



Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ԺՀԺ ԵՐԷԿՈՒ ԳԵՐԳՈՐԵՆՆԻ • ANGLICAN DIOCESE OF QUEBEC

LENT

Five rules to consider for a season of penitence—and preparation

Photo: Dakshil Shah/Wikimedia Commons

By the Rev. Canon Giuseppe Gagliano
Canon for Lay Ministries
Priest, St Francis Regional Ministry

As the sun of Epiphany disappears below the horizon, a mysterious purple darkness washes over the liturgical sky. On Ash Wednesday, February 26, we plunge into Lent, which is a time of penitence that anticipates the trials of Holy Week and the glory of Easter.

This 40-day season is an opportunity for each Christian to take on a fast. To fast is to give something up (not simply food) as a sign of preparation and as a sacrifice to God. As Ash Wednesday draws near, I thought it might be helpful to provide *Gazette* readers with a little pep talk as they consider this ancient practice. While this is not an exhaustive list, here are five rules for Lent.

1. GIVE SOMETHING UP

One does not live by bread alone... Matthew 4:4

People sometimes comment that Lent is not really a time of abstinence, but an opportunity to take on something new. Adopting a novel habit is a great thing to do during this season, but not as a replacement for a fast. Our consumerist society compels us daily to do, buy, or try something new. Lent, conversely, draws us into more uncomfortable places where we face what it means to withdraw, as Christ departed into the desert. You might even say, fasting is a countercultural protest in our modern age of consumption.

2. FAST WITH A PURPOSE

The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise. Psalm 51:17

When determining what to give up, it may be helpful to ask yourself, “What separates me from God and my neighbour?” Serious consideration of this question can help to pinpoint various crutches in our lives that may be unhealthy patterns. Perhaps you find that you are too reliant on drugs, such as caffeine, alcohol, cannabis, or nicotine. Maybe a diet of factory meat separates you from God’s purpose in nature. Perhaps shouting at the Tim Horton’s clerk isn’t the best way to order your daily double-double. When we fast with a purpose, each flash of nagging temptation helps to turn our eyes to God.

3. BETTER SMALL THAN NOT AT ALL

Whoever is faithful in a very little is faithful also in much... Luke 16:10

If this is your first round of Lenten fasting, I recommend giving up one simple thing in a measured way. For instance, rather than abstaining from online media cold turkey, you might set aside a limited period of time to scroll through your newsfeed. Any excitement you have on Ash Wednesday will eventually peter out by Holy Saturday, and keeping a specific vow acts as a check against the fatigue of self-control. Also—for the sticklers out there—remember that Sundays are celebrations of the Resurrection and not formally a part of Lent. These may be helpful times to break a fast (of course, without going crazy and

losing the spirit of your commitment). One small feat of faithfulness is more than a thousand broken promises.

4. PRAY AND REFLECT

Create in me a clean heart, O God, and put a new and right spirit within me. Psalm 51:10

The purpose of Lenten fasting is not to be miserable, but to grow closer to God. This divine intimacy develops with prayer and self-reflection. If you have the opportunity, now is a wonderful time for a spiritual retreat (whether a weekend, a day, or a single hour). It is also fitting to make a private confession in Lent, which any priest would be happy to do with you. (See p. 166 of the Book of Alternative Services for more on this beautiful, holy, and underused practice.) As Christ in the desert heard the voice of the devil, fasting sets us face-to-face with where our true desires and priorities lie. A yearly time of such self-reflection is truly a gift, even if sometimes an uncomfortable one.

5. HAVE FUN

Happy are those whose strength is in you... Psalm 84:5

Well, there’s nothing really “fun” about fasting—but “Four Rules for Lent” doesn’t have as nice a ring to it. Nevertheless, I hope you find that there is a peculiar joy to this practice—a kind of peace that surpasses understanding. Remember that you are surrounded by other Christians who are undergoing the same challenge. Let this be a communal experience that binds believer to believer, just as the Resurrection makes us one in Christ’s body. ■



Photo: Contributed

A look back to summer: Fourth day camp brings special opportunities to young refugees, p.3.

Let there be light—in St. Paul’s River

By the Rev. Francie Keats
Priest, St. Paul’s River

A generous grant from the Anglican Foundation of Canada really brought light into the space of the Church of St. Paul the Apostle, St. Paul’s River, in the North Shore Deanery of the Diocese of Quebec. We are so very grateful!

After 55 years the windows had deteriorated beyond repair and needed replacement. This was a big job, as this style of church has 27 windows—luckily not large, but nevertheless an expensive venture.

Local fundraisers and donations enabled us to qualify for a grant of \$15,000 from the Anglican Foundation of Canada, which was approved to our great delight.

Continued on page 3



Photos: Contributed

FROM THE BISHOP

The Church Society

This spring the Church Society of the Diocese of Quebec will gather for its 178th annual general meeting. Even though it's been around since 1842, it remains a relatively little-known and understood entity within the life and work of our diocese.

When they were first set up in the nineteenth century, church societies were a first step toward self-government and self-sufficiency for the Anglican churches in North America, which up until that point relied almost exclusively on the church in England to provide clergy and money. Church societies also offered laypeople their first officially recognized role in helping manage the church's temporal affairs—something up until that point handled almost entirely by the clergy.

The original purpose of the Diocese of Quebec's Church Society was to financially support "missionary labour": augmenting the stipends of poor clergy, making provision for infirm clergy and their widows and orphans, supporting Christian education, aiding candidates for holy orders, distributing prayer books and Bibles, and assisting in the erection and maintenance of church buildings, and in the care of cemeteries and church properties.

A century and three quarters later, the Church Society's fundamental mission remains the same, even if the specifics of the kind of "missionary labour" it supports have necessarily varied with the changing circumstances of each successive generation.

Today dozens of congregations, cemeteries, ACWs, and other groups in the Diocese of Quebec entrust the Church Society with their financial investments—which in addition to providing them with a highly competitive return, also helps support the life and work of the wider diocese. The Church Society currently provides about a third of the funds to support the ministry of the bishop and the overall administration of the diocese.

Though it's relatively low profile, the Church Society is essential to the financial wellbeing and sustainability of our whole diocesan church. Most of our congregations and deaneries, the bishop's office, and the Synod depend on the Church Society's good stewardship.

Because of this, I'd invite each of you to actually become a member of the Church Society—whether you're a layperson, deacon, or priest. Annual memberships are \$20 and life memberships are \$200, and they can be applied for through the Church Society's secretary, Marie-Sol Gaudreau (msgaudreau@quebec.anglican.ca / 418 692 3858).

Membership provides you with the right to speak and vote at the Church Society's annual general meeting. At least as importantly, however, it also helps further the Church Society's mission to cultivate a vibrant and sustainable Anglican Christian presence in eastern and central Quebec for the next 178 years to come.



+Bruce Myers OGS

DE L'ÉVÊQUE

La Société d'église

Ce printemps, la Société d'église du diocèse de Québec tiendra sa 178ème assemblée générale annuelle. Bien que constituée depuis 1842, la corporation demeure une entité relativement peu connue et souvent mal comprise dans le cadre de la vie et du travail de notre diocèse.

Lorsqu'elles ont commencé à être mises sur pied au XIXème siècle, les sociétés d'église représentaient un premier pas vers l'auto gouvernance et l'autosuffisance pour les églises anglicanes d'Amérique du Nord, qui jusque là dépendaient presque exclusivement de l'Église d'Angleterre pour leur fournir des prêtres et de l'argent. Les sociétés d'église ont également permis aux laïcs de jouer, pour la première fois, un rôle officiel dans la gestion des affaires temporelles de l'église—activités jusque-là gérées presque exclusivement par le clergé.

La mission originale de la Société d'église du diocèse de Québec était de soutenir financièrement le « travail missionnaire »: rehausser la rémunération des membres du clergé les plus pau-

vres, aider financièrement les membres du clergé handicapés et leurs veuves et orphelins, soutenir l'éducation chrétienne, appuyer les candidats à l'ordination, distribuer des livres de prières et des bibles et contribuer à l'érection et à l'entretien des bâtiments religieux, ainsi qu'à l'entretien des cimetières et des propriétés diocésaines.

Cent soixante quinze ans plus tard, la mission fondamentale de la Church Society demeure la même, même si les spécificités du type de « travail missionnaire » qu'elle soutient ont nécessairement évolué au fil des changements de circonstances vécues par chaque nouvelle génération.

Aujourd'hui, des dizaines de congrégations, de cimetières, d'associations féminines et d'autres entités du diocèse de Québec confient leurs investissements à la Société d'église; en plus de bénéficier ainsi d'un rendement très compétitif, ceci leur permet de contribuer au soutien de la vie et du travail du diocèse dans son ensemble. La Société d'église fournit actuellement environ un tiers des fonds requis pour le financement du ministère de l'évêque et de l'administration générale du diocèse.

Bien qu'elle soit relativement discrète, la Société d'église est essentielle à la santé financière et à la pérennité de l'ensemble de notre église diocésaine. La plupart de nos congrégations et de nos doyennés, le bureau de l'évêque de même que notre Synode font confiance à la bonne intendance de la Société d'Église du diocèse de Québec.

Pour cette raison, je vous invite tous, chacun et chacune, à devenir membre de la Société d'église du diocèse de Québec, que vous soyez un laïc, un diacre ou un prêtre. Le coût d'une adhésion annuelle s'élève à 20 \$ et l'adhésion à vie coûte 200 \$, et votre demande d'adhésion doit se faire auprès de la secrétaire de la Société d'église, Madame Marie-Sol Gaudreau (msgaudreau@quebec.anglican.ca / 418 692 3858).

Votre adhésion vous accorde le droit de participer, d'intervenir et de voter à l'assemblée générale annuelle de la Société d'église. Mais tout aussi important, votre adhésion contribue également à perpétuer la mission de la Société d'église, qui est de maintenir une présence chrétienne anglicane dynamique et durable dans l'est et le centre du Québec pour les 178 années à venir.

LETTERS

Remembering the Rev. Donald Hinton

The Rev. Donald Hinton—who served St. Michael and St. Matthew in Sillery, the Parish of the Magdalen Islands, and Trinity Church in Ste-Foy—died last March. The Gazette recently received this letter from his son.

As I was going through my late father's things, I found some poems that he wrote while he was chaplain to the Donnacona Maximum Security Federal Penitentiary.

He often spoke about his time there and how much he learnt during it. My father was a firm believer in the power of non-judgmental listening and put it to use there. I believe that he came away from the experience believing that the role of chaplain in the lives of the inmates was monumental. —*Michael Hinton*

The Pen

Squatting greily
Behind double chain-link
And barbed coils
In a silent wooded hollow
Sits the Pen
High around the perimeter,
Unblinking electronic watchers
Frown Polyphemus-like
Upon the compound.

All is quiet within,
Quiet with such taut
Stillness as though the least careless
Motion would burst

The flimsy film of silence
And release violent chaos
Unchecked upon the world.

The Correctional Institute at Donnacona

Low-lying, lonely under the
Dying evening sun;
Mushrooms – stark,
Forbidding, silent, grey as
Death.
Mushrooms!
Life in death
– or is this
Death in Life?

Quebec Diocesan
Gazette

March 2020

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)

Editorial and advertising enquiries, as well as letters to the editor, should be directed to: communications@quebec.anglican.ca

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The **deadline** for articles is the beginning of the month prior. For example: April 1 for the May paper.

REFUGEES

Quebec Lodge day camp helps cultures mingle

By the Rev. Canon Giuseppe Gagliano
Canon for Lay Ministries
Priest, St Francis Regional Ministry

With a deep winter chill in *la belle province* and record-setting blizzards in the Atlantic, it can be easy to forget that summer was only months ago. Yet, this past July, great memories were made in the Eastern Townships by children from far away who have now made Quebec their home.

For the fourth consecutive year, children who immigrated as refugees from the Middle East took part in a day camp at Quebec Lodge jointly sponsored by the Deanery of St Francis, the Anglican Foundation, and the camp itself. Over the span of two weeks, about 30 participants from Syria, Iraq, and other war-torn countries played alongside Canadian children on the peaceful shores of Lake Massawippi. Many of these newcomers are members of St. Ephrem Syriac Orthodox Church in Sherbrooke, which has both present and historic ties to the Anglican churches in the Townships.

These two weeks of camp were both amusing and educational. While the campers took part in typical outdoor activities, they were also exposed to novel parts of Canadian society. For instance, an officer visited from *Sûreté du Québec* to teach about police work and show off the ins and outs of his cruiser. The first week was themed "Around the World," with each day's activities focused on a particular continent. The second was "Science Week," featuring events related to constellations, volcanoes, the carbon cycle, solar ovens, and other curiosities. Attesting to the mingling of cultures, a visitor to the camp would be struck by a pleasant and amicable hum of English, French, and Arabic as the children learned, explored, played, and made new friends.



Photo: Continued

In November, St. Ephrem's Church held a large fundraising banquet to support their continuing efforts with settling refugees in Sherbrooke. A congregational leader, John Cassar, spoke glowingly of his son's experience as a camp helper several years ago and the immense impression it left on the young man. Cassar said, "I remember [my son] telling me how the camp gave the children an opportunity to escape the memories of their war-torn country and allowed the children to just be children." He continued, "It is moments like this that validate our efforts as being truly worthwhile. I know the Anglican community is represented here tonight, and our sincerest thanks go out to you."

Of all the organizations that facilitated the settlement of these refugees, only the Anglican Church was mentioned by name at the banquet. Realizing this fact, the Anglicans present felt an uncharacteristic surge of pride, evinced by the irrepressible emergence of slight smiles and knowing looks.

The Deanery of St Francis wishes to especially thank the Anglican Foundation for supporting this venture so generously for three years in a row. ■

SPIRITUAL REFLECTION



Photo: Josh Applegate on Unsplash

How I read the Bible

By Louisa Blair
Columnist

"Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" — Isaiah 58

Israel was doing the things a God-fearing nation was supposed to do: The people fasted (and not just to lose weight), and they humbled themselves by heaping ashes on their heads and lying on the ground wrapped in scratchy goat-hair cloth. Sometimes they even wrapped their animals in it too (Jonah 3:8), to show just how humble they were. Yet for all this, God didn't seem to be answering their prayers, or even noticing them.

Well I'll be okay on that count. First, I never fast. I've hardly missed a single meal in my whole life. I hardly even recall being hungry except just before breakfast. If I did fast, I'd be secretly trying to lose weight, but that would be cheating. As for humbling myself, once when I was cleaning out the fireplace, a small heap of ashes did fall out of the chimney onto my head, but it was an accident. And I have never wrapped up my dog in sackcloth, even by accident. So I'm not guilty of the kind of hypocritical fasting and humbleness that the Israelites were practising.

"Look, you serve your own interest on your fast day, and oppress all your workers."

I'm off the hook there too. I'm self-employed and have no workers. I do always give a tip at Christmas to the people who deliver my newspapers. True, a lot of the food I eat is picked by illegal Mexican migrants living in fear, the clothes I wear are made by Bangladeshi women toiling in firetrap buildings for slave wages, and my cell-

phone has cobalt in it, mined by children in Congo. But I haven't oppressed my workers, and it's always best to stick to the text.

"Is not this the fast that I choose...to share your bread with the hungry?"

Although credit cards aren't mentioned in the text, this may have been an oversight. When the only photocopiers were monks, they copied stuff wrong all the time. Credit card is the easiest way to share your bread, especially if you want a tax receipt. Otherwise how am I supposed to even find the hungry? I make my own bread, seven loaves at a time. Should I stroll down the street with my loaves, offering them to the thinnest people I see? What if they're not really hungry, but have just been hypocritically fasting? Sometimes people do stop me on the street to ask for money to buy food. What they really want is drugs so of course I say no.

"... and bring the homeless poor into your house."

Now WAIT A MINUTE. First, what does God mean exactly by "house"? I'm wondering about people in apartments. What about duplexes? If the mortgage isn't quite paid off, does it still count as my house? Okay say I do ask some homeless person into my house, what's in it for me?

"Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard."

Excuse me, God, but it's more likely that your windows shall be broken at dawn, your bedbug population shall spring up quickly, your refrigerator shall go empty before you know it, and cigarette butts shall fill up your rear yard.

Reading the Bible is dangerous and messy and should be avoided. ■

WINDOWS ON THE FOUNDATION'S SUPPORT

New windows shed light from page 1

We are now ready to see many more rays of light shine and direct us into the next 55 years. Having this added sunlight also adds warmth to our sacred space.

We thank the Anglican Foundation for its generosity and encourage not just our local congregation to become members, but all congregations across the country to join by purchasing a membership so that others can benefit as we did.

The Anglican Foundation supports many avenues of ministry, not just renovation of older churches, and as we support this organization we are, in turn, helping others achieve their dreams! ■



GLEANINGS

A dispatch from Japan—by an uncommon missionary

“The last impression I shall mention is the sense of one’s own inadequacy for the work—without knowledge either of the language or the people—It drives one back upon the Holy Spirit as nothing at home seems to do.”

By Meb Reisner Wright
Diocesan Historian

Readers of “Gleanings” over the past few years will be familiar with the name Hollis Corey, for the Rev. Hollis Hamilton Ambrose Corey had been a faithful witness—literally as well as figuratively—during his ministry in the diocese, first on the Labrador coast in 1909 assisting the Rev. Francis Plaskett, later in Kenogami from 1912 to 1916, and finally in Mutton Bay.

From all these situations, Corey had sent lively accounts of his activities, descriptions of the places themselves, and the accomplishments of the people under his guidance and care.

Although, throughout all these years, Corey had been actively engaged in what can only be described as missionary work, from his first days of serving in the diocese, he had set his heart on carrying the gospel even further afield—particularly to the Far East. Accordingly, in the summer of 1919, he and his family said their goodbyes, left the Coast and Canada itself.

Not forgetting his former parishioners in Quebec, however, once he had arrived at his destination, Corey addressed a letter to the editor of the *Diocesan Gazette*. It was printed in the March issue, 1920:

“Gifu, Japan, Epiphany [Tuesday, January 6], 1920” it begins:

“Dear Mr Editor:—

It occurred to me that possibly your readers would be interested in an account of our journey from Labrador to Japan, and of our first impressions of this latter country.

“The year just over has been a topsy-turvy one. Last July, your good Bishop [Lennox Williams] and I were held up in Labrador by a snow-storm, and, a few days later, were caught in the ice. Now, in January, I look out through a chink in the paper wall of my house upon luscious ripe oranges hanging from the trees and green vegetables growing luxuriously in the garden. It is all so strange.”

Corey starts at the beginning of the family’s journey, the intervals described giving emphasis—especially to the 2020 reader—to the length of time consumed in travel 100 years ago:

“We left Labrador on July 22nd and after a pleasant voyage of nine days’ duration, reached Quebec....

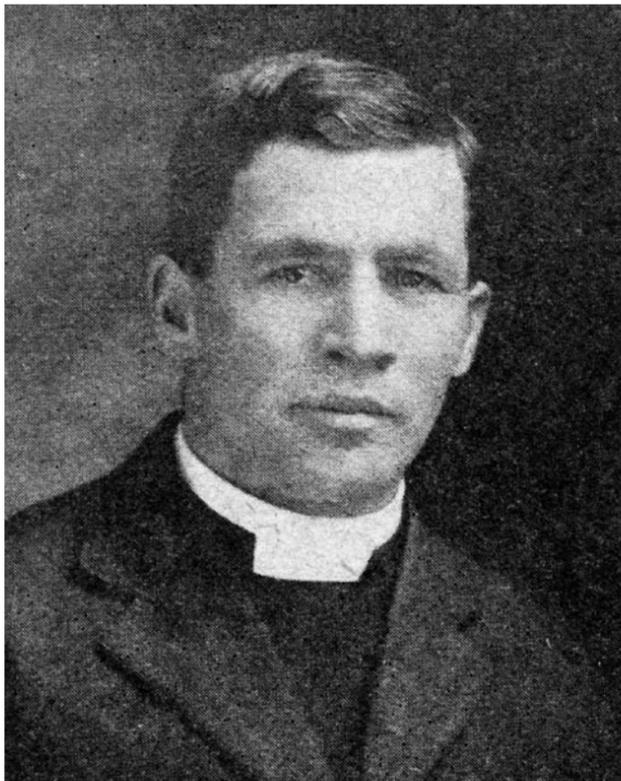
“The next day being Sunday, we enjoyed a privilege that had never before been ours. That is...enjoyed its Churches—Communion at the early Eucharist at St Matthew’s, Matins and High Eucharist at the Cathedral...and Even-song at Trinity, completed a record day for us.

“The next day, we went on to my Father’s and Mother’s home in the little Eastern Townships’ village of Barnston, where a happy reunion took place....”

Leaving the Townships after a short stay, there were stops in Montreal and Muskoka, “where we, with sixty other missionaries, principally of the China Inland Mission, were guests of the proprietor of the Elgin House” and then to a summer cottage at Grimsby Beach on Lake Ontario for a parting visit with Mrs. Corey’s family, the Spencers.

Then, leaving his wife and children behind, Corey took a side trip of 15 days “in Uncle Sam’s domains” which included “a very pleasant visit to the Virginia Theological Seminary, of Alexandria, Virginia, which has sent many missionaries to Japan.”

On Corey’s return from the United States, the family “then left for the West.” His account of this part of the



The Rev. and Mrs. Corey

journey makes clear that members of Mrs. Corey’s family also had long term ties with Japan.

“Our party consisted only of the Rev. Victor C. Spencer, B.D.,—Mrs Corey’s brother,—returning to Japan—and ourselves. Mrs Corey’s sister, Miss Florence Spencer, who should have come with us, was detained at the last moment for health reasons, and will probably spend the winter visiting Girls’ Schools, including King’s Hall, Compton, returning to her work in Japan in the spring.”

Miss Florence Spencer, as “Gleanings” readers may remember, was reported in January to have spoken to the W.A. at Trinity Church Hall on missionary work in Japan, much of which was carried on by lay-women such as herself.

“Our journey across the continent included delightful stop-overs at Winnipeg, Edmonton, Red Deer and Calgary. At Vancouver,...we attended Church at St James, where an old Lennoxville friend...is Rector. One day was spent out at New Westminster, with the Rev F. Plaskett, well known in Labrador and throughout Quebec Diocese, and his family.

“Another night brought us to Victoria, whence...we embarked by the Japanese ‘Fushimi Maru’ for the Orient.



The S.S. Fushimi Maru at dock. Photo: Water E. Frost/City of Vancouver Archives

“Sixteen days later, we landed at Yokohama, where we remained over Sunday, attending the S[ociety for the] P[ropagation of the] G[ospel] Church there.

A visit to Tokyo...brought our stay on the coast, where things European can still be seen, to a close. We then came by train into the unoccidentalized interior, to our own Canadian Diocese of Mid-Japan.”

The Missionary District of Mid-Japan was part of the episcopate of the Anglican Church of Canada, formed by the House of Bishops meeting at General Synod in Toronto. The Rev. Heber James Hamilton, formerly dean of Wycliffe College, Toronto, who had subsequently served for ten years as a C.M.S. missionary in various parts of Japan, was consecrated its first bishop (to be resident at Nagoya) on 18 April 1912 at Christ Church Cathedral, Montreal, the primate having been chief officiant. Bishops Andrew Hunter Dunn of Quebec and John Cragg Farthing of Montreal had been among the fourteen bishops



Photo: Diocese of Quebec Archives

participating.

“A short visit to our new Bishop at Nagoya,” Corey continues, “and then on to Gifu, where we have been living with Deaconess Archer and busily engaged studying the Japanese language.

“Gifu is a town of thirty-two thousand inhabitants. Of all this great number, Deaconess Archer and our four selves are positively the only persons who are not Japanese.... We live in a Japanese house, with rice-paper walls, and tatami floors, and earthenware bowls called ‘hibachis’, which burn charcoal, for heating purposes.”

Here as well as elsewhere in his letter, Corey shows rare sensitivity to his position as a foreigner. Unlike many Westerners, the family respected the traditions of the local people.

“Of course we conform to Japanese customs, sitting on our haunches around the hibachi and always taking off our boots before presuming to enter the house.

“We have not been here long enough to get any very settled convictions about the work, but we have formed a few first impressions, which are, of course, subject to revision later on.”

These first impressions are of great interest for they show how far ahead of his time Corey was in his attitudes toward the established faith of those to whom he would minister. It was usual 100 years ago—and for many decades thereafter—to revile and root out all traces of non-Christian belief or custom in the mission field. Indeed, it is of very recent memory that spirituality of any other sort be valued at all.

Corey’s first two impressions were of the “great power of Buddhism” and “the great devotion of these people at their temples” which, he noted, were very numerous. He expressed “a sense of the great need for the Holy Ghost to work through consecrated men and women in order to turn this so great devotion [into] service of the living God” but, at the same time, his third impression, had to do with “what, at this embryo stage, I feel may be a mistaken policy of some of our missionaries, who, it seems, seek to destroy this devotion as idolatrous before beginning their Christian work.”

His fourth impression was “that of numbers”—the magnitude of the task ahead:

“Our diocese has a population of about seven millions, ministered to by twenty clergy and about forty [lay] lady-workers.

“The last impression I shall mention is the sense of one’s own inadequacy for the work—without knowledge either of the language or the people—It drives one back upon the Holy Spirit as nothing at home seems to do.” ■

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