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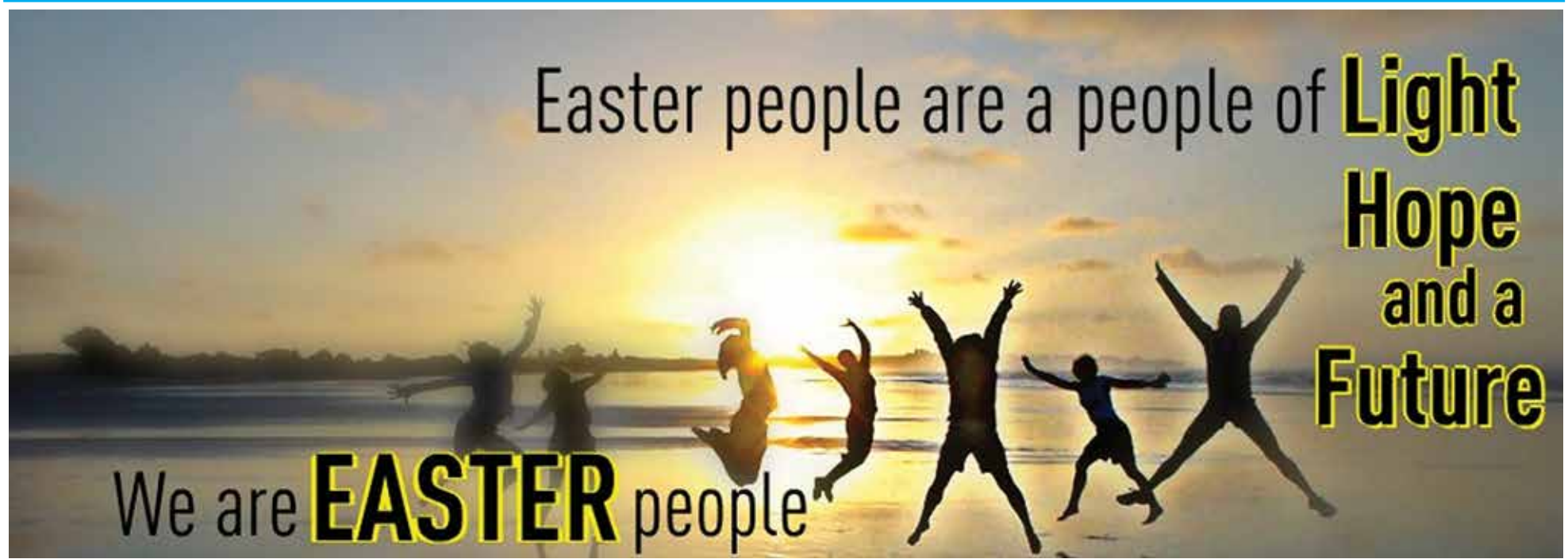


# Quebec Diocesan Gazette

APRIL 2018

A SECTION OF THE ANGLICAN JOURNAL

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## Young priest to work for Chaleur Bay churches

By Cynthia Dow

The Reverend Joshua Paetkau has worked in the Gaspé area for about six months and has recently taken

up his new duties as the incumbent for the five churches in the Chaleur Bay area.

At its recent meeting the Diocesan Executive

Committee recommend to the Bishop the appointment of The Rev. Joshua Paetkau to serve as Incumbent of the Parishes of New Carlisle-New Richmond and of Chaleur Bay on a half-time basis retroactive to February 1, 2018 and full-time as of July 1, 2018.

Joshua was ordained a priest on February 3 at the Cathedral of the Holy Trinity in Quebec City. "It was a lovely day! There were quite a few people from the area there, and my sister and her family came."

His wife Bethany has a background in music and has experience working for non-profit organizations. She loves community gardening. Their two children, Solomon, 9 and Rose, 6 are at school in Gaspé, so the family will be moving to the New Carlisle rectory at the end of the school year.

Rev Paetkau is not a stranger to the Chaleur Bay area: last summer he helped then-incumbent Rev Nicholas Forte with the vacation Bible

Schools held in Port Daniel and New Carlisle.

Born into the Mennonite faith, Rev Paetkau grew up on a dairy farm in Alberta and spent his formative years in South America where his parents managed an orphanage in Bolivia.

The call to serve came through what the young man described as a "long journey of discernment, through the people in my life, and through studying scripture." He told the Gazette, "My parents' work and ministry were anchored in their faith." They now live in Winnipeg and still serve on the board of directors of the orphanage.

It was while at university that Rev Paetkau started to attend the Anglican Church. He found it a "warm, welcoming, active community, involved in social issues and wrestling deeply with questions of faith."

It's the Anglican liturgy he particularly likes,

which in his mind "includes the historical memory of the Church."

A close friend at university ended up in the Diocese of Quebec, and planted the seed for the Paetkau family to come to the Diocese. Having worked in conservation in the past, contact with nature is important to the new priest. "My wife and I had hoped for a rural setting, and we feel blessed to work in a place as beautiful as the Gaspé.

We also enjoy the cross-cultural experience with the English and French communities."

Rev Paetkau's objectives for his time in the Chaleur Bay area are simply to "encourage the work that is already happening, and see to the needs and desires of the people. I feel passionate about serving rural communities. There are a lot of needs to support, and I like the idea of reviving traditions."

## MESSAGE FROM THE BISHOP

## Recognizing Jesus

On Easter Sunday many of us will hear the story of Mary Magdalen at the empty tomb, looking in desperation for Jesus. When he appears before her very eyes, she at first mistakes him for the groundskeeper. It won't be the last time that Jesus' disciples have trouble recognizing the risen Christ in their midst.

If the disciples were going to remain in relationship with Jesus after the end of his sojourn on earth, they were going to have to learn to look for him—to recognize him—in forms other than the human person they had spent the past few years with. They had to learn to detach themselves from the historical Jesus so that they could come into communion with the cosmic Christ.

That is something we too have to learn, continually. Where can we find the risen body of Jesus Christ when we don't have Jesus of Nazareth standing before us in the flesh?

We encounter Christ in the scriptures, in the proclamation of his word. We encounter Christ in the bread and wine and fellowship of the eucharistic meal. When we're at our best we encounter Christ in the church, which is his body, here and now. We encounter Christ in the hungry, the thirsty, the stranger, the poor, the sick, the prisoner—or in the person we mistake for the guy who cuts the lawn.

Those are all some pretty unlikely places to meet the risen Christ, but Jesus' whole life and ministry was a defiance of expectations: God becoming human, the last shall be first and the first last, power perfected in weakness, love your enemies, death forever transformed into new life.

This invites us to recognize that the risen Christ is continually in our midst, that Christ is a tangible and present reality in our lives and in the life of the world, not a Christ who was a historical figure who has vanished from sight forever.

The biblical text doesn't say so, but you can imagine that in her joy and relief at finally recognizing Jesus, Mary Magdalen must have instinctively reached out to embrace him, to make sure she doesn't lose him again, because he says, "Do not hold on to me." Then he tells Mary, "Go"—not dismissively or coldly, but perhaps with an air of urgency.

For even if death has been defeated once for all by the resurrection of Jesus, Christ still sends us out as witnesses to his resurrection, to be his risen body in his beloved world.

Alleluia! Christ is risen!

+ *Bruce*



## Reconnaître Jésus

Le dimanche de Pâques, beaucoup d'entre nous entendront l'histoire de Marie-Madeleine éperdue devant le tombeau vide, cherchant désespérément à retrouver Jésus. Et quand il apparaît enfin devant ses yeux, elle le prend d'abord pour le jardinier. Ça ne serait pas la dernière fois que les disciples de Jésus auraient du mal à reconnaître le Christ ressuscité parmi eux.

Si les disciples désiraient rester en contact avec Jésus après la fin de son séjour sur terre, ils allaient devoir apprendre à le chercher - à le reconnaître - sous d'autres formes que celle de la personne humaine avec laquelle qu'ils avaient passé les dernières années. Ils allaient devoir apprendre à se détacher du Jésus historique afin de pouvoir entrer en communion avec le Christ cosmique.

C'est là quelque chose que nous aussi, nous devons apprendre, perpétuellement. Où pouvons-nous trouver le corps ressuscité de Jésus-Christ alors que nous n'avons jamais vu Jésus de Nazareth debout devant nous en chair et en os?

Nous rencontrons le Christ à la lecture des Écritures, dans la proclamation de sa parole. Nous trouvons le Christ dans le pain et le vin et dans la communion du repas eucharistique. Quand nous sommes à notre meilleur, nous retrouvons le Christ dans l'église, qui est son corps, ici et maintenant. Nous rencontrons le Christ auprès de l'affamé, de l'assoiffé, de l'étranger, du pauvre, du malade, du prisonnier - ou chez la personne que nous prenons pour celui qui tond le gazon.

Ce sont tous des endroits assez invraisemblables pour rencontrer le Christ ressuscité, mais toute la vie et le ministère de Jésus étaient à contre-courant: Dieu devenant humain, les derniers seront les premiers et les premiers seront les derniers, le pouvoir perfectionné dans la faiblesse, aime tes ennemis, la mort à jamais transformée en nouvelle vie.

Cela nous invite à reconnaître que le Christ ressuscité est continuellement au milieu de nous, que le Christ est une réalité tangible et présente dans nos vies et dans la vie du monde, pas un Christ qui a été une figure historique maintenant disparue à jamais.

Le texte biblique ne le dit pas, mais il est facile d'imaginer que dans sa joie et son soulagement d'avoir finalement reconnu Jésus, Marie-Madeleine a dû instinctivement tendre les bras pour l'embrasser, pour s'assurer qu'elle ne le perde plus, parce qu'il lui a dit: « Ne me retiens pas. » Puis il a dit à Marie: « Vas-y » - pas de manière froide ou désintéressée, mais peut-être avec un certain sentiment d'urgence.

Car même si la mort a été vaincue une fois pour toutes par la résurrection de Jésus, le Christ nous envoie encore en mission comme témoins de sa résurrection, pour être son corps ressuscité dans son monde bien-aimé.

Alléluia! Le Christ est ressuscité!

+ *Bruce*

## Our delegates to the upcoming Provincial Synod elected by internet vote

In mid February the members of the 2015 Diocesan Synod had the opportunity to elect their delegates to the upcoming Provincial Synod in Halifax. The vote was held electronically and was independently tabulated and managed by the Montreal firm *Simply Voting*. 62.1% of the lay members and 56.3% of the clergy voted in the election

The House of Clergy voted 100 % for the slate of the Dean Christian Schreiner and Vicar General Edward Simonton to represent them.

There were five candidates and the House of Laity chose Ruth Sheeran and Dale Keats as the two delegates. The other three, Jim Sweeny, Candace Aitkens and Dave Royal, in that order, will serve as alternates should there be a need.

The election went very smoothly and the same firm will be used later this year when elections are held for the deanery and regional delegates to diocesan synod.

APRIL 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

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

(Dépot légal, Bibliothèque nationale du Québec).

Printed and mailed by Webnews Printing Inc. in North York, Ontario, *The Gazette* is a member of the Canadian Church Press and the Anglican Editors Association.

**Circulation: 3,800.**

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)

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**The deadline for articles is the beginning of the month prior. For example: April 2nd for the May paper.**

# St. George's, Ayer's Cliff A. C. W. Report

By Phyllis Gauthier

The ACW of St. George's, Ayer's Cliff, held their first meeting of the year with seven (7) members present. Regrets received from the eighth member.

The meeting opened with prayers and a scripture reading.

This meeting is our important financial meeting as we review our events of the past year and decide on our budget for 2018.

In 2017, we had two fundraising events. A church yard sale in May and a Christmas Bazaar in December. Funds from the yard sale are shared equally with the Church, while the Bazaar funds are ours to be used for Outreach programs.

In 2017, we supported the local Elementary School activities and Breakfast program, gave one student bursary, donated to the local food bank, and packed 55



**Some of the ACW add their shoeboxes for the Mission to Seamen. Photo supplied by Barb Wintle**

Shoe Boxes for the Mission to Seamen in Quebec City.

Our part in the school breakfast program is every Thursday morning. We have a 2-week schedule-- one morning serving toast, fruit, cheese, etc., and the next week is sausage and pancakes with maple syrup.

Our budget for 2018 is interesting, as with the closing of the Diocesan ACW Executive committee, we had more funds at our disposal to disburse. (Funds were previously sent for fees, travel, education and pledge. Pledge

was used by the Executive members for outreach where they saw the need at the time.)

This year our budget is as follows: School breakfasts, School trips and award, Women's shelter in Sherbrooke, Allison Blair (our missionary), Pastoral Fund of Bishop's U./Champlain College, local food bank, Aube Lumiere (a palliative care home at the CHUS), Syrian Children's activities (new arrivals in Sherbrooke), a local pet rescue home, local store food vouchers, a post secondary school bursary. All donations are between \$200 and \$300 each. Not bad for a small group!

Dates for our fund raising this year were discussed and dates for the Yard Sale will be June 2 and the Bazaar the first Saturday in December, December 1.

The meeting closed with a social hour of coffee, tea and sweets. Closing prayers were said as the finale.



## A pancake dinner. un dîner de crêpes

Article and photos by Mitzi Rajaona

Le 13 février, la paroisse St. Michael, à Sillery, a accueilli les membres de la communauté pour un dîner de crêpes. Celui-ci a été clôturé par une courte liturgie présidée par le pasteur Thomas Ntilivamunda pour commencer la saison du Carême. Un grand merci à tous nos bénévoles

On 13 February, St. Michael's parish in Sillery welcomed members of their community with a pancake dinner. Following the meal and fellowship, Rev. Thomas Ntilivamunda presided over a short liturgy to begin the season of Lent. Many thanks to all our volunteers!



## INFINITELY MORE MUSIC coming to Montreal and the east coast

From April to June, husband and wife duo, Allison Lynn and Gerald Flemming, will bring their inspirational music to churches throughout all the eastern Canadian provinces.

Their annual East Coast Tour is also a personal venture for Infinitely More. Gerald's family is from Nova Scotia and New Brunswick. Allison was born and raised in Newfoundland. Her father, the Reverend Hollis Hiscock, served many parishes in Newfoundland, including 10 years as rector of St. Thomas' Church in St. John's.

Infinitely More offers a fusion of folk, pop, country, hymns and worship that soothes the heart and ignites the soul.

Based out of St. Catharines, Ontario, this is a full-time, freelance touring ministry. The pair annually drives to every province in Canada to deliver the Gospel through worship and song. Their ministry has deep roots in the Anglican Church and is ecumenical in nature, drawing together people from all denominations.

They have a concert date in Montreal on April 14th and many more planned for the Atlantic provinces in May and June. They will be in Ontario this summer. For more information about Infinitely More's concert dates go to <https://www.infinitelymore.ca/calendar>

### The Women's Auxiliary (WA) / Anglican Church Women's (ACW) Memorial Book

This ledger dates from October 1914 to the present day and records names of the deceased WA and ACW members. With the closing of the Diocesan ACW records of the Diocesan ACW Board have been deposited in the archives however it has been decided to place this book in the ACW memorial display case in the Cathedral of the Holy Trinity.

If there are any names that ACW units have forgotten to report please do soon as soon as possible to: Phyllis Gauthier, 944 Sanborn Ayer's Cliff QC J0B 1C0 the book will be deposited later this summer. Please send the member's full name, date of death and ACW unit affiliation.

ANGLICAN  
FOUNDATION OF CANADA

An invitation to everyone  
in the province of Quebec

## Wine & Cheese Reception and Annual General Meeting

Wednesday, May 23, 2018

5:45 pm – Choral Evensong

6:45 pm – Reception

7:30 pm – Annual General Meeting

Cathedral of the Holy Trinity  
Quebec City

Come join us!

[www.anglicanfoundation.org](http://www.anglicanfoundation.org)

# A pastoral visit to the Lower North Shore

In February Bishop Bruce visited the Anglican congregations along the Lower North Shore by small plane, snowmobile, and (in one case) helicopter. Back in the day, the bishop and other clergy visited these communities dotting "The Coast" on the mission boat Glad Tidings in the summer and by dog-sled in the winter. Photos from Bishop Bruce's Facebook postings.



Saint Augustine



Old Fort Bay



Mutton Bay



Kegaska



Gathered with the faithful of St. Peter, Old Fort Bay, on February 11th, to renew our baptismal vows with Matthew, Jacob, and Ashley, who received the laying on of hands in confirmation.



On February 1th, Cole, Owen, Shaun, Madison, Elizabeth, and Brianna reaffirmed their baptismal vows through the rite of confirmation at St. Paul, St. Paul's River. May they daily increase in the Holy Spirit more and more until they come to God's everlasting kingdom.



A joy to join the Rev. Francie Keats and the congregation of St. Christopher, Brador, this evening in witnessing Avery, Miguel, Amelie, Matthew, Julianna, and Jayden reaffirm their baptismal vows through the rite of confirmation.



On Sunday February 18th, Dawson, (a slightly camera-shy) Carly, Brayden, Landon, and Noah received the laying on of hands in confirmation at St. Clement, Mutton Bay



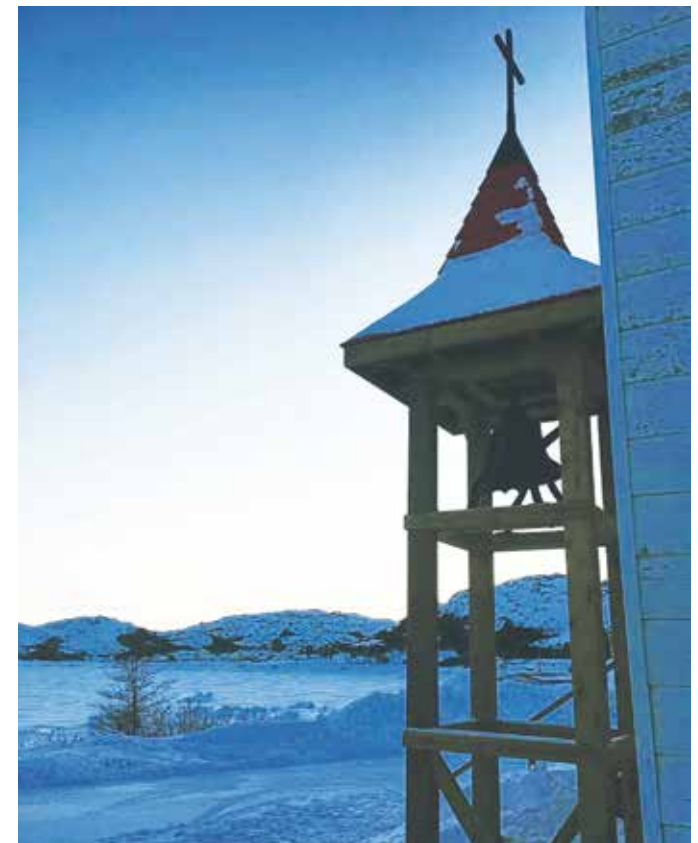
The welcoming banner at Brador



Harrington Harbour



Chevery



Saint Paul's River



## Learning to Live Well in Community: An Opportunity for Women

By Frances Drolet Smith, Rector of St. Alban's Anglican Church in Dartmouth, N.S. and an Oblate of SSJD.  
Photos Sr Constance Joanna

Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine (SSJD), an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and for the church.

Companions on an Ancient Path, an 11-month program begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others and study while living among the Sisters in intentional community.

Why would anyone, much less a woman in her twenties or thirties, want to embark on such an adventure? The experiences of those who embraced the program in its inaugural year bear witness to the program's value.

Amanda Avery, a Companion last year and a director of a program for low income children in Halifax, described her time in the Companions program as "exciting, stressful ... yet joyful". She went on to say "The experience has changed me and has given me new insights and new ways to look at not just God, but myself and my community and the people that are in my community."

Another participant, Christine Stoll, and mathematics teaching assistant, found the Benedictine balance of the Sisters' life formative. "Living here, for me, has been good and healing," she said. "In terms of discernment, I wasn't expecting to have everything all figured out at the

end of this year, but I think I have a clearer sense of what it is I need to do."



**Christine**

SSJD's community life is based on the 6th century St. Benedict's Rule which has guided individuals and groups of people to live well in community by engaging in a balanced life of prayer, work, study and leisure. Benedict invites his readers to "listen with the ear of your heart," an invitation welcome in a noisy world. This early monastic rule is part of the Wisdom tradition of Christianity and is firmly rooted in and inspired by the Scriptures. Despite its antiquity, it remains fresh for our time for it is primarily a guide to daily life lived in Christ, and is a call to live such a life extraordinarily well with others.

Living is an often hectic existence. Despite our being instantly connected to people and events half way around the world through an assortment of technologies, individuals can feel increasingly disconnected from others. While the internet offers an on-line community for every interest, it lacks tangible, in-depth human interaction. Though products such as

Facetime and Skype offer visual community in real time, the warmth of human proximity remains illusive. Living in an intentional community provides that face-to-face contact.

Those who engage the Companions program step into a challenging daily rhythm of prayer, study and service, and no doubt, participants will be surprised by what they discover about themselves. Alongside their personal spiritual quest, a key aspect to being a Companion is committing to a life lived fully, faithfully and authentically with others. Community life, both inside a Convent or out in the world, calls us to be our best selves. Where better to discern gifts and explore call than within a community already engaged daily in those very things and whose members have insights to share.



**Maria**

Maria Potestio, currently in the Companions program and formerly a Customer Relations Co-ordinator for a bank, has found the program to be a life-changing experience. "Through the acceptance and love of the sisters, I have been able to see God's love for me in a way I never saw it before. I am learning to be more vulnerable, open and honest with myself which has been healing."



**Alice**

Alice Chiu, another participant, appreciates the convent as "an oasis in the city," particularly in her vocation as a hospital chaplain. "Companions have a schedule similar to the sisters which at the beginning felt overwhelming. But after several months, I am learning how to find balance in the program. I go to the chapel ten minutes before each daily service and let the Spirit hold me in a few moments of peace. It is in the silence and stillness that I feel God is really near me. Spending time in nature, in the garden or the labyrinth, also grounds me, and makes me feel more able to give myself to my work."

The 2018-2019 cohort begins in September. A woman interested in exploring the Companions' program may request a detailed Program Description, application and further information from the Companions' Coordinator, Sister Constance Joanna, by emailing [cj@ssjd.ca](mailto:cj@ssjd.ca) or phoning 416-226-2201, ext. 316. Applications will be considered anytime before June 15.

The Sisterhood of Saint John the Divine is a contemporary expression of religious life within the Anglican Church of Canada, founded in 1884. The SSJD is a prayer and gospel-centered monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit <http://ssjdcompanions.org/> and these social media sites:

Facebook: SSJDCanada  
Twitter: SSJDCanada  
Youtube: SSJDCanada  
Flickr: SSJD

## Post-Secondary Bursary for students in the Eastern Townships

St. George's Anglican Church Women in Ayer's Cliff is offering a Bursary to Post-Secondary students living in their area.

Please state what studies you are following which can include courses of an Academic or Technical nature.

Written applications should be submitted by September 15th 2018 to:

The Rev. Barb Wintle,  
925 Main St.,  
Ayer's Cliff, QC J0B1C0.

Decisions will be made by committee members later in the fall.

## FAITHFUL REFLECTIONS

By Louisa Blair

### The fun of being cynical

They gave him a piece of broiled fish.

A friend of mine and I were lamenting the state of the world the other day, as people of our age, i.e. oldish, tend to do. It's an easy way to get animated together (the only better way is to discuss our ailments, limb by limb, organ by organ). There are plenty of juicy topics: terrorist attacks in Kabul, war in Syria, climate change and pollution, school shootings in the US, the growing gap between rich and poor, sexual predation in the entertainment industry. We end up calling out gleefully to each other, almost in unison: Robots will take over our jobs! Our phones are doing surveillance on us! Facebook is undermining democracy! Then she asked me, "Don't you think the world is getting worse?"

That stopped me in my tracks. What we were doing was not a critical analysis of our society that would lead to prayer and hope-based action, but more of a cynical spectator sport for the comfortable. Perhaps we don't really want to see anything good. In fact, a lot of our state-of-the-world laments are just wrong, or at least, there are rays of hope.

- Wars are increasing. In fact, the number of people in the world who die in wars has decreased from half a million (1945) to about 20,000 (2007).
- Crime is going up. The crime rate in US cities has plummeted since the 1980s, for reasons no-one quite understands. Some say it's better policing, some say it's the TV shows: "Seinfeld" and "Friends" and "Sex and the City" are about cool middle-class youth who choose to live in the inner city instead of leaving them to be taken over by criminals.
- No-one can read any more. Yet our Minister of Education wrote a passionate book about this over the Christmas holidays. Like you he is horrified that nearly half of Quebecers have difficulty reading and writing. If young people are going to be discerning about what they hear on trash radio and read online, they need to be educated. "Let's pay teachers better!" he said. "Let's educate them better!"
- The bees are all dying. Even Bayer does not deny that their pesticides kill bees. But Quebec beekeepers are launching a class action suit against Bayer for continuing to sell the pesticides that are killing their bees.

Of course more is needed to make these stories really good: The Minister of Education will do what he says should be done; the beekeepers will win their case and Quebec will ban the pesticide. But we might well say, that will never happen. And it's so much easier and fun to be cynical.

## TENDING THE GARDEN

By Marie-Sol Gaudreau, Director General

### Finding new ways!

It seems to me that our work in the Diocesan office follows the change of seasons. Winter months will concentrate our administrative efforts on closing the year and getting the new year set up. Spring time, we'll talk about grants for program work, planning major repairs and maintenance and a spring clean up in our files. Summer will be a bit quieter, we try to take our holidays during that period, we work on overseeing the major repairs and maintenance, and following up on diverse task that were pushed to the "quieter season". By the time Autumn roles around we're ready for new sets of meetings with parishes, wardens and treasurers, budget time, insurance renewals and setting up the to do list for the following year. Even though this is an over simplification of the task and duties we accomplish in the Synod office, it gives you an idea how cyclical our work is, at least it's the perception I have.

We can get caught up in that cycle, overseeing and doing the same things over again each year, the danger with that perception is that we might forget to look at issues that we face as a community with a new perspective. I love the idea of "thinking outside the box", of trying to find a new solution to an old problem. One of our recurring issues is maintaining our buildings. Some have historical designations and most are rather old and need constant work. I have yet to attend a Vestry meeting where I haven't heard discussion on the maintenance of a building (or cemetery ... but I will keep that for a different column).

The first solution to pay for the repairs needed, other than requesting money from the Anglican Foundation, or applying to the Conseil to Patrimoine Religieux is to do a fundraiser or a Capital Campaign. Fundraisers seem to automatically mean "spaghetti dinner", I get it, we all love gathering around food



The writers of the Psalms are cynical too. They often say things like: "The world is full of bad bad people Lord, and I want you to punish them all." And then there's the optimistic bit: "But if I am a good person, I'll be okay. You are the greatest of all the gods and you'll protect me." Then at the end, a verse or two of peace and consolation. You have to love the Psalms for their violence, their self-righteousness, and ultimately their hope. We too can shout at God, direct all our anger, fear, cynicism, and paranoia towards God, because God can take it. In fact God is just pleased as punch that we are talking to her at all, because that's the only way she can tell us of her love in return. Or is she simply relieved that we're venting to her rather than taking revenge into our own hands?

In fact God does much more than sit and listen to our ravings, like a psychologist who nods and passes us a box of Kleenexes. God decided to come and get involved in this wicked world we'd been ranting on about, become one of us, try it out in person. Then he became the target of our violence, instead of just a giant compassionate Ear. And he experienced it to its logical conclusion – death.

But again, he took it, and transformed it into love. What use is love against death? That's the difference between hope and optimism. Optimism says, I picked the right god to believe in, the good people will be okay, the bad people will be beaten or convert to my side. Hope says, in spite of all my fears, pessimism, cynicism and self-righteousness, I can still turn to God and find a love and life that is bigger than me, even bigger than death. Hope says, after I die, I can still enjoy a laugh and a piece of broiled fish. The resurrection makes no sense at all, and is the only sense there is.

and meeting as a community. Even though those dinners require a lot of work from our volunteers, they are a great way of raising funds for a specific need. However, to get back to my comment about "thinking outside the box" I ask - what other ways could we raise funds? If you recall one of my previous columns I talked about a group of four men that hold an annual crab and lobster dinner to raise funds for their parish in Grande-Rivière and they raised close to \$100,000. Yes this is still a "dinner", but it's done differently.

Here are some different ideas that I have seen across the diocese, Silent Auctions, Raffle sales, concerts/plays, fashion show, themed costume parties, car wash, 5k run etc. The idea is to try something different than what you've done before. As your objective remains the same, asking people to help fund your repairs, we must think of different ways of soliciting this attention and gathering the community. Also, one of our objective should be raising awareness in the local community, not just the Church community. Having a different activity, than a dinner, for fundraising may generate that awareness.

The reality is that generally speaking we don't like change. We like keeping things the same. We like our cycle – our comfort zone. When it comes to fundraising, I challenge you to try something different. To "Think outside the box", innovate and take a risk. You may find that putting on a fashion show in your community was a lot more fun than standing behind an oven serving spaghetti. Grant it, not as tasty!



# 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.*

The spring of 1918 saw Canada four years into the war with almost all her available young men overseas, or preparing to go overseas, or recuperating from war injuries and battle fatigue. Women, adolescents and the elderly had become used to keeping things going at home.

Yet appeals for foodstuffs, agricultural produce of all kinds, were being pressed on Canadians from all sides and all the time—save food, eat less, produce more—but how could they produce more with so few able-bodied workers available to do it?

One of the solutions was to urge teenagers from the towns and cities as well as rural children, as yet too young to enlist, that such labour was as good as, and as important as, actual soldiering—a contribution they could make with pride.

“Canada wants 25,000 boy farmers—Soldiers of the Soil—lads between 15 and 19 inclusive,” begins an article in April’s Diocesan Gazette, “She wants them soon and urgently.”

The article goes on to make a strong case for the need and its solution: “Fifteen thousand were on the job last season and they did wonders,” the writer argues, and attempts immediately to meet any objections to the idea.

“Amateur farmers, you say? Yes, but how long does it take a live Canadian boy to learn how to hitch up a team; milk a cow; or pitch hay?”

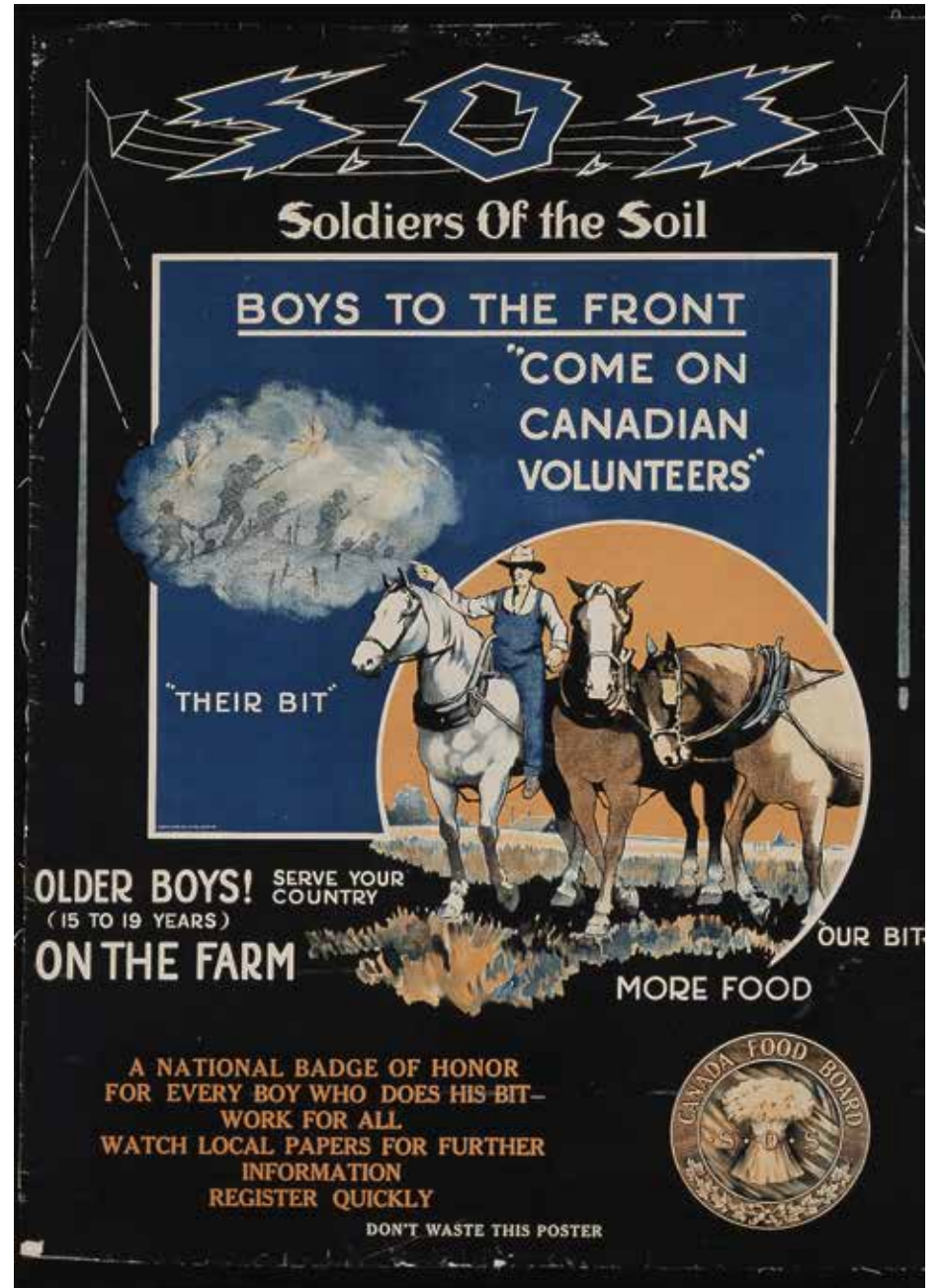
“Canada wants city boys, town boys, country boys, school boys, employed boys who can be spared for this emergency work on the farm.

“And they are keen to enlist as Soldiers of the Soil while under military age. Don’t forget that 15,000 did last year ... Some were inclined to doubt their efficiency as farm helpers, but the great majority made good.

“Previous experience has shown that there are few of the phases of farm work the older boys cannot accomplish ... Reports of work done last year show that Soldiers of the Soil looked after the hoeing, harrowing, lighter seeding, weeding, raking, mowing, planting, churning and delivering of cream and milk, general farm chores, [and] feeding of all livestock.

“Letters received from farmers who had these older boys assisting them told not only of the good work done, but also of the desire of these same farmers to have the boys help another year.”

The writer then calculated that, conservatively, the labour of one boy for one summer equalled the cultivation of ten acres of wheat at twenty bushels to the acre, and that, therefore, “the productive capacity of 25,000 boys on the farm ... should be equal to at least five million bushels of wheat.”



“Parents who have eligible farm helping boys,” he appealed, “encourage them to volunteer and help them get to work! This present food call of Canada and the world is the most urgent and vital your boy may ever hear.

“It is a call that comes from a much wider area than this favoured land of ours, where no army has devastated our fields and no inhumane foe has laid low its farmsteads and exiled or killed its people. ...

“25,000 boy farmers wanted,” the article concludes, “Will you be one? Will you help some boy to be one?”

As Canada’s entire population at the time of the First World War amounted to only about eight million, a further appeal for 25,000—and presumably this was over and above the 15,000 boys who had been enlisted as farm helpers the previous summer—was a tall order indeed.

That an as yet untapped population had been found and was being targeted for service showed how vigorous was the War effort in marshalling every possible resource.



## Potluck in Old Fort Bay

A visit from the Bishop is time for a great feast, especially when it comes at Valentine’s! Pictured here are the folks enjoying a delectable and joyful ACW potluck at St. Peter, Old Fort Bay, complete with rabbit, caribou, and homemade crafts. The Bishop is surrounded by a bevy of local ACW ladies.

