



Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ᐃᑕᑦᑲᑦ ᑲᑭᑦᑲᑦ ᐃᑕᑦᑲᑦ ᐃᑕᑦᑲᑦ • ANGLICAN DIOCESE OF QUEBEC

Retired bishop takes on climate risks in 'longest of longshots' federal campaign

By Matthew Townsend
Communications Missioner

On October 21, residents of the Gaspésie—Les Îles-de-la-Madeleine riding will see on the ballot a name familiar to Quebec's Anglicans.

Dennis Drainville, retired bishop of Quebec, is running as the federal Green Party's candidate in his home riding, which serves the eastern portion of the Gaspé Peninsula and the Magdalen Islands. Drainville is no stranger to politics: he's campaigned for public office both before and after his 1982 ordination, first running as a provincial Liberal in the Riverdale riding of Toronto in 1977 at age 23.

He didn't win a seat in Ontario's legislature then—but Drainville persisted in politics, serving as a returning officer in both 1979 and 1980, eventually joining the Ontario NDP and scoring an unexpected victory in 1990 as MPP for Victoria—Haliburton. After leaving the provincial legislature in 1993, he ran in the same riding as an independent candidate in the federal election. He sat on the city council of the Ville de Percé from 1994 to 2002, and in 1997 he ran as a member of the federal NDP in Bonaventure—Gaspé—Îles-de-la-Madeleine—Pabok. (From 2008 until 2017, he served as bishop of Quebec, first as coadjutor then as diocesan.)



Drainville

Now Drainville is running as a member of the Green Party—led by Elizabeth May. The bishop says May, a friend of Drainville and his wife, the Rev. Cynthia Patterson, asked him or Patterson to consider putting their names forward. "Cynthia is not interested in running in a federal election nor in being a member of the House of Commons," he says with a laugh.

When speaking about his run with the Greens, Drainville is quick to address the issues the riding faces in climate change.

"There's no question—as governments and international organizations have made very clear—those communities that live beside the sea are potentially the ones that are going to be hit hardest by these changes," he says. "That's true here. We've had some huge changes, not just in temperature—because we're experiencing that around the world at this point—but particularly in terms of erosion. We have lost a huge amount of land through erosion."

Drainville describes the changes he has observed. For example, ice no longer forms in the bay between Percé Rock and Saint-Georges-de-Malbaie, exposing the coastline year-round to effects of storms. "Every storm takes a bit more of the land," he says. "We're seeing houses now that used to be 60 feet, 100 feet away from the sea, and now, the sea is right there. In terms of Percé, half of Percé had to be moved because they had

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Citizenship officials flank the Rev. Thomas Ntilivamunda (left) along with his wife and daughter, Yaël and Gemimah (centre and right), at their citizenship ceremony. Ntilivamunda has started a new intercultural ministry in Quebec City. Photo: Contributed

Intercultural ministry launches

By Matthew Townsend
Communications Missioner

The Diocese of Quebec has as a new intercultural ministry—and it's being organized by one of Canada's newest citizens.

Earlier this year, the Rev. Thomas Ntilivamunda was named bishop's missioner, a role that tasks him with two different but related challenges in the diocese: forming an intercultural ministry for newcomers to Quebec and offering the diocese's parishes counsel on missional outreach.

The intercultural ministry officially launched on July 7, with about a dozen worshippers joining Ntilivamunda. Hosted at All Saints' Chapel (adjacent to the bishop's residence) on Sundays at 3:30 p.m.,

the ministry, the priest says, was launched to serve newcomers not presently connected with a church in Quebec City. It also diversifies the diocese's services, both in style and time, allowing people who work late on Saturday night to more easily attend church.

"It went well, with a few logistical challenges here and there, but we had a good service," he says.

Ntilivamunda began the project by reaching out to five people he knew to be "same-minded about mission and evangelism"—people who appreciate the difficulty immigrants can face integrating into a place of worship in Quebec. Ntilivamunda knows the experience of immigrants firsthand. From Rwanda, the priest and his family came to Quebec as asylum seekers.

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Visit renews Quebec's ties with Japanese church

By the Rt. Rev. Bruce Myers
Bishop of Quebec



Bishop Bruce Myers (left) presents a plaque to Bishop of Chubu Peter Ichiro Shibusawa (centre) and the Rev. Dr. Renta Nishihara (right). Photo: Contributed

A nearly century-old link between the Diocese of Quebec and the Anglican Church in Japan (日本聖公会, the *Nippon Sei Ko Kai*) was revived this spring, when I had the privilege to visit a Japanese parish founded by a missionary priest from our diocese.

St. Barnabas Anglican Church is in Okaya, a city of 50,000 about a three-hour drive west of Tokyo. Established in 1928, St. Barnabas traces its beginnings to the Rev. Hollis Hamilton Abrose Corey. Born in the Eastern Townships village of Kingscroft in 1883, he trained for ministry at Bishop's University and was ordained a priest in 1909. After serving communities along the Lower North Shore for nearly a decade, he and his family moved to Japan to undertake missionary work.

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FROM THE BISHOP

General Synod, milestones, and marriage

For one week in July, hundreds of people from across the country assembled in Vancouver for the 42nd General Synod of the Anglican Church of Canada.

National church gatherings like the General Synod have been described as “part legislative assembly, part revival, part marketplace, and part family reunion”—and all of those aspects were in evidence during our long and jam-packed days together in Vancouver.

Some important milestones were reached. Our church offered a formal apology for spiritual harm inflicted on First Nations, Inuit, and Métis peoples during the era of colonial expansion, particularly through the Indian residential school system. New structures were approved to help advance Indigenous self-determination within our church. We chose a fine new primate, Archbishop Linda Nicholls. Our commitment to the church’s unity was reaffirmed, particularly in our relationships with Lutherans and with the United Church of Canada. Important interreligious bonds were strengthened with Jews and Muslims.

The General Synod also continued its conversations about whether to change our church’s canon law on marriage to include same-sex couples. Although the proposal to approve same-sex marriage in our church received the support of more than 70 per cent of the members of the General Synod—including all of the members from the Diocese of Quebec—it failed to receive the required number of votes among the bishops, and so the motion was defeated.

This decision was heartbreaking for many people in our church, particularly the significant number of LGBTQ2S+ Christians who have been faithful members and leaders in every expression of the Anglican Church of Canada, including the Diocese of Quebec.

Following the General Synod’s decision, my fellow bishops and I offered a statement acknowledging that while we are not of one mind on the specific matter of same-sex marriage, we are nevertheless “walking together in a way which leaves room for individual dioceses and jurisdictions of our church to proceed with same-sex marriage according to their contexts and convictions, sometimes described as ‘local option.’”

The Diocese of Quebec will have an opportunity to discuss the implications of the General Synod’s deliberations about same-sex marriage when we gather for our own Synod in November. This won’t be the first time we’ve talked about these matters as a diocesan church. In 2007 the Quebec Diocesan Task Force on Human Sexuality held a wide consultation touching specifically on same-sex marriage, and in 2012 our diocesan Synod authorized the blessing of same-sex unions.

In the midst of these discussions, the General Synod overwhelmingly agreed on some important affirmations. One accepts that there currently exists “a diversity of understandings and teachings about marriage in the Anglican Church of Canada, and we affirm the prayerful integrity with which those understandings and teachings are held.” At the same time, we affirm “our commitment to presume good faith among those who hold diverse understandings and teachings, and hold dear their continued presence in this church.”

My prayer is that these affirmations might guide us in whatever conversations our diocesan Synod may have about same-sex marriage, such that we will treat one another “with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:2-3).



+Bruce Myers OGS

DE L'ÉVÊQUE

Synode général, réalisations et mariage

Pendant une semaine en juillet dernier, des centaines de personnes de partout au pays se sont réunies à Vancouver pour le 42^{ème} Synode général de l'Église anglicane du Canada.

Les rassemblements d'églises nationales comme notre Synode général sont souvent décrits comme « un mélange d'assemblée législative, de Réveil spirituel, de marché public et de réunion de famille » — et toutes ces descriptions correspondent plutôt bien à ce qui s'est déroulé lors de nos longues journées bien remplies à Vancouver.

Plusieurs réalisations importantes sont à signaler. Notre église a officiellement présenté des excuses pour les abus spirituels infligés aux membres des Premières nations, aux Inuits et aux Métis au cours de l'ère de l'expansion coloniale,

en particulier par le biais du système de pensionnats indiens. Nous avons autorisé la création de nouvelles structures destinées à faire avancer l'autodétermination des peuples autochtones au sein de notre église. Nous avons choisi un nouveau primate, l'archevêque Linda Nicholls. Nous avons réaffirmé notre engagement en faveur de l'unité de l'église, en particulier dans nos relations avec les luthériens et avec l'Église Unie du Canada. Des liens interreligieux importants ont été renforcés avec les juifs et les musulmans.

Le Synode général a également poursuivi ses discussions sur la question de savoir s'il fallait modifier le droit canonique de notre église concernant le mariage afin d'y inclure les couples de même sexe. Bien que la proposition d'approuver le mariage entre personnes de même sexe au sein de notre église ait reçu le soutien de plus de 70% des membres du Synode général — y compris tous les membres du diocèse de Québec — elle n'a pas obtenu le nombre de voix requis parmi les évêques, et la motion a donc été défaite.

Cette décision a profondément blessé de nombreuses personnes au sein de notre église, en particulier un nombre important de chrétiens LGBTQ2S+ qui ont été et qui sont encore de fervents membres et leaders dans toutes les expressions possibles de l'Église anglicane du Canada, y compris dans le diocèse de Québec.

Après la décision du Synode général, mes confrères évêques et moi-même avons émis une déclaration reconnaissant que, même si nous ne sommes pas du même avis sur la question spécifique du mariage entre personnes de même sexe, nous sommes néanmoins « en train d'évoluer ensemble de manière à laisser à chaque diocèse et à chaque juridiction de notre église la latitude de procéder avec le mariage entre personnes de même sexe en fonction du contexte et des convictions qui leur sont propres, un processus parfois décrit comme « l'option locale ». »

En tant que membres du diocèse de Québec, nous aurons bientôt l'occasion de discuter des conséquences des délibérations du Synode général sur le mariage entre personnes de même sexe lorsque nous nous rassemblerons pour notre propre Synode en novembre prochain. Ce ne sera pas la première fois que nous aborderons ce sujet en tant qu'église diocésaine. En 2007, le Groupe de travail diocésain sur la sexualité humaine avait tenu une vaste consultation portant spécifiquement sur le mariage entre personnes de même sexe. En 2012, notre Synode diocésain a autorisé la bénédiction de ces unions.

Dans le cours de ses discussions, le Synode général a adopté sans équivoque une série d'affirmations importantes. Nous avons convenu qu'il existe actuellement « une diversité d'interprétations et d'enseignements sur le mariage au sein de l'Église anglicane du Canada, et nous reconnaissons la fervente intégrité avec laquelle ces interprétations et enseignements sont tenus ». En même temps, nous affirmons « notre engagement à présumer de la bonne foi de ceux et celles qui ont des interprétations et des enseignements différents et qui tiennent à en maintenir la présence au sein de l'église. »

Ma prière est que ces affirmations puissent nous guider dans toutes les conversations que notre synode diocésain pourrait avoir sur le sujet du mariage entre personnes de même sexe, de sorte que nous nous traitions les uns les autres « en toute humilité et douceur, avec patience, nous soutenant les uns les autres avec amour, en ayant soin de maintenir l'unité dans l'Esprit par le lien de la paix. » (Éphésiens 4: 2-3).

Quebec Diocesan Gazette

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Matthew Townsend, Editor
Guylaine Caron, Translator

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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

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

SPIRITUAL REFLECTION

The Mourning Cloak: The Grand Surprise of Grace

By the Rev. Joshua Paetkau
Priest, Deanery of Gaspé

As I walked towards the New Carlisle bay in the early stillness of the morning—the dog trailing behind me, her nose absorbed in the many scents offered up by the ground—my glance chanced upon a black object, outlined by a flash of yellow, fluttering just above my head. My eyes followed its curious dance, eager to confirm the label my brain had assigned this creature. It was a mourning cloak butterfly, known to the British as the Camberwell Beauty and to the scientific community as *nymphalis antiopa*.

The mourning cloak is my favourite butterfly. Lacking the publicity and press of the migratory monarch, it is, in its own way, no less impressive. The mourning cloak can live up to 11 or 12 months, quite ancient for a butterfly. During the cold Canadian winter it hibernates, taking refuge in loose tree bark. Sombre purple-black wings are adorned with a series of iridescent blue dots and a white or yellow fringe. Entomologist L. Hugh Newman likened it to a girl who, not wanting to be in mourning any longer, allowed her bright dress to show underneath her cloak of mourning.

Of course, the notion that a butterfly is in mourning, or secretly joyful, is a projection. We don't know what it is to be a butterfly, but we can appreciate the beauty of their diverse colours and the strange wisdom of their unruly and erratic flight patterns.

Then again, how often do we harbour expectations about people in our own communities and our churches? Do we allow others the space to grieve and mourn? Do we make room for exuberant joy? Do we allow for the strange behaviour that deep grief and exultant joy may occasion? Or do we simply expect people to sit neatly in long, tidy rows? Rows where they are easy to identify.

When the bright dress comes out too soon, or when the cloak of mourning is worn too long, the rest of us may become unsettled and uncomfortable. Our eager desire to help may shift into an anxious desire to affix a label.

Watching the flight of a butterfly is, I believe, a



Photo: Wikimedia Commons

Do we allow others the space to grieve and mourn?
Do we make room for exuberant joy?

grace. A grace and a teaching of how to live gracefully. “Consider the birds of the air,” said a Galilean teacher to his students. Or, in a more literal translation of Matthew 6:26, “Look at the winged ones.” Coming upon a butterfly can fill us with surprise and delight. It is a chance encounter, a grace, a surprise. Curiously, another name for the mourning cloak, given by the entomologist and engraver Moses Harris, was the grand surprise.

Moses Harris was the first to show, in his *Natural System of Colours*, that black is made by the superimposition of the three primary colours. Where Newman saw the glory of the mourning cloak in its bright fringe, Harris saw a deeper intricacy of splen-

dour in its purple-black wings. The mourning cloak, indeed, hides a grand surprise. A surprise that calls to mind Psalm 139:12 “Even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you.”

Sometimes it requires patience for true beauty to emerge, whether in a butterfly or a human relationship. Jesus taught us to look to the birds of the air, and to make time for those whom the rest of society ignores. And when we make time for those covered in the difficult clothing of grief, or those whose behaviour we find strange and unsettling, we may find ourselves in the presence of a grand surprise: the grace of God.

DRAINVILLE CAMPAIGNS WITH GREENS

Retired bishop on the ballot from page 1

three successive years of incredibly bad sea storms.”

Worldwide indicators of climate change, he says, are deeply concerning for many of the area. He mentions massive losses of ice in Greenland, which shed 12.5 billion tons of ice in an unprecedented single-day melt on August 1. Greenland's ice sheet is capable of raising sea level by more than six metres, if entirely melted.

“When you're talking about changes of a foot to two feet to three feet, you're talking about losing a huge part of the Magdalen Islands,” he says.

As Drainville describes it, climate change is colliding with loss of infrastructure and economy in the region.

“For instance, we lost our train,” he says. “The problem is, now, the roads are full of trucks, and everything is carried on roads—which is not only environmentally questionable in terms of fossil fuels, but it's also dangerous.” Because the region lacks multilane highways, this means cars share the road with more trucks, which are also forced to drive straight through town centres.

“When you have transport truck after transport truck...the potential for problems is huge,” Drain-

ville says. Meanwhile, it “costs a fortune to take the plane”—even with new defrayment of costs—and bus service now stops “at five or six places in the whole of Gaspé. So it's really, really difficult for people to get around if they live in this area.”

Drainville describes the region as one of the poorest in Quebec, a place in which employment is hard to come by. “Successive governments in Canada have basically raped the forest, taken all the fish out of the sea that we were used to catching, and have basically taken as much as they can out of the mines,” he says. “All the natural resources that were part of Gaspé are, if not exhausted, have become impractical to extract.”

Unable to turn to natural resources, the Gaspé now relies on tourism for economic activity—but tourism, he says, requires good transportation and infrastructure.

“So what does a member of parliament do in situations where the region they belong to and they represent is not given what it needs? All you can do, basically, is go after the government and try to get them to change the situation,” he says, and “take seriously the needs and aspirations of the people.”

Drainville speaks realistically of his low chances of winning the election—in 2016, the Green Party can-

didate in the riding received 400 votes, compared to Liberal Party candidate (now incumbent) Diane Lebois, who won with more than 15,000 votes. “In this riding, it's the longest of the long shots,” he says.

Yet he adds that this is an “interesting moment” for the Greens, as he believes regional polls currently suggest the party might win between 10 and 17 seats in the House of Commons, compared to its current two.

“You can tell if people are open to your message. You can tell—and if they're open to your message, it means they're on the cusp of voting for you.

“As I say, it's the longest of the long shots. And frankly, I'm 65—I don't give a damn [about winning the seat]. I'm out there doing this because I believe in it.... One of the main messages I'm going to be saying to people is, ‘Look, we are facing some incredibly difficult times. Don't look at this situation in terms of your discomfort. Look at this as your children being able to find employment and continue to live where they're living. How will your grandchildren be able to survive if we don't grapple with this problem of climate change?’”

One need only look at “the litany from just this year: floods, fires, raging hurricanes,” he says.

“It's getting harder and harder for people to survive.”

SNAPSHOTS

**Bishop visits China for WCC gathering**

Bishop Bruce Myers travelled to Nanjing, China, in June for a meeting of the Commission on Faith and Order of the World Council of Churches (WCC). Faith and Order (photo 1) operates as a theological think tank “to serve the churches as they call one another to visible unity.” Bishop Bruce serves as the commission’s minute taker. Photo: WCC

Intern arrives from Scotland

In August, Katrina O’Neill (photo 2, left) joined the diocese for a month-long internship. Katrina—who is preparing for ordination to the vocational diaconate in the United Diocese of Moray, Ross, and Caithness in the Scottish Episcopal Church—spent time in the Quebec City, Eastern Townships, and Gaspé regions of the diocese. Photo: Contributed

Potter earns MDiv

Scott Potter, a postulant in the diocese of Quebec, received his Master of Divinity degree from Montreal Diocesan Theological College at a May convocation ceremony. Potter is a chaplaincy intern at Maine Medical Center (centre in photo 3, with the Rev. Canon Giuseppe Gagliano at left and the Ven. Dr. Edward Simonton OGS at right). At the same event, Myers and Bishop of Montreal Mary Irwin-Gibson received honorary doctorates (photo 4, with the Rev. Dr. Jesse Zink, right). Photos: Montreal Dio



NEW FACES ON DIOCESAN TEAM

New recruits bring expertise to diocesan roles

Bishop Bruce Myers is pleased to announce the appointment of four new gifted and committed individuals who will be contributing to the ministries of communications and administration in the Diocese of Quebec.

Matthew Townsend, Missioner for Communications

As Missioner for Communications, Matthew Townsend will serve as editor of the *Quebec Diocesan Gazette*, manage the diocese’s web and social media presence, and support the diocesan leadership and congregations in sharing stories about their life and work. A journalism graduate of the University of South Florida, he has worked in editorial, journalistic, and web development roles with a variety of organizations, including *The Living Church*, the Episcopal Diocese of Rochester, and the Episcopal Diocese of Central Florida.

Currently based in Halifax, Nova Scotia, Matthew is also the editorial supervisor of the *Anglican Journal* and a member of St. Paul’s Church. Matthew can be contacted at communications@quebec.anglican.ca.

**Jody Robinson, Archivist**

The diocesan archives, based at Bishop’s University in Lennoxville, will be under the care of Jody Robinson. After earning a bachelor of arts degree at Bishop’s, she continued master-level studies in history at the Université de Sherbrooke. She has also worked as the archivist for the Eastern Townships Resource Centre, an organization committed to the preservation of the heritage of the Eastern Townships.



For more than a decade, Jody has worked with many heritage organizations on special projects as well as an archival consultant. She has also served on the board of directors for a variety of heritage and community organizations and is presently vice-president of the Quebec Anglophone Heritage Network.

She can be reached at jrobinson@quebec.anglican.ca.

Sean Otto, Registrar pro tempore

Sean Otto will be responsible for ensuring that all of the diocese’s official records—from land registers to parish registers—are properly completed, recorded, and stored. Currently registrar of the Institut national de la

recherche scientifique in Quebec City, he previously served as assistant registrar of Wycliffe College at the University of Toronto.

Sean earned a doctorate in history and theology at the University of St. Michael’s College in the University of Toronto, and also holds degrees from Wycliffe College and Dalhousie University. He is a parishioner of the Cathedral of the Holy Trinity. As Registrar *pro tempore*, Sean’s appointment is initially on an interim basis until the diocesan Synod makes a permanent appointment in November.

Sean can be contacted at sotto@quebec.anglican.ca.

**Isabelle Morin, Executive Assistant**

Day-to-day administration at the Synod Office in Quebec City will be overseen by Isabelle Morin, who will serve as Executive Assistant on a part-time basis.

Isabelle has a degree in business administration from the Université du Québec à Montréal, and spent several years as an administrator in the hotel industry. More recently Isabelle has pursued a vocation as an interior designer.

She can be contacted at imorin@quebec.anglican.ca.

DIVERSITY GROWS IN MINISTRIES



The Rev. Gabriel Kwenga (left) joins musicians from Cameroon and the Congo at a May 25 service in Lennoxville. The Rev. Thomas Ntilivamunda, who travelled from Quebec City to offer a homily, claps along. Photo: Contributed

Lennoxville hosts African pastoral ministry

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

Quebec City's intercultural ministry is not the only new program expanding the Diocese of Quebec's cultural diversity.

On Saturday, May 25, St. George, Lennoxville, hosted an African pastoral community service. Organized and officiated by the Rev. Gabriel Kwenga, this time of worship ministers to the growing immigrant community in Sherbrooke and surrounding areas, composed largely of those from African countries. The service seeks to celebrate this rich cultural presence in an authentic way.

Young and old took part, and families gathered who have come to Quebec from the sub-Saharan region of Africa: Cameroon, Nigeria, Senegal, Sierra Leone, Burundi, Tanzania, Gabon and the Congo. Fr. Thomas Ntilivamunda was invited from Quebec City to deliver a forthright, bilingual homily on the love of God. A traditional band, featuring musicians from Cameroon and the Congo, led the congregation musically with wooden xylophones, singing songs such as "Je crois en Dieu qui Chant," "Aimer c'est tout donner," "We are marching in the Light of God," and "Nong Metuna Mam."

This is the third such event that Kwenga, a deacon in the St. Francis Regional Ministry and native of Cameroon, has organized. It has its origins in a



A restful moment during the meal held after the African pastoral service. Photo: Contributed

Bible study group and has grown into a thriving time of worship and community building. "These services have been profoundly enriching in that they have enabled us to worship God the way best known to us," he says. "In our worship we exuberantly approach God in song and dance. This is how we were raised, and it feels good walking down that memory lane."

Following the service, a dinner was held in the church hall, accompanied by continuing live music from the band. Poulet DG, ndole, puff puff and hot sauce were featured among the dishes. St. George's intends to host another such event as continuing pastoral outreach to Sherbrooke newcomers.

Intercultural ministry from page 1

He, his wife Yaël, and their daughter Gemimah became Canadian citizens a few months ago.

After meeting, the group decided the ministry was worth a try. So far, the participants are, like Ntilivamunda, African—Burundians and Rwandans, he says. Thus, one of the ministry's major purposes is to integrate "various aspects of the Anglican church from all over the world," giving people who come "an opportunity to express their way of worship."

This includes musical diversity, too. At the first gathering, a few people brought guitars. The internet, Ntilivamunda says, was also a helpful instrument—they put up a screen to project hymns.

"My philosophy is the people are the ones to determine the music they want. The important thing is to check the theology in the music, that is the role of a priest," he explains. "But whether it is American music, African music, Jamaican, whatever, that is their culture—if they are there, we have to offer some opportunity for them to express themselves, to feel at home and sing in their regional mode."

As the mission moves forward, the priest hopes to provide more translation and diversity of instruments. For now, he says, he is inviting people to pray for the intercultural ministry and is reaching out to others who have yet to find a church home.

The intercultural ministry isn't Ntilivamunda's only new venture—the priest, with support from Bishop Bruce Myers and Canon Theologian Jeffrey Metcalfe, is also offering consultation with parishes on how to expand their own missions.

While some congregations are involved in feeding ministries, Ntilivamunda says he hopes to help Anglicans consider new ways of "making human contact." The priest thinks that the church's survival and its commitment to mission are intertwined. "The church, at its beginning, is a missionary church," he says. "When Jesus called the disciples, then he sent them out.... Mission is the backbone of the church. Without mission, the church does not stand."

Part of this work, he says, involves looking at how the church can serve people outside of political systems which confine the church to buildings that only pull people inward and send financial assistance outward.

For Anglicans who want to have this discussion—and brainstorm ways to get involved in mission and evangelism—Ntilivamunda can be contacted at the diocesan office at (418) 692-3858.

WORKSHOPS FOR LAY READERS

Formation for lay readers takes to the road

The Rev. Canon Giuseppe Gagliano
Priest, Saint Francis Regional Ministry
Canon for Lay Ministries

As our church seeks its footing in more precarious times, the ministries of all the baptized are crucial not only for our survival, but for our thriving. Serving as canon for lay ministries, I have been more than impressed by the dedication of our people around the diocese who serve their parishes so faithfully.

I have been honoured to travel around the diocese over the past year, offering pastoral and liturgical training for lay readers. Last September, I held a workshop on burials and funerals in the Deanery of St. Francis. The following month, I travelled to the Gaspé for a three-day educational retreat with those on the mainland and from the Magdalen Islands. There, we focused on burials as well as preaching, prayer, study, and end-of-life care. In June, I was invit-

ed to provide training to eager learners in the Diocese of Montreal at Grace Church, Sutton. This "traveling road show" method replaces diocesan-wide lay readers' conferences, is more intimate, and less costly to our churches. This September, another workshop will be held in the Deanery of St. Francis on the topic of preaching, and in November, I plan to hold a series of workshops in the Deanery of Quebec.

An important addition to our diocesan life is a new set of *Guidelines for Lay Readers*. These have been developed with input from laity and clergy alike, and they seek to balance both structure and flexibility in our diverse regions. These guidelines also see the ministry of lay reader in a broader context rather than simply a liturgical role.

As always, I welcome any inquiries related to all things lay ministry. May the Lord bless abundantly all those who freely give their time and energy for the service of the Church.



The Rev. Canon Giuseppe Gagliano travels to local lay reader trainings, replacing diocesan events. Photo: Contributed

Bishop's Report to the Diocesan Executive Council

As presented to the April 2019 meeting of the Diocesan Executive Council

Since the Diocesan Executive Council last gathered in October, four retired clergy of the Diocese of Quebec still resident here have died. Each lived well past the psalmist's promised lifespan of "three score and ten," and each made unique contributions to the life and work of our diocese, in different regions of our diocese.

The Rev. Canon Harold Brazel (1937-2018) was ordained a deacon and priest in our diocese in 1970 and during his ministry served congregations in Sherbrooke, Thetford Mines, Inverness, and Leeds. He was also the diocesan archivist for a time, helping safeguard our church's long story. In his retirement he was a faithful member of St. Peter, Cookshire.

A multifaceted individual, the Ven. Robert Bryan (1931-2018) is best remembered in our diocese for his many faithful years of service along the Lower North Shore, combining his gifts as a priest and pilot to minister to communities all along the Coast. As founder of the Quebec-Labrador Foundation, he dedicated much of his life to helping the young people of these communities to try and reach their full, God-given potential.

The Rev. Donald Hinton (1933-2019) came to ordained ministry later in his life, after a career of teaching at the elementary, secondary, and university levels. Ordained a deacon in 1990 and a presbyter in 1995, he quietly but faithfully served in various ways at St. Michael and St. Matthew in Sillery, in the Parish of the Magdalen Islands, and at Trinity Church in Sainte-Foy, where he worshipped until the very week he died.

Teaching was also the primary vocation of the Rev. Deacon Ronald Owen (1926-2019), who was for many years head of the language department and a housemaster at Bishop's College School in Lennoxville. Ordained to the diaconate in 1977, his service as a deacon was exercised primarily through All Saints, Hereford, of the Border Parish.

I was able (or, in the case of Deacon Owen, will be able) to participate in the funeral liturgies of all of these clerics, and to give thanks on behalf of our diocese for their long service to our church. Well done, good and faithful servants; enter thou into the joy of thy Lord. (Matt. 25:23)

Among some of us in the diocese still on our earthly pilgrimage, there have been transitions of other kinds:

- In December the Very Rev. Walter Raymond, who now lives near St-Malachie, was appointed honorary assistant priest of St. Paul's, which gathers for worship between Easter and Christmas.
- The Ven. Dean Ross fully retired from active ministry in January, after forty-five years of service, much of it at the Church of the Advent in Sherbrooke and more recently at St. George, Georgeville. Those two congregations have since successfully integrated into the St. Francis Regional Ministry, with Archdeacon Edward Simonton and Canon Giuseppe Gagliano serving, respectively, as their incumbents.
- The Rev. Deacon Gene Ross, who had been on leave from ministry since last autumn, is continuing her leave of absence for medical reasons.
- In February the Rev. Thomas Ntilivamunda concluded his ministry as interim priest-in-charge of St. Michael, Sillery, and began his new role as Bishop's Missioner, with a particular mandate to explore the development of an intercultural Anglican ministry in the Quebec City region. He also continues to serve as an honorary assistant priest at St. Michael's.
- The Rev. Canon Jeffrey Metcalfe was appointed in February to serve as interim priest-in-charge of St. Michael, Sillery. This is a temporary appointment on a part-time basis, and is intended to continue to support St. Michael's during its ongoing discernment

about its future ministry and mission.

- The Ven. David Sinclair and the Rev. Georgia Copland spent a month during Lent and Holy Week providing pastoral and sacramental ministry to the communities at Chevery and Harrington Harbour. David is an Anglican priest and Georgia a United Church minister, and so they provided particular gifts as these churches work through the development of an ecumenical shared ministry.
- After three years as the Synod Office's administrative assistant, Isabelle Farrah left us in February to pursue a promising career opportunity with the Quebec public service. We in the office are using this opportunity to evaluate the position and to see if the job description needs to be adapted to respond to current needs. In the meantime, Esperanza Rada is providing temporary administrative support to the Synod Office on a part-time basis.

I hope our diocesan Synod can be something like that experience on the road to Emmaus: a time during which we'll walk together, reflect on the scriptures together, share meals (including the Eucharist) together, all under the guidance of the risen Christ, who calls us to be his resurrected body in the world.

- James Sweeny's tenure as interim editor of the *Quebec Diocesan Gazette* will conclude with the June issue of the newspaper. Jim has faithfully served in this capacity since 2015. He was also editor of the *Diocesan Gazette* for a decade beginning in the early 2000s, and has done much to ensure that our diocesan newspaper has survived in an uncertain time for print publications. Jim is also concluding his time as diocesan archivist, a role in which he has served for more than twenty-five years.

- In April the Very Rev. Christian Schreiner began a three-month sabbatical leave from his ministry at the Cathedral of the Holy Trinity. Among his goals for the use of this time is to develop a structured vision and concrete projects for his future ministry at the cathedral. During Christian's absence, I am offering liturgical, pastoral, and administrative oversight to the cathedral parish, as well as to the two other congregations of which he is the incumbent: Christ Church, Valcartier, and St. Peter, Stoneham.

There are also a couple of transitions to note in terms of my own episcopal work outside of our diocese:

- Our primate, Archbishop Fred Hiltz, has asked me to serve as the Anglican Church of Canada's representative to the International Anglican-Roman Catholic Commission on Unity and Mission. The commission's mandate is to promote closer cooperation between our two communions, especially locally. In a related task, I have also been asked to serve as convenor of the newly formed Canadian Friends of the Anglican Centre in Rome.
- In July my mandates as a member of the Council of General Synod and of the national church's Communications and Information Resources Coordinating Committee will conclude. I will not seek to renew my mandate on either body.

Equipping God's people

One of the specific objectives stated in the Guiding Principles for the Diocesan Leadership document shared with the DEC last fall is to "provide high-quality tools and teaching to build up the body." This is

a direct reference to the apostle Paul's reminder that God has provided each of us with gifts "to equip God's people for work in his service, for the building up of the body of Christ" (Ephesians 4:12), and a recognition that the church has a particular role in identifying, encouraging, and supporting these gifts. I'd like to highlight two examples of such efforts.

In May the Rev. Deacon Silas Nabinicaboo and three lay readers from St. John, Kawawachikamach, will attend a week-long program of formation for Indigenous Anglican church leaders from across Canada offered by Wycliffe College at the University of Toronto. This is the third consecutive year that Naskapi Anglicans will be attending this event, which "aims to equip, encourage, and empower Indigenous leaders as they perceive their unique gifting within both their home communities and the larger church." Our diocese's participants have told me how meaningful their participation in these gatherings have been to them, and I know from the Indigenous Leadership Week's organizers that our Naskapi sisters and brothers bring much to these communities of learning.

Another form of continuing education combined with spiritual formation will take place later in May in Kawawachikamach itself. The Rt. Rev. Mark MacDonald, our church's National Anglican Indigenous Bishop, will travel there with a small team to engage in catechist training—a traditional and historically effective way of equipping God's people to both teach and apprentice the Christian faith in their own communities.

Lay readers have for much of our history been an important part of the provision of ministry in the Diocese of Quebec, and that continues to be the case today. These faithful women and men assist priests and deacons in offering pastoral and liturgical ministry, and in some parts of the diocese they are the primary ministers in their communities.

Since his appointment as Canon for Lay Ministries, the Rev. Canon Giuseppe Gagliano has been crafting an updated set of guidelines intended to act as a framework for better equipping and supporting the lay readers of our diocese, which he will present to the DEC at this meeting. He has already led two regional lay reader workshops, one in the Eastern Townships and the other in the Gaspé, and another is planned for this fall for the Quebec City region. He has also been invited by our neighbours in the Diocese of Montreal to lead a day-long workshop for their Lay Readers Association.

Connecting clergy families

One of the great blessings we currently enjoy in our diocese is the presence of a relatively significant number of clergy with young children. There are at present five priests or deacons (about one-quarter of our active clericus) who are married with children who are ten years old or younger.

In February I invited these clergy, along with their spouses and children (nine in all, between the ages of two and ten), to come to Quebec City for a weekend of food, fellowship, and fun, based out of Bishopthorpe and taking in the annual winter Carnival. It was a wonderful opportunity not just for the clergy to reconnect with each other in a different setting than the annual diocesan clergy gathering, but for most of the spouses and children to meet for the first time. I was blessed by the opportunity to get to know these families better, and to hear and better understand the joys and challenges of trying to balance the demands of ministry and family. Plans for future such gatherings are already in the works.

A year of synods

In July the forty-second General Synod of the Anglican Church of Canada will gather in Vancouver. Along with myself our diocesan delegation will include lay

members Dale Keats and Ruth Sheeran, youth member Scott Potter, and clerical members Edward Simon-ton and Pierre Voyer.

Every gathering of the General Synod, our national church's highest decision-making body, is important. This meeting will be especially so because of three particularly significant choices to make: 1) electing a new primate to succeed Archbishop Fred Hiltz; 2) determining the next steps for Indigenous self-determination within our church's structures; and 3) discerning whether to definitively amend our church's canon on marriage to include church weddings for same-sex couples. Each of these decisions to be taken by the national expression of our church will have, to one extent or

another, some impact on our diocesan church.

Will in the coming days officially be summoning our diocesan Synod for November 21-24, 2019, in Quebec City. It will be the first time our diocesan church has gathered this way since 2015, and it will also be the first time our diocesan church gathers in Synod in its new, smaller configuration.

My sincere wish for our forthcoming Synod is that it will be a time for our diocesan family to gather together in faith, in prayer, and in hope. While there will be some business to take care of, my earnest desire for our gathering in November is that we'll see ourselves less as members of Synod voting on legislation and more as members of the Body of Christ discerning the

presence of the risen Lord in our midst.

In one of his first resurrection appearances after Easter, Jesus joins two discouraged disciples walking along a road. Without at first realizing who he is, Jesus talks with them about the scriptures, breaks bread with them, after which their eyes are opened and their mission to join the other disciples in proclaiming the good news of God's kingdom becomes clear.

I hope our diocesan Synod can be something like that experience on the road to Emmaus: a time during which we'll walk together, reflect on the scriptures together, share meals (including the Eucharist) together, all under the guidance of the risen Christ, who calls us to be his resurrected body in the world.

ありがとうございました (ARIGATŌ GOZAIMASHITA)

Japanese ties rekindled

from page 1

Okaya was chosen by Fr. Corey as the location for the new church because the city was at the time a major centre for silk production, employing thousands of girls between the ages of 14 and 17 who worked 16-hour days in wretched conditions for little pay. The parish's mission was to serve as an outreach to these exploited children.

At the girls' request, the church's floor was covered in *tatami*, traditional straw mats often found in Japanese homes. Because many of them were seasonal workers living far from their families, the girls wanted the church to look and feel like home. Though the sweatshops are long gone, *tatami* cover the church's floor to this day.

On my way to a meeting of the World Council of Churches in China, I was honoured by the invitation to visit and preach at St. Barnabas on the Feast of Pentecost. Their faithful priest-in-charge, the Rev. Dr. Renta Nishihara, translated my sermon into Japanese for the congregation, and we were honoured by the presence of the bishop of Chubu, the Rt. Rev. Peter Ichiro Shibusawa.

Although everything was taking place in Japanese, it all felt very much like home, and in many ways St. Barnabas in Okaya resembles several of our churches in the Diocese of Quebec. There were about 25



The nave of St. Barnabas Church, Okaya, becomes a banquet hall. Photo: Contributed

people in the congregation, and the building is about the size of a one-room schoolhouse. The hymns were even accompanied by someone playing a pump organ.

After the liturgy, the benches on which the congregation had been sitting were moved aside and a circle of tables were set up in the nave. During a delightful and delicious feast of Japanese food, members of the congregation all introduced themselves and offered a brief and moving testimony about their Christian faith.

In turn I expressed heartfelt greetings on behalf of the Diocese of Quebec, offering some traditional Quebec gifts (including some locally produced maple

syrup!) and a commemorative plaque recognizing the historic bonds of affection between our two Anglican communities. The parish then offered a generous donation to support Indigenous ministry in the Diocese of Quebec, for which I expressed our deepest gratitude. Since the funds to build St. Barnabas in 1928 came largely from our diocese, this thank offering from our Japanese

Anglican sisters and brothers in Okaya is a remarkable gesture.

I left Japan deeply inspired by the Anglican witness there and persuaded that we can learn from their experience. In terms of numbers, the *Nippon Sei Ko Kai* is a very small church: there are 32,000 Anglicans in a country of 127,000,000. But it also a very faithful church that has remarkable clarity about its mission both locally and nationally. It is another hopeful and encouraging reminder that God can—and does—use small things to accomplish his good purposes for us and for the world God loves.

ONLINE CHRISTIAN EDUCATION

Montreal Dio to offer discipleship courses this autumn

By the Rev. Dr. Jesse Zink

Principal, Montreal Diocesan Theological College

At the recent General Synod, outgoing Primate Fred Hiltz discussed the "Arusha Call to Discipleship," a World Council of Churches document that calls Christians around the world to intentionally embrace their faith and live it out in the world. "Discipleship" is a word used frequently in the church these days. And it's a word that I like. The word "disciple" comes to us from the Latin word for student. The emphasis on discipleship in the church reminds us that one of the ways we grow as Christians is by engaging our faith in Christ through learning. As attending church becomes less and less a cultural practice, churches are called to offer ways for people to engage their Christian faith to help them make sense of their place in the world.

Discipleship is at the core of what we do at Montreal Dio, and I want to highlight two upcoming opportunities to join in this work. This fall, the college is offering an online course titled "Disciples of Jesus: Learning from Matthew." This five-session, non-credit course offers an overview of some of the major themes of the Gospel of Matthew. It is meant to be an introduction to the gospel for people with no prior background or a refresher for those who want to

prepare for the coming year when many of our Sunday readings will be from Matthew. It is meant for lay people and ordained people, for those who will preach sermons in the coming year and those who will listen to them. There is no required reading and no required assignments. It is simply an opportunity to learn, grow, and prepare for another year in the life of the church. The course meets online on five Tuesday evenings, beginning October 15, and meets from 7 p.m. to 8:30 p.m. Montreal time.

Last year, the college offered a similar course on the Gospel of Luke, and we were overwhelmed by the response. We had 80 people from 8 dioceses (including Quebec) in four time zones in the U.S. and Canada take part. Last year, several congregations gathered as a group to learn as a community, but some also participated as individuals. The cost for all five weeks is \$80, and that price is the same whether you participate individually or whether you have a group of people in your living room or church hall with you.

Another way of deepening our culture of discipleship is through our worship life. Next winter we're offering an online course titled "Liturgy and Context: Anglican Worship in Perspective." This is a semester-long, credit-based course and is both an introduction of the history and theology of Anglican

worship and an opportunity to think about ways to bring worship to life in congregations today. It would be a great continuing education course for clergy or lay readers looking to develop their understanding of the great tradition we inherit.

These are just two of the many online courses we're offering in the coming year. More information about all of our offerings is available on our website: www.montrealdio.ca. If you have questions or want to register, drop us a line at info@montrealdio.ca or call 514.849.3004 x221.

It was a great delight to have Scott Potter of the Diocese of Quebec among our graduates at our May convocation. I continue to enjoy my visits to the diocese and am especially looking forward to being with you for Synod in November.

As the church continues to discern our calling in this time and place, discipleship will be a key part of our response to the world around us. At Dio we seek to be a creative learning community that serves the church. We hope that the courses we offer can be a resource to you and your communities as together we seek to be faithful in our service to Christ.

The Rev. Dr. Jesse Zink can be contacted directly at jessezink@montrealdio.ca or 514.849.3004 x222.

GLEANINGS

The loyal-hearted children of the Church

By Meb Reisner Wright
Diocesan Historian

The summer of 1919 saw major changes at the *Diocesan Gazette*. To begin, a new editor was appointed.

Since its founding in 1894, the *Diocesan Gazette* had always been compiled, published and printed in Quebec City. Bishop Andrew Hunter Dunn, whose brainchild the *Gazette* was, kept a sharp eye on it from the start.

Its initial editor, the Rev. Richard Arthur Parrock, was a protégé of the bishop and had accompanied him from England to his new see in 1892. Dunn had ordained him, both as deacon and priest, and named him domestic chaplain at Bishopthorpe, the bishop's new residence on d'Auteuil street, recently purchased on the church's behalf. All submissions or enquiries to the *Gazette* were to be sent to the Editor at Bishopthorpe.

In 1896, Parrock was appointed professor of classics at Bishop's College in Lennoxville, so some of the editorial work, if not all, must have been done by other hands. By 1909 the Rev. Ernest Raymond Roy, newly returned to the diocese from Greenwich, Connecticut, was at the editorial desk and remained there until 1913, when he was appointed to Cookshire. The Rev. Harold Curling Dunn, who had entered the diocese from Algoma that same year, then took up the editorship, still ostensibly housed at Bishopthorpe, until he, several months later, was moved to a distant rural parish.

The paper's November 1914 issue carried the notice that, "owing to the appointment of the Rev. Harold C. Dunn to the Mission of Kingsey the Quebec Diocesan Gazette loses its present Editor. The work has been temporarily taken over by the Rev. C.R. Eardley-Wilmot, MA, to whom all communications should be addressed at 117 St Anne Street, Quebec City." Bishop Hunter

Dunn had set sail November 5 for England, where he planned to retire. This was the first time any communications to the *Gazette* were directed to anywhere but Bishopthorpe.

Eardley-Wilmot's "temporary" editorship continued until the summer of 1919. The mantle then fell to the Rev. Edward Knowler Moffat, who had entered the diocese from Rupertsland's Fort Qu'Appelle.

Readers of the *Gazette* would have had a fleeting introduction to Moffat in the July issue, in a brief item under "Diocesan Notes":

"The Rev. E.K. Moffat, incumbent of East Angus, has accepted a position on the staff of Quebec Boys' High School and will commence his duties there with the reopening of the school in September."

Moffat had, in fact, only entered the diocese in January 1918 so had served at East Angus very briefly. The appointment would have brought him to Quebec City, conveniently close to the *Gazette's* publisher.

Under Eardley-Wilmot the format of the *Gazette* had remained largely unchanged from its earliest years. Individual

issues resembled little booklets, six inches by eight and three-quarter inches (15 x 22.3 cm), bound in heavy paper covers and stapled twice through the centre. Each issue consisted of about nine leaves, a couple of which were advertising. It was printed in double columns. The font was small. Initially, an elaborate list of the Lord Bishop's 'Engagements' for the month appeared immediately after the table of contents, but under Bishop Lennox Williams this practice had been abandoned.

Like Eardley-Wilmot, Moffat directed that all editorial communications be sent to an address other than Bishopthorpe, probably to his home.

Under Moffat, the *Gazette* took on a denser, more compact look, for he abandoned the double-column

format, running his sentences straight across the page. At the same time the content seemed potentially lighter. The first item in the November issue, for example, begins with an exclamation: "First things first!" Such an opening would have been most uncharacteristic in issues under any previous editor!

Spacing between individual items seemed to have been more generous under the new management, and articles continued to be terse. Initially at least, there seemed to be more news from the parishes and less from sources outside the diocese. The effect was quite pleasing.

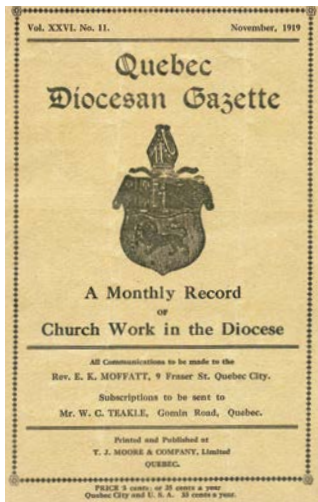
In the first issue of the *Diocesan Gazette*, its founder, Bishop Hunter Dunn, had expressed his hopes for the paper under the heading "Our Aim and Object":

"In a Diocese, as in a Parish, if there is to be esprit de corps and enthusiasm, there must, as a first condition, be a constant circulation of information. For, if we do not hear, we cannot be interested, whereas if we are able to read what is being done by our neighbours, we are very likely to wish to adopt those things which approve themselves to our judgment and to try to do things or better things ourselves.

"This, then, is one among many reasons that have actuated us in starting the Quebec Diocesan Gazette, in which we hope to give, month by month, not only accounts of the bishop's movements, but also slight sketches of all that is interesting in every part of the Diocese. And we believe that the circulation of this information will do much toward promoting Church life by helping our people to realize their corporate existence. They will see, in fact, that they are not merely members of a Congregation or of a Parish, but of a Diocese consisting of loyal-hearted children of the Church, depending, in common with all other Dioceses, upon the one Divine Head for happy life and healthful growth."

This, in essence, has been the *Gazette's* aim and object ever since.

"*Gleanings*" delves in to the back issues of the Quebec Diocesan Gazette to share nuggets of our past.



From Moffat's first volume

THANKS TO GENERAL SYNOD DELEGATES



A special thanks to all who served the Diocese of Quebec at the 42nd General Synod, held July 10-16 in Vancouver!

Front row (l-r): The Ven. Dr. Edward Simonton OGS, Ruth Sheeran, Scott Potter, le vén. Pierre Voyer

Back row (l-r): Dale Roberts-Keats, Bishop Bruce Myers OGS, and (non-delegate) Matthew Townsend, communications missionary.

In-depth coverage of decisions made at General Synod are available in this issue of the *Anglican Journal* and at anglicanjournal.com.

Bishop Bruce and the delegates also recorded video messages while at General Synod—all are posted on the diocesan Facebook page. In addition, National Indigenous Anglican Archbishop Mark MacDonald recorded a special message for the members of St. John's, Kawawachikamach, also posted to Facebook.



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