Without any consultation with the diocesan papers, who they call partners, or with the parishes, who own the subscription lists, the Anglican Church of Canada’s Communications and Information Resources Department is requiring anyone who wishes to continue receiving the Anglican Journal and the diocesan newspaper that serves their parish. Every parish in Canada has a subscription list of names and addresses of parishioners who qualify to receive the newspapers. Each parish receives a copy of its list to review once a year. The national church has unilaterally decided not to accept these lists from the parishes.

The national church recently conducted a survey and concluded that 10 percent of the newspapers are being sent to people who don’t live at that address. While it is true that some parishes have been lax in sending in updates it is more likely that the problem exists in urban areas of the country where people move more often. No information regarding actual numbers has been shared with individual dioceses. Our diocese pays for the publication of the Quebec Diocesan Gazette and contributes 50 percent of the monthly mailing cost for the Journal and our paper. The remaining costs of printing the Journal and mailing it come from the national church’s budget and advertising. The national church budget is funded by fair share contribution from all dioceses including ours.

The Quebec Diocesan Gazette is perhaps the oldest Anglican church paper in Canada and has since 1894 been a source of news and unity across our very wide diocese. The Journal, though started in 1875 as the Dominion Churchman, was a privately owned newspaper until 1948 when the Anglican Church of Canada took it over.

For 125 years the Quebec Diocesan Gazette has supplied news and information to all members of our diocese. Unless you confirm your subscription with the national office you will be cut off from this diocesan and national source of news.

There is a letter from the General Secretary of the Anglican church along with a form to cut out and mail is on page three of this paper and in the Journal as well. Alternatively you can email your confirmation or use the toll free phone number: 1-866-333-0959.
Spring cleaning

“What are you giving up for Lent?”

It’s maybe not a question you hear quite as often these days, as the practice of making a sacrifice of some kind during the 40 days leading up to Holy Week and Easter isn’t quite as widespread as it once was.

But in many circles—Anglican as well as Roman Catholic—giving up something for Lent is still very much something that is practiced. There are all sorts of things that people give up, and they’re usually things we take pleasure in: alcohol, chocolate, television, judging people, gossiping, buying luxuries, and so on.

And part of the point behind giving up some of these pleasures during Lent is to help us kind of refocus on what’s important in our lives, remember what our priorities ought to be. It’s a chance to do a form of spring cleaning in our lives. The ashes marked on our foreheads on Ash Wednesday are an outward sign that we recognize that we each need cleaning in our own, we participate—albeit in a very small way—in the sufferings of Christ.

Of course, Lent’s not supposed to be all about us. Nothing in the Christian faith is supposed to just be about us. It’s always supposed to be about others. And so the sacrifices we make ought to be in some way benefit others. For instance, alcohol—giving up something for Lent is still very much something that is practiced. There are all sorts of things, and this is one example: Most everyone loves dishing out gossip. A discipline during Lent could be as easy as pledging not to talk about others. It’s a chance to do a form of spring cleaning in our lives.

And a change in your behaviour can benefit others, too. It doesn’t have to involve money. An example: Most everyone loves dishing out gossip. No one wants to be the subject of gossip. A discipline during Lent could be as easy as pledging not to talk about others. It’s a chance to do a form of spring cleaning in our lives.

Whatever you choose to give up or take up during Lent, remember that nothing we do during these 40 days will make us more acceptable to God. God has already accepted us in the saving work of Jesus Christ, and that’s what we’re preparing ourselves to celebrate at the end of these 40 days.

+ Bruce

Grand ménage du printemps

« Quel sera votre sacrifice durant le carême? »

Ce n’est peut-être pas une question qu’on entend bien souvent ces temps-ci, car la pratique consistant à faire un sacrifice pendant les 40 jours précédant la Semaine Sainte et Pâques n’est pas aussi répandue que dans le passé.

Mais dans de nombreux milieux - anglicans comme catholiques - sacrifier quelque chose pendant le carême est encore une pratique courante. Les gens décident de se passer de toutes sortes de choses, et ce sont généralement des choses qui nous plaisent: alcool, chocolat, télévision, juger les gens, parler dans le dos des autres, s’acheter du luxe, etc.

Un changement de comportement peut également profiter aux autres. Ça n’a pas besoin d’impliquer de l’argent. Un exemple: la plupart des gens aiment bien faire des commérages. Un changement de comportement peut également profiter aux autres. Ça n’a pas besoin d’impliquer de l’argent. Un exemple: la plupart des gens aiment bien faire des commérages.

Quoi que vous choisissiez de sacrifier ou de faire pendant le carême, souvenez-vous que rien de ce que nous faisons pendant ces 40 jours ne nous rendra plus acceptable aux yeux de Dieu. Dieu nous a déjà acceptés dans l’œuvre salvatrice de Jésus-Christ, et c’est ce que nous nous préparons à célébrer au terme de ces 40 jours.

+ Bruce

Send us news and photos of activities and events happening in your parish
Not everything was cooked

Hope is a thing with feathers.
Emily Dickinson

Several years ago, an asteroid six miles wide hit the earth in Yucatan, Mexico, and plunged 25 miles through the earth's crust, leaving a crater a hundred miles wide. The energy released was equivalent to a billion atomic bombs. The air got hotter than hell, so to speak (or perhaps literally, come to think of it). Winds of 600 miles an hour hurled across the world, there were massive earthquakes and tsunamis and volcanoes. The molten rock thrown into the air rained down again in little spears of fire. The forests all burned up and everything was cooked.

That was just the first two hours. Then there was a long, cold, dark winter, when sunlight was blocked out by smoke and soot for years. With no photo for photosynthesis, 70% of living species were eliminated, including the dinosaurs. That was 66 million years ago.

I am not, I repeat, not, responsible for the extinction of the dinosaurs. Over the current extinctions, however, I do tend to over my own shortcomings weep with loathing, as we sang in church this morning. Every time I take a car when I could instead of hanging my clothes on a line, yes, I weep with loathing o’er my own shortcomings, or I should. But in case you’re tempted to think as I do sometimes, “Why bother?” It’s all over anyway,” don’t, because there’s hope.

In fact, there were survivors of that big extinction. They’re called birds. Birds are the much-further-evolved and very tiny descendants of dinosaurs. I have a bird-feeder outside my kitchen window, and I’m always astonished that the chickadees make it through the Quebec winter, which very nearly exterminates me. Now that I realize they are, in fact, dinosaurs, I see this makes perfect sense. They have already, evolutionarily speaking, lived through a towering inferno and a thousand-year long asteroid-winter. Birds have become my sign of hope.

The only extinction we read about in the Bible is the one Noah survived. Noah tried his best to preserve some of the species, but it may have seemed a foolish project, like the cryobank at the Canadian Museum of Nature, which is collecting little phials of the DNA of every Canadian species in case one day we could somehow summon them back. The ark was overcrowded, like our planet, getting fairly dirty and smelly, and the food was running out. And what brought the first sign of hope? A bird, carrying a twig in its tiny dinosaur-descended beak.

Artists and writers of all time, including the Gospel writers, have represented the Holy Spirit as a bird. Augustine called the Trinity “the lover, the beloved, and the love,” the Holy Spirit being the love part, that Jesus carefully handed over to us when he disappeared. This bird is a survivor. This is the bird who hovered over Mary when she conceived Jesus. This is the bird who landed on Jesus’ head at his baptism in the River Jordan. And don’t forget Jesus said he loves us like a mother hen. He wants us to huddle together under his wings, cheeping. And I do.

Isaiah once cried to God, “Like a crane or a swallow, so I chatter; My eyes fail from looking upward. O Lord, I am oppressed, be my pledge of safety!” As we struggle feebly and despair about the extinctions of the Anthropocene era, we must also search the sky for the dinosaur-birds of hope, search until our eyes fail. They are our pledge of safety.

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Don’t miss an issue
Confirm your subscription

Dear Reader,

We’re asking you to confirm your Anglican Journal subscription. Here’s why.

Your subscription to the Anglican Journal (and, where included, your diocesan newspaper) began when your parish church added your name and address to the subscription list. When a person’s address changes, for whatever reason, the parish office is asked to notify the circulation department. Often that happens, but often it does not.

In a recent survey of a large number of subscribers, 10 per cent of the surveys mailed were returned as “unknown at this address.” That is, at least 10 per cent of newspapers (Anglican Journal and diocesan papers) are being mailed to people who don’t live at that address. This means a waste of thousands of dollars each month. So we are verifying the subscription list to avoid this waste.

If you wish to continue to receive the Anglican Journal (and any diocesan newspaper mailed with it), please complete the confirmation and return it. If we do not hear from you, your subscription will come to an end with the June 2019 issue.

With every blessing,

Michael Thompson
General Secretary
Anglican Church of Canada

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Dear Reader:

Contact us with your name and address and we’ll ensure you continue to get your Anglican newspapers.

EMAIL: yes@national.anglican.ca with your name, address, phone number and ID# (from label, if available),
MAIL: Fill in and mail to Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2
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Michael Thompson
General Secretary
Anglican Church of Canada
Putting the Week of Prayer for Christian Unity on ice.

At least once a year, Christians are reminded of Jesus’ prayer for his disciples that “they may be one so that the world may believe” (John 17:21). Hearts are touched and Christians come together to pray for their unity. Congregations and parishes all over the world exchange preachers or arrange special ecumenical celebrations and prayer services. The event that touches off this special experience is the Week of Prayer for Christian Unity.

That does happen in the Eastern Townships, with various churches in the cities and towns in the region hosting joint services. However, for seven years there has been a different take on the idea with churches of various denominations getting together in fellowship on the curling rink.

Started by Mead Baldwin, a minister in the United Church, it draws together participants from five congregations for what Mead calls “a week of play for Christian unity.” The churches that participated this year were: St George’s Lennoxville, St Barnabas North Hatley, St Andrew’s Presbyterian Lennoxville and the Waterville/North Hatley and Lennoxville United Churches.

A good time was had by all during the bonspiel and you can be sure that there were many prayers for the state of play as the rocks slid towards the house.