



Quebec Diocesan Gazette

MARCH 2019

A SECTION OF THE ANGLICAN JOURNAL

ᐃᐸᐸ ᑲᑲᑲᑲᑲᑲ ᐸᑲᑲᑲᑲᑲᑲᑲ • ANGLICAN DIOCESE OF QUEBEC • DIOCÈSE ANGLICAN DE QUÉBEC



Marjorie, on the occasion of her 100th birthday, holding the message she received from the Queen and accompanied by her youngest brother Malcolm Robertson of Calgary. Photo Shirley Nadeau

Marjorie Robertson Murray (1915-2018)

On Saturday, January 12, 2019, family and many long-time friends gathered at Trinity Church in Ste-Foy to celebrate the life of Mrs. Marjorie Robertson Murray who died on December 29th, a few days before

what would have been her 104th birthday. Marjorie was a very well-known member of the English community in Quebec City and she was actively involved in volunteer work in the community throughout her life.

Marjorie was born on January 8th, 1915, the daughter of Fred and Rachel (Green) Robertson, in La Tabatière on the Lower North Shore of the Gulf of Saint Lawrence. She was the second of 15 children and no doubt learned to help out at home from a very early age. When she was six years old, Marjorie's family moved to Quebec City where she attended the Victoria School. Marjorie and her husband lived for 30 years in Murray Bay (La Malbaie) and then in Loretteville before moving into the city. Marjorie had no children of her own, but with so many brothers and sisters, she had lots of nieces and nephews to dote upon.

Marjorie was a faithful member of the old Saint Matthew's Church, now a public library, on rue Saint Jean in Quebec City, and she moved with the congregation to St. Michael's in Sillery when the old church was closed. In recent years she was an active member of the congregation and the ACW at Trinity Church in Ste-Foy, Quebec City.

Marjorie enjoyed an active commitment to Christian mission and was best known for her tireless volunteer work in which she remained active well past her 100th birthday. She could often be found at Saint Brigid's Home assisting the residents there in a number of ways. She helped guide the wheelchairs of disabled seniors as they made their way down to the chapel for services and she particularly enjoyed helping those with vision

problems during Bingo games. "It's my second home. I love it, I love the people," said Marjorie in 2015. "The Guild members are outstanding, very kind. I enjoy every minute of it."

Marjorie was also a faithful volunteer at the Jeffrey Hale Hospital, working at one point as a volunteer on the children's floor. Marjorie helped out at the "Maison du Marin" as well and was one of the volunteers who delivered Christmas shoeboxes to sailors aboard the ships in port over the holiday season.

On the occasion of her 100th birthday in 2015, Marjorie received congratulatory messages from Queen Elizabeth; Archbishop Fred Hiltz, Primate of the Anglican Church of Canada; along with greetings from the Governor General, the Prime Minister, and the Premier of Quebec. It was Premier Philippe Couillard, who summed it up best in his letter, saying "To those who have the pleasure of knowing you (Marjorie) you are an inspiration. You are proof that life can take us great distances provided we trust in it and love it and all that it brings from day to day."

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

Submitted by Walter Raymond and based on an article by Shirley Nadeau in the Quebec Chronicle Telegraph, January 14, 2015.

National Church to remove subscribers from the Quebec Diocesan Gazette and the Journal at the end of June.

Parish lists no longer honoured, your personal action is required!

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 our diocesan newspaper to confirm their subscription with Church House in Toronto. Failure to do so will mean that your subscription to the national and diocesan paper will be terminated at the end of June 2019.

The Journal website states "All financial contributors to the Anglican Church of Canada are entitled to receive 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 spread 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 lives, that our priorities aren't always aligned with God's, that we are fallen human beings in need of divine redemption. Giving up something in which we take pleasure can also help us refocus our faith. It's during Lent that we especially remember the sacrifice of Jesus Christ. By making a small sacrifice of 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 in some way benefit others. For instance, almsgiving is a traditional practice during Lent, in which we make a special offering to those who are less fortunate—and that can take the form of everything from a donation to a local food bank to making a contribution to the Primate's World Relief and Development Fund to help the poor and needy overseas.

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 say anything that will hurt or diminish or tear down another person—whether you're saying it to them or behind their back. Maybe even pray for the very person you're tempted to gossip about. If you think they're worth gossiping about, they could probably use the prayers.

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

LETTER FROM THE BISHOP

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.

Et une partie du but derrière le renoncement à certains de ces plaisirs pendant le Carême est de nous aider à nous concentrer à nouveau sur ce qui est important dans nos vies, de nous rappeler où devraient être nos priorités. C'est une chance de faire un genre de grand ménage du printemps dans nos vies.

La marque de cendre placée sur notre front pendant la cérémonie du Mercredi des cendres est un signe extérieur nous permettant de reconnaître que nous avons tous besoin de nettoyer notre vie, que nos priorités ne sont pas toujours alignées avec celles de Dieu, que nous sommes des êtres humains déchus ayant besoin de la rédemption divine.

Faire le sacrifice de quelque chose qui nous procure du plaisir peut également nous aider à recentrer notre foi. C'est pendant le Carême que nous nous souvenons particulièrement du sacrifice de Jésus-Christ. En faisant un petit sacrifice à notre tour, nous participons - bien que très modestement - aux souffrances du Christ.

Bien sûr, le Carême n'est pas censé être à propos de nous. Rien dans la foi chrétienne n'est censé être juste à propos de nous. Tout est toujours supposé être à propos des autres. Et ainsi, les sacrifices que nous faisons devraient profiter aux autres d'une manière ou d'une autre. Par exemple, l'aumône est une pratique traditionnelle du Carême, consistant à faire une offrande spéciale aux moins fortunés pouvant prendre n'importe quelle forme, du don à une banque alimentaire locale jusqu'à une contribution au Primate's World Relief and Development Fund pour aider les pauvres et les défavorisés outre-mer.

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. Personne ne veut faire l'objet de commérages. Une discipline à mettre en pratique pendant le carême pourrait être aussi simple que de s'engager à ne rien dire qui puisse blesser, rabaisser ou dénigrer une autre personne - que vous le lui disiez en face ou dans son dos. Peut-être pourriez-vous même prier pour la personne à propos de laquelle vous êtes tentés de parler. Si vous pensez qu'ils méritent d'être la cible de commérages, ils ont probablement grand besoin de vos prières.

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

MARCH 2019

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

Jim Sweeny
Editor

Guylain Caron
Translator

The Gazette is published 10 times a year (September to June) and mailed as a section of the Anglican Journal

(Dépot légal, Bibliothèque nationale du Québec). Printed and mailed by Webnews Printing Inc. in North York, Ontario, The Gazette is a member of the Canadian Church Press and the Anglican Editors Association.

Circulation: 2,100.

The mandate of The Gazette shall be to serve as a means of encouragement, communication, and community building among the regions of the diocese, with special emphasis on regional activities 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)

Editorial and advertising enquiries, as well as letters to the editor, should be directed to:

jsweeny@quebec.anglican.ca

Editor, The Quebec Diocesan Gazette
P. O. Box 495
Waterville (Québec)
JOB 3H0

The deadline for articles is the beginning of the month prior. For example: MARCH 1st for the APRIL 2019 paper.

FAITHFUL REFLECTIONS

By Louisa Blair

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 hurtled 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 o'er my own shortcomings weep with loathing, as we sang in

church this morning. Every time I take a car when I could take a bike or a bus, buy a plane ticket instead of staying at home, or use a dryer 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 extinguishes 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. 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 can 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; I mourn like a dove; 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.



Noah's Ark, about 1480-1490, J. Paul Getty Museum, LA



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 paper 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

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

PHONE TOLL-FREE: 1-866-333-0959

ONLINE: Go to anglicanjournal.com/yes

Yes, I would like to continue to receive my Anglican newspaper

Name: _____

Address: _____

Email: _____

Phone: _____

Church: _____

ID# (from label, if available) _____

Comments: _____

Gleanings

Gleanings is a monthly column by Meb Reisner Wright, the diocesan historian, who delves in to the back issues of the Quebec Diocesan Gazette to present us with interesting nuggets of our past.

A serious concern for the environment as part of the Church's ministry—an active striving “to safeguard the integrity of creation and sustain and renew the life of the earth”—is a relatively new thing.

It was first ‘affirmed’ a Mark of Mission for the Anglican Church in 1998 in the official report of the Lambeth Conference held in that year, but only became “a framework for the ministry of the whole Anglican Church of Canada” proclaimed in a document called Vision 2019, adopted by General Synod in 2010.

Placing a high value on the health and well-being of our planet's natural habitat is, of course not new, but we tend to think that the present generation invented it. It may be surprising to today's readers of the Diocesan Gazette that one hundred years ago there appeared in its pages an urgent plea for maintaining the integrity of the environment and being mindful of the balance of nature.

A charming article—unsigned and uncredited—which appeared in the May 1919 issue urges the importance of environmental protection, in this case of insect-eating birds.

“When man clears the forest and plants food,” the author argues, “he disturbs the complicated series of events known as the balance of nature,” pointing out that introducing new plants in the form of foodstuffs has already caused considerable disruption.

“The insects often find his exotic vegetation more succulent and attractive than their native hosts, and transfer their attention to this new source of food,” the article continues, and has forced native species to adapt to meet such changes.

“Certain of the birds have increased because of these new ‘prairies’, which were once forests, and which man has made, and many others find the edges of the man-made fields attractive. We must maintain the bird control of the insect pests as best we can under these conditions.”

It is worth noting that the widespread use of insecticides—so familiar today—was not the relied upon remedy at this stage, and the natural cycle was still seen as the solution to combat the ‘plagues of locusts’ of the time.

“This can be done by protecting the birds which have succeeded in adapting themselves in a measure to man: the birds which come into the garden and orchard and meadow, and find it good

and stay there.”

“We can encourage them to come by feeding them in winter and by providing suitable nesting-sites so that they will stay with us when we need them most and when they need most insect food; and that is when they are raising their young.”

“Suitable shrubbery, such as a few dense tangles of bushes and creepers or a shady hedge, will afford them shelter from their enemies, and if their greatest enemy, the cat, is banished or tethered or otherwise disposed of, they will amply repay us for all our trouble.”

“The damage we suffer from insect pests is enormous; without bothering about giddy figures, it suffices to say that insects destroy from five to twenty-five percent of each year's crop of everything man raises.”

“The forest losses, which are even more difficult of computation, must be as great. The birds help to hold these enemies in check; these lovely creatures which we would protect as we do flowers for their beauty, and which we all must admire because of their musical ability and cheering presence, are really working for us from dawn to dark, and even through the hours of darkness. How much we owe them! How carefully we should guard them from danger!” ...

“When autumn comes, your new-found friends gradually disappear from their accustomed haunts. You will miss them, but others have taken their place. The Chickadees and Creepers now search every nook and twig and cranny for the hibernating insect for the cluster of eggs that would otherwise spell disaster or damage for your shade and orchard trees next year. Attract the Chickadee to your house and to your orchard in winter. A piece of suet or a scrap of bacon rind nailed to a tree will keep him working in your immediate neighbourhood, and the winter days will seem shorter for his bright and cheering presence ...”

“The birds which leave in the fall spend the winter in the United States or even south of them. Your Bluebird and your Robin may spend the winter in Virginia or California. Therefore both the United States and Canada have agreed by treaty to protect all migratory insectivorous birds, because these birds belong to us both.”

“It is illegal throughout the whole of the United States and Canada to shoot them or rob them of their nests or eggs. Everyone must help enforce this treaty, and the best beginning is to protect the



insectivorous birds in your own garden, on your farm, or in your woods.”

“If you see persons shooting insectivorous birds, report them to the nearest game warden, not because you want to cause trouble, but because you believe in protecting the birds which work for us, and are our common property.” ...

“If you are a sportsman, you will be glad to know that close seasons of uniform length have been arranged to protect the migratory game birds and wild fowl. ... As a true sportsman, use every influence in your power to assist the observation and enforcement of the Migratory Birds Convention Act.”

“We need our insectivorous birds to protect our crops and forests, and we need our game so that our children and our children's children will not find that their heritage in wildlife has been destroyed by us. Let us have our health-giving out-door sport, but do not destroy all game. Leave enough so that our descendants, for whom we hold this vast dominion in trust, will not lack this incentive to visit the great out-of-doors.”

Today, safeguarding the integrity of creation has become a Mark of Mission, the fifth of five.

This the last in the listing. It was added last to an initial group of four, first outlined and presented in the mid 1980s.

Under these circumstances, finding such an early plea for the stewardship of “God's great out-of-doors”, as the anonymous writer in the Diocesan Gazette of one hundred years ago calls it, was a refreshing surprise.

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.