



# Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ԺՀԺ ԵՐԿԻ՞՞ ՎԵՐՎՁԾԵՆ • ANGLICAN DIOCESE OF QUEBEC



A DYNAMIC DUO, Heather Maloney and husband Dean have produced more than 500 masks since the pandemic began, converting her closed hair salon into a two-person factory. Photos: Contributed

## Parish of Gaspé couple produces hundreds of masks

By Kate Crane  
Guest Writer

The time of COVID-19 has made it hard for some to find well-made masks—but not for people with a friend in the Parish of Gaspé.

Heather Maloney, a choir member and parishioner, recently turned her sewing skills and at-home hair salon into a face mask production site. When she spoke with the *Gazette* by phone on May 5, she had made 556 masks for people of all ages, all over the country.

Never one to be idle, Maloney took up mask making shortly after the pandemic closed her salon in mid-March. She found a how-to video on YouTube, and with the sew-

ing material she had already—in addition to material donations from local friends and the fabric-cutting skills of her husband Dean—the project took off from there.

“I made the mistake of posting it on Facebook”, she explained with a laugh. “I have sent them to family and friends in B.C, Ontario, Quebec, and New Brunswick. I’ve supplied workers at local pharmacies, people at nursing homes, workers at grocery stores and restaurants. My daughter owns five physiotherapy clinics, so I made 25 for them. I give them all away; I pay the postage myself. I am not rich—but a little bit of caring right now will help so many people.”

For local recipients of the masks, she has a contactless pick-up system.

“We have a lamppost in our front flower garden. We hang the masks in the bag there for pick-up. Sometimes people leave bread, jam, rolls, or pickles for us. It just gives me so much pleasure to see them. They seem so happy to get them. Just to see their faces, it’s so beautiful.”

Many of us during this time hope for a way to fulfill others’ needs, and though mask making is a crucial endeavor, Maloney advises people to do anything that might bring joy to others.

“I would encourage someone to do anything for anyone just to make them happy, just to make them smile for a day. Just get busy and go out and do something for somebody. You don’t have to go visit them, but you can find out what people need and try to fulfill it.” ■

### GLEANINGS - LEARNING FROM OUR HISTORY

## A few familiar (and inspiring) words from the Great Depression

By Meb Reisner Wright  
Diocesan Historian

“The extraordinary economic condition of the world to-day, which has caused so many industries to curtail their business if not to shut down altogether, and the consequent unemployment of hundreds of thousands of would-be workers, as we all know, [has] caused an unprecedented amount of poverty and distress,” observed Bishop Lennox Williams in his Charge to Synod, held on May 10, 1932, in the Cathedral Hall, Quebec. But these words—uttered in the midst of the Great Depression—could just as easily have been spoken yesterday.

“Most of us,” he continued, “are very much poorer than we were, but we can hold up our heads and carry on and do without some things which we thought were necessities, but which we now know to be merely luxuries.”

“On the other hand, there are many who do not even possess the necessities of life. There are thousands who do not know where to turn for food and shelter.”

Evidence of widespread privation and unemployment was everywhere in the 1930s, but the *Diocesan Gazette*—perhaps in an effort to turn the minds of its readership elsewhere—seldom made overt reference to the subject. For example, among the “Reports From the Parishes and Deaneries” in the November issue, 1932, the Rev. Philip Callis of New Carlisle and Paspébiac (in the Deanery of Gaspé), while describing most

positively a recent episcopal visit when 18 candidates were confirmed at “a beautiful Communion Service” at which a memorial gift to the church was also dedicated, noted, almost as an afterthought, that “We are certainly feeling very keenly the industrial depression, and many of our families are in dire distress. I fear this Winter will be one of suffering and want.”

By exception, the *Gazette*’s May issue, 1931, carried an extensive report from the Magdalen Islands which touches

**“Most of us are very much poorer than we were, but we can hold up our heads and carry on and do without some things which we thought were necessities, but which we now know to be merely luxuries.” —Bishop Lennox Williams, 1932**

on the subject in some detail. Particularly interesting from today’s perspective, it concerned the multiple challenges of economic hardship and precarious healthcare and community deaths:

Under the heading “News from the Deaneries,” the Rev. Archibald Ralph Warren (identifying himself merely as “A.R.W.”) writes from the Deanery of Gaspé: “The prevailing commercial depression has directly affected these Islands, and at present the market prospect for fish products is a poor one. Previously, large numbers of Island men were hired to work

on the mainland. Due to the depression, only a very small number are able to obtain work.”

With no work to be had, nearby or elsewhere, he noted that all the islanders could do was turn to the sea in order to feed their families. “While the market conditions are always variable, yet the harvest of the sea remains, so it rests with the men who have the opportunity to fish to make the best of it with a good hope and a good courage, qualities required by one and all in such times.” It was cold comfort, but it was the best he could suggest.

“Preparations for the opening fishing season and for the working of canning and herring-smoking plants is about to begin,” he continued. “There is a tremendous demand by the people—men, women and children to be employed, each one hoping to avoid disappointment. Owing to the general condition this year, it is quite probable that seekers for work will outbalance the work to be done. The sea is open for all to fish in.... [Only waiting for those] to gather the harvest there, [but, even so] some small capital is needed to make a start. For example, a boat and equipment, nets, hooks, lines, &c.

“During the past winter, for a large number of people here the circumstances have brought privation very close to their doors. Appeals for help were made to Government and private sources, and here I should like to gratefully record that both were generously answered, help having been given in

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## SPIRITUAL REFLECTION

# The Elephant in the Zoom

By Louisa Blair  
Columnist

*“A cheerful heart is good medicine, but a crushed spirit dries up the bones.”—Proverbs 17:22*

In some ways this strange existence has stayed the same since we last talked. Everyone still is swerving around each other with six-foot spacing as if we’re all in a video game (get too close and bang you’re dead). Still wearing masks to the store like bandits who forgot their guns, still lining up outside like Russians in 1960. Everything still smells of disinfectant. And if it doesn’t, panic stations! Loss of smell is one of the first symptoms of the Big C.

But new habits, new dangers, new irritations, new joys, and new recipes (or rather concoctions) have quietly settled into place, and a new vocabulary has quietly emerged to cope with them. This end-times glossary is adapted from one someone sent me on WhatsApp who got it from a friend on Facebook whose mother put it on Twitter after her dog dug it up in the garden.

## Coronacoaster

My mood swings wildly up and down during this pandemic. I love it one minute (no more social engagements!) and am suddenly weepy the next (no more social engagements!). It’s an emotional coronacoaster.

## Coronials

As opposed to millennials, this is the future generation of babies conceived or born during the coronavirus quarantine. When they become difficult quarantineers we can refer to them as “those bloody coronials.”

## Coronadose

An overdose of bad news from consuming too much media during a time of crisis. When more than one person is doing it and sharing ever more terrifying bits of news it becomes a “panicdemic”.

## Shut the Bastiens Up

Increased noise levels from neighbours upstairs doing late-night YouTube workouts with body coach Catherine Bastien. I’m glad for their super-duper bodies, but they sound like a stampeding herd of bison and I’m trying to get on with my insomnia.

## Miley

Cockney rhyming slang for coronavirus, as in popstar Miley Cyrus (rhymes with virus). To sound like a real Cockney you could say something like: “I’m terrified I might have a touch of the Mileys.” And that would make you feel better.

## The elephant in the Zoom

The glaring issue during a videoconferencing call that nobody feels able to mention. E.g. someone who’s put their pyjamas over their clothes, instead of the other way round like the rest of us, or has forgotten to pluck their facial hair, or has *Fifty Shades of Grey* clearly visible in the bookshelf behind them.

## Doughverkill

The domination on Facebook and Twitter of photos of fresh, perfectly browned loaves that look so much more delicious than my burnt ones. And all the instructions for making home-made sourdough. Isn’t sourdough a living, crawling thing? I’ve already got enough of those in my kitchen.

## Quarantinis

Experimental cocktails mixed from whatever ingredients you have left in the house. The booze equivalent of a leftover supper, or what we call “touski” in Quebec (*tout ce qui reste dans le frigo*). E.g. Southern Comfort, plus that raspberry syrup that was on sale when the market closed down, plus a five-year-old glacé cherry from the back of the fridge. These can be sipped at *wine o’clock*, which some people, not me, oh no, find creeps earlier and earlier with each passing week.

## Quentin Quarantino

That person who uses their time in confinement to make mysterious films of their multiple selves each wearing a different outfit and singing multi-part songs with all the harmonies somehow sung perfectly by only themselves. How do they do that?

## Covidiot

That person walking past you on the narrow path side by side with their friend talking and laughing while you throw yourself over the fence to avoid the spray of their invisible deadly spittle. This word can be converted to



*The Elephant in the Zoom*, montage by the author of two public domain images. Art: Louisa Blair

other forms, such as “covidioy” or “covidiotic”. And if the two friends are running side by side, you’re in danger of catching the Co-runner virus.

## Goutbreak

The sudden fear that you’ve consumed so much wine, cheese, home-made cake and Easter chocolate that your ankles are swelling up like Queen Victoria’s.

## Caught between a shop and a hoard place

The dilemma of needing to purchase basics but not wanting to be accused of stockpiling. I’m not stockpiling, madam, I always buy 400 rolls of toilet paper at a time. I have a huge fann—a huge family.

## Dinfluencer

Someone who’s just learned to cook for the first time and who touchingly can’t resist posting every single meal on social media.

## Tandemic

The sunburn everyone got on that first day of spring from sitting sunbathing on their balconies, in their gardens, in the park or on the roof of their building.

## Mask-ara

Extra make-up you apply before venturing out in public wearing a face mask, hoping someone will notice you still exist.

## Quaranteam

The people and pets you’re in confinement with are your “quaranteam”. If you all agree with each other about rules for coping with the danger of the virus, you’re a corona-quorum-quaranteam. ■

## EDITORIAL NOTE

If Meb Reisner Wright’s *Gleanings* columns have taught me anything in the last year, it’s that the future might care about what we print in the *Gazette*—that even a brief note in tiny font from the editor may shed some light on what we’re enduring now—and what future Anglicans may be decoding about their own crises.

Documenting the life of the Diocese of Quebec in this moment is a particular challenge for me. For one, I am the editor of the *Anglican Journal*, in addition to the *Gazette*—a twist of fate and an historical oddity that, during this time of pandemic, have become a taxing combination. The fact that I am based in Nova Scotia seems less problematic in a time in which all are isolated, all are working from home. Every distance is now long. For example, Kate “Guest Writer” Crane and I have not travelled to the Halifax Peninsula in two

months. (I should note that Kate, my spouse, somehow found time to help me assemble the *Gazette*, prepare our garden, and tolerate my ride on the Coronacoaster while finishing her master’s thesis. Thank you, my darling.)

In terms of COVID-19, much has been done in the diocese that is hard to capture. Clergy in the Eastern Townships have organized regular phone calls to track the well-being and prayer needs of parishioners. The Rev. Joshua Paetkau began offering a prayer service on Facebook Live. We continue to host online worship on Sundays with Bishop Bruce, and now in French on Saturdays with Dean Christian Schreiner. Canon Theologian Jeffrey Metcalfe is leading people through the work of Gospel-based discipleship. The Rev. Cynthia Patterson sends me text messages from rural France, where she and husband Bishop Dennis Drainville remain stranded.

It feels almost impossible to give every detail the attention it deserves. And our collective story is still unfolding in this paradoxical time, in which next month feels impossibly far away and each day dissolves rapidly into the next. The future seems so distant, yet our time to prepare for it perilously limited. Our history in the Diocese of Quebec is a gift—having spent most of our existence on the fringes, looking at an uncertain future and striving to carry our mission into it. The path ahead is most certainly uncertain—epidemiologists and economists can only make their best guesses—but the *Book of Common Prayer* reminds us of some comfortable words:

*COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28.*

God is a sure thing, so we can be certain of his grace, mercy, and love. —*Matthew Townsend, Dartmouth, 6 May 2020*

## Quebec Diocesan Gazette

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A monthly record of church work in the Anglican Diocese of Quebec; a ministry founded in 1894 by the Rt. Rev. A.H. Dunn

Matthew Townsend, Editor  
Guylaine Caron, Translator

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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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## FROM THE BISHOP

## Bishop's Report to the Diocesan Executive Council

In my Easter pastoral letter this year, I described the COVID-19 pandemic through which we are all living as a defining moment in human history—one that is testing our individual and collective assumptions, resolve, and capacities.

Our diocesan church is also being tested like never before in all of these ways, and will continue to be in the months ahead. I am deeply grateful for the manner in which we as a diocesan family have so far responded to this unprecedented challenge in our common life.

All of our congregations have been conscientiously compliant with the temporary suspension of public worship services in the diocese, difficult as that has been. Our clergy have been steadfast and creative in developing new ways of providing opportunities for prayer, pastoral care, fellowship, and formation—all at a distance. Our administrative team has worked relentlessly to find and use every means at our disposal to provide as much financial stability as possible. Parishioners from every corner of the diocese have been faithful in supporting one another and participating as they are able in the life of our church, even as we are prevented from gathering together in our usual ways.

A particular thanks needs to be extended to Director General Marie-Sol Gaudreau, Vicar General Edward Simonton, Communications Missioner Matthew Townsend, and Treasurer Mike Boden. Each of them—in the midst of everything else we're all experiencing—has expended a disproportionate amount of time and energy over the past several weeks to help sustain our church during this extraordinary time of trial.

It remains unclear when—and under what conditions—church buildings in Quebec will be allowed to reopen for public services. I am part of an informal group of religious leaders in the province who are crafting recommendations to public health authorities on what an eventual reopening of our places of worship might look like. However, every current indication is that we are several more weeks away from returning to our church buildings for public liturgical celebrations.

With all of its challenges, I believe that we can still see this time of forced isolation and social distancing as a kind of gift. Out of necessity we've had to quickly adapt to new ways of being the church because we have been deprived of our primary means of gathering as a Christian community, and I've been heartened by the ways we've been able to do so.

A significant number of people from across the diocese are participating in online worship each week, and some are also taking part in virtual fellowship and discipleship groups. In less than a month these have become established routines for many of us, which is remarkable and encouraging, considering that none of them existed before the middle of March. In a similar way, an exceptional amount of significant pastoral care and outreach has occurred over these past weeks simply over the telephone.

Another potential gift of this unsolicited in-between time is the manner in which the pandemic is revealing how some of our ways of doing things—as individuals, as families, as communities, as countries, and as the human species—are unhealthy, unsustainable, or unjust. For example, many have observed that this global crisis is affording us a rare opportunity to make significant and widespread changes to our economy that can correct systemic inequality and better care for creation. The temptation for everything to “go back to normal” after this is over is real and understandable. However, it would also be an enormously wasted chance to effect change for the better—to help create a new normal that better reflects God's kingdom among us here and now.

The pandemic is also revealing how some of our ways of doing things as a diocesan church may also be unsustainable or no longer adequate, and in need of reform. As I said in one of my first messages to the diocese in the early days of COVID-19, “I would invite us to view this as not simply a crisis to endure or a challenging time to get through. Instead let it be an opportunity for us to renew our purpose as a church in this time and place.”

This will be an important part of our work in the weeks and months ahead: identifying those aspects of the life, work, and structures of the Diocese of Quebec that our current circumstances are revealing to us as unsustainable, in need of change, or in need of laying down altogether. We will also need to ask which new practices we've begun during this pandemic that should continue after it's over. All of this is with the goal of striving to cultivate a vibrant and sustainable Anglican Christian presence in eastern and central Quebec.

The church that emerges from the other side of this pandemic will not be the same church that went into it—not in Quebec, not anywhere. Nor will the world that emerges from the other side of this pandemic be the same as before. This can be a reality to be dreaded with anxiety or an opportunity to be embraced with hope. I pray that we together choose the latter, trusting that through this peril unknown, God's hand is leading us and God's love supporting us.



+ Bruce

## DE L'ÉVÊQUE

## Rapport épiscopal au Comité exécutif diocésain

Dans le cadre de ma lettre pastorale de Pâques cette année, j'ai décrit la pandémie de COVID-19 à travers laquelle nous vivons tous présentement comme un moment décisif de l'histoire humaine—une situation qui, individuellement et collectivement, met nos conventions, notre détermination et nos capacités à l'épreuve.

Notre église diocésaine est également mise à l'épreuve comme jamais auparavant dans tous ces domaines et continuera de l'être dans les mois à venir. Je suis profondément reconnaissant de la manière dont, en tant que famille diocésaine, nous avons jusqu'à présent répondu à ce défi sans précédent dans le cadre de notre vie communautaire.

Nos congrégations se sont conformées consciencieusement à la suspension temporaire du culte public dans le diocèse, aussi difficile que cela ait été. Les membres de notre clergé se sont avérés déterminés et créatifs dans le développement de nouvelles façons d'offrir des opportunités de prière, de pastorale, d'entraide et de formation, le tout à distance. Notre équipe administrative a travaillé sans relâche pour trouver et utiliser tous les moyens à notre

disposition pour nous assurer autant de stabilité financière que possible. Les paroissiens et paroissiennes de tous les coins du diocèse ont manifesté leur foi en se soutenant mutuellement et en participant comme ils et elles le peuvent à la vie de notre église, même si nous ne pouvons nous rassembler de la manière habituelle.

Un merci particulier doit être adressé à notre directrice générale Marie-Sol Gaudreau, au vicair général Edward Simonton, au missionnaire des communications Matthew Townsend et au trésorier Mike Boden. Chacun d'entre eux—nonobstant les chambardements que nous vivons tous—a investi une quantité disproportionnée de temps et d'énergie au cours des dernières semaines pour contribuer à soutenir notre église pendant cette extraordinaire période d'adversité.

On ne sait toujours pas—ni dans quelles conditions—les édifices religieux au Québec seront autorisés à ouvrir à nouveau au public. Je fais partie d'un groupe informel de chefs religieux de la province qui rédigent des recommandations destinées aux autorités de la santé publique sur ce que pourrait impliquer la réouverture de nos lieux de culte. Cependant, tout indique actuellement que plusieurs semaines s'écouleront encore avant que nous puissions retourner dans nos églises pour des célébrations liturgiques publiques.

Malgré tous les défis qu'elle apporte, je pense que nous pouvons quand même considérer cette période d'isolement forcé et de distanciation sociale comme une sorte de cadeau. Par nécessité, nous avons dû nous adapter rapidement à de nouvelles façons d'être l'Église parce que nous avons été privés de nos principaux moyens de rassemblement en tant que communauté chrétienne, et je suis encouragé de voir tout ce que nous avons réussi à accomplir.

Un nombre important de personnes de partout dans le diocèse participent au culte en ligne chaque semaine, et plusieurs participent également à des groupes virtuels de d'entraide et d'apostolat. En moins d'un mois, ces gestes sont devenus routiniers pour nombre d'entre nous, ce qui est remarquable et encourageant, étant donné que rien de cela n'existait avant la mi-mars. De la même manière, une quantité exceptionnelle de services pastoraux et de proximité ont été rendus ces dernières semaines par simple voie téléphonique.

Un autre cadeau potentiel de ce temps de quarantaine forcée est ce que cette pandémie révèle concernant certaines de nos façons de faire—en tant qu'individus, en tant que familles, en tant que communautés, en tant que pays et en tant qu'espèce humaine: que ces habitudes sont malsaines, insoutenables ou injustes. Par exemple, plusieurs observent que cette crise mondiale nous offre une rare opportunité d'apporter des changements importants et généralisés à notre économie afin de corriger les inégalités systémiques et de mieux prendre soin de la Création. Le souhait que tout « revienne à la normale » lorsque tout ceci sera terminé est réel et compréhensible. Cependant, nous ne devrions pas gaspiller cette opportunité inouïe d'effectuer des changements pour le meilleur—pour aider à créer une nouvelle normalité reflétant mieux le royaume de Dieu parmi nous ici et maintenant.

La pandémie nous permet également de constater comment certaines de nos façons de faire en tant qu'église diocésaine peuvent aussi être insoutenables ou ne plus être adéquates et nécessiter des réformes. Comme je l'ai mentionné à tous les fidèles du diocèse dans un de mes premiers messages au tout début de la pandémie: « Cependant, je voudrais nous inviter à considérer ces moments non pas simplement comme une crise à endurer ou une période difficile à traverser. Faisons plutôt en sorte que ce soit l'occasion pour nous de renouveler notre vocation en tant qu'église ici et maintenant. »

Ce sera là une partie importante du travail que nous devons réaliser au cours des semaines et des mois à venir: identifier les aspects de la vie, du travail et des structures du diocèse de Québec que nos circonstances actuelles nous révèlent comme non pérennes, ayant besoin d'être modifiées ou même éliminées complètement. Nous devons également nous demander quelles nouvelles pratiques implantées pendant cette pandémie devraient être maintenues quant tout ceci sera derrière nous. Tout cela dans le but avoué de maintenir et de cultiver une présence chrétienne anglicane dynamique et durable dans l'est et le centre du Québec.

L'église qui se manifestera de l'autre côté de cette pandémie ne sera pas la même que celle qui y est entrée—ni au Québec, ni nulle part ailleurs. De même, le monde que nous connaissons de l'autre côté de la pandémie ne sera pas comme celui que nous connaissions auparavant. Cela peut être une réalité à envisager avec anxiété ou une opportunité à embrasser avec espoir. Je prie pour que nous choisissons ensemble la seconde option, confiants qu'à travers ce péril inconnu, la main de Dieu nous guide et l'amour de Dieu nous soutient.

## SNAPSHOTS: BACK FROM BOLIVIA



After an extended stay in Santa Cruz, Bolivia (Photos 1-3), including time spent with church leaders there (Photo 2), the Rev. Joshua Paetkau and family arrived back on Canadian soil via St. John, N.B. (Photos 4-5) on April 3, 2020. They offer thanks to God for keeping them safe throughout their journey—and for new friendships formed along the way. Thanks also to the friends and family who offered prayer, support, and encouragement through this time. — Submitted by the Rev. Joshua Paetkau

## GLEANINGS

## Great Depression lessons from page 1

grants of money for direct relief, and for relief work [that is, in the direct provision of] coal, flour and clothing. For all these evidences of remembrance and goodwill the thanks of many is gladly offered.”

This sounds as if, at this time, “Government” was a viable source of social and economic support. It was not. In the 1930s any sort of assistance was provided by municipalities and private charitable agencies, many of them associated with the various religious denominations. The Federal Unemployment Insurance Act, Canada’s first national social security program, was not introduced until 1940. Family Allowance was launched in 1945. The Canada Pension Plan dates from 1965 and Medicare (via the Medical Care Act) from 1966.

When Warren speaks of “grants” for “direct relief” he is, no doubt, referring to the government use of so-called “pogey” or vouchers which could be exchanged for food, fuel, and necessities by the unemployed. These grants could only be described as “evidence of remembrance and good will” by the most charitable minds! Securing such a voucher was deliberately made as difficult and humiliating an experience as possible. Applicants had to stand in line for hours, declare publicly and individually their financial need, swear that they did not own anything of value, and prove that they were being evicted from their homes. Seeking such relief was meant to be a last resort. When the voucher was finally secured and exchanged, it was never sufficient to secure the necessities to stave off hunger and want.

Other sources of charity struggled to fill the gap.

“Here is the challenge to our Christian charity and unselfishness,” observed Williams in his charge to Synod: “We must share generously with our poorer brothers and sisters. There is good hope, however, that better times are ahead. The prospect of a good harvest this year is bright [in the eastern part of the country—the West was still in the grip of a devastating drought]. A really good harvest would do very much to relieve the strain and give employment to thousands.”

Emphasizing the moral responsibility of the church in society, he then quoted from two resolutions passed by the bishops at the Lambeth Conference under the heading “The Life and Witness of the Christian Community”:

“We desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. This conviction is at once exemplified and reinforced by what has happened in and since the war. Nor is this less true when self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the Person of Christ Whose law is the law of Love, in acceptance of his principles, and reliance on His power.

“An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service

for the common good in place of unrestricted competition for private advantage....”

Quite remarkably, these two resolutions were introduced and adopted at the Lambeth Conference of 1920—almost a decade before the economic collapse that initiated the Great Depression. The wording was remarkably prescient for what was to come. Williams quotes the resolutions from their “re-iteration” at the Lambeth Conference of 1930.

The September 1932 issue of the *Diocesan Gazette* printed a two-page address entitled “The Challenge of Unemployment,” delivered by Rev. Canon Charles William Vernon, at a conference held that year in the Eastern Townships under the auspices of the interdenominational Social Service Council of Canada, of which he was president. The conference must have reached a wide audience, for its various events were held in Sherbrooke, Stanstead, and Richmond.

Educated and ordained in Nova Scotia, Vernon had become convener of that diocese’s first Diocesan Commission on Social Service in 1913. From there, he was transferred almost immediately to Toronto to take up the post of General Secretary to the Council for Social Service of the Church of England in Canada, created by General Synod four years earlier.

Initially concerned with issues surrounding immigration and the needs of immigrants, after 1929 the council’s emphasis shifted dramatically to the challenges of unemployment: “its types, its causes, its extent, its possible remedies, unemployment insurance [which did not as yet exist] and the relief of the unemployed.”

In this 1932 address, Vernon spoke, among other things, of the hardships endured by the unemployed:

“Unemployment’s challenge to its victims,” he observed, “has been, in the main, met by such courage, such patient endurance and such sanity of outlook.... The way in which many have patiently endured the great calamity—in which many have sought to use enforced leisure for self-improvement—above all, the way in which the poor have proved real helpers of the poor, has been magnificent.”

Although by present-day standards, aid to the unemployed in the 1930s was appallingly insufficient and administered with unwonted harshness, Vernon, in line with the thinking of the day, suggested that “unemployment’s challenge to governments: municipal provincial [and] federal” had been, in the main, “met by well thought-out and sympathetically administered relief measures....” The issue he takes with government’s response to the crisis was—like today’s critics of government response at the present time—with its unpreparedness.

“Of course the present economic distress came upon us like a thief in the night,” he continued, “and we have had to learn the bitter lesson of unpreparedness. Like individuals, governments have too often spent lavishly in good times and failed in the fat years to lay up provision for the lean years. When times are booming, economy should be practiced and need-development provided for, [not] left for accomplishment ...[when] employment figures begin to go down.

“Unemployment’s challenge to industry,” he insisted, “must be heeded if our present social and economic order is to continue.... Industry, aided by government, must plan to

remove from the worker the haunting and depressing spectre of the fear of unemployment. Just as reserve funds are put aside to provide dividends in lean years, so reserves must be set aside for times of unemployment. Now is the time for thorough research work on the vitally important subject of unemployment insurance.”

Vernon died two years later, of heart failure, in his 63rd year. He did not live to see the protection afforded to the nation’s unemployed for which he had worked so tirelessly.

Returning now to the *Gazette’s* report on the Magdalen Islands in May 1931, where the evidence of economic hardship is combined with medical news and loss of life, Warren noted that “for about eighteen months, two nurses from the Canadian Red Cross Society have been working in Grosse Isle parish. Their services have been welcomed there and the help thus given should make for a better understanding of illness and of its treatment. One of the nurses, Miss Jennings—now Mrs Lohnes—took a permanent place in a home of her own in November of last year. Her successor as Red Cross nurse is Miss Banfill.”

“Clergymen who formerly lived on the Islands will have a close personal sympathy with families to whom death has brought sorrow during the last twelve months,” he continued, “when several older members of the congregations have passed on:

William Montague Burke, Grindstone, February 10th 1930, in his 77th year.

Margaret Jane (Mrs William) Dingwell, Bryon Island and Grindstone, September 24, 1930, in her 80th year.

Hannah (Mrs Daniel) Patton, Grindstone, January 27th 1931, in her 77th year.

John Quinn, Grosse Isle, February 10th 1931, in his 86th year.

“For each one who knew them in family and parochial life will arise in them a host of memories, not of these only but of many of their contemporaries as well, some passed on and some still here. From those who have been named, the present writer has heard often, when talking of the past, many glad remembrances of experiences together when parishioner and parson have helped one another in times of sorrow or of difficulty, in social entertainment and in things of business and practical life.

“We are living in hopes from day to day,” Warren concludes, “that the Steamer ‘Lovat’ will begin her summer schedule, as this is our only means of communication with the mainland—Pictou, Nova Scotia. However, the running of this steamer depends upon the ice conditions—a strong wind now would soon clear our Channel and the Gulf of St Lawrence.”

Then, as now, external forces beyond our control determine life, livelihood and ultimate survival.

Then, as now, coping with uncertainty is hard.

In Bishop Williams’s words to the members of Synod in 1932, “We need real quickening of the spiritual consciousness—a revived sense of the eternal in our quest for well-being.” ■

*“Gleanings” delves into back issues of the Quebec Diocesan Gazette to share nuggets of our past.*