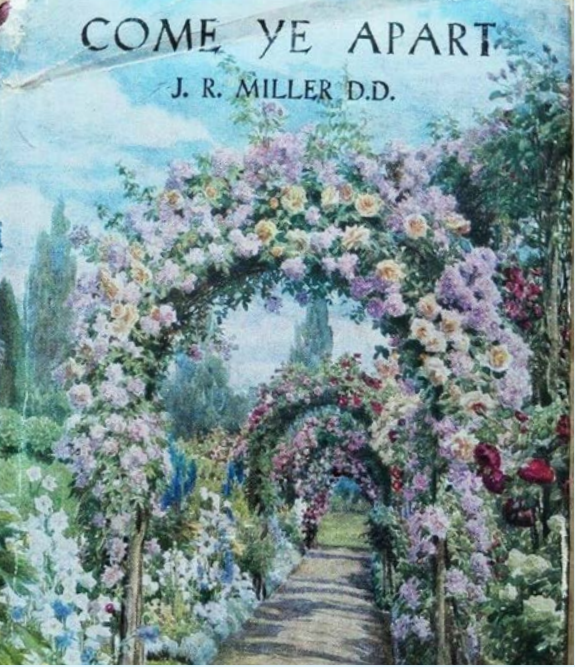
The April issue of the *Diocesan Gazette* one hundred years ago had nothing to say about Easter. Although that Glorious Feast is being celebrated this year on April 4—albeit virtually—diocesan congregations in 1921 had pressed into their churches on March 27. It was therefore the March issue that had carried the Easter message. The April issue opens with a stirring series of seasonal verses, simply titled “Easter Hymn,” and begins:

Hail the much-remembered day!  
Night from morning flies away,  
Life the chains of death hath burst  
Gladness welcome! Grief begone!  
Greater glory draweth on...  
Flies the shadowy from the true;  
Flies the ancient from the new:  
Comfort hath each tear dispersed.

The hymn was an ancient one, by Adam of Saint Victor, and noted as translated by J.M. Neale. Neale’s name would have been familiar as the author of nine hymns in “the little blue hymnbook,” including, “Good King Wenceslas Looked Out” and “Good Christian Men Rejoice.” For those who ever consult the list of translators in the back of the book, Neale’s name also appears for as many as 44 hymns. “O come, O come, Emmanuel” and “All Glory, Laud and Honour/ To Thee, Redeemer King” are among them. Adam was a 12th-century monk, a poet and musician of the first order, attached to the Augustinian Abbey of Saint Victor just outside Paris. By opening the Easter issue with this 54-line hymn, the editor was striving to locate his readers firmly within the rich tradition of celebrating the Easter story with music and song. Then follow three short commentaries, quoted from *Come Ye Apart*, on passages from the 16th chapter of Mark’s Gospel: the description of the first Easter, when the three women who had been witnesses to the events at Golgotha on the previous day, went to the sepulchre very early in the morning to anoint the body of the crucified Christ in the belief that all was over and their friend was dead. The extract begins:

**Thoughts for Easter**  
*The First at the Sepulchre*  
“Mary Magdalene, and Mary the mother of James ... and Salome ... very early in the morning came unto the sepulchre.” Mark 16: 1-2.

Nothing shines more brightly in the story of our Lord’s cross and tomb than the loving fidelity of his women friends. They were the last at his cross and first at his tomb when the Sabbath was past. They came very early in the morning, while it was still dark and the day was but dawning. They must have been up much of the night preparing their spices and ointments. Hope had died in their hearts when they saw Jesus dead and laid away in the tomb; but love had not died. They had not forgotten the blessings they had received from his hand; and though they had been disappointed in their Messianic expectations, they were eager to do all that could be done to honor his memory. There are lessons in this picture that are so obvious that they need scarcely be written out. One is, that no matter how dark the hour, our love for Christ should never fail. Though our expectations fail of realization, though our blossoms of hope fade and yield no fruit, still let us cling to Christ. Our disappointments often prove rich blessings in the end. It was so with these faithful women....



**The Stone Rolled Away**  
“Who shall roll us away the stone? ... They looked ... the stone was rolled away.” Mark 16: 3-4.

We are all alike. Even these holy women on this most sacred errand went forward to borrow trouble. There was a stone in the way that must be rolled aside, and they had not the strength to do it. Naturally enough, they began to be anxious as to the removal of this obstacle. When they came near they saw that the obstacle had been already removed. The Divine love had been beforehand in preparing the way for them. Angels had rolled the stone aside. The lesson is very simple and beautiful. We go forward worrying about the difficulties that lie before us, wondering how we can ever get through them, or who will remove them out of our way. Then when we come up to them we find that they are gone. God always opens the way of duty for us if we quietly move on.... Love and faith always have an advance of angels to roll away stones. The practical lesson is, that we are never to hesitate nor shrink back because obstacles seem to lie before us; we are to go right on, and God will take them away for us. When he wants us to go anywhere he will open the path for our feet. Knowing this, we may go on feeling confident of our own safety.

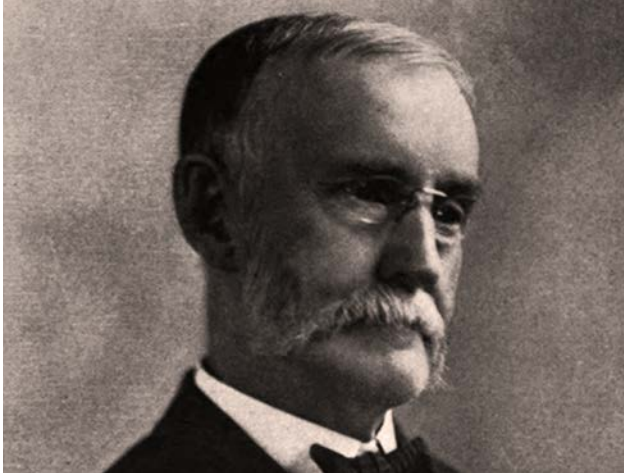
*Go and tell Peter*  
“Go your way, tell his disciples and Peter.” Mark 16: 7.

Why “and Peter”? Why was Peter named, and none of the other disciples? Had Peter been the most loyal and faithful of all the Master’s friends that he deserved such a mark of distinction as this? Oh no; we remember how Peter had fallen. The last word that had dropped upon the ear of Jesus from his lips was a bitter word of denial. Peter had acted worse than any other of the disciples. Why, then, did Jesus send this special word to Peter? It was just because he had sinned. That last look of the Saviour broke his heart, and he went out into the night a penitent man, weeping bitterly. Those had been dark days for him since Jesus died. Not only was he overwhelmed with sorrow at the death of his Lord, whom he truly and most dearly loved, but his grief was made bitter beyond endurance by the remembrance of his own denial. Deep must his sorrow have been, and all the deeper because he would never be able to ask forgiveness. How he must have longed to have Jesus back, if but for one moment, to confess his sin and crave pardon!

Jesus left this special word for Peter with the angel at the tomb, because he knew of the bitterness of his disciple’s sorrow. Peter might have been saying, when he heard Jesus had risen, “Perhaps he will not own me any more,” and so Jesus sent this message with Peter’s name in it specially, just to let him know that he was forgiven and would not be cast off. What a world of comfort there is in this “and Peter” for any who have sinned and are penitent! Those who have fallen are the very ones who receive the deepest, tenderest compassion from Jesus, because they need it most, and because he would help them to rise again.



*Come Ye Apart*, the devotional book from which these passages were taken, was written by James Russell Miller and published in 1887. It furnished “daily Bible readings on the life of Christ” and is described in a present-day advertisement as “intended to be neither exegetical nor expository, but practical and promotive of a devotional spirit.” Of remarkable lasting power, *Come Ye Apart* is still in print. In 2021, one can purchase it in both hardcover and paperback, listed by Amazon and other suppliers. Miller, who was born in 1840, was a popular Christian author, editorial superintendent of the Presbyterian Board of Publication, and pastor of several churches in Pennsylvania and Illinois. He died in 1912.



James Russell Miller Photo: Wikipedia

Appropriate as these selections are in conveying the blessings and spirit of Easter to readers of the *Diocesan Gazette*, it is surprising that they are not prefaced by nor even accompany Easter greetings from the Bishop. The year before, Lennox Williams’s message, titled “Easter Joy,” had opened the Easter issue. At this distance in time it is difficult to know the circumstances of such an omission, but presumably there was good reason for it. Knowing his conscientiousness, it seems fitting, therefore, to supply this absence now with a few of the phrases from Bishop Lennox’s message from the preceding year. It opens:

From the bottom of my heart, I wish all Church people in the Diocese a very happy Easter. May the Queen of Festivals be to you all a day of deep spiritual joy.

The letter concludes:

May Christ our Lord vouchsafe to deepen in us all this true joy in His blessed resurrection, and may it have its practical effect upon us in causing us now to rise to “newness of life,” keener loyalty to Christ our risen Lord, deeper love for Him and all that is good and pure and true, and greater willingness to follow Him and serve Him. ■

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