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Photos from events around the diocese pages 4 & 5



A shout out for comments on the Anglican Journal and this paper page 3



Quebec Diocesan Gazette

MARCH 2018

A SECTION OF THE ANGLICAN JOURNAL

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Remembering together one year later

By Christian Schreiner, Photos Présence - information religieuse /Philippe Vaillancourt

When I woke up one Monday morning, a year ago, and heard about the terrible massacre at the Grand Mosque here in Quebec City, my first impulse was to call my Muslim friends and let them know that I feel for them, pray for them, stand with them.

But, a year ago, I did not have any Muslim friends in the city. Not one.

When Bishop Bruce, Canon theologian Jeffrey and I arrived at the Pavillon de Jeunesse at Expocité, last Sunday evening, for the Receuillement Spirituel in

honour of the victims, we were a few minutes early, which turned out to be a good thing: It gave us time to meet, greet, hug, embrace our Muslim friends. I have Muslim friends now. In October, we had 60 or 70 of them over for a beautiful, fun-filled evening in Carter Hall - and on February 23, we are already invited for a

return visit!

A year ago, in this paper, I wrote that "I think that we as communities of faith are more than ever needed. Muslims, Jews, Christians, we really need to get to know each other, not just as people, but as people of faith. I have a feeling that it could be quite transformational for the

Quebec society if the people of faith spoke with one voice. There is something that faith communities have to offer: the insight that there is something greater than us and the belief that our lives are meant to be lived for others."

And, last Sunday evening, we did speak with one voice. "Ensemble" / "Together" was the word of the night; we heard it in the testimonies

Continued on page 3

MESSAGE FROM THE BISHOP



The wilderness

Lent always begins in the wilderness, with one of the first three gospel writers offering their account of the temptation of Jesus.

This year it's Mark. And in Mark's typical fashion, his version of the story is short, sparing on details, and constantly keeping the story moving quickly along—truly an evangelist for today's increasingly

short attention spans.

Mark simply tells us Jesus “was in the wilderness 40 days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.” Period. That would even fit in a tweet (even before they doubled the character limit).

The 40 days of Lent are an echo of Jesus' 40 days in the wilderness, which were immediately preceded by his baptism in water and the Holy Spirit. One way of understanding Lent is as a time of particular reflection on baptism—climaxing at the Easter with the baptism of new believers, and for those of us already baptized, in the renewal of our baptismal vows.

Jesus spends his time in the wilderness being tempted—a most vivid (and most human) reminder that baptism is no exemption from temptation. Rather it's but one step on a lifelong journey of Christian discipleship whose path is riddled with all manner of wild beasts and demons, internal and external. Some we succeed in overcoming; others we do not.

The work of revealing the kingdom of God that Jesus inaugurates requires a deep moral and spiritual preparation of the kind a sojourn in the wilderness can provide. Neither Jesus nor we are spared that leg of the journey either. The Holy Spirit effectively dumps Jesus into the middle of a realm in which he is relentlessly enticed with attractive and seemingly easier options, all of which he ultimately rejects as the fallacies they are.

As individual baptized people—and collectively as the church—we too are periodically propelled into periods of intense testing in order to equip us for ministry in the world, which is our baptismal calling.

Our baptismal covenant reminds of and calls us to that destiny: to live in Christian fellowship, resist evil, serve Christ in all people, strive for peace and justice, care for the earth—in other words: give living, visible, tangible expression to the kingdom of God that in today's gospel Jesus proclaims has, in his coming, come near.

Fulfilling our end of the baptismal covenant—remembering our human destiny by revealing God's kingdom in this world—can be a messy affair. As Archbishop Rowan Williams put it, “You don't go down into the waters of the Jordan without stirring up a great deal of mud!”

But we don't do this work (messy as it may sometimes be), or face our temptations, alone. Nor did Jesus. Mark's telling of the story suggests that angels continually attended to and sustained Jesus during his time in the wilderness, not just coming to the rescue as some kind of emergency intervention at the conclusion of his 40 days in the desert.

We do this work, and face our temptations, in communion with all those who have throughout the ages gone down into the waters of baptism before us—including Jesus Christ himself—and in communion with those with whom we form the church visible today, sharing this work with whatever other people of goodwill we can along the way. And the same Holy Spirit who drives us from the waters of baptism into the messy, broken, temptation-riddled, redeemable wilderness of this world is the same Spirit who sustains us as we go.

+ Bruce

La traversée du désert

Le carême commence toujours dans le désert, avec l'un des trois premiers auteurs de l'Évangile offrant chacun leur compte-rendu de la tentation de Jésus.

Cette année, nous retrouvons Saint Marc. Et dans le style tout à fait typique de Marc, sa version de l'histoire est courte, elle ne fournit pas de détails, et cherche à faire avancer l'histoire rapidement - un évangéliste idéal de nos jours pour un public ayant une capacité d'attention de plus en plus restreinte.

Marc relate simplement le séjour de Jésus ainsi : « ...et, dans le désert, il resta quarante jours, tenté par Satan. Il vivait parmi les bêtes sauvages, et les anges le servaient. » Point à la ligne. Une courte phrase qui pourrait même être un tweet (et aurait pu en être un avant même que la limite de caractères soit doublée).

Les 40 jours du Carême sont un rappel des 40 jours passés par Jésus dans le désert, étape qui suivait immédiatement son baptême par l'eau et par le Saint-Esprit. L'une des façons de comprendre le Carême est de le voir comme une période de réflexion approfondie sur le baptême - culminant à Pâques avec le baptême des nouveaux croyants, et pour ceux d'entre nous qui sommes déjà baptisés, avec le renouvellement de nos vœux baptismaux.

Dans le désert, Jésus est soumis à la tentation - un rappel frappant (et profondément humain) que le baptême ne nous exempte pas de la tentation. Au contraire, il n'est qu'une étape dans notre vie de disciple chrétien dont le parcours est jalonné de toutes sortes de bêtes sauvages et de démons, intérieurs et extérieurs. Nous réussissons à en vaincre certains; d'autres pas.

Le travail de révélation du royaume de Dieu que Jésus inaugure exige une sérieuse préparation morale et spirituelle du genre de celle à laquelle un séjour dans le désert peut correspondre. Il est impossible, tant pour Jésus que pour nous, de nous défilier de cette étape du périple. L'Esprit-Saint largue effectivement Jésus dans un endroit où il est constamment séduit par des choix attrayants et apparemment plus faciles, qu'il rejette finalement comme les faussetés qu'elles sont.

En tant que personnes baptisées individuellement - et collectivement en tant qu'église - nous aussi sommes périodiquement soumis à des périodes d'épreuves intenses qui visent à nous préparer pour notre ministère dans le monde, ce qui est notre vocation baptismale.

Notre engagement baptismal nous rappelle et nous appelle à cette destinée: vivre dans la communion chrétienne, résister au mal, servir le Christ au sein de tous les peuples, rechercher la paix et la justice, prendre soin de la terre - autrement dit: donner une expression vivante, visible et tangible au royaume de Dieu dont Jésus, dans l'Évangile d'aujourd'hui, proclame, par sa venue sur terre, le prochain avènement.

La réalisation de notre part de nos vœux baptismaux - accomplir notre destinée humaine en révélant le royaume de Dieu dans ce monde - peut être un travail passablement chaotique. Comme l'a dit l'archevêque Rowan Williams: « On ne peut pas descendre dans les eaux du Jourdain sans perturber beaucoup de boue! »

Mais nous ne faisons pas ce travail (aussi chaotique qu'il soit parfois), ou n'affrontons pas ces tentations abandonnés à nous-même. Jésus n'était pas seul non plus. Le texte de Marc suggère que les anges ont continuellement assisté et soutenu Jésus tout le long de son parcours, et non pas seulement pour venir à sa rescousse dans le cadre d'une intervention d'urgence à la fin de ses 40 jours dans le désert.

Nous faisons ce travail, et faisons face à nos tentations, en communion avec tous ceux qui, depuis la nuit des temps, sont descendus dans les eaux du baptême avant nous - y compris Jésus-Christ lui-même - et en communion avec ceux avec qui nous formons aujourd'hui l'église manifeste et visible, partageant la tâche avec toutes les personnes de bonne volonté que nous rencontrons le long du chemin. Et le même Esprit-Saint qui nous tire des eaux du baptême et nous précipite dans le désert de ce monde - chaotique, détraqué, plein de tentations, mais toujours capable de rédemption - c'est le même Esprit qui nous soutient pendant que nous avançons.

+ Bruce



MARCH 2018

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

Jim Sweeny
Editor

Guylain Caron
Translator

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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

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

The deadline for articles is the first of the month prior. For example: March 1st for the April paper.



Continued from page 1

from friends and family members of the victims, in the short speeches by representatives of the Muslim, Jewish, Roman Catholic, Protestant (represented by Bishop Bruce) and First Nations communities. And, most of all, in the short presentations by various artists.

I was particularly moved when Yakov Weil from the Beth Israel Ohev Sholem congregation in Sillery chanted a traditional Jewish funeral prayer, in Hebrew.

And I was rather proud when the “Quatuor Anglican de Québec” (Cathedral choirmaster Sandra Bender, Shirley Nadeau from Chalmers Wesley United

Church, Cathedral choristers Antoine Trépanier and Samuel Croteau) gave a beautiful interpretation of the Nunc Dimittis: “Lord, now lettest thou thy servant depart in peace...”

On Monday evening, I found myself once again standing in the freezing cold in a parking lot adjacent to the Grand Mosque, together with Bishop Bruce and over a thousand Québécois who, once again wanted to stand in solidarity with our Muslim friends and neighbours.

Just like at the spontaneous candlelight vigil a year ago, we listened to passionate words from our elected leaders (prime min-

ister Justin Trudeau, premier Philippe Couillard, mayors Régis Labeaume and Valérie Plante).

We shed some tears during the moving testimonies by members of the families of the victims, by one of the survivors (Ayman Derbali, sitting in a wheelchair), by Grand Chef Konrad Sioui (Huron Wendat Nation) and Nathalie Provost, one of the survivors of the Polytechnique massacre in 1989. She pointed out some astonishing similarities between these two tragedies and then went on to commend the Muslim community for reaching out to the civil society, for inviting us into their homes and place of worship. “It took me years to



understand what you already understand” she said. “Thank

you for showing us a path to tolerance!”

A call for feedback on the Anglican Journal and the Quebec Diocesan Gazette

This is a cross between an editorial and a plea. There is a small group based in Toronto questioning the need and usefulness of both diocesan papers and the Anglican Journal. Cutting them out would save money but it is my feeling that it would also cut off deaneries and its parishes from the one another. The papers are also a very inexpensive way for the Bishop and the synod to reach each and every household in the dioceses ten times a year.

This article is running in a number of the diocesan papers over the next two months and it is your opportunity to have your say about the paper and the Anglican Journal, Should we keep publishing it, or not; regarding the contents -what do you like, what is missing?

The Council of Gen-

eral Synod (COGS) has created the Anglican Journal & Communications Joint Working Group which has been tasked with examining the issue of how we communicate across the Church, at both the national and diocesan levels.

An important part of the work being conducted by that working group is to consider options and to make recommendations regarding the future of print publications in the Anglican Church of Canada, at both the national and diocesan levels.

There has been an initial report from the working group made to COGS and there are to be some surveys done by the working group to gather reaction from the wider Anglican Church membership in Canada.

What has not been made clear to those at

COGS or to those asked to fill in a survey is that if the Anglican Journal is no longer produced in print form then most, if not all, of the diocesan papers will no longer be produced.

The reason is that the cost of the distribution of the Anglican Journal and the Quebec Diocesan Gazette is shared by the two thus reducing the costs to both. In addition, all the papers are printed at the same printer and the size of that contract results in a lower price than any diocesan paper or the Anglican Journal could obtain on its own.

Last June the Anglican Editors Association asked to be a part of the working group but was refused. It is our opinion that the Anglican Journal is widely viewed as an instrument of unity for the Canadian church and helps to fulfill the first Mark of Mission in

proclaiming the Good News. It is vital that it continues to provide Anglicans across the country with inspiration and information from and about both General Synod and the dioceses. Members of the Canadian church need to remain connected to the life of the national church and activities happening throughout the country. This exchange of information inspires both parishes and dioceses with ideas from outside as well as helping to overcome the isolation and congregational nature of some parishes and regions. The Journal also provides an important vehicle for the distribution of the PWRDF tri-annual paper Under the Sun and the Christmas Gift Guide.

The diocesan papers link parishes across their dioceses, provide a vehicle for spreading news into each household and are a way for the Bishop to communicate

with parishioners in each and every community.

The Anglican Editors Association is seriously concerned that the readership of our diocesan papers will not get a chance to voice their opinion on the importance of their diocesan paper and the Anglican Journal to them. The editors are not in a position to hold a national survey of our readership however we are inviting you, our readers, to send letters to the editor the Quebec Diocesan Gazette regarding the future of the print editions of our diocesan paper and the Anglican Journal.

Looking forward to hearing from you.

Jim

jsweeny@quebec.anglican.ca
or
P. O. Box 495 Waterville
(Québec) J0B 3H0

Snapshots of activities around the diocese



In the upper photo are Amanda Nichols and Dan Ramage, below are Rebecca Charleau, David Nichols and Noah St-Cyr. They were part of the cooking team for St John's Waterville fund raising brunch held December 3. Photos supplied by Ruth Charleau



Members of the St. Christopher's Bradore confirmation class. The photo was taken after having made bread as an activity related to the Holy Eucharist. They had a great time doing it and it was a true example of teamwork as we move to the Ten Commandments! The candles they hold are a symbol of the light of Christ making our space a holy one! We all look forward to the Bishop's visit in February. Photo by Francie Keats



Left is Sadie the Christmas Elf. Santa was too busy to attend the St John's Waterville, Annual Christmas Dinner on December 17, so the elf came instead. Above some of the congregation enjoying the fine meal. Photos supplied by Ruth Charleau



Jesse Dymond, campus minister Bishop's University and Champlain College, participating in Rail Jam Winterfest 2018 Photos Jessica Goodsell, Director of Communications and Marketing Students' Representative Council



Multigenerational ministry at St. John's, Kawawachikamach: As a part of the January 21 morning's service Bishop Myers was pleased to bless Norma and Susan (right) as new members of the parish choir and Clara and Allison (left) as they start out as junior servers.



Bishop Bruce had the honour to bless the brand new health and social services centre that officially opened January 23, in Kawawachikamach, which will serve the needs of the growing Naskapi Nation. As he prayed at the opening "May the spirit of Jesus, the Great Physician, be always present in this place."



A busy afternoon at the Cathedral



Laying on of hands ordinating Joshua Paetkau (above); Collation of Edward Simonton as the Archdeacon of Quebec (below)



Saturday, February 3, 2018, was a busy joyful and exciting day in the life of our diocese as there was an ordination, two installations and a collation in a service at the Cathedral of the Holy Trinity.

The Rev. Joshua Paetkau, who was ordained last October as a deacon in Gaspé, was ordained to the priesthood. The Ven. Dr. Edward Simonton was collated as Vicar General and Archdeacon of Quebec. The Rev. Jeffrey Metcalfe was installed as Canon Theologian and the Rev. Giuseppe Gagliano was installed as Canon for Lay Ministries.

The Rev. Dr. David Widdicombe was the homilist. Clergy from Quebec City were joined by others from the Eastern Townships and the diocese of Montreal including Bishop Mary Irwin-Gibson in the laying on of hands.

Fitting for the occasion there was wonderful music provided by the Cathedral choir and the Quebec City Guild of Change Ringers. A reception followed the service.

Photos supplied by Mary Irwin-Gibson



Bishop Bruce and our newest priest Joshua Paetkau (above); the two newly installed canons celebrating at the reception (below)





CANADA BRIEFS

Articles from other diocesan papers prepared by Joelle Kidd, staff writer at the Anglican Journal

Bowling tournament expands to fight childhood hunger

A bowling fundraiser in the diocese of Fredericton is hoping to raise \$100,000 to fight childhood hunger in New Brunswick.

Organizer of the tournament, the Rev. Kevin McAllister, decided to expand the tournament, which last year brought in more than \$7,500 to help build a library at Bishop McAllister College in Uganda.

This year, the tournament will take place in three cities—Fredericton, Moncton and Saint John—with the goal to raise \$33,000 for each city. These funds will be designated to a local charity in each city that addresses childhood hunger. McAllister says he was inspired to combat hunger by the diocese's Stewardship Day workshop last year, when Anglican diocese of Fredericton Bishop David Edwards spoke about child poverty. "I didn't realize it was that bad... As a dad and a priest, I don't think it's right that people should be hungry, especially kids." The tournament will take place April 21. Parishes can form teams, sponsor teams or turn up to watch. There are also "Strike Out Child Hunger" T-shirts for sale, which McAllister says will both aid donations and help build awareness that "child hunger and poverty in our province are bigger than we would like to admit."

—The New Brunswick Anglican

Cree veteran praying for justice

Veteran Victor Flett shared his life story in a presentation entitled "From Racism to Reconciliation" at St. Peter and St. Paul's, Esquimalt, B.C., diocese of British Columbia, December 2. He was afterward given the status of lay canon of the diocese.

In the presentation, organized by the diocese's Aboriginal Neighbours group, Flett shared about his childhood, growing up on his grandfather's land in Manitoba, his time in the Navy and his civilian life after his discharge.

Flett, who is of Cree descent, said that he learned early in his life to be ashamed of his Indigenous heritage, and experienced racism at school and in the navy.

Flett, who served in Korea on the destroyer HMCS Crusader, shared stories of returning to Korea for ceremonies of acknowledgement of the Canadian contribution and of participation in the 100th anniversary ceremonies at the Vimy Memorial. People's warden of St. Peter and St. Paul's, John Ducker, presented a photo essay on Canadians returning to Vimy to complement Flett's talk.

Flett also spoke about his experience in Aboriginal Neighbours, where he found friends who were trying to build bridges between Anglicans and First Nations. He spoke of being encouraged by the Truth and Reconciliation Commission's 94 Calls to Action, highlighting the call to repudiate the Doctrine of Discovery, which he believes is the root of the racism that followed in the past 400 years.

When asked what he was praying for now, Flett emphatically answered, "justice," pointing out that even in a land as rich as Canada, some First Nations communities live in poverty and under boil water advisories. He said that he is encouraged to see signs that racism is being replaced by reconciliation, but that there is still a great deal of work to be done.

After inviting Flett's son, Victor Jr. (Buddy) to stand with them at the front, Anglican diocese of British Columbia Bishop Logan McMenamie bestowed upon Flett the status of lay canon of the diocese to much cheering and applause.

—Diocesan Post

FAITHFUL REFLECTIONS

By Louisa Blair



500 million tiny sacs

"He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old)" – Romans 4:19

Unlike Abraham, I do somewhat weaken in faith when I consider my own body, especially in the glaring light of a Village des Valeurs changing room, where it looks not at all like the pictures of those women who pop up on my Facebook page in those ads for tummy tucks. But I try to respect my body, because it is, I've been told, the Temple of the Holy Spirit.

Clearly Paul (or whoever wrote that letter) was very young. An old person like me would never say that a 100-year old was already as good as dead. Because as long as I'm not dead, I'm still alive, and being alive is very far from being dead. In fact it's a bloody miracle. This obvious fact seems to be veiled from the young and the suicidal. One day, quite a while ago, I got old, and realized I was going to die, and not at some immensely distant and therefore unreal time in the future, but within living memory, so to speak. Since then, I have been in a permanent state of astonishment that I have a living body, parts of which still perform extraordinary feats.

Every time I breathe in, for example, the air passes through 2,400 km of branching tubes into 500 million tiny sacs in my lungs before I breathe it out again. Every minute, my heart pumps about 5 litres of my blood through 96,000 km of my blood vessels. That's from Gaspé to Florida and back 14 times in one minute. It delivers about 7500 milk cartons of blood around my body every day, bless its faithful little turbo-charged ventricles. And I don't even have to tell it what to do, it just happily keeps doing it, even when I'm asleep. Not as good as dead by a long shot.

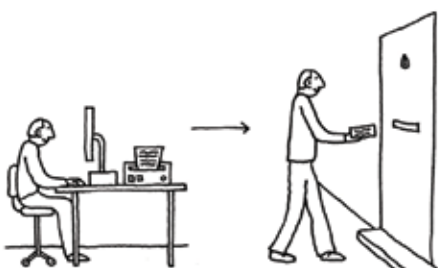
I don't want to die. I love being alive. When I was skiing in the Plains of Abraham today (my legs obediently moving back and forth), down my favourite avenue of maples (moving their own cartons of sap around, doubtless), past my favourite stand of ironwoods, through my favourite grove of cedars, I could not for a minute believe that heaven is better than this. And it was thanks to my living body, far from being as good as dead, that I was able to see, smell, hear, feel and love it. Is this earth or heaven, or some combination?

Perhaps it really is the Holy Spirit who passes through our 500 million tiny sacs. And perhaps our hearts really are propelled by Love itself. Why else do we draw hearts to signify love? But then we die. My temple is abandoned by the Holy Spirit, abandoned by Love. Ah yes, that's why we always want to separate out our bodies from our spiritual lives, so we can convince ourselves that death isn't the end. It sure looks like the end.

But wait – what if the temple isn't mine? What if this life I'm living in this body, and my love for this life, doesn't belong to me? There's this guy who showed me what to do with my life, but I keep forgetting. His life ended too, but he gave it away, for his friends, for you, for me, for the Rohingya. Whenever I take the bread and wine at the Eucharist, I'm re-remembering Jesus' body, putting it back together again in my own, and being re-minded my God-given life is to be rejoiced in but never owned, and that my God-given love can grow deeper only in being shared.

CYBER ATTACKS

HOW THE MODERN-DAY CHURCH IS RESISTING THEM



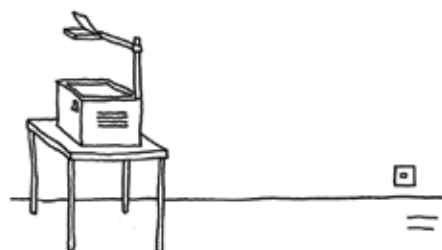
PRINTING EMAILS AND DELIVERING THEM BY HAND



MAINTAINING ANTIVIRUS PROTECTION



KEEPING UP-TO-DATE INFORMATION OFF THE WEBSITE



NOT PLUGGING THE OHP INTO THE INTERNET

CartoonChurch.com

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.

Buried deep in the March issue of the Diocesan Gazette, 1918—following “News from the Parishes” and a couple of obituaries—is a short article describing the relatively newly formed Council for Social Service, a creation of General Synod and therefore national in scope.

Assuming that his readership might not be familiar with the Council or its scope, the editor gave some background information: “The Council for Social Service,” he explained, “was formed by General Synod in 1915 in order that the Church in her corporate capacity might be able to make her rightful contribution to the solution of the many and difficult problems which have to be faced in the social life of today.”

As General Synod itself had come into existence only 22 years before this (in 1893), a deep concern for social issues seems to have been well rooted in the National Church from its early days.

Anglicans were certainly not alone. Perhaps, it was hinted, they might even be a little tardy. “Other Communion,” the article goes on, “had felt the necessity of special organisation for social service and had formed special departments for the work. Experience has justified their action. If our church is to do her share, she also must organise and engage her best talent for the work. The first step is unquestionably to rouse people to the necessity of social service as an essential part of the Church’s work, and that the C.S.S. is trying to do.”

As the General Synod Archives website makes clear—which the 1918 article does not—the Council “was created initially to promote the moral and social well being of people through legislation, action, cooperation and education.” The inclusion of the ‘moral’ aspect of wellbeing, as it was perceived at the time, goes a long way towards explaining why the number one concern on the list of issues to be dealt with was—not world hunger, nor famine and disease, not human rights nor social justice, the watchwords of 21st century concerns. It was “the Problem of the Moving Picture Theatre.” Cinemas were being open to the public on Sunday. Next on the list was “Prohibition.” Presumably right-thinking persons were against the former and in favour of the latter.

The Diocesan Gazette’s April issue features an article on ‘Sunday Theatres in Quebec’, detailing efforts to shut them down, first by City Authorities, and when this failed, by legal means, under the Lord’s Day Observance Act. A Committee had been formed to spearhead opposition, opposition which was widespread, and drawn from most denominations as well as from prominent members of the business community:

“Among the principal members of the committee are the following,” the article proclaimed, “His Eminence Cardinal Begin; the Lord Bishop of Quebec, Right Rev. Lennox Williams; Mgr P.E. Roy; Canon Laflamme; Canon Laberge; the Very Rev. Dean Shreve; Rev. A.T. Love [of St Andrew’s Presbyterian Church]; Rev. A.R. Kelley [Rural Dean and Assistant at St Matthew’s, Quebec]; Sir William Price; Chevalier F. Canac Marquis; Mr J.T. Ross; Mr W.H. Wiggs; Mr Cyr Tessier; Mr Jos. Picard; Mr G.B. Ramsey; Mr John Hamilton, and others.”

If such a campaign, under the banner of Social Service, seems odd to the 21st century reader, we should remember that the leading members of the generation before that of 1918—including the Lord Bishop of Quebec—had been just as incensed by passenger trains running on Sundays!

A REPORT TO THE CHURCH 1915-1965



“WHAT’S PAST IS PROLOGUE”

William Shakespeare



DEPARTMENT OF CHRISTIAN SOCIAL SERVICE • ANGLICAN CHURCH OF CANADA
600 JARVIS STREET, TORONTO 5

Photo of a cover in the General Synod Archives

To do justice to the founders of the Council and their priorities, the March article closes on the following note: “The Church has always been honourably distinguished for its care of the sick and the poor. A wider call comes today, not only to relieve but to prevent and remove the causes of poverty and illness.

“All that helps toward that end, all that contributes to the wellbeing of the people of this Dominion by seeking to improve the conditions under which they live, all that raises our social life, morally, intellectually and materially, must concern those who care for their fellow men as Jesus Christ cared for them ...”

(Interestingly, references like this, to ‘fellow men’ seems, at least now and then, to have been intended quite literally. An announcement under ‘Social Service’ in the May Gazette, stated that “the men of Quebec” will have “an opportunity of learning what the Church can do to better the conditions under which men live ... on the evening of Monday, May 13th, when Mr John Bradford of Montreal will address a meeting for men only in the Cathedral Church Hall.”)

A budget for the work of the Council had been set at \$7,000.00 at the national level for 1918. The Diocese of Quebec was assessed to contribute \$382.00 as its apportionment.

The Council for Social Service continued its work until 1969 when it was disbanded and succeeded by the Social Action Unit, whose national and international program functioned from 1967 to 1974. Social Action Ministries followed from 1974 to 1990. At the present time, such concerns are handled in others ways.