



SUMMER / ÉTÉ 2024

Pillars & Prophets: Women in the Church



Above is part of a relief sculpture commemorating the thirtieth anniversary of the ordination of women to the priesthood in the Anglican Church of Canada in 2006. The artwork is located in the vestibule of the Cathedral of the Holy Trinity in Quebec City, and is the creation of the Rev. Peter Joyce, who was for several years a priest in the Diocese of Quebec.

Contents

- 3 The ministry of a mother and a bishop / Le ministère d'une mère et d'une évêque
- 6 'Our Creator gave women a special place'
- 7 Paving the way for women priests / Ouvrir la voie aux femmes prêtres
- 11 'I've always been a pioneer'
- 13 Interview: The gospel according to Mary
- 15 'And now I want more'
- 16 L'implication des femmes dans les communautés anglicanes: le cas de l'ancienne mission de New Liverpool
- 18 AI is gaslighting you
- 20 'You invited in the women...'
- 21 Petite histoire musicale du psaume : l'Amérique du Nord au XVIII^e siècle
- 26 Shigawake women's stories live on in new book
- 27 Gleanings: 19th-century laywomen had 'energy, drive, and a good deal of gumption'



Camille Légaré
Graphic Designer
Jeffrey Metcalfe
Content Coordinator
Bruce Myers
Editor

A record of church work in the Anglican Diocese of Quebec; a ministry founded in 1894 by the Rt. Rev. A.H. Dunn. The *Gazette* is published periodically 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 Christian Communicators Association and the Anglican Editors Association. Circulation: 800. 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: communications@quebec.anglican.ca or Editor, The Quebec Diocesan *Gazette*, 31 rue des Jardins, Québec, QC, G1R 4L6



The ministry of a mother and a bishop

In this issue of the *Gazette*, dedicated to the theme of the role of women in the church, the bishop's column features a reflection from Mary Irwin-Gibson, who has been the Bishop of Montreal since 2015. She recently announced that she will be retiring next year.

Le ministère d'une mère et d'une évêque

Dans ce numéro de la *Gazette*, dont le thème s'intéresse au rôle des femmes dans l'Église, la chronique de l'évêque propose une réflexion écrite par Mary Irwin-Gibson, évêque de Montréal depuis 2015. Elle a récemment annoncé qu'elle prendrait sa retraite l'année prochaine.

I was still in high school the first time I heard that the General Synod of the Anglican Church of Canada was discussing and voting on whether to ordain women to the priesthood. The thought of my mother in the pulpit did not inspire me and I rejected the idea out of hand. Now, many years later, as a bishop in the church, and 43 years after my ordination as a deacon, I realize that my mother taught me a great deal about faithful ministry and she was a powerful influence on my own life of serving Christ and his Church.

Having been trained as a public health nurse, my mother had a pastoral heart and reached out to the lonely and vulnerable in our neighbourhood and church. Her own mother had shown similar leadership and compassion in the community and had even offered meals to itinerants, always keeping a table set on her porch. Our house became a clothing depot at a time when thrift stores were rare in our area and rummage sales were only held once or twice a year. Bags of clothes arrived and were picked up with regularity. Quietly and graciously, Mom found out what was needed and sourced it.

More importantly, Mom prayed every day, rising before the rest of the family to sit with her coffee and Bible and journal. As a young nurse, she had gone to work on a night shift after her confirmation. A young baby lay dying and Mom decided to pray for the child. In the morning, the doctor on duty was astounded to find the child recovered! For all of her life, my mother was determined to stay in touch with God and she earnestly sought to deepen that relationship through regular prayer and study. She knew the power of intercession and the power of God to respond. She sought to respond to God's nudges and to the opportunities for ministry and hospitality in her context.

That was probably key in my journey as a Christian because due to her hospitality, I was introduced to someone who would lead me and my five siblings to make deep commitments to Christ and to experience the Holy Spirit. A few years later, while leading worship in a small prayer group, I realized that I was feeling called to serve in the church. Very tentatively I told

J'étais encore au secondaire la première fois que j'ai entendu dire que le Synode général de l'Église anglicane du Canada allait discuter et voter de l'opportunité d'ordonner des femmes à la prêtrise. Mais imaginer ma mère en train de prêcher ne m'inspirait pas le moins du monde et j'ai rejeté l'idée d'emblée. Aujourd'hui, bien des années plus tard, en tant qu'évêque au sein de l'Église et 43 ans après mon ordination en tant que diacre, je réalise que ma mère m'a beaucoup appris sur le ministère fidèle et qu'elle a eu une puissante influence sur ma propre vie de service auprès du Christ et de son Église.

Ayant reçu une formation d'infirmière en santé publique, ma mère avait le cœur pastoral et offrait son aide aux personnes seules et vulnérables de notre quartier et de notre église. Sa propre mère avait fait preuve d'un leadership et d'une compassion similaire au sein de notre communauté et offrait même des repas aux itinérants, gardant toujours une table prête sur sa galerie. Notre maison constituait un dépôt de vêtements à une époque où les friperies étaient rares dans notre région et où les marchés aux puces n'avaient lieu qu'une ou deux fois par an. Des sacs de vêtements arrivaient et partaient avec régularité. Avec discrétion et bienveillance, maman découvrait ce qui était requis et elle s'arrangeait pour le trouver.

Mais de manière encore plus significative, maman priait tous les jours, se levant avant le reste de la famille pour s'asseoir avec son café, sa Bible et son journal personnel. Alors qu'elle était toute jeune infirmière, elle était allée travailler de nuit après sa confirmation. Un jeune bébé était à l'agonie et maman avait décidé de prier pour l'enfant. Au matin, le médecin de garde fut stupéfait de constater que l'enfant était guéri! Tout au long de sa vie, ma mère était déterminée à rester en contact avec Dieu et elle cherchait sincèrement à approfondir cette relation par l'exercice régulier de la prière et de l'étude. Elle comprenait le pouvoir de l'intercession et la capacité de Dieu de répondre. Elle a toujours cherché à donner suite aux coups de pouce de Dieu et aux opportunités de ministère et d'hospitalité se manifestant autour d'elle.

my parish priest that I thought I was being called to be a deacon. When he asked why I did not want to be a priest, I answered that I was afraid. He reassured me that discernment was something that began with one's close family and friends and then with one's church community, and so I began the process.

There were many obstacles along the way—including my own mother's objections about what a hard life it would be! My paternal grandfather had been a priest and had died when I was six years old. I did not know what he would have said about it. My own godmother was thrilled, partly because she also felt a vocation to the priesthood but neither her husband nor her bishop approved at that time. Many of our clergy friends were opposed to the ordination of women and I was afraid of the conflict. Ultimately, I came to the realization that this was a decision for the church to make and that I did not have to defend it. I simply had to respond faithfully to God's call to be the person God wanted me to be.

I was ordained deacon in June 1981 and made a priest in May 1982. On May 20, I presided at eucharist for the first time. As I turned to the congregation and proclaimed, "The peace of the Lord be always with you," I realized with joy that I was indeed standing exactly where God had called me to be. I had always known that I wanted to be a mother. What I have learned since then is that my ministry as a priest and a bishop draws deeply on the foundation of that initial calling.



Cela a probablement été un élément clé de mon parcours en tant que chrétienne, car grâce à son hospitalité, j'ai rencontré une personne qui m'a amenée, ainsi que mes cinq frères et sœurs, à prendre des engagements profonds envers le Christ et à faire l'expérience du Saint-Esprit. Quelques années plus tard, alors que je dirigeais le culte dans un petit groupe de prière, j'ai réalisé que je me sentais appelée au service dans l'Église. Bien timidement, j'ai dit à mon curé que je pensais avoir la vocation de devenir diacre. Lorsqu'il m'a demandé pourquoi je ne voulais pas devenir prêtre, je lui ai répondu que j'avais peur. Il m'a rassuré sur le fait que le discernement était quelque chose qui commençait auprès de la famille et des proches, et ensuite auprès de la communauté ecclésiale, et c'est ainsi que j'ai amorcé le processus.

J'ai rencontré de nombreux obstacles sur mon chemin, y compris les objections de ma propre mère quant à la difficulté du genre de vie que je choisissais! Mon grand-père paternel était prêtre et était décédé alors que je n'avais que six ans. Je n'ai donc pas pu savoir ce qu'il en aurait pensé. Ma propre marraine était ravie, en partie parce qu'elle aussi ressentait une vocation vers le sacerdoce, mais à ce moment-là, ni son mari ni son évêque n'approuvaient cette idée. Beaucoup de nos amis au sein du clergé s'opposaient à l'ordination des femmes et je voulais éviter les conflits. Au bout du compte, j'ai réalisé qu'il s'agissait d'une décision qui revenait à l'Église et que ce n'était pas à moi de la défendre. Je devais simplement répondre fidèlement à l'appel divin d'être la personne que Dieu voulait que je devienne.

J'ai été ordonnée diacre en juin 1981 et suis devenue prêtre en mai 1982. Le 20 mai, j'ai présidé à l'eucharistie pour la première fois. Alors que je me tournais vers la congrégation et que je proclamais : « La paix du Seigneur soit toujours avec vous », j'ai réalisé avec beaucoup de joie qu'effectivement, je me trouvais exactement là où Dieu m'avait appelée à aller. J'ai toujours su que je voulais être mère. Ce que j'ai appris depuis, c'est que mon ministère de prêtre et d'évêque s'appuie profondément sur le fondement de cet appel initial.

By the Rev. Martha Spence

INDIGENOUS SPIRITUAL MINISTRY OF MISHAMIKOWEESH

‘Our Creator gave women a special place’

Between 2004 and 2013 the Rev. Martha Spence served as the incumbent of St. John, Kawawachikamach, becoming the first female priest to serve that parish and the first Indigenous female priest to serve in the Diocese of Quebec. In her retirement she continues to minister to communities in northern Manitoba.

Women’s ministry can help in many ways. First it can keep our faith in a vision of a church for all. A church with women can help her strengthen her worship through the reading of the Bible, and finding ways to develop it in the family of Christ. A woman who has children has intuition that can also help the church to nurture the needs of all God’s children. Women who read their Bible can provide assistance in developing a vision for others in the church and for the whole congregation.

In 1942, I was born on the shore of Split Lake, Manitoba. I was not born in a typical hospital and my mother Kaneena had the ancient traditional midwife’s experience. My birth did not include a nurse or a medical doctor and we didn’t need the hospital. In those days women worked harder and there was little then as opposed to now, such as more access to Western medicine.

Split Lake always had the Anglican church and that was the family tradition. I was baptized into the St. John’s Anglican Church and it was the same church my grandfather served. My grandfather had a great influence on my life, giving me my first Cree Bible and always giving me that spiritual support. I loved that Bible because it was in my language and I learned to read and write Cree syllabics from it. I learned from the Bible how to live and to hear the word of God.



Having the Anglican church at home gave me a direct place of worship and learning. I worked on my foundational faith in the Anglican church finding comfort from my elders, my mother (even after my father passed when I was seven years old), and my female friends. Having other female connections in the church gave me more encouragement to go on and to believe I had a place in the church.

It was a different time for women, before women could vote, or had the same rights as they do today. Back then women had a very reduced place in society and males dominated many public spaces and even over the rights of women. I refused to believe that men could mistreat women and hold lower opinions of females even when they were related to them (mothers, sisters, and relatives). I would think that the teachings from our Creator gave women a special place because we gave life.

The role of the women began to open up, allowing more females to share the word and work of God. We became more than observers that listened but servers who became lay readers, teachers, deacons and priests. I worked in those roles and after attending the University of Saskatchewan I became ordained to provide ministry to other communities. I was happy to serve, share my knowledge and continue to learn about our Creator, who blessed me as a woman of God.



Paving the way for women priests

Archdeacon Heather Thomson was one of the first women to study at Montreal Diocesan Theological College (also affectionately known as ‘Dio’), the Anglican seminary affiliated with McGill University. A student there between 1975 and 1978, she was ordained to the priesthood in the Diocese of Quebec in 1979 and served almost the entirety of her ministry as a chaplain working with secondary and post-secondary students in Lennoxville. She retired in 2017 but continues to occasionally assist with ministry in the churches of the Eastern Townships. This profile appeared in a recent issue of Dio’s newsletter and is reprinted with permission.

Ouvrir la voie aux femmes prêtres

L’archidiacre Heather Thomson a été l’une des premières femmes à fréquenter le Séminaire diocésain de Montréal, le séminaire anglican affilié à l’Université McGill. Après y avoir étudié de 1975 à 1978, elle a été ordonnée prêtre au sein du diocèse de Québec en 1979 et a exercé la quasi-totalité de son ministère à titre d’aumônière auprès des étudiants et étudiantes du secondaire et du postsecondaire à Lennoxville. Depuis sa retraite en 2017, elle contribue occasionnellement au ministère dans les églises des Cantons-de-l’Est. Ce profil a été publié dans un récent numéro du bulletin d’information du Séminaire et est reproduit avec autorisation.

By the age of 12, Heather Thomson was certain God was calling her to ordained ministry.

“I had never seen a woman priest, but in my young innocent mind I thought it was a possibility,” she says. It was the mid-1960s and the priest leading her confirmation class had asked Heather and her classmates what they wanted to be when they grew up. “I want to do what you’re doing,” she said with naïve confidence. Dumbstruck, the priest encouraged her to join the ACW or the altar guild. “There are many ways for you to serve,” he said. But she knew that was not what she was being called to do.

Heather grew up in the Eastern Townships, an active member of her church and volunteer in her community. After learning that women weren’t allowed to be ordained in the Anglican church, she set her sights on social work and eventually gained a double degree from Concordia (at the time Sir George Williams University) in psychology and sociology.

But by the early 1970s, the tide was beginning to change. “I remember speaking with my bishop at the time, Tim Matthews, and he said, ‘It’s going to happen. We’re having a General Synod in Quebec City, and it’s going to happen. I want you ready. I want you to start studying.’” It seemed she would not need to silence that nagging call she felt toward the priesthood for much longer.

She recalls attending an open house at Dio the last year of her bachelor’s degree: “All the other people at the open house were young high school boys, and there I was, a woman, already married, and with a degree. I thought, ‘Gosh, is this going to be the right place for me?’ But it was.” At 23 years old, Heather began her first year at Dio. The year was 1975, just one year before the first women were ordained in the Anglican Church of Canada. She was among the first three women to enrol at the college. “There was some pushback from fellow students but in general people were very welcoming,” she explains. “The professors, staff, and administrators were very supportive, so I found my place.”

When Heather was finally ordained as a priest in

Dès l’âge de 12 ans, Heather Thomson était certaine que Dieu l’appelait à exercer un ministère ordonné.

« Je n’avais jamais vu de femme prêtre, mais dans mon jeune esprit innocent, je croyais que c’était possible », se rappelle-t-elle. Au milieu des années 1960, le prêtre qui dirigeait sa classe de confirmation avait demandé à Heather et à ses camarades de classe ce qu’ils voulaient faire quand ils seraient grands. « Je veux faire ce que vous faites », avait-elle répondu avec une confiance naïve. Abasourdi, le prêtre l’a encouragée à rejoindre l’organisme Anglican Church Women ou la altar guild (sacristaines), ajoutant qu’« il y a de nombreuses façons de servir ». Mais elle savait que ce n’était pas ce à quoi elle était appelée.

Ayant grandi dans les Cantons-de-l’Est, Heather était une membre active de sa paroisse et faisant du bénévolat dans sa communauté. Après avoir appris que les femmes n’étaient pas autorisées à être ordonnées dans l’Église anglicane, elle s’est orientée vers le travail social et a finalement obtenu un double diplôme de l’Université Concordia (à l’époque la Sir George Williams University) en psychologie et en sociologie.

Mais au début des années 1970, le vent commençait à tourner. « Je me souviens d’avoir parlé à mon évêque de l’époque, Tim Matthews, et il m’a dit : “Ça va arriver, nous allons avoir un synode général à Québec, et ça va arriver. Je veux que vous soyez prête. Je veux que vous commenciez à étudier” ». Tout laissait croire qu’elle n’aurait donc plus besoin de faire taire encore longtemps cet appel insistant qu’elle ressentait pour la prêtrise.

Elle se souvient d’avoir assisté à une journée portes ouvertes au Séminaire diocésain de Montréal, alors qu’elle était dans la dernière année de son baccalauréat : « Tous les autres participants à la journée portes ouvertes étaient des garçons issus de l’école secondaire, et moi, j’étais une femme, déjà mariée et diplômée. Je me suis alors demandé si c’était l’endroit idéal pour moi. Mais je savais que c’était le cas. » À 23 ans, Heather entame donc sa première année au Séminaire diocésain. C’était en 1975, tout juste un an avant que

January of 1979, people were not shy in expressing their disapproval to her beforehand. “I had clergy come to me and say, ‘I know you’re being ordained in the coming days and I’m very against it.’... And I was pregnant when I was ordained, which absolutely upset some fellow clergy even more.”

Once she was ordained, she recalls people showing up for the eucharist then turning around and walking out the door upon seeing that a woman would be presiding. “It’s hurtful but you can’t let it totally get to you and deter you from what you feel God is calling you to do. I wasn’t trying to convince anyone; it wasn’t a battle I wanted to have. I just moved ahead and worked with people that wanted me there.”

During her studies at Dio, Heather and her husband lived at Rexford Hall, a residence for married students of the three theological colleges on University Street. She speaks fondly of her time living in downtown Montreal in community with her classmates and in close proximity to the college. “It was fun, and it meant I could fully participate in the worship life of the college,” she says. “We kept our doors open, we were there for each other all hours of the day and night. People dropped in to share their experiences, their troubles, their joys. And we had some fun dinner parties!”

As she speaks about this time of ministry formation, she keeps coming back to the ecumenical, interfaith, and intercultural dialogue she was able to have with fellow students, and the impact this experience of diverse community had on her life and ministry. “The joy of the academics was studying with people and learning from professors from a wide variety of backgrounds,” she says. “For me, the common room in the Birks Building was where a lot of the best stuff happened. There, we would have discussions after class with people of different backgrounds and beliefs. That’s what I remember most.”

In her second year, she had the opportunity to go to Haiti for six weeks on a trip led by the Rev. Chris Carr. The purpose of the trip was to learn how the Anglican church functioned in a francophone community. “We were there to learn, not to bring any knowledge or expertise ourselves. It was really life-changing.” The trip opened her eyes to some of the

les premières femmes ne soient ordonnées dans l’Église anglicane du Canada. Elle faisait partie des trois premières femmes à s’inscrire au collège. « Il y a eu quelques réticences de la part des autres étudiants, mais dans l’ensemble, les gens ont été très accueillants, explique-t-elle. Les professeurs, le personnel et les administrateurs m’ont beaucoup soutenue et j’ai fini par trouver ma place ».

Alors qu’Heather allait enfin être ordonnée prêtre en janvier 1979, les gens n’hésitèrent pas à lui faire part de leur désapprobation avant l’ordination. « Des membres du clergé sont venus me voir et m’ont dit : “Je sais que vous allez être ordonnée dans les prochains jours et j’y suis totalement opposé...” Pour couronner le tout, j’étais enceinte au moment de mon ordination, ce qui a encore plus contrarié certains membres du clergé. » Une fois ordonnée, elle se souvient que des personnes se sont présentées pour l’eucharistie, puis ont fait demi-tour et sont parties en voyant qu’une femme présidait la cérémonie. « Cela est douloureux, mais il ne faut pas se laisser abattre et se détourner de la mission à laquelle Dieu nous appelle. Je n’essayais pas de convaincre qui que ce soit, ce n’était pas une bataille que je voulais mener. Je suis allée de l’avant et j’ai travaillé avec les personnes qui souhaitaient réellement ma présence. »

Pendant ses études au Séminaire diocésain, Heather et son mari ont vécu à Rexford Hall, une résidence pour les étudiants mariés des trois écoles de théologie de la rue University. Elle parle avec tendresse de son séjour au centre-ville de Montréal, en communauté avec ses camarades de classe et à proximité de l’université. « C’était agréable et cela signifiait que je pouvais participer pleinement à la vie culturelle de l’université, se remémore-t-elle. Nous gardions nos portes ouvertes, nous étions là les uns pour les autres à toute heure du jour et de la nuit. Les gens venaient partager leurs expériences, leurs problèmes, leurs joies. Et nous avons partagé d’agréables repas et soirées! »

Lorsqu’elle évoque cette période de formation au ministère, elle revient sans cesse sur le dialogue œcuménique, interreligieux et interculturel qu’elle a connu avec ses camarades de classe, et sur l’impact que cette expérience d’une communauté diversifiée a eu sur sa

harsh realities of global inequality that she had been sheltered from in her young life. “I ended up doing a lot of work with refugee students later in my career,” she explains. “My experience in Haiti really prepared me to do this kind of intercultural work which ended up being one of the great joys of my career.”

Her first job post-ordination was as the Protestant chaplain at Alexander Galt Regional High School in Sherbrooke, a school that was unique in its time for serving both the English Catholic and English Protestant population. “I did a lot of counselling, organized activities and community outreach which I really enjoyed. The thing that I kind of missed though was the liturgical aspect to the job.” After twelve years, a position became open at Bishop’s University and Champlain Regional College. “I worked there as chaplain for 27 years until my retirement,” she says. “The wonderful thing about working at Bishop’s is that there’s an absolutely beautiful chapel and a vibrant chapel life.”

Looking back at her career and her time at Dio, she sees God’s hand at work. “When you look back you see all the connections.” She is full of gratitude for the mentors who have guided her since her time at Dio and looks back fondly on her career and time of formation.

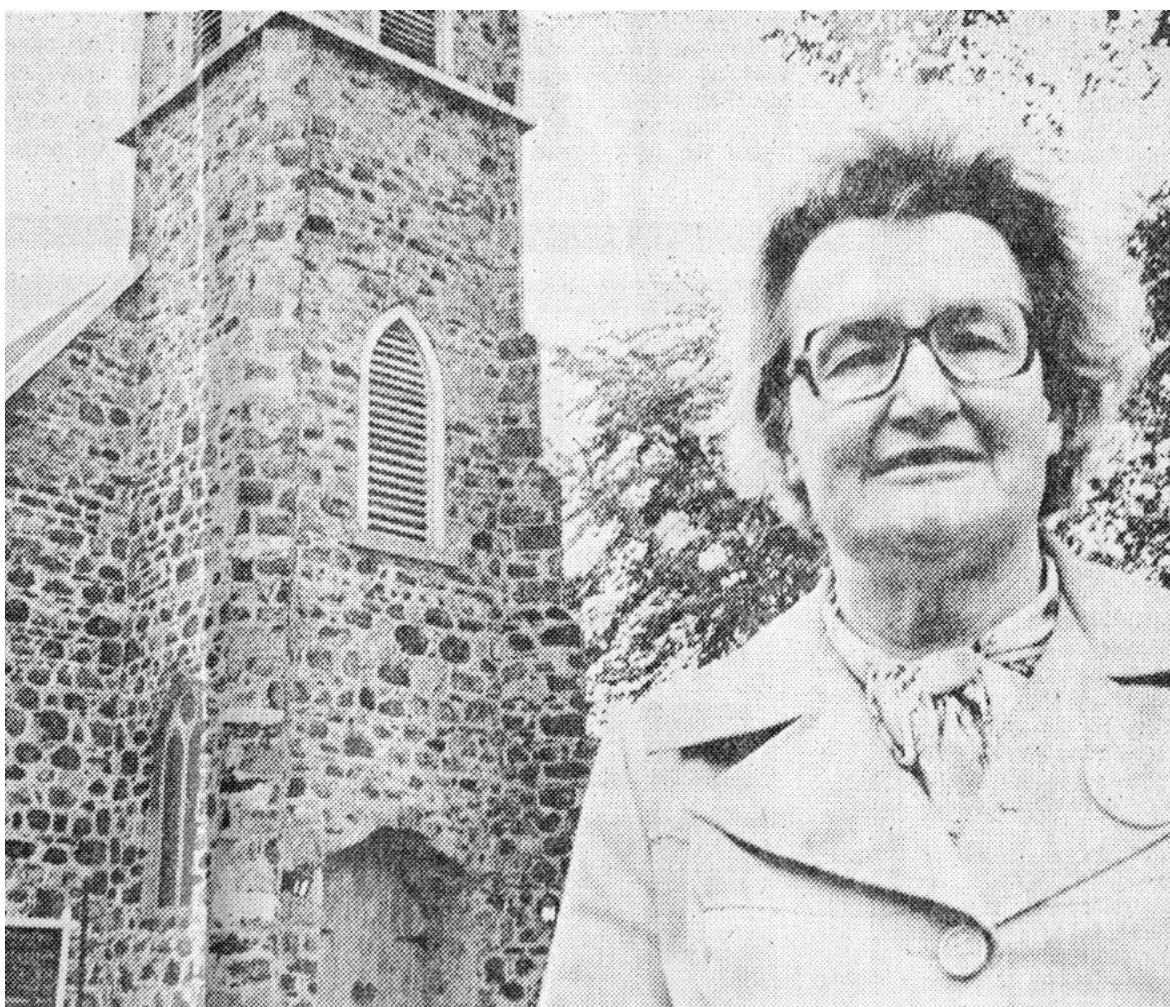


vie et son ministère. «La joie des universitaires était d’étudier avec des gens et d’apprendre de professeurs d’origines très diverses, indique-t-elle. Pour moi, c’est dans la salle commune du bâtiment Birks que se déroulaient les meilleurs moments. C’est là que nous discutons après les cours avec des personnes d’origines et de convictions différentes. Ce sont certainement parmi mes meilleurs souvenirs.»

Au cours de sa deuxième année, elle a eu l’occasion de se rendre à Haïti pendant six semaines dans le cadre d’un voyage dirigé par le révérend Chris Carr. Le but de ce voyage était d’apprendre comment l’Église anglicane fonctionnait dans une communauté francophone. «Nous étions là pour apprendre, et non pour apporter nos connaissances ou notre expertise. Cela a vraiment changé notre vie.» Ce voyage lui a ouvert les yeux sur certaines des dures réalités causées par les inégalités mondiales dont elle avait été protégée dans sa jeune vie. «Plus tard dans ma carrière, j’ai beaucoup travaillé avec des étudiants réfugiés, confie-t-elle. Mon expérience en Haïti m’a vraiment préparée à ce type de travail interculturel, qui a fini par être l’une des grandes joies de ma carrière.»

Son premier emploi après l’ordination a été celui d’aumônière protestante à l’école secondaire régionale Alexander Galt de Sherbrooke, une école unique à l’époque, car elle desservait à la fois la population catholique et protestante anglophone. «J’ai fait beaucoup de consultation, j’ai organisé des activités et j’ai fait de l’animation communautaire, ce que j’aimais particulièrement.» Après douze ans, un poste s’est libéré à l’Université Bishop’s et au Collège régional Champlain. «J’y ai travaillé comme aumônière pendant 27 ans, jusqu’à ma retraite. Ce qu’il y a de merveilleux à travailler à Bishop’s, c’est qu’il y a une chapelle absolument magnifique et une vie vibrante autour de celle-ci.»

En repensant à sa carrière et à son passage au Séminaire diocésain de Montréal, elle voit la main de Dieu à l’œuvre. «Quand on regarde en arrière, on voit tous les liens.» Elle est pleine de gratitude pour les mentors qui l’ont guidée depuis son passage au Séminaire diocésain et porte un regard attendri sur sa carrière et son temps de formation.



‘I’ve always been a pioneer’

In 1977 Ruth Matthews made history—and headlines—by becoming the first woman ordained to the priesthood in the Diocese of Quebec, and one of the first dozen female Anglican priests in all of Canada. This feature article about her journey toward priestly ordination appeared in the June 11, 1977 issue of the *Montreal Gazette* and is reprinted with permission. The Reverend Matthews went on to serve as a priest in the Diocese of Quebec until her retirement from full-time ministry in 1987. She died in 2006 at the age of 90.

Rev. Ruth Matthews has always found herself, somewhat reluctantly, in the whirlwind of change in the Anglican church and last Sunday was no different.

Matthew's became Quebec's first woman priest in a ceremony in the tiny, historic church of St. George's in Drummondville, 65 miles northeast of Montreal.

"I've always been a pioneer. I've always been the first woman," said Matthews, reflecting on her 24 years of service in the church.

The former Bell Canada supervisor graduated from Anglican Women's Training College in Toronto in 1954 and found herself working as a missionary in the Yukon.

"When I landed in the wild all there was for me was a log cabin. There were no conveniences such as lights, running water, or a toilet."

It was in "the wilds" that the idea of become a woman priest first began to form in her mind.

"I was serving on a mission to the Indians all alone," she said in an interview.

"I was out of touch with priests, fellow workers, and my bishop. I very often had to make decisions on the spot and hope that was what my bishop would want. But it really struck me when I would be preparing an Indian couple for marriage. I was getting accustomed to them and they to me. Then a complete stranger would come along and marry them—a priest they didn't even know.

"It was then I started to see that it was not sufficient for the church to let a woman do part of the work, because it was the people who ended up suffering," said Matthews.

The Yukon experience was trying for Matthews, but six years there taught her to be self-reliant.

"You worked, you struggled, and you wept—often alone. There was no one else to consult. There were no phones. Whenever a male priest did come through, there was still a separation between both of us."

Matthews believes it helped to be a woman in such different circumstances.

Women in isolation usually kept themselves together. Men in isolation went to pieces. Women could stand to be alone. In my experience, men will struggle more in that kind of situation."

Despite her strong feelings on women, Matthews stresses she is "no women's libber."

"Don't call me Ms.; don't call me Miss. I'm Reverend

Matthews now. God doesn't differentiate. He calls women the same as he calls men."

In 1960 Matthews returned to the University of Toronto for further study and did social work in nearby Hamilton. In 1963 she began a four-year stay as a parish assistant in Hudson Heights under Rev. Cecil Royle.

After supervising a church group home in Montreal for two years, she was sent to the Gaspé in 1970 to take charge of the mission in Murdochville.

In 1973 Bishop Timothy J. Matthews of Quebec City ordained her to the diaconate, setting her on the road to the priesthood.

"At first I never actively brought up the idea of becoming a priest. It was my sister who first mentioned it, somewhat jokingly asking me when I was going to become a priest.

"Then after the Synod decision to ordain women, Bishop Matthews told me he would not be opposed to ordaining me.

"I don't even remember saying 'I'm being called to be a priest.' Whenever that took place is not clear.

"Serving the Lord to the best of my ability with the tools that I had was all I could hope for. Just as God gives us all different gifts, I really do believe God has given me this gift. I don't feel I have been called. I know I have been called."

Matthews feels somewhat like a specimen in a laboratory experiment in being ordained a priest.

"If I fail in the eyes of the people, it may then be a problem for other women wishing to become priests. But if a man fails, it's not the same. I don't plan on ruining it for the next woman."

Matthews began her duties in Drummondville in January, serving the parish of St. Francis of Assisi, which includes St. George's, Holy Trinity in nearby Kirkdale, and St. James in South Durham.

There are 125 families in the parish and it was at their invitation that Matthews came to the Drummondville area.

The bishop had told the parishioners before she was invited he intended to ordain her. So she has a broad base of support from her parishioners.

The tiny church, the interior lined completely with B.C. fir, was filled to overflowing last Sunday with parishioners, friends, fellow clergy, and family.

They watched as Ruth Matthews became a priest. Not a woman priest, nor a male priest—simply a priest.

Interview: The gospel according to Mary



Anne Pasquier is a member of the Parish of Quebec and an emeritus professor in the Faculty of Theology and Religious Studies at Laval University in Quebec City. She is the author of *L'Évangile selon Marie* (Presses de l'Université Laval, 2003), a scholarly exploration of an ancient Christian text that, in Professor Pasquier's words, "sees Mary Magdalene as the one who best symbolizes the link with Christ." In this English-language interview, first published online by the Centre des femmes de la Basse-Ville and reprinted here with permission, she discusses the significance of the text and of Mary Magdalen.

What is *L'Évangile selon Marie*?

First of all, Mary is not the mother of Jesus. "Marie" refers to Mary Magdalene. Her gospel is an ancient apocryphal text written in Coptic on papyrus. It is the first treatise on the Berlin papyrus 8502 acquired in Cairo by C. Reinhart. Since 1896, this manuscript has been kept in the Department of Egyptology at the Berlin State Museums. It is thought to have been copied in the fifth century AD, and possibly even in the early fifth century. Coptic was a translation language for Gnostic writings originally written in Greek. The original text could date from the second century AD. Moreover, the manuscript is not complete, as pages 1 to 6 and 11 to 14 are missing. Nevertheless, like many other Gnostic writings, the Gospel according to Mary belongs to the tradition of the apparitions of the risen Saviour.

Where does your interest in Mary Magdalene come from?

By analyzing the language of ancient texts, which are

highly poetic and symbolic, I discovered an important woman who has influenced the arts since the beginning of Christianity, as she and Jesus are represented as a couple, whether in painting, sculpture, or literature. What's more, Mary Magdalene is present in all four of the canonical gospels (Matthew, Mark, Luke, and John), and more specifically in the important moments of Jesus' life: his death, burial, and resurrection. According to John's gospel, she was the first to witness Christ's resurrection, and he sent her to announce it to the other disciples. The exegete and theologian Hippolytus of Rome calls her the apostle of the resurrection. Mary Magdalene represents the Spirit that all believers united to the Saviour by faith can receive, the Saviour who, before his departure, had declared that he would dwell within them with the Father: "The Son of Man is within you. Follow him. Those who seek him will find him" (Gospel of Mary 8:18-21).

Is it fair to say that Mary Magdalene was a feminist?

I wouldn't want to be accused of using today's criteria to apply them to antiquity. Nevertheless, Mary Magdalene is a model woman. A native of Magdala, a village on the western shore of Lake Gennesaret north of Tiberias, Mary Magdalene is a woman freed from her demons by Jesus. She is self-sufficient, as she travels extensively before and after Jesus' death. Mary Magdalene was probably quite wealthy, since, like other women who followed Jesus, she put her possessions at the disposal of Jesus and his disciples so that they could proclaim the Good News.

In three treatises, the gospel according to Mary, the gospel according to Thomas, and the Pistis Sophia, Peter's hostility and jealousy towards Mary Magdalene are symbolically recounted. These texts do not, of course, reproduce an actual opposition between Peter and Mary Magdalene, but reflect a historical situation in the second and third centuries. Through the characters of Mary Magdalene and Peter, two groups of Christians, or two types of Christianity, clash. This opposition reflects the non-uniform state of Christianity in the second and third centuries. By placing Mary Magdalene face to face with Peter, the best-known of the 12 apostles, the community represented in these texts symbolically places itself face to face with the churches that make Peter their representative, a Peter who perhaps symbolizes a church in the process of organizing a male ministry and who finds the role of women in prophetic movements embarrassing. This is not the case with women who walk with Jesus in a charismatic spirit.

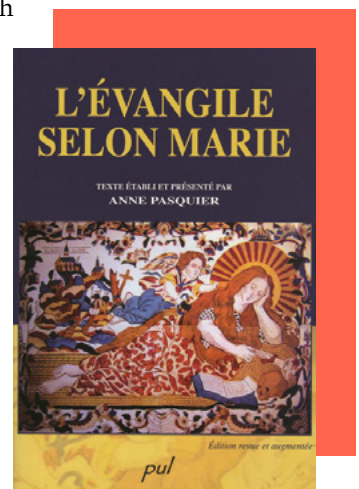
Can the gospel according to Mary inspire the spirituality of women today?

Certainly, since it leads us to reflect on Jesus' death, to make sense of it and to reflect on our spiritual life. Where does our faith come from? Does the world make sense? Do torture and death have a meaning we don't understand? With Christ now living within her, Mary Magdalene will spread this message, as well as the message that every person carries within them both the masculine and the feminine: "He has made us Man" (Gospel of

Mary 9:20), she says. The theme of Man (in Greek Anthropos) serves to express the androgenic unity, the reunion of feminine and masculine, that each person must realize in order to be saved. In the gospel according to Mary, for example, and in other texts, the symbolism of the union of masculine and feminine is used to evoke salvation. According to Genesis (chapter 1, verses 26-27), man is made in the image and likeness of God, masculine and feminine. This means that when God reveals himself through his likeness, he does so under a double aspect. In Christianity, the true image of God is primarily the Son. According to Genesis, he represents the likeness of God, or at least the masculine part. The feminine part is our spiritual humanity. Separated from him, she seeks him and awaits his coming. It is represented by Mary Magdalene, described as his spouse.

As we can see, this is not a gospel written by Mary Magdalene, but rather one that sees Mary Magdalene as the one who best symbolizes the link with Christ. It is not easy to read, as it is incomplete. However, it is still used in many countries because it promotes a spiritual life that makes us feel alive. *L'autre Parole*, in Quebec, and the *Comité de la Jupe*, in France, draw inspiration from it for the liturgy of their celebrations and their ongoing struggles for women's right to ordination in the Catholic Church.

For over 2,000 years there has been something profoundly human in the phenomenon of life, death, and resurrection. Jesus revolutionized our way of seeing the human. All these texts speak to me. Whether you're a believer or not, you must read the Bible and the Gnostic writings. Although they are not historical accounts, they reveal the keys to an enriching spiritual life.



‘And now I want more’

In this first-person essay, a lay member of the Diocese of Quebec* shares her experience of the challenges and costs of being a woman in leadership in secular workplaces, and her hopes for how things might change for the better — for everyone.

I started managing at a young age. I was offered to be the general manager of a hotel at the age of 21. I worked in hotels from age 18 years old, with experience in Banff and London. From there I managed a fashion retailer and most recently have been a leader in one of the world’s Fortune 500 companies. The difference between managing and leading? Managing is task-focused where leading is vision-focused. In this moment I am reflecting on my 21-year experience, so when asked to write this piece I thought it a great opportunity to share a piece of my story.

I danced intensively as a child, and so it was no surprise that I was often appreciated in any workspace as I was poised, polite, quick to learn, and courageous in taking on big jobs and big conversations. I remember in this first job no one wanting to make a hard call and I was zero phased in doing so, so my gusto and taking initiative in the early years was wildly appreciated. I just got stuff done.

As I grew up and my roles got bigger, so did the egos of people I worked with. I’ve been talked over in meetings where I was the subject matter expert. I’ve had customers insist on speaking with my male colleagues if I was who they happened to get as the acting manager in a heated situation. I’ve been asked to take on more of a workload because I was efficient while others moved through their days not completing their work and no accountability to speak of.

So I became overworked and all these years later, I crashed. I am at a phase where I am doing some soul searching to ensure I can walk the next chapter of my life both armed and prepared for going through life as a woman. My job was to help people be the best version of themselves. To ensure we are treating one another

with kindness and respect—on how to be open. I would have never guessed that being a woman in the world, in the 21st century, would still be the challenge it is.

Somewhere along this journey I became certified as a yoga instructor and have done years of work on how humans live through two emotions: fear or love. The fear that is riddled in our society, in our world—it’s a scary thing to witness. So what do we do with this reality we are all living in? What I believe we need as a priority is education. We need to share our stories and understand the impact of our words and actions, as small as they might seem. We need to be allies for people who have had a different path than ours. I’m just a woman. I know my experience has been mostly subtle and micro-aggressions and that I have so many privileges others don’t. I see people in our world, in our city, that have much more intense experiences by simply not being accepted as who they are. This needs to change.

Perhaps a bit more detail on how I got to where I am today.

As I noted, I grew up dancing nearly 20 hours a week until I graduated and wanted to travel. I found myself very hireable in the hospitality industry, largely because I’m bilingual, and once I worked in one hotel and saw how much fun it was to meet people from all around the world, I was hooked. I travelled and worked in hotels, until I stopped at home for what was to be a few months, then I met the love of my life so stayed in my hometown working again, in hotels, but not getting to a role that inspired me.

I stayed for a handful of years until I didn’t see any women in leadership and so I figured I’d been promoted as high as I could go and left for fashion retail. The empowerment in helping instill in people feeling good

in their bodies, but also leading the next generation to help them lift their own limits that society had put on them, was one I'll never forget. Eventually I wanted more and I was recruited for this incredible life-changing experience. Leading in one of the biggest companies in the world? Why not! I thought I had no place there so I asked in one of the interviews what they needed and when they answered someone who knew people, I knew that was ME! So I jumped in, as I always did: two feet, arms wide open, ready to learn and collaborate with incredible people. This experience was a gift that gave both myself and my family more than I could have imagined. I love leading teams of incredibly creative and talented people who are passionate about doing good in the world. Helping people learn how to respect one another, helping people see their truest potential. That's what I did for so many years and loved

every minute of it. Well, almost. So it wasn't all heartache and micro-aggressions. There was so much good.

And now I want more—more for me, more for those around me.

I left out the part that I was raised by a female priest, so seeing women take their space is something that clearly rubbed off on me and perhaps it's time we shift how we lead to ensure all leaders are focusing on inclusion because it's the only way to ensure good is happening. In our businesses. In our families. In our churches. In our communities. Healthy communities are possible but we all need to be relentless in this work.

After being a female leader for a national diversity network, I know my story is not unique. I see a turning point as I see more and more conversations and actions so I will continue to pray that we learn to lead with love and no longer through fear.

*The author has requested that her name be withheld.

Par Julie S. Doyon

L'implication des femmes dans les communautés anglicanes : le cas de l'ancienne mission de New Liverpool

Historienne locale, Julie S. Doyon est l'auteure de *Mission New Liverpool : L'histoire de sa communauté anglicane et de son église* (Septentrion, 2023). Dans l'article suivant, elle nous entretient du rôle-clé joué par les femmes dans la vie et dans les réalisations d'une paroisse anglicane sur la rive sud de Québec, depuis sa fondation en 1840 jusqu'à sa fermeture 135 ans plus tard.



Navires mouillant l'ancre dans l'anse de New Liverpool, vers 1880 (Photographie inconnu, Société d'histoire de Saint-Romuald)

Le hameau de New Liverpool comprenait, à son apogée au XIXe siècle, le village ouvrier installé tout près des chantiers de construction navale et de commerces de bois dans l'anse au pied de la côte Rouge (qui sera plus tard désignée l'anse Benson) située dans le quartier Saint-Romuald de la ville de Lévis. Avec les années, il s'est aussi étendu au petit bourg de maisons anciennes de travailleurs et de leurs familles que l'on retrouve le long du chemin du Fleuve, au pied du cap Malakoff. L'église Christ Church New Liverpool construite en 1840 sur la rue côte Rouge et son presbytère érigé en 1878 à proximité, se trouvaient bien campés au-dessus des chantiers où travaillait une bonne partie de la population anglicane très majoritairement entourée de catholiques romains.

Du début de cette communauté anglicane au XIXe siècle jusqu'à la désacralisation de son lieu de culte en 1975, les femmes vont y jouer un rôle prépondérant à bien des égards. Elles étaient activement impliquées dans l'organisation et le déroulement des célébrations tenues à l'église, par exemple en jouant de l'orgue ou en chantant dans la chorale. Les épouses des révérends seront souvent organistes ou choristes en plus de soutenir leur époux dans de nombreuses activités. Plusieurs femmes enseignaient la catéchèse aux enfants lors de l'école du dimanche. Certaines ont été enseignantes à

l'école de jour. Plusieurs organisaient des activités pour supporter financièrement leur milieu, comme des bazars, des concerts ou des festivals. Elles ont mis sur pied diverses organisations caritatives pour soutenir leur congrégation et les citoyens plus pauvres ou l'hôpital desservant leur communauté, en plus de participer à des activités d'organismes nationaux comme la Croix-Rouge ou la YMCA. Une société de couture mise sur pied à la fin du XIXe siècle a aussi permis d'aider leur communauté en plus de perpétuer leur savoir-faire. Les efforts des femmes ont permis à travers les années d'amasser des sommes importantes qui ont été utilisées pour de gros travaux de rénovation ou d'agrandissement de l'église de New Liverpool, comme l'ajout du chœur et de la sacristie en 1861 et au remboursement de la dette sur le presbytère.

Mais, à l'image de la société qui relayait, à cette époque, les femmes à des activités traditionnellement féminines, il faudra attendre le XXe siècle avant que celles-ci ne soient nommées à des postes d'autorités occupés jadis par des hommes. Ainsi, à partir de 1918, durant le mandat du révérend Ernest R. Roy (1879-1964), quelques femmes vont commencer à participer aux réunions du conseil de fabrique.

D'abord, sans responsabilité officielle, elles assumeront par la suite des postes décisionnels :

L'implication des dames de New Liverpool au fil des ans¹

Années	Responsabilités
1921-1922	Mesdames Muriel H. Leitch et Liliane Gallaher sont nommées sur un comité concernant le presbytère. Madame Jenny E. Atkinson s'ajoute à ce comité l'année suivante.
1928	Madame Muriel H. Leitch est nommée sur un comité chargé de l'entretien du cimetière.
1940	Madame Ruth B. Leitch est nommée secrétaire du conseil de fabrique et trésorière, une responsabilité qu'elle assume les années suivantes. Madame Jenny Atkinson a aussi été secrétaire trésorière pendant plusieurs années.
1946	Madame Liliane Gallaher est nommée auditrice, une tâche qui a été assumée par la suite par madame Ruth Leitch.
À partir de 1947	Madame Liliane Gallaher agit pendant plusieurs années comme secrétaire du conseil de fabrique.
1950-1953	Muriel H. Leitch est souvent appelée à superviser des travaux à l'église, à ses dépendances ou au terrain entourant l'église.
1952	Madame Ruth B. Leitch, de retour à la trésorerie, est désignée parmi les officiers autorisés à signer au nom de l'église.
1960	Madame Muriel H. Leitch est nommée au poste de marguillière.
1967	Deux femmes occupent les postes de marguillères, madame Muriel H. Leitch et madame Lilian Gallaher. Tous les membres participant aux réunions du conseil de fabrique sont des femmes (à l'exception du révérend)
1970	Madame Lillian Gallaher est élue déléguée pour participer au synode.

1. Annual Vestry Meetings des années 1921 à 1975.

Dès le début des années 1940, les femmes constituaient la majorité des membres participant aux réunions annuelles du conseil de fabrique. Il faudra cependant attendre en 1960 avant qu'une femme ne soit nommée au poste de marguillière. L'année 1967 a été marquante au niveau de l'engagement des femmes à New Liverpool. D'abord, à l'exception du révérend qui présidait la réunion annuelle du conseil de fabrique, tous les huit autres membres participant à cette réunion étaient des femmes. Les postes de marguillères, secrétaire du conseil de fabrique et trésorière ont tous été comblés par des femmes. Certaines s'impliquaient aussi comme organiste ou aidaient à l'entretien de l'église et de son cimetière. En fait, jusqu'à la fin de la congrégation, les femmes porteront sur leurs épaules la plupart des responsabilités en lien avec les affaires de l'église et ne ménageront pas leurs efforts pour soutenir leur lieu de culte, par tous les moyens à leur portée.

La difficulté d'obtenir les services d'un prêtre anglican durant toute l'année, le départ des anglicans, la baisse de fréquentation lors des offices, le fardeau considérable des travaux d'entretien et de réparation de l'église pour la communauté vieillissante et des gestes répétés de vandalisme au début des années 1970 sont autant de facteurs qui ont amené la congrégation à fermer son lieu de culte le 8 juin 1975. Se sont enclenchées par la

suite toutes les démarches nécessaires à sa désacralisation et à sa vente, autant d'étapes menées avec efficacité par les femmes de la communauté.

Pendant des décennies, par leur dévouement et leur bienveillance, les dames anglicanes de New Liverpool comme celles de toutes les autres congrégations ont supporté solidairement leur Église et leur communauté contribuant ainsi à paver la voie à une implication sans cesse grandissante des femmes au sein de l'Église anglicane.



Sur cette photographie, on aperçoit, à l'arrière, mesdames Muriel Henrietta et Ruth Leitch, entourées à gauche de madame Thérèse Boucher, au centre, de madame Bernadette Lépine et à droite, de madame Gisèle Boucher. Cette photographie a été prise vers 1976 quelques temps avant le départ des dames Leitch vers Ottawa après la fermeture de l'église (Photographe inconnu, collection Michel L'Hébreux).

By Louisa Blair
COLUMNIST

AI is gaslighting you

The 1944 film *Gaslight* tells the story of a man who turns on the gas lights in the attic every evening to secretly search for the jewels inherited by his new wife. Downstairs, she notices that the gas lights are flickering. But he convinces her the lights aren't flickering at all, and that she must be going mad.

Today the word gaslighting means making someone doubt their own perceptions of reality. And given how often people fling around the accusation, we seem to do it to each other all the time. In my case, I don't need other people to gaslight me. My flickering memory is

doing the job very nicely without any help. And don't try and tell me it's not, or you'll be gaslighting me too.

My non-retirement activities are also gaslighting me. Like many other self-employed people who chose this way of life when they were young and idiotic, I can't

afford to stop working. So when my grown-up friends started to retire, I was jealous and grumpy. Those friends are now so busy in their retirement that I never see them any more. So I decided to learn something new, as real retired people are supposed to do. I am learning Portuguese.

Portuguese is a very beautiful language that is not pronounced at all the way it looks. You may think with a bit of French or Spanish you can wing it. But no. Also, Brazilians speak it quite differently in each and every village in the country. Portuguese speakers randomly drop entire syllables, so you have to guess the missing ones. Then they say stuff like *eu heim, ih, o que que foi*, which I've been proudly told means nothing at all. Most challenging of all, they have three verbs for "to be," each of which relates to a different kind of being, so that I have a massive existential crisis every time I choose how to say "I am."

In my flickering conversations in Portuguese I understand very little. I hesitate, I make horrendous mistakes, I feel like a small child. No, worse—I feel like a stupid and incoherent old lady. And because of my flickering memory I have to relearn it all every single day. Portuguese is gaslighting me. Just as the English language is gaslighting every immigrant or refugee you hear struggling with your language. It's a struggle to retain a shred of dignity.

Then there's AI, or Ay Eye, which is also gaslighting me. I call it Andrea Ipperwash, which somehow makes those banks of humming flickering computers that are replacing our jobs feel less threatening. I used to be a writer, but Andrea can write a jolly little article in the style of any of the best writers in the history of the world in a few seconds. So why bother?

Surely there's something uniquely human about learning a new language? The only difference between me doing it and Andrea doing it is that she could do it in a fraction of a second. Whereas in the 20 years or so left of my life, if I practise every day, just before I die I may be able to hold a short, existentially confused conversation in Portuguese with the palliative care nurse that quite possibly means nothing at all. The great beauty of being human—being slow and forgetful.

I just asked ChatGPT, one of Andrea's famous

applications, how I can improve this article. First, she said, "Consider how your experiences with gaslighting, memory, language learning, and AI relate to broader concepts of humanity, humility, and acceptance. Leave the reader with a lasting impression or takeaway message that prompts further reflection or discussion."

Then I asked her to write the same message as a poem in the style of John Keats, and she came up with this:

"Contemplate, thy trials deep and bright,
With gaslight's flicker, memory's flight,
In language's lore, and AI's might,
How they weave through humanity's plight.
Through humility's gentle grace,
Acceptance found in wisdom's embrace,
Let ponderance guide, with thoughtful pace,
And leave thy reader in reflective space."

Isn't she darling?

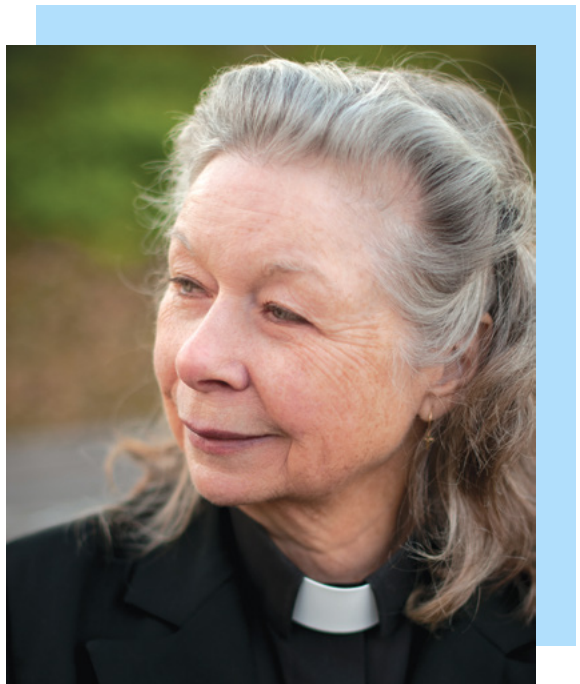
But I've thought of one uniquely human thing about being beaten by Andrea at writing and Portuguese. You may tell me I'm going insane, and I may well believe you. But Andrea can never have that feeling of humility that being so weak and slow at something gives me, and which makes me far more open to God's love than when I'm self-assured and articulate. Andrea can never experience God's love because she's too fast and powerful. Nor will she ever experience my intense delight in the Portuguese word for turtle, *tartaruga*, or the word for the sound that parrots make, *currupaco*, or the word for the feeling of missing someone you love, *saudade*.

In her great hulking humming flickering bulk, she can't know what it is to walk in our fragile mortal bodies, talking slowly, making mistakes, being breathed into beloved being (*haver, estar and ser*) with every step. She can't know weakness and delight, the pilgrim's road to salvation. So let's stop competing with her, and throw our phones in the river.



‘You invited in the women...’

In 2001 the Anglican Church of Canada celebrated the 25th anniversary of the ordination of women to the priesthood. Special services of thanksgiving were held across the country, including at the Cathedral of the Holy Trinity in Quebec City. The Rev. Mia Anderson, an award-winning poet who at the time was also the incumbent of St. Michael, Sillery, composed the following collect for the occasion. It was subsequently published in *Give Us Grace: An Anthology of Anglican Prayers* (Moorehouse, 2004). It is reprinted here with permission of the author, who retired in 2008 and continues to be a prolific writer at her home in Portneuf.



The Rev. Mia Anderson
(Photo: Danielle Giguère)

Lord of grace and passion, who from the shadow of the cross
threw wide the gates of heaven: you invited in
the women who waited upon you,
those who stood and watched at your death
and those who sat and listened at your feet, the woman at the well
to whom you gave a first draught of unthirsting eternity,
and the woman who begged for crumbs and gained salvation:
grant to your servants, who ask to serve you still,
the knowledge of your gracious confidence,
that we may speak with boldness of the mercy
that leads through shadow into light
where you reign with the Father in the embrace of the Spirit,
One God, now and always. Amen.

Petite histoire musicale du psaume : l'Amérique du Nord au XVIII^e siècle

Après avoir suivi les péripéties du psaume musical en Angleterre au XVIII^e siècle, un détour par l'Amérique du Nord s'impose. Le continent sera en effet marqué par deux grands changements politiques : la victoire décisive de l'armée britannique sur la France lors de la bataille des Plaines d'Abraham (1759), suivie du traité de Paris (1763) lui cédant le Canada, et la rébellion des colonies américaines contre la toute-puissante Angleterre, conduisant à la déclaration d'indépendance de 1776, à une guerre et enfin à la naissance des États-Unis d'Amérique. D'une part, on assistera au Canada à l'implantation de l'anglicanisme et des diverses religions protestantes dans un pays jusqu'alors essentiellement catholique, et d'autre part, les États-Unis personnaliseront l'héritage britannique tant culturel que religieux et contribueront à enrichir le chant sacré.

Rappelons que c'est à Charleston, en Caroline du Sud, que John Wesley, fondateur du Méthodisme, publia en 1737 son premier volume d'hymnes et de psaumes, après avoir séjourné à Savannah (Georgie) moins de deux ans. Jusque-là, bien des congrégations américaines utilisaient, selon leur confession religieuse, les rééditions du premier psautier puritain publié en Amérique, le Bay Psalm Book de 1640, celles du Sternhold et Hopkins avant de découvrir la New Version de Tate et de Brady puis les hymnes et psaumes

paraphrasés d'Isaac Watts. Bien des églises seront toutefois divisées entre le respect du psaume métrique traditionnel et fidèle au texte hébreu et l'adoption des paraphrases poétiques s'apparentant davantage aux hymnes.

Dans le présent article, pour plus de clarté, nous laisserons de côté l'appartenance religieuse des musiciens et des auteurs d'ouvrages cités pour nous concentrer sur le psaume chanté.

Les controverses américaines autour du chant du psaume

Dans les années 1720-1740, une controverse entourant le chant des psaumes allait secouer la Nouvelle-Angleterre, opposant la «vieille manière» (*Old Way*) de chanter à celle selon les règles (*Regular singing*). La première consistait à chanter fort et très lentement, parfois avec beaucoup d'ornementation, un nombre restreint d'airs (*tunes*) appris par coeur, faute de psautiers avec notation musicale. Dans de nombreuses églises, pendant une bonne partie du XVIII^e siècle et même au XIX^e siècle, un diacre lisait à voix haute chaque ligne du psaume qui était immédiatement chantée – de mémoire – par la congrégation. Cette méthode dite «linéaire» (*lining out*) créait une étrange alternance entre la parole et sa reprise musicale. La seconde manière, soutenue principalement par le clergé, prônait l'apprentissage sérieux de la musique et la capacité de lire les notes sur une partition, soit du papier à musique réglé, d'où l'appellation de «regular».

Le *Regular singing* a causé tout un émoi chez les partisans de la «vieille méthode». Parmi leurs arguments : trop d'airs à apprendre, incapacité de les retenir tous, risque de recourir à des instruments de musique, influence «papiste», nom des notes «blasphématoire» (!) et, pourquoi changer ce à quoi on était habitué... Pratiquement jusqu'à la Révolution de

1776, sermons, pamphlets et tergiversations vont se succéder, pour ou contre la «réforme» du chant du psaume et la présence d'instruments de musique dans les églises.

Dans la plupart des églises, peu importe leur confession religieuse, le chant souffrait des mêmes lacunes que dans les églises anglaises de campagne comme en témoigne cette description faite à Boston en 1721 par le révérend Thomas Walter (1696-1725) dans *The Grounds and Rules of Musick explained* (p. 2) : les psaumes «sont maintenant torturés de façon misérable, et tordus, et chevrotés dans certaines églises, pour devenir un horrible pot-pourri de bruits confus et désordonnés». Il déplore également que, faute de connaissances musicales, la transmission orale ait considérablement déformé la plupart des chants. C'est pourquoi, à l'exemple des éditeurs de psaumes anglais, Walter rédige une vingtaine de pages de rudiments de théorie musicale et de conseils pour bien chanter. Il y ajoute une cinquantaine de chants convenant aux psaumes, pour la plupart à trois et parfois quatre voix, avec ou sans les paroles : certains proviennent des psautiers anglais traditionnels, tel le *Old Hundredth*, d'autres sont suivis d'une nouvelle version de l'auteur ou de musiciens américains (*Southwell New*, exemple 1), et certains airs affichent clairement leur origine, comme *Boston*.

Exemple 1 : Thomas Walter, *Southwell*



La même année, le Révérend Cotton Mather (1663-1728), puritain passé à l'histoire en raison de son implication dans le procès des sorcières de Salem, se porte à la défense de la nouvelle façon de chanter les psaumes dans un sermon intitulé : *The accomplished singer. Instructions how the piety of singing with a true devotion, may be obtained and expressed; the glorious God after an uncommon manner glorified in it, and his people edified. : Intended for the assistance of all that would sing Psalms with grace in their hearts; but more particularly to accompany the laudable endeavours of those who are learning to sing by rule, and seeking to preserve a regular singing in the assemblies of the faithful.* (Le chanteur accompli. [...] Destiné à tous ceux qui veulent chanter les psaumes avec grâce dans leur cœur; mais plus particulièrement pour accompagner les efforts louables de ceux qui apprennent à chanter par la règle, et qui cherchent à conserver un chant régulier dans les assemblées des fidèles.) Pour Mather, « chanter les psaumes aide l'adorateur à mémoriser l'Écriture et à l'appliquer à la vie chrétienne ».

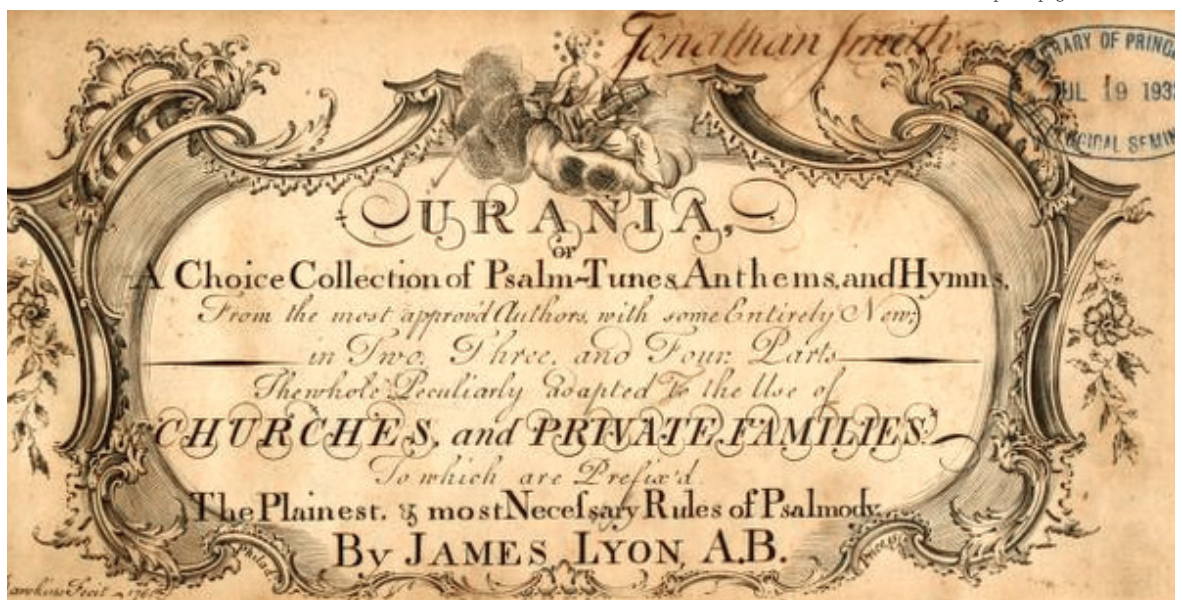
Écoles de chant

C'est dans des écoles de chant tenant des réunions hebdomadaires, qu'au XVIII^e siècle, les enfants et les adultes intéressés apprennent à chanter correctement les psaumes. Cette idée avait été préconisée en 1720 à Bradford (Massachusetts) par le Révérend Thomas

Symmes (1678-1725) dans un sermon intitulé *The Reasonableness of Regular Singing, or Singing by Note.* En ville ou à la campagne, les *Singing schools* s'installent dans les églises, dans des salles louées pour l'occasion et même dans des tavernes! Les cours sont donnés plusieurs fois par semaine par des musiciens pleins de bonne volonté, généralement autodidactes et souvent itinérants. Un de ces professeurs, Andrew Law (1748-1821), plus érudit que la moyenne, imagina même un système simplifié de notation musicale reposant sur quatre signes géométriques (losange, triangle, carré, ovale) et sans portée, qui suscita un certain intérêt jusqu'au début du XIX^e siècle.

Ces initiatives contribuèrent non seulement à améliorer le chant du psaume et à rehausser le niveau musical des offices religieux, mais également à donner aux gens le goût de faire de la musique ensemble, à l'église ou ailleurs. Au fil des ans, les chanteurs ainsi formés occuperont une place respectable dans leur communauté. La société américaine se tiendra au courant de la musique tant profane que sacrée qui se joue et se chante en Angleterre. C'est ainsi que des personnalités politiques comme Benjamin Franklin (1706-1790), Francis Hopkinson (1737-1791) et Thomas Jefferson (1743-1826) se feront remarquer pour leur talent musical. Et, lorsqu'en 1815, sera fondée à Boston la *Haydn Handel Society* – qui existe toujours – c'est dans les églises qu'elle recrutera ses choristes.

Exemple 2 : page titre d'*Urania*



Premiers compositeurs américains de musique sacrée

Les collègues et les universités de l'Est de l'Amérique, dont Harvard, et les villes comme Boston et Philadelphie deviennent les pépinières de musiciens professionnels américains dont les premières publications apparaissent dans les années 1760. Cette nouvelle génération, à laquelle appartiennent James Lyon (1735-1794), William Billings (1746-1800), Daniel Read (1757-1836) et Samuel Holyoke (1762-1820) contribue à enrichir le répertoire musical des églises américaines, notamment en ce qui concerne le psaume. Ainsi, en 1761, James Lyon fait-il paraître à Philadelphie *Urania or A Choice Collection of Psalm-Tunes, Anthems and Hymns* de deux à quatre voix. (Exemple 2). On y trouve 71 mélodies (tunes) usuelles ou nouvelles, souvent au ténor, des hymnes et une douzaine d'*Anthems* résolument modernes et faisant appel à des chanteurs expérimentés, attribuables à Lyon ou à ses contemporains (exemple 3). Entre 1765 et 1771, Lyon œuvra comme ministre presbytérien en Nouvelle-Écosse, ce qui nous permet de supposer qu'on y chanta des psaumes d'*Urania*.

Considéré comme le premier compositeur américain de musique pour chœurs, l'autodidacte William Billings fait paraître en 1770 à Boston *The New-England Psalm Singer*. Dans sa préface, il mentionne : «il serait inutile pour moi d'essayer d'exposer l'utilité et

l'importance du chant des Psaumes, qui est si universellement connu et reconnu». En guise d'introduction, un *Essai sur la nature et les propriétés du son* ainsi qu'une théorie musicale préparent le terrain à 127 psaumes harmonisés, anthems polyphoniques et canons (Exemple 4). Si les psaumes à quatre voix, utilisant souvent les mètres traditionnels, restent accessibles aux fidèles des églises, les canons et les anthems aux envolées lyriques généreuses sont clairement destinés à des chanteurs professionnels. En 1781, suivra *The Psalm-Singer's Amusement* qui, comme son titre l'indique, est surtout destiné à des réunions familiales ou sociales. En 1794, paraîtra *The Continental Harmony*, un autre ouvrage avec une théorie musicale sous forme de dialogues maître-élève et des psaumes harmonisés et des *anthems* fugués, puisant pour la plupart dans les poèmes d'Isaac Watts.

C'est dans le même esprit que Daniel Read publie en 1785, à l'intention des écoles de chant, *The American singing book, or a new and easy guide to the art of psalmody*.

Dans leur approche du psaume, ces compositeurs se laissent influencer par les chants populaires (*folk-songs*) typiquement américains, par les cantiques allemands des Frères Moraves et des luthériens bien établis dans les colonies, et enrichissent la psalmodie de de titres trahissant leur appartenance, tels *America*, *New Boston, Massachusetts*. Ayant également connu la

Exemple 3 : James Lyon, *Urania*, Anthem



période tourmentée de la Révolution, ils seront sensibles aux psaumes et aux hymnes rassembleurs ou faisant allusion aux conflits et aux guerres. Par exemple, un anthem de Billings (*Victory*, 1794) permet facilement de comparer les combats d'Israël avec la Guerre d'Indépendance américaine. Dans *The New England Song Master* figure la première version d'un chant patriotique, *Chester*, dont les paroles, attribuées au compositeur, sont on ne plus explicites : « Let

tyrants shake their iron rod [...] We fear them not, we trust in God, New England's God for ever reigns ». De même, dans son *Singing Master's Assistant* de 1778, Billings va jusqu'à paraphraser le psaume 137 (Sur les rives de *Babylone*) pour en faire une *Lamentation over Boston* : « By the rivers of Watertown we sat down and wept when we remember'd thee O Boston ».

Ce qui s'est passé au Canada avant et après la Conquête sera traité dans le prochain article.

Exemple 4: Frontispice signé Paul Revere du *New-England Psalm Singer* de William Billings : chanteurs interprétant un canon.

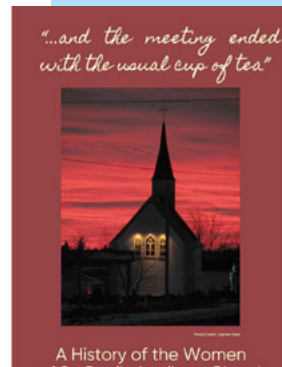


Note de l'auteur : la plupart des psautiers et ouvrages mentionnés dans cette série d'articles sont consultables gratuitement sur Internet, en tapant le nom de leur auteur et le titre.

By Edith MacKenzie

PARISH OF CHALEUR BAY

Shigawake women's stories live on in new book



On July 12, 2022, St. Paul's Anglican Church Women (ACW) in Shigawake, Quebec, decided to disband as a group. It was not an easy decision, knowing that women had been meeting regularly and planning ways to support the work of the church since it was built in the 1860s.

A summer visitor, Margaret Skene, was at that meeting. She suggested that we write a booklet outlining the history of St. Paul's Church with emphases on the work accomplished by the women.

Our ACW had access to the minutes and financial records of the Ladies Guild from 1933 to 1963. Minute books were found on property owned by a former member of the group. Margaret offered to type notes covering those years and worked diligently during the summers of 2022 and 2023. Many of those monthly meetings ended with the phrase "and the meeting ended with the usual cup of tea," which became the title of our book.

I offered to read and make notes on the Ladies' Guild and ACW minutes from 1964 to 2022. The results of my work and the photos collected from everyone, plus Margaret's work, ended up on my computer! Originally, we intended the booklet to be small and of interest only to our disbanded group. However, realizing that most people are unaware of how large the Anglican Diocese of Quebec is, I decided to add some historical notes, and before long what started out small began to grow substantially.

Not being computer savvy, I took a course being given at the ANCHOR (Adult Education Center, New Carlisle). Instructor Myriam Beebe was very helpful. I was worried about losing what I had written, so she printed a copy

for me. That copy was shared with the Rev. Joshua Paetkau and my ACW friends. Everyone encouraged me to continue. Also a copy was sent to Bishop Bruce Myers, and he suggested that I contact the diocesan historian and diocesan archivist, to research the missing years from 1864 to 1933. Thankfully, both ladies returned my calls. The archivist, Jody Robinson, sent attachments of vestry minutes beginning in 1876. Reading them was more than delightful! My only regret is our failure to find any records of the 12 years from 1864 to 1876.

The completed work touches on the founding of the Anglican Diocese of Quebec and the difficulties encountered by bishops and missionaries who were challenged to build churches in a vast wilderness. Also included is information about women's church groups, who started them, and how they worked to help, not only their own communities, but missionary schools and soldiers. One section contains photos of gifts to the church, listing when and by whom they were given and who they are in memory of. Everyone worked together to build St. Paul's Anglican Church, the church hall and the parsonage. Men gave what they could. So did their wives!

It is an interesting reference book with a beautiful cover! Hopefully, it will be published by May 1st. Any profit, over and above the publishing cost will be given to St. Paul's Church. We expect the price to be \$30 per copy. Persons not living in the area, are invited to order copies but will be required to pay postal charges. To order a copy, please contact: St. Paul's Anglican Church, 201, Route 132, Shigawake, QC G0C 3E0; by telephone: 418-752-6171; or by email: audrey.acteson@telus.net.

Gleanings: 19th-century laywomen had 'energy, drive, and a good deal of gumption'

When one receives the invitation “to delve into the stories of women who have been instrumental in founding, leading and transforming the church across generations,” one may be pardoned, I hope, for the hint of an ironically raised eyebrow before setting pen to paper. Such women there have been all right, and across the generations, too, but even the ablest have had a thin time of it in gaining acceptance to serve, let alone transform, the Anglican church—at its very heart—until just lately!



Bishop Mountain Hall, at its second location on Quebec City's Grande-Allée (Photo: Quebec Diocesan Archives)

That being said, within the legal, social and cultural constraints of their day, a group of dedicated and determined 19th-century Anglican women in this diocese, most of them members of the Cathedral of the Holy Trinity, not only singlehandedly founded, supervised and managed a number of essential charitable institutions in the city of Quebec but also kept them running successfully for more than a hundred years. Delving into the story of just one of these—an orphanage for girls later known as Bishop Mountain Hall—provides a fine example of ordinary local laywomen, armed with energy, drive, and a good deal of gumption, who founded, led and transformed an institution of the church that flourished across generations.

While Bishop Mountain Hall was still under their care, the Ladies' Committee (which had managed its predecessor institution, originally housed on the upper

floors of the National School building on Esplanade) adapted part of the orphanage (then located at 225 Grande-Allée) to provide accommodation for girls from a distance requiring a safe, nurturing place to board while finishing their schooling. Need for such facilities, unthought of in earlier days, had become urgent and the Ladies once rose to the new challenge.

By mid-20th century, with ever increasing involvement by the state in social services, such institutions no longer seemed to have a place. The Home, which relocated to Coaticook in the Eastern Townships in 1942, closed its doors in 1968. In the interval, however, thanks to a succession of visionary, caring women, the lives of generations of girls had been enriched, nourished and transformed.

Although the Act to Incorporate the Church of England Female Orphan Asylum at Quebec was

assented to in 1861, it was noted that such an institution had “[already] existed for several years”—in fact since 5 March 1829. In the intervening period, the Ladies petitioned that they be conferred with corporate powers. This facilitated their management and formally acknowledged their legal capacity to function in their own right. A Committee of Twelve Ladies was thereby vested with all the funds then held, or to be raised thereafter, “provided always that the rents, revenues, issues and profits of all property, real or personal, held by the said corporation, shall be appropriated and applied solely to the maintenance and support of destitute female orphans who shall have become such within the limits of the Diocese of Quebec...”

An earlier such Ladies’ Committee, had founded the institution 30 years before, raised (and continued to raise) funds to support it, drawn up rules for its management, specified the clothing (both for summer and winter) to be supplied to each child, planned the week’s menus of three meals a day (to include porridge, milk, bread and butter, soup, meat and fish) providing a healthy, fairly varied diet. Their accounts show regular purchases of eggs, potatoes, (and, in season, vegetables and fruit). From the beginning, the Ladies hired a matron and a governess or teacher, guided and supervised them and provided any other necessary staff. They arranged for doctors’ visits when the children were ill and saw to the building’s maintenance and repairs. Each of the 12 took responsibility for one month of the year in turn: visiting the Home (sometimes daily) checking on the welfare of the children, their progress in school, their health, and any disciplinary concerns. Each regularly looked over the kitchen, the pantry, the linen, checked the accounts, kept a record of her visits and observations, and reported at the end of each term of duty to a meeting of the whole group.

Throughout the years, the Ladies kept meticulous records. Each one wrote her observations in the Visitor’s Book and passed the book on to her successor the following month. Some have more legible handwriting than others, but every month is conscientiously written up one way or another.

Also part of the duty was to receive a cash payment

from the treasurer (herself one of the 12) for each month’s expenses, and account for all outlays for food—item by item—as well as all other payments for supplies, deliveries and services, which were also noted in the Visitor’s Book. Thus, for example, in 1833, Miss Taylor reported that on April 10 she paid 13 shillings (the currency in use at the time) for 24 pounds of beef, and 4/2 [four shillings and tuppence] for haircuts for 27 children. Also on the same date are payments for six bushels of potatoes, 16 loaves of brown bread, and a bottle of unspecified medicine.

It is usual to see large purchases of milk; 42 quarts a week seems the norm in 1833. Regular outlays for barrels of water appear, too, at 1/3 per delivery. Water was not yet piped in and had to be purchased. As the matron’s instructions stipulate that each child was to have “two baths a week in the bathroom,” it is no surprise it seemed more economical to have the laundry sent out, payment for which appears very regularly. Returning to the marketing: that same year Mrs. Edmund Willoughby Sewell, on duty in August, twice took advantage of the season by purchases of vegetables (in addition to the usual potatoes) for 1/9. She must have planned a pudding for the children, too, as she also lists 1/10 for currants.

Mrs. Sewell, one of the original Ladies on the Committee in 1829, was the wife of the rector of Trinity Church on St. Stanislas Street and thus not one of the cathedral Ladies. Committee members from St. Matthew’s, St Michael’s and St. Peter’s, Limoilou, appear, too, from time to time. No distinction seems to have been made. Willingness and capacity to serve seem to have been the key. Clergy wives and daughters are much in evidence, however.

In addition to the Visitor’s Book was the Secretary’s Book, all in one hand for the year, recording the committee’s monthly meetings, noting attendance (each member was required to attend or give written explanation for her absence) as well as any resolutions taken. Applications for a child’s admission to the Home were always decided upon by

vote, usually at a regular meeting. Applications were usually accompanied by a letter outlining the child’s circumstances. That the Ladies did not hesitate to act

quickly is evidenced in a hasty exchange of letters (obviously delivered by hand) in a time of bad weather and worse roads concerning the case of a four-year-old child, Mary Porter, left destitute by the death of her mother, her only relative, on the previous day. The members who could be contacted were simply asked to signify their vote in writing “yes” or “no.” Seven of them, all voting “yes,” were reached by messenger. The rest seem to have lived at a distance, but with those eight, both quorum and a majority had been achieved. Miss Taylor’s vote adds, “I know nothing more of the case than the note specifies but am disposed to receive the child immediately.” They could and often did respond promptly to an urgent need.

From looking at the Visitor’s Books one gets to know the interests and concerns of individual Ladies. One of them, for example, regularly notes instruction the matron to ensure that the children be taken out for frequent walks and “get plenty of air.” Another remarks for several days on the progress of particular children who have been ill. Yet another makes a point of singling children out for special praise (particularly the little ones)—for excellence or improvement—in needlework, for example, or reading or recitation of verses from Scripture. Occasionally one of the Ladies will excuse herself for being unable to visit for a day or so because one of her own children is ill (or, in one case, has broken an arm).

The 12 Ladies mentioned in the Act of 1861 were Margaret Walker, Maria Plees, Julia Roe, Catherine Hellmuth, Izza Housman, Sophie Ashworth, Charlotte Forsyth, Elizabeth Jeffery, Georgiana Leaycraft, Marion Wurtele, Catherine Grieve and Eliza Taylor. Looking through the records (going back to the beginning) there is considerable continuity on the committee. Many of the Ladies served for long periods: five, 10 or even 20 years. Some of them, like Mary Mountain—the wife of Archdeacon (later Bishop) G.J. Mountain—even arranged jobs for some of the girls when they were old enough to leave the Home. Not only did Mrs. Mountain take several into her own employ, when one of them married a few years later she provided her wedding dress fearing she might

otherwise do without.

The free hand that the Ladies had in the running of this evolving institution made them doubly aware of the trust this power gave them. More than once the unwonted severity of a matron whom the Ladies had engaged would be noted among the Visitors. In at least one case a matron was given her notice for treating the children too severely.

A firm Christian grounding was always maintained at the heart of things. Prayers were to be said morning and evening in the chapel, grace before and after meals, and Divine Service at the cathedral attended every Sunday. The girls were always seated together in their own portion of the gallery. All Holy Days were “to be observed by reading the Collect, Epistle and Gospel for the day.”

It should be noted, too, that “Rules for the Matron” specified (among other things) that every girl’s wardrobe was to contain a Sunday-best dress as well as a pair of Sunday shoes. The wisdom, courage and fierce resolve of the Ladies’ Committee was not without its underlying touch of thoughtful femininity.





Grow your Legacy

Across the Anglican Church of Canada, we believe that through faithful discipleship, vibrant worship, and compassionate social engagement, Canadian Anglicans can create sustainable churches, stronger and more caring communities, and a truly just, healthy, and peaceful world.

This spring, Giving with Grace, the Anglican Foundation of Canada, and The Primate's World Relief and Development

Fund (PWRDF) want Anglicans to know that together, we can fuel this hope and transforming ministry in our communities and around the globe, today and for generations to come.

When you leave a legacy gift in your Will, you become a champion of this transformation. Your gift can provide innovative ministry and infrastructure grants, resources for nationally directed interfaith and ecumenical work, funding

for the emerging Indigenous church, and life-changing sustainable development and humanitarian relief in Canada and around the world.

We invite you to visit our legacy hub at anglican.ca/growyourlegacy, where you will find helpful resources on leaving a legacy, both for your family and for the future of your local church, your diocese, and the ministries of the National Church.

Remember the Church in your Will

Visit anglican.ca/growyourlegacy to get started!

ANGLICAN
FOUNDATION OF CANADA

PWRDF
The Primate's World Relief
and Development Fund
The Anglican Church of Canada

Giving
with Grace
The Anglican Church of Canada