



Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ᑃᑕᑦᑯᑦ ᑲᑭᑦᑲᑦ ᑕᑲᑦᑲᑦᑲᑦᑲᑦ • ANGLICAN DIOCESE OF QUEBEC



Regional ministry members and friends sing during Lessons and Carols on Dec. 22. For more photos, see page 3. Photo: Matthew Townsend

St Francis Regional Ministry sees crowd at first combined Christmas

By Matthew Townsend
Communications Missioner

Anglicans from Eastern Townships churches packed into St. George's, Lennoxville, on Dec. 22, 2019, for a combined Christmas service—a first in a deanery that has been growing in regional identity but has yet to celebrate a Christmas liturgy under the same roof. To outside observers, though, the gathering of the St Francis Regional Ministry might have looked more like a single church family coming together for Christmas.

“We’ve had other deanery services, but this is the first Christmas one we’ve had of Lessons and Carols,” Ruth Sheeran, rural dean for the Deanery of St Francis, told the *Gazette* at a lunch held after worship. The deanery comprises more than 20 churches in the Townships, most of which are affiliated with the St Francis Regional Ministry.

Sheeran explained that the service, which Bishop Bruce Myers also attended, reflected recent years’ efforts to help individual parishes grow into a regional ministry with shared clergy, events, and missions. “Before we had the regional ministry, each little church was...congregationally minded. There wasn’t a feeling that we were all part of one thing. Bringing everyone together, people really get the idea that they are part of something.”

“That has really been growing over the years. I think this shows, because so many people came, that they really do feel part of something bigger.”

The service saw a few other novel elements. For example, the lunch was made by a local caterer and purchased with discretionary funds.

“This is something we’re trying out as an experiment,” the Ven. Dr. Edward Simonton OGS, vicar general and archdeacon of Quebec, told the group at lunch. A catered lunch meant the regional ministry didn’t need to come to “the same groups of people who do hundreds of different things.” This allowed everyone to “get together instead of scrambling to find enough people” to volunteer.

Simonton said the regional ministry has been working to recognize the ministry of all the baptized, as well. As such, members who participated in the life of the ministry were each recognized at the lunch, with Simonton and the Rev. Canon Giuseppe Gagliano presenting them with icons in appreciation of their service. “There have

been many experiments in regional ministries, but there are certain things about what we’ve done here which are substantively different. It only works because there are so many people involved with leadership here.

“It’s not just worship. We have honorary assistants. We have deanery lay readers. We have parish lay readers. We have pastoral visitors that go and take the sacrament into people who are housebound and into six different care homes. We have people who are running parishes, running events in the parishes.”

Simonton told the group that this work wasn’t merely a matter of maintaining churches. “The vision of the leadership is coming from the people—when we meet in vestries, when we meet in regional ministry meetings, when we meet at deanery council,” he said.

In an interview with the *Gazette*, Simonton said the work of the regional ministry stems from the fact that the “medieval, Christendom parish model—we talked about this at Synod, as well—is gone. Even though other people don’t realize it’s gone yet, it’s gone. You can’t have one priest, one parish anymore,” he said. “We’re not really running as parishes anymore...we run as a team. What’s more difficult is to get everybody together.”

In the past, there used to be fifth-Sunday services to bring people together, but lately the St Francis Regional Ministry has moved to special events: Celtic evensongs, jazz vespers, barbecues, and a yuletide party. “We’re trying different things that will get as many people we can to come in” and to thank them for their work.

Simonton noted that other local churches advertised Christmas services as individual congregations. The regional ministry advertises as one group, though. “We’re keeping all the parishes open, but...the way those parishes survive is in combination with everyone else.” This combination is administrative, but it’s also social.

If the showing on Dec. 22 is any indication—with the parking lot, pews, and lunch tables seemingly filled to capacity—the regional ministry may be gaining traction in its social efforts. The day’s success might also owe some thanks to the weather: free of snow with a bit of sunshine. From Sheeran’s perspective, though, coming together is pretty natural in the Eastern Townships.

“It’s the Townships. Everybody knows everybody else,” she said. “We do all like coming together like this.” ■

DANS LES MÉDIAS

Notre diocèse suscite l’intérêt chez les journalistes

présence
INFORMATION RELIGIEUSE

Actualité Société Culture Éthique Opinion Dossier Photo du jour
Églises Santé Famille Politique Judiciaire Académique Pèlerinage/Tourisme

Entrevue avec Bruce Myers

Québec, baromètre de l’Église anglicane du Canada



«Les gens sont prêts à aller de l’avant avec tout ce que l’avenir nous réserve. Je pense qu’il y a un désir simultané d’honorer le passé et ce que nous avons maintenant, d’être les intendants de notre héritage du mieux que nous le pouvons», a précisé Mgr Myers.

✉ Pour en savoir plus: bit.ly/2s40ehC

leSoleil



Les marins étrangers de deux vraquiers spécialisés dans le transport du ciment ont eu l’heureuse surprise de recevoir des cadeaux de Noël de Gaspésiens au cours des derniers jours, une initiative de paroissiens et du pasteur Joshua Patkau, de l’Église anglicane de Port-Daniel, Shigawake et New Carlisle.

✉ Pour en savoir plus: bit.ly/2NmJfcr



SNAPSHOTS: Images from Christmas celebrations in the Diocese of Quebec can be found on page 3.

FROM THE EDITOR

Communication

Greetings to all, in the name of our Lord, Jesus Christ! The *Gazette's* production schedule dictates that we assemble the February issue within Christmastide. In order to afford Bishop Bruce Myers some measure of vacation during the holidays, we decided that I would provide an editorial for this issue in place of his episcopal column. Bishop Bruce, of course, will return soon.



As some of you may know, my spouse and I live in Dartmouth, Nova Scotia—and my other job (editor of the *Anglican Journal*) often brings me to Toronto. My travel between the two cities tends to put me over Quebec, but not in it.

Part of our approach to my remote service to the diocese has been ensuring that I do spend time in Quebec. I was blessed to attend all of Synod in November, and Kate and I both came to Quebec in the spring so that I could present a communications plan (and myself) to the Diocesan Executive Council. This didn't feel like enough—and didn't bring me to any parishes. Thus, when discussing our Christmas plans, Kate and I decided to come to Quebec. We rented a car in Halifax and arrived on December 18, graciously received in Lévis by Sean Otto (our diocesan registrar) and family. We left Quebec on New Year's Eve.

In between, we were able to attend services for the first time in the Eastern Townships (where we were likewise hosted by the Rev. Canon Giuseppe Gagliano). I was able to participate in the Rev. Thomas Ntilivamunda's nascent intercultural ministry; to attend a caroling service at St. Michael's in Sillery; and to celebrate the birth of Christ during midnight mass at the cathedral. We hoped to venture into the Gaspé, but the weather soured. Erring on the side of prudence, we decided to return home.

This may sound a bit like a travelogue, and I suppose it is—but I hope it also speaks to my belief that any ministry related to communications requires in-person time within the diocese. I often hear colleagues in the communications world speak of "best practices"—a phrase that suggests communications work is inherently prescriptive: communicators show up, ask what's wrong, and then hand out the best medicine for what ails.

I don't believe such methods work—and I think it's fanciful to believe they could work for entities as particular (and perhaps peculiar) as Anglican churches in 21st-century Quebec. If there's one thing I've learned in my time in Quebec, it's that there are no easy answers to reaching out to and connecting with those outside of the church. Thus, I believe my role is not to prescribe but to support. For some, this might mean a helping hand: collaborating on a website, helping to format brochures, and other tasks that may seem out of reach. For others, it may be that I serve as a sounding board: to lend an ear towards ideas, concerns, desires, and hopes, and to offer whatever expertise I can towards those ends. To do this work and do it well, I need to meet you, hear from you, and see where you live. And, thanks be to God, this Christmas season allowed for some of that.

Let's keep the conversations going. If I met you while in Quebec, over Christmas, please drop me a line at communications@quebec.anglican.ca. I'd love to hear from you and see how I might be of service. And if you'd prefer to speak by phone, call the diocesan office—they will pass along my phone number. I look forward to hearing from you!




Photo: Matthew Townsend

est de veiller à ce que je passe du temps au Québec. J'ai eu la chance d'assister à tout le Synode en novembre dernier, et Kate et moi étions venus à Québec plus tôt au printemps afin que je puisse présenter un plan de communication (ainsi que moi-même) au Conseil exécutif diocésain. Mais cela ne me semblait pas suffisant—et ne m'avait pas permis de visiter les paroisses. Alors, lorsque Kate et moi avons discuté de nos plans pour Noël, nous avons décidé de venir à Québec. Nous avons loué une voiture à Halifax et sommes arrivés le 18 décembre, hébergés avec grande courtoisie à Lévis par Sean Otto (notre registraire diocésain) et sa famille. Nous sommes repartis de Québec la veille du Nouvel An.

Pendant notre séjour, nous avons pu assister pour la première fois à des cérémonies de culte dans les Cantons-de-l'Est (où nous avons été aussi chaleureusement hébergés par le révérend chanoine Giuseppe Gagliano). J'ai pu participer au tout nouveau ministère interculturel du révérend Thomas Ntilivamunda, assister à une célébration de chants à St. Michael's à Sillery et célébrer la naissance du Christ lors de la messe de minuit à la cathédrale. Nous espérions nous aventurer en Gaspésie, mais la météo s'est dégradée. Préférant pêcher par excès de prudence, nous avons décidé de rentrer chez nous.

Cela ressemble un peu à un journal de voyage, et je suppose que c'est le cas, mais j'espère que cela reflète également ma conviction que tout ministère lié aux communications nécessite du temps passé en personne dans le diocèse. J'entends souvent des collègues du milieu de la communication parler des « meilleures pratiques »—une phrase qui suggère que le travail de communication est intrinsèquement prescriptif: les experts en communication se présentent, demandent ce qui ne va pas, puis proposent les meilleurs remèdes aux problèmes soulevés. Je ne crois pas que de telles méthodes soient efficaces—et je pense qu'il est fantaisiste de croire qu'elles pourraient fonctionner dans des entités aussi particulières (et peut-être singulières) que les églises anglicanes du 21^{ème} siècle au Québec. S'il y a une chose que j'ai apprise pendant mon séjour au Québec, c'est qu'il n'y a pas de procédés faciles pour tendre la main à ceux qui sont en dehors de l'église et pour les rejoindre. Ainsi, je crois que mon rôle n'est pas de prescrire mais de soutenir. Pour certains, cela peut signifier que je peux donner un coup de main: collaborer sur un site Web, aider à monter des brochures et à la réalisation de tâches qui peuvent sembler hors de portée. Pour d'autres, il se peut que je sois une caisse de résonance: pour écouter les idées, les préoccupations, les désirs et les espoirs, et pour offrir toute l'expertise que je peux fournir à ces fins. Pour faire ce travail et bien le faire, j'ai besoin de vous rencontrer, d'avoir de vos nouvelles et de voir où vous vivez. Et, grâce à Dieu, le Temps des Fêtes a permis de réaliser un peu de ces activités.

Continuons maintenant la conversation. Si je vous ai rencontré pendant mon séjour du Temps des Fêtes au Québec, je vous prierais de me contacter à communications@quebec.anglican.ca. Je serais ravi d'avoir de vos nouvelles et de voir comment je pourrais vous être utile. Et si vous préférez une conversation téléphonique, contactez le bureau diocésain pour obtenir mon numéro de téléphone. J'espère que vous me répondrez en grand nombre!

DU BUREAU DE L'ÉDITEUR

La communication

Salutations à toutes et à tous, au nom de notre Seigneur, Jésus-Christ! Le calendrier de publication de la *Gazette* nous oblige à compléter la préparation du numéro de février avant la Fête des Rois. Afin de permettre à notre évêque Bruce Myers de profiter d'un peu de vacances pendant la saison des Fêtes, nous avons décidé qu'il serait à mon tour de préparer l'éditorial de ce numéro en lieu et place de sa chronique épiscopale. Soyez assurés que Mgr. Bruce reprendra la plume très bientôt.



Comme certains d'entre vous le savent peut-être, ma conjointe et moi vivons à Dartmouth, en Nouvelle-Écosse—et mon autre travail (éditeur du *Anglican Journal*) m'amène souvent à Toronto. Le voyage entre ces deux villes me permet de me trouver au-dessus du Québec, mais on ne peut pas considérer ça comme des visites...

Un élément essentiel de mon travail à distance auprès du diocèse

est de veiller à ce que je passe du temps au Québec. J'ai eu la chance d'assister à tout le Synode en novembre dernier, et Kate et moi étions venus à Québec plus tôt au printemps afin que je puisse présenter un plan de communication (ainsi que moi-même) au Conseil exécutif diocésain. Mais cela ne me semblait pas suffisant—et ne m'avait pas permis de visiter les paroisses. Alors, lorsque Kate et moi avons discuté de nos plans pour Noël, nous avons décidé de venir à Québec. Nous avons loué une voiture à Halifax et sommes arrivés le 18 décembre, hébergés avec grande courtoisie à Lévis par Sean Otto (notre registraire diocésain) et sa famille. Nous sommes repartis de Québec la veille du Nouvel An.

Pendant notre séjour, nous avons pu assister pour la première fois à des cérémonies de culte dans les Cantons-de-l'Est (où nous avons été aussi chaleureusement hébergés par le révérend chanoine Giuseppe Gagliano). J'ai pu participer au tout nouveau ministère interculturel du révérend Thomas Ntilivamunda, assister à une célébration de chants à St. Michael's à Sillery et célébrer la naissance du Christ lors de la messe de minuit à la cathédrale. Nous espérions nous aventurer en Gaspésie, mais la météo s'est dégradée. Préférant pêcher par excès de prudence, nous avons décidé de rentrer chez nous.

Cela ressemble un peu à un journal de voyage, et je suppose que c'est le cas, mais j'espère que cela reflète également ma conviction que tout ministère lié aux communications nécessite du temps passé en personne dans le diocèse. J'entends souvent des collègues du milieu de la communication parler des « meilleures pratiques »—une phrase qui suggère que le travail de communication est intrinsèquement prescriptif: les experts en communication se présentent, demandent ce qui ne va pas, puis proposent les meilleurs remèdes aux problèmes soulevés. Je ne crois pas que de telles méthodes soient efficaces—et je pense qu'il est fantaisiste de croire qu'elles pourraient fonctionner dans des entités aussi particulières (et peut-être singulières) que les églises anglicanes du 21^{ème} siècle au Québec. S'il y a une chose que j'ai apprise pendant mon séjour au Québec, c'est qu'il n'y a pas de procédés faciles pour tendre la main à ceux qui sont en dehors de l'église et pour les rejoindre. Ainsi, je crois que mon rôle n'est pas de prescrire mais de soutenir. Pour certains, cela peut signifier que je peux donner un coup de main: collaborer sur un site Web, aider à monter des brochures et à la réalisation de tâches qui peuvent sembler hors de portée. Pour

d'autres, il se peut que je sois une caisse de résonance: pour écouter les idées, les préoccupations, les désirs et les espoirs, et pour offrir toute l'expertise que je peux fournir à ces fins. Pour faire ce travail et bien le faire, j'ai besoin de vous rencontrer, d'avoir de vos nouvelles et de voir où vous vivez. Et, grâce à Dieu, le Temps des Fêtes a permis de réaliser un peu de ces activités.

Continuons maintenant la conversation. Si je vous ai rencontré pendant mon séjour du Temps des Fêtes au Québec, je vous prierais de me contacter à communications@quebec.anglican.ca. Je serais ravi d'avoir de vos nouvelles et de voir comment je pourrais vous être utile. Et si vous préférez une conversation téléphonique, contactez le bureau diocésain pour obtenir mon numéro de téléphone. J'espère que vous me répondrez en grand nombre!

Quebec Diocesan
Gazette

February 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

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: 800.

The mandate of The *Gazette* shall be to serve as a means of encouragement, communication, and community building among the regions of the diocese, with special emphasis on regional activities

and matters of concern for both laity and clergy. It shall provide an opportunity for the bishop to address the people of the diocese directly and seek to cover items from outside the diocese that bear on its corporate life. The *Gazette* shall provide a channel for information and a forum for discussion, shall be encouraged to express a wide range of opinion within the diocese, and shall enjoy editorial independence. (Canon 22 of the Synod of the Diocese of Quebec)

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

Editor, The Quebec Diocesan Gazette
31 rue des Jardins
Québec, QC
G1R 4L6

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

SNAPSHOTS



1



2



3



7

A Festival of Lessons and Carols brought Anglicans from around the Deanery of St Francis to a single Christmas service in Lennoxville on Dec. 22 (see page 1). The gathering, which included Bishop Bruce Myers, featured choral and instrumental accompaniment to familiar carols (Photos 1-7). Afterward, a locally catered lunch gave parishioners a chance to break bread, converse, and be thanked for their work in the past year (Photos 8-9). Those who contributed to the life of the St Francis Regional Ministry were presented with icons by the Ven. Dr. Edward Simonton OGS and the Rev. Canon Giuseppe Gagliano—and one young visitor was even able to choose an icon as an early Christmas gift (Photo 10).



6



5



8



9



10



11



12



13

Christmas Eve at Holy Trinity Cathedral saw a significant gathering of people come to the 11 p.m. service, which included a candlelight hymn (Photos 11-13). The crowd was large enough that some worshippers sat in the cathedral's balcony. At the Dec. 20 Church House Staff Lunch (Photo 14), staff members each received a small gift in appreciation of their service to the diocese. Bishop Bruce was given a houseplant that would be "difficult to kill," essential for a busy travel schedule. The bishop spent Christmas on the Lower North Shore, visiting Anglican communities there—including St. Peter, Old Fort (Photo 15, Bruce Myers photo).



14



15

SPIRITUAL REFLECTION

Offensive hope in heavy traffic

By Louisa Blair
Columnist

Our society is now full of prophets who preach guilt and punishment for the sin of climate change. We don't have to go near a church to hear them. Like Israel in the Old Testament, we are told we are collectively guilty, we are being collectively punished, and we must collectively reform. There is plenty of preaching about individual guilt too, about what (and if) I drive (fuel = pollution), what I eat (steak = pollution), what clothes I wear (all synthetics = plastic, plastic = pollution), and how I vacation (flying = pollution). However much we have tried to recover from the church's discourse on guilt and teach ourselves self-esteem, we are clearly guilty as charged, collectively and individually. We have worshipped the idols of materialism and we are destroying the planet. And to atone for our planetary sins, our idol worship, we need to be fierce stewards and political activists. We need to make personal sacrifices. But we also need hope.

What if none of these can fix the planet, what if it's too late? Then we need hope even more. What does hope look like, if there's no hope? As the great cellist Pablo Casals once said, in two apparently contradictory statements, "The situation is hopeless. We must take the next step."

When there's no hope in sight, we have to *be* hope.

And as my sister observed one night as we watched the Québec Remparts get thrashed by the Gatineau Olympics, hope has to play offensively and not just defensively.

So last year, when winter arrived, I started playing offensively. I took up winter biking. Many people told me it was cold, dangerous, and foolish. So I offensively went down to the nearest thrift store, bought a *vélo de guerre* for \$40, kitted it out with sturdy mud guards and studded tyres, and off I went.

But offensive hope is not typically safe. As the city does not clear the bike paths, I now share the road with other guilty planet-dwellers driving trucks and pick-ups (often offensively) on a roadway narrowed by snowbanks. Offensive hope is not typically comfortable either. As I hurtle down the icy hills, the tears stream down my face from the cold and then freeze on my glasses, and there's no button for the anti-freeze. I've also yet to find a way to keep my hands warm and still manage the brakes and gears. Offensive hope is also typically blind: I am often riding in the dark. To get home from work before nightfall would mean taking the afternoon off. So I bought a luminous vest that flashes like a merry-go-round. I can now be seen from outer space.

Offensive hope teaches one to slow down and be patient, as small children do. It takes forever to dress up in my gear and then to undress at the other end. And



The author with her winter bike.

Photo: Contributed

sometimes I have to play defensively—I bike at half my summer speed and focus my undivided attention on the roadway (black ice, potholes in the dark), on invisible pedestrians, the bikers with no lights on, and those huge metal objects hurtling past me.

What I found out about this kind of hope is that it is cold, dangerous, and possibly foolish. But I can tell it is the real thing—it fills me with joy and gratitude. Offensive hope begets joy, which begets more hope. I am outside under the sky, stretching my legs, savouring the darkness, the weather on my cheeks, the sound of ice cracking like pistol shots in the St. Lawrence River. When I arrive at my destination in one piece, I brush the icicles off my face in triumph like Scott of the Antarctic and expect to be invited to give a lecture at the Royal Society.

Glory be to God. And now we must take the next step. ■

GLEANINGS

Forward Movement: 'A God-inspired movement' continues into 2020

By Meb Reisner Wright
Diocesan Historian

On Feb. 8, 1920—Sexagesima Sunday as it would have been called then—all the members of congregations throughout the diocese present in the pews would have heard the words of Bishop Lennox Williams as his pastoral letter was read aloud to them from every pulpit under his authority.

He chose to devote his message entirely to the Forward Movement.



Williams Photo: Diocesan Archives

"My Dear People"—he began. "The great Forward Movement of our Church of which you have heard so much during the past months is, I verily believe, a God-inspired movement.

It has aroused the Church from one end of Canada to the other. The hearts of thousands of Church people from the Atlantic to the Pacific have been stirred....

With the spiritual awakening there has also come a sense of Responsibility because of the great Privileges which are ours through Jesus Christ our Saviour.

This sense of Responsibility has shown itself in many ways. Laymen have said to me, 'We realize that we have been too long inactive, we are as much a part of the Church as the Clergy and we must take our full share of the work of the Church.'

In one parish in this Diocese over forty men, of their own accord, met together and pledged themselves to attend the Sunday Services regularly and join in them heartily, and to do all that is possible for laymen to do in furthering the work of their Clergymen. That is a fine outcome of the Forward Movement.

In some parishes men have come forward and offered themselves for Confirmation.... There is another outcome...which I have been hoping for: that capable young men will come forward and offer themselves as candidates for the Sacred Ministry.

And now we have come to the eve of the Financial Campaign of the Forward Movement...."

Although to advance its mission the Forward Movement needed funds, it had been made clear from the outset that the movement was not about raising money. As an

earlier description (this one in the November issue of the *Diocesan Gazette*) had insisted:

"The Forward Movement for which the prayers of all are being asked continuously aims at making the average man—you and me—take to heart the welfare of the Church. The appeal is not only or even primarily to the pocket.

The movement is not a 'whirlwind campaign.' The idea is not just to sweep up idle dollars for the temporal welfare of the Church. Money is mentioned freely in the literature of the Movement, but the real hope and prayer of those most keen on its success is that men and women will consecrate their lives—souls and bodies—afresh to Jesus and His Church.

The Forward Movement asks us 'Will you continue to think and act about Church matters and Christian life in the first person singular?' It strikes a blow at the hard-to-kill theory that religion is only a link between the individual and God. It tells us that religion is essentially a corporate thing, that the Church is the Mother of us all, that we are children of one great family, interdependent. It is intended to promote greater unselfishness and therefore better Churchmanship.

The talk of expansion and extension and visible progress is probably necessary, but if we judge from the pronouncements of our leaders, the true hope behind all the appeals is that we, the average and ordinary Church people, may take up our life and duties with a new vision of unselfishness. This quality was conspicuously developed by war and now it is to be lifted up and offered to the Christ for His work on earth."

Returning to the Financial Campaign, begun in February 1920, Bishop Lennox's pastoral letter continued:

"Our loyalty to Christ will be put to the test this week. Let each one of us answer this question:—'To what extent am I able and willing to deny myself in order that I may help forward God's Cause, extend His Kingdom and strengthen Christ's Church?'

If we make little or no response, we shall be untrue to the Ideals for which we declared and fought in the great war. We shall be untrue to the men who died for us, we shall be ungrateful to God who gave us the Victory.

Nothing but Christ can save the world from wars, civil strife and a thousand ills. Christ, Christ and His teaching obeyed—the golden rule of Christian unselfishness followed."

The amount allotted to the Diocese of Quebec to raise—for this was a national campaign and each diocese was given a specific figure to aim for—was an ambitious one: \$90,000. The National goal was \$2.5 million. There was some skepticism about the prospect of "raising our full ap-

portionment as a Diocese," particularly as the Laymen's Thank-offering Fund had very recently raised \$125,000 and it was expected that donors would feel tapped out. They need not have feared, however.

The *Gazette's* March issue announced dramatically:

"The venerable Diocese of Quebec stands out conspicuous in having done its duty and far more than its duty....

The first parish reported, that it had subscribed far more than double its apportionment," Bishop Lennox announced in a summary of the campaign's results, "and then parish after parish sent in most surprising reports. Almost everywhere in the country the objective has been passed, and the city parishes have done great things as well.

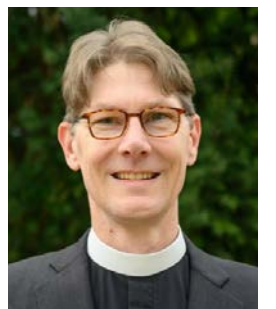
On the second day of the Canvass the Diocesan Organizer was able to telegraph to Toronto 'Quebec Diocese apportionment oversubscribed by three Churches in Quebec City' and the reply came back 'Congratulations splendid results being wired to all Bishops'

At the end of the first week we were able to announce that the subscriptions in Quebec Diocese amounted to \$125,000. At the end of the second week they amounted to \$174,160, and now, on going to press, they have reached the magnificent total of \$180,176. We have more than doubled our objective."

Bishop Lennox had thrown himself into the campaign with all the energy imaginable, and he savoured the result with equal enthusiasm.

The story of the Forward Movement began in the United Kingdom in the late 19th century. Its roots were Methodist, but its aims and intentions were quickly embraced by many Protestant denominations: Anglican, Presbyterian and others, spreading from England to Canada, the United States, and elsewhere.

The Forward Movement blossomed fully at a time of spiritual dearth and disillusionment following World War I. In Canada it clearly met the needs of many religious communities seeking new direction and focus for their spiritual hunger. Today, the Forward Movement continues to be a ministry of the Episcopal Church, with an office in Cincinnati, Ohio, publishing books and pamphlets "that foster spiritual growth and encourage discipleship." ■



The Rev. Scott Gunn, current executive director of Forward Movement
Photo: Twitter/@scottgunn