



# Quebec Diocesan Gazette

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

HOLY WEEK

## The Empty Tomb as the new Mercy Seat of God

By the Ven. Dr. Edward Simonton OGS  
Vicar General and Archdeacon of Quebec

The spirituality of the Jewish world in which Jesus lived was marked by separation. A prayer from Jesus' day read Blessed is he who distinguishes between the holy and the profane, between light and darkness, between Israel and Gentiles, between the seventh day and the six working days, between water above and water below, between priest and Levite and Israelite.

Holiness was marked by keeping the clean away from the unclean, the righteous from the sinner. Perhaps the most marked distinction was between what was alive and what was dead. The High Priest was not even allowed to acknowledge death and was forbidden to take part in the funeral rites even of his closest family.

The religious rites of the Temple were also ordered in this way with a succession of areas which one could only enter after successive levels of purification. Yet even when one kept all of the laws, the presence of God was still closed off. At the very end of the Temple was the great veil or curtain that hid the Holy of Holies. Behind the veil was the Ark of the Covenant flanked by two golden Cherubim between which was the Mercy Seat of God. This was the place where the presence of God dwelt. Only one person, the High Priest, ever beheld it and then only on one day of the year, the Day of Atonement, so he could sprinkle the blood of propitiation upon the Mercy Seat. For everyone else the Mercy Seat of God was forever hidden and out of reach.

The holiness of Jesus was in marked opposition to this holiness of separation or Puritanism. He broke the Sabbath laws, did not keep the customs of ritual cleansing, associated with collaborators, with prostitutes and even let them touch Him. He touched lepers and the handicapped and even the dead. He taught us about finding Him in the sick and the imprisoned and the hungry, He taught us about gathering in the beggars from the streets to dine at the banqueting table of God. The theologian Nicholas Boyle wrote:

The presence of what is alien, pagan, unholy, unclean at the heart of the Church is essential to its nature. When the Church finds what is unholy, then it must say 'For

Continued on page 7



René Keats plants a tree—celebrating his new life by adding life to the world.

Photos: Contributed

### ONE LIFE LOST, ANOTHER ONE SAVED

## Celebrating an Easter story of organ donation, new life

By the Rev. Francie Keats  
Priest, Lower North Shore

I'm writing this as a witness—of courage, of optimism, of strength, of hope, of fragility, of perseverance, of patience, of gratitude, of joy.

After being diagnosed with pulmonary fibrosis, René, my husband took it all in stride—knowing full well there was no cure whatsoever except a daily struggle to breathe until the final day.

His first request of his doctor was to be put on the lung transplant list, which his doctor seemed to think was a bit premature; I looked at my husband and said "Really?!"

Upon meeting with a lung specialist a couple months later, after more tests, his perseverance showed again when he made his request the second time to the specialist, to which she responded, "Yes, for sure it will be done."

Of course, it's never that simple, but after more appointments in Sept-Îles, Quebec City and finally, the CHUM in Montreal, he got on that list—the emergency list.

By then his situation had deteriorated to the point where he needed oxygen 'round the clock and was getting weaker every day; time was precious!

We spent our days walking the hallway of the 19th floor of the CHUM, always encouraged by the staff and visiting family and friends. This helped keep up our courage; as time elapsed—while not losing hope—we were beginning to feel fearful.

On Aug. 19, our prayers were answered when his doctor happily announced that they had a donor. What a joyful occasion. One never to be forgotten: the relief, the sheer joy of knowing you have been awarded the best gift a person can ever be given, the gift of life.

As a witness to this life-giving experience, I am forever grateful to this unknown donor. I will forever be grateful for all the prayers and support of family and friends without which this could not happen. Without the expertise of his doctors, his surgeon, his nurses and specialists for

every aspect of his situation, before and after surgery, we would not have achieved such positive results.

We have been blessed!

While another family had to grieve the loss of life, we were given the gift of life. I cannot stress enough the importance of offering ourselves as donors. It is the ultimate gift we can leave behind! A gift of love and life!

During this season of Lent in the church calendar, we are called to reflect, to analyze. As I reflect on the past year I have learned to appreciate how precious life is, and I feel I need to do all I can to promote the importance of donors. Organs are needed desperately every day for all ages; I have witnessed it, I have seen fear, I have seen hope, I have seen tears, and I have seen immense joy!

As Lent leads us to Easter celebration, I find myself comparing this gift to the gift our Lord gave to us all long ago at Calvary. He gave up his life on the cross so we could have eternal life—the ultimate gift. We, too, will all die when our time comes, and what a wonderful gift, if by being a donor, we give others another chance at life here on earth.

What better way to celebrate the story of Easter? Death, pain, hope, new life, renewal!

Spread the word. ■



Francie and René Keats celebrate six months of new life.



In focus: the Gaspé and the Magdalen Islands, page 4.



## SPIRITUAL REFLECTION



*The Last Supper.* Anonymous, Sandl (Austria), 19th century.

Photo: Wikipedia

## While the fork hovers

By Louisa Blair  
Columnist

I used to live on a farm. I milked a cow every day, weeded the garden, spread manure, harrowed the field, cut the hay, fed the cows. It was incredibly hard work, and it was the one and only time in my life when it was crystal clear to me that the work I was doing was utterly worthwhile: feeding people. Then I moved to the city, and the memories faded of where a pumpkin or a bunch of carrots comes from, its personal story of earth and sun and rain and work and mud.

Stories about children who don't know where milk comes from (yuck! a cow's breastmilk!) or where meat comes from (what? chopped up animals?) don't surprise me. I beep my credit card at the Maxi checkout and therefore I eat.

I have become so cut off from the land that two of my weekly and daily rituals have become important moments of potential awareness of both my deep dependence on creation and my disconnection with it. They also recall the paradoxical co-existence of death-dealing obesity and death-dealing hunger in the world.

The two rituals, or moments of potential awareness, are the Eucharist, and grace before meals.

Every week at the Lord's Supper we eat bread and drink wine, "the fruit of the earth and the work of human hands." These, Jesus said, are my body and blood, given for you. This is a moment of potential awareness—I connect to Jesus and to creation in the most physical and tangible way in that one gesture of "communion". Those tasteless little white wafers are wheat that has been sown, harvested and baked by human hands working in harmo-

ny with the earth, sun, rain, the seasons, the miracle of germination and growth. This is what we offer to God, and this is precisely how Jesus chooses to give himself back to us, through the simplest act in the world—eating.

The second moment of potential awareness is grace. Every night at supper, before we began eating, my father used to thump his fist on the table, with a great rattling of the cutlery, and say "Thank God!" He claimed this

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was the Navy grace. Those two words were supposed to remind us, before we thoughtlessly stuffed our faces, that

everything we eat is first and foremost gift from God—and also that many people in the world are hungry most of the time.

Ever since living on the farm I have kept this tradition. Except that in our family we sing grace. It can range from a short simple one like "The Lord is good to me" (Johnny Appleseed) to rounds or longer four-part graces. When there are lots of us, we fight for notes, harmonizing over up to three octaves. Our graces are in English, French, Kirundi, Swahili, or Malagasy, because we tend to collect graces wherever we go. The young people, if we have guests, look embarrassed and laugh apologetically. They have been known to sabotage the harmonies with cunning effectiveness. The longsuffering atheists among us just wait for grace to end, fork poised above the food.

Whatever the shenanigans, I try to summon up even a tiny moment of thankful awareness. Inspired by Jesse Zink, of the Montreal Diocesan Theological College, I've begun to see this fragile moment as having another potential for injecting awareness into our lives. It would consist of adding a confessional phrase, very short (for the poised fork is hovering)—something like "I am sorry for any damage to creation or injustice to workers that happened through the growing or preparing of this food." Of course it's inadequate, as a response to the climate change crisis, to devote a mere few seconds to confessing our environmental sins. But it's no less inadequate than only giving thanks for a few seconds, when our hearts should continually be praising and thanking God.

I plan to set this tiny confession to music. If anyone has a rhyme for "damage to creation" or "injustice to workers" that they'd like to share with me I will offer them a share of the royalties. ■

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**Matthew Townsend, Editor**  
**Guylaine Caron, Translator**

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## EASTERTIDE

## Resurrection beyond words

By the Rev. Canon Giuseppe Gagliano  
Canon for Lay Ministries

It goes without saying that Eastertide is a time to reflect on resurrection. Of course, Christ's conquering the grave is the firstfruits of our celebration. We also remember that, by our baptism, we live in Christ's victory over death, and there are glimmers of resurrection around us. I wish to share with you one of these small glimmers of letting go of the old life and embracing the new.

In the St Francis Regional Ministry in the Eastern Townships, we have parishes with a wide variety of different church cultures. Each one has its own unique history, which affects, in subtle ways, how we worship. When it comes to the Lord's Prayer, our officiants and celebrants invite congregants to say the Lord's Prayer "in the language or version of your choice" and « dans la langue de votre choix ». In some parishes, you will hear the traditional English prayer echo throughout: "Our Father, who art in heaven"; others will use the modern version of "Our Father in heaven"; our few francophone parishioners chime in with « Notre Père qui est aux cieux »; our small number of African parishioners recite with their traditional languages. Frequently, this invitation elicits a mix of various words said all at once.

This rather small gesture is part of a wider movement towards linguistic diversity. In recent years, our diocesan family has recognized two distinct language groups in the Naskapi-speaking Region of Kawawachikamach and the French-speaking Region of St-Laurent. The Anglican Communion itself worships in at least 200 languages other than English. We are recognizing, more and more, that "Anglican" does not necessarily mean "English."

I admit, adopting this practical approach was difficult for my sensibilities. I am partial to liturgical and ecclesiastical gestures of unity, like reciting the Nicene Creed. I used to dislike the new version of the Lord's Prayer, as if it were usurping an old friend. Practicing this invitation for a couple of years, however, has softened my heart and caused me to spot a moment of resurrection in our midst. I used to hear a discordant muddle. Now, I hear something different. This jumble of the Lord's Prayer is not an affront to unity or an offence to the "original words" of the prayer. It is, instead, a moment of moving beyond language that reflects the power of Christ's resurrection.

It may seem odd to tie our linguistic differences into Christ's resurrection, but I believe a similar paradox is at play. Christ conquered death through death: he went into the oblivion to overcome it. To quote St John Chrysostom, "He has destroyed [death] by enduring it. He destroyed Hell when He descended into it. He put it into an uproar even as it tasted of His flesh." At least in a small sense, you might say the same thing about this cacophonous use of the Lord's Prayer. In an age where identity is a political currency, we are so often pressured into cultural conformity. Our language often falls victim to these forces. Yet, by diverse devotions, we acknowledge that no single tongue or style can encompass the core intentions of Christ's prayer. In this practice, we embrace the limits of language so that language itself may be transcended. We move beyond the words that Jesus taught us to express to the prayer that he taught us to live. Language dissolves into intention.

It is even more meaningful that this multiplicity of prayer is taking place in Quebec. Here, in this beautiful province, where linguistic battles have torn apart families and communities—in this place, Christ's own words resound with numerous forms in a single, peaceful space. Somehow, this Aramaic prayer of a first-century carpenter bursts through, asking that God's kingdom come and will be done on earth as in heaven. After all, the language of heaven is beyond our earthly tongues.

Debates about identity, nationality and language continue—in Quebec, in the Anglican Communion, and in our world. Every bit of peace we find in this—every time we decide to live in both harmony and disagreement—is a little miracle at play, in which we all may partake in the greater miracle of Christ's redemptive act.

Bishop Bruce Myers has been on study leave and will return to this space next month.



G. B. Gagliano

## LA SAISON PASCALE

## La résurrection—au-delà des mots

Par le révérend chanoine Giuseppe Gagliano  
Chanoine des ministères laïcs

C'est une évidence que la saison pascale est un moment privilégié pour réfléchir à la résurrection. Bien sûr, la conquête du tombeau par Jésus est la prémisse de notre célébration. Nous en profitons également pour nous rappeler que, par notre baptême, nous vivons dans la victoire du Christ sur la mort, et qu'il y a des lueurs de résurrection autour de nous. Je souhaite partager avec vous une instance de prise de conscience concernant l'abandon d'une ancienne vie et l'accueil d'une nouvelle.

Le ministère régional du doyenné St-Francis dans les Cantons-de-l'Est est composé de multiples paroisses avec une grande variété de cultures religieuses différentes. Chacune a son histoire distincte et unique, ce qui affecte, subtilement, la célébration locale du culte. Au moment de prononcer le Notre Père, nos prêtres, célébrants et célébrantes invitent les fidèles à réciter le Notre Père « in the language of your choice » et « dans la langue ou la version de votre choix ». Dans certaines paroisses, vous entendrez la prière traditionnelle anglaise résonner avec « Our Father, who art in heaven »; d'autres utilisent la version moderne de « Our Father in heaven »; nos quelques paroissiens francophones y vont de « Notre Père qui est aux cieux »; notre petit nombre de paroissiens africains récitent la prière dans leurs langues traditionnelles respectives. Souvent, l'invitation résulte en un mélange de mots différents tous prononcés en même temps.

Ce geste plutôt modeste s'inscrit dans un mouvement plus large vers la diversité linguistique. Au cours des dernières années, notre famille diocésaine a reconnu deux groupes linguistiques distincts: l'un dans la région naskapie de Kawawachikamach et l'autre dans la région francophone du doyenné de Saint-Laurent. Au sein de la Communion anglicane, le culte est célébré dans au moins 200 langues autres que l'anglais. De plus en plus, nous reconnaissons qu'« anglican » ne signifie pas nécessairement « anglais ».

J'avoue que l'adoption de cette approche a été une épreuve pour mes sensibilités. Je suis partisan des gestes liturgiques et ecclésiastiques qui témoignent de l'unité, comme la récitation du Symbole de Nicée (Nicene Creed). J'ai longtemps détesté la nouvelle version du Notre Père, comme si elle tentait de prendre la place d'un vieil ami. Mais la pratique régulière de l'invitation depuis quelques années a réussi à adoucir mon cœur et m'a permis de constater l'existence d'un moment de résurrection au sein de nos assemblées. J'entendais un brouhaha discordant. Maintenant, j'entends quelque chose de différent. Ce tohu-bohu de multiples Notre Père n'est pas un affront à l'unité ni une offense aux « paroles originales » de la prière. C'est au contraire un moment de dépassement du langage qui reflète la puissance de la résurrection du Christ.

Il peut sembler étrange de voir un lien entre nos différences linguistiques et la résurrection du Christ, mais je crois qu'un paradoxe similaire est en jeu ici. Le Christ a vaincu la mort par la mort: il a plongé dans le néant pour la surmonter. Pour citer saint Jean Chrysostome, « Il a détruit la mort, celui que la mort avait étreint ; il a dépouillé l'enfer, celui qui est descendu aux enfers. Il a rempli l'enfer d'amertume, pour avoir goûté de sa chair. » Dans un certain sens, on peut dire la même chose de cette utilisation cacophonique du Notre Père. À une époque où l'identité est une monnaie politique, nous sommes tellement souvent contraints au conformisme culturel. Notre langage est souvent une victime de ces forces. Pourtant, par le biais de dévotions variées, nous reconnaissons qu'il n'y a pas de langue ou de style qui puisse contenir les intentions fondamentales du Notre Père. Par cette pratique, nous embrassons les limites du langage afin que le langage lui-même puisse être transcendé. Nous allons au-delà des mots que Jésus nous a appris pour exprimer la prière qu'il nous a appris à vivre. Le langage se dissout dans l'intention.

Et il est d'autant plus significatif que cette profusion de prières se fasse entendre au Québec. Ici, dans cette belle province, où les batailles linguistiques ont déchiré les familles et les communautés—en cet endroit précis, les paroles prononcées par le Christ lui-même résonnent de toutes sortes de façons dans un même espace paisible. Contre toute attente, cette prière araméenne imaginée par un charpentier du premier siècle persiste à se faire entendre au grand jour, demandant que le royaume de Dieu vienne et se fasse sur la Terre comme au ciel. Après tout, la langue du ciel va bien au-delà de nos langues terrestres.

Les débats sur l'identité, la nationalité et la langue se poursuivent—au Québec, dans la Communion anglicane et partout dans notre monde. Chaque parcelle de paix que nous y trouvons—chaque fois que nous décidons de vivre à la fois en harmonie et en désaccord—est un petit miracle qui se réalise, par lequel nous pouvons tous participer au plus grand miracle de l'acte rédempteur du Christ.

Monseigneur Bruce Myers est présentement en congé d'études—sa rubrique sera de retour le mois prochain.



The Infant Samuel at Prayer, Joshua Reynolds (1723–1792). Photo: Wikipedia



## IN FOCUS: THE GASPÉ AND THE MAGDALEN ISLANDS



Clockwise, from top: From seafarers to music festivals to a special visitor from Scotland, it was a fruitful year for the Parishes of New Carlisle and Chaleur Bay on the Gaspé coast.

Photos: Contributed

## Hospitality and Blessing: From the Feast of St. Mary Magdalene to the *Cielo di Gaspésie*

By the Rev. Joshua Paetkau  
Priest, Parishes of New Carlisle and Chaleur Bay

The past year has been full of rich experiences for myself and the people of the parishes I serve. As we look together into the unknown joys and struggles that this new decade will bring to the Parishes of New Carlisle and Chaleur Bay, to the Diocese of Quebec, and to the Anglican Church of Canada, I would like to take some time to reflect on some of the ways God has blessed us in the past year here on the Gaspé coast.

*Lex orandi, lex credendi.* As we pray, so we believe. Our tradition of common prayer and praise is one of the blessings which God has given, and this year we found new occasions to celebrate together—to make new friends and renew old acquaintances. On July 22, 2019, people from the five congregations that make up the Parishes of New Carlisle and Chaleur Bay crowded into St. Mary Magdalene's in New Richmond to celebrate the patronal feast of that congregation. Afterwards we gathered together in a nearby restaurant to break bread together and strike up lively conversations. It was a simple activity—eating together—but one which contributed to a sense of regional identity, of being part of something bigger.

At that service, we were also fortunate to include

in our number Franc and Rachelle, two students with Crosstalks Ministries, who would be leading some of our youth in Vacation Bible Study in the week that followed. The two of them were graciously hosted by one of our deacons, the Rev. Joy Carson, and spent the week teaching a group of young children about Jesus through bible study, crafts, games, and dance.

The theme of discipleship continued into the summer months as we began catechism classes for the rite of Confirmation on Aug. 13. Twenty-four candidates of varying ages showed up to prepare for the bishop's visit on Sept. 29. We prayed and studied together, as the candidates learned about the faith traditions of the Anglican church and explored their own faith. At the first class, we had the privilege of welcoming a special visitor, Katrina O'Neill of the United Diocese of Moray, Ross, and Caithness in Scotland. Katrina was visiting our diocese in preparation for her own ordination to the diaconate and spent a week participating in the life of the Parishes of New Carlisle and Chaleur Bay.

Her visit also coincided with the Shigawake Agricultural Fair and Music Festival. The fair took place from Thursday, Aug. 15, to Sunday, Aug. 18. On Saturday St. James' Anglican Church put on a delicious brunch. On Sunday we gathered for an ecumenical gospel service, which has become a well-loved part of the music festival.

The festival saw music inspired by the Mi'kmaq tradition with its ancient roots on the Gaspé, by the Irish who made their maritime homes there years ago, by more recent travellers from Latin American countries, and by the driving rhythms of rock and roll. To these we added the tunes of the country-gospel repertoire, which have deeply shaped the people of this place. It was a celebration, not only of music, but of our place in the world that God has given us to live in, enjoy, and care for.

Bishop Bruce's visit coincided with the Climate Strike marches going on around the world, granting us another opportunity to reflect on how we are called to care for the land and all the creatures of our world. On Friday, Sept. 27, he and I marched together with some of the students who would be confirmed the following Sunday. In St. Paul's, Shigawake, and St. Andrew's, New Carlisle, our church bells were sounded as a call to prayer and a call to care for our fragile world. Sunday arrived, and we celebrated the faith of our young people. Twenty-four bibles were placed into twenty-four pairs of hands, with the prayerful hope that the Word of God would guide those hands in the days, weeks, and years ahead. And, thanks to the hard work and generosity of many in the community, we were treated to a feast afterwards.

The tradition of hospitality is another of the great

Continued on next page



## IN FOCUS: THE GASPÉ AND THE MAGDALEN ISLANDS

### Hospitality and Blessing from previous page

gifts that God has given to this place. Our communities are aging ones, and one of the areas where the ministry of hospitality is exercised is in the care of bereaved families. Preparing food for families, or for the community as we get together to grieve and to remember. Hospitality, it seems to me, is largely about memory. It is about remembering who we are in Christ, remembering what the important things are, and acting out of that.

One of the stories that caught the attention of both French and English language local newspapers was the efforts of parishioners to provide shoe-boxes and gifts to seafarers harboured in Port Daniel over the Christmas holidays. Together the parishes of New Carlisle and

Chaleur Bay collected items of warm clothing, toiletries, and other items and put together gift bags for the crews of the *Cielo di Gaspésie*, and the *Cembay*. I had the privilege of being on board the *Cielo di Gaspésie*, together with har-

**Hospitality, it seems to me, is largely about memory. It is about remembering who we are in Christ, remembering what the important things are, and acting out of that.**

bour master Peter Fenton, when the crew opened their gift bags. We sang Christmas carols and prayed together, and I learned how to say Merry Christmas in Tagalog from the Filipino crew members. *Masayang Pasko*.

It was, really, a story about awareness and memory. Peter Fenton recognized a need in the place where he worked, and parishioners like Lois Williams and Eurda Hoorweg-Lodge responded out of a long tradition of preparing gift boxes for seafarers. They got organized, and in the end it seemed natural, and the wider community recognized it as an act of hope. I was blessed to be a part of it, as God wove together the memory of this place with the lives of people from far away, joining us together in the bonds of worship and sharing our lives.

As I write, Ash Wednesday approaches, and I look forward to the Lenten fast with the confidence that God is at work in the world, joining our lives together in the bonds of holy affection. There are hard times and uncertainties ahead, but God is steadfast and faithful, revealing his love to us in the midst of our daily lives. ■

## A church community responds to mental health

By the Rev. Cynthia Patterson

*The Parish of Gaspé, Holy Trinity (Grosse Isle) and All Saints Memorial (Entry Island)*

### From there to here

In September 2019 the parish council of Holy Trinity, Grosse Isle, met to discuss what work we would support financially to respond to local, national, and international needs. We once again focused on donating through the Primate's World Relief and Development Fund (particularly the All Mothers and Children Count government-matched program), the Anglican Foundation, and local organizations that work to help meet food and fuel shortages. We decided we wanted also to care for the spirit and minds of people, as well as physical health, and so renewed our support of PWRDF's Indigenous Youth Suicide Prevention ministry here in Canada.

We then spontaneously moved into the spaciousness of silence.

And out of that silence a voice spoke about a recent suicide. Then another voice spoke about a recent attempt. Quiet observations were made, not about individuals, but about community and unmet needs, in fact, unspoken needs, needs growing in the dark. We acknowledged that it is easier to think about and discuss needs out there, needs of those with whom we are not familiar, than needs right here. More silence. Parish council then agreed that mental health is a priority for our place and people. We wondered what we could do, our tiny congregation. We had to start somewhere. Council unanimously recommended that the corporation donate \$1,000 to the Fondation Santé de l'Archipel. And on the day of presentation, Holy Trinity's gift was directed to its priority.



But this was only the beginning. Another month brought another tragedy. A different sort of tragedy. A young woman just past her 20th birthday. The death sudden and shocking. The circumstances unclear. The community devastated. And in the aftershock: agony, deep grief.

As someone who has lived much of my life in small communities, and as a cleric, death and grief are my frequent companions. This death was of another order.

Prayer, prayer, prayer. A helpful call from Bishop Bruce. More prayer.

The funeral was on Saturday. We will not revisit that place and time of extreme pain. But what I will say is that just a couple of days before I was asked to travel to the Islands (because of the tragedy; not part of my usual six trips/year), a cheque in the amount of that extremely expensive return airfare came in the mail. A totally unexpected gift to Holy Trinity, Grosse Isle, from a generous and loving couple who are parishioners of the Cathedral of the Holy Trinity.

### From Holy Trinity to Holy Trinity

Our Sunday service focused on prayers for the healing of our community, especially our young people. As a Christian community founded on Jesus, Jesus the healer, surely we were called, roared at, roared at louder than the sea outside the church windows, to engage ourselves in healing. To move our prayers into action. But who were we to do so? And how were we to do so? So few of us. And not young.

Where to begin? By remembering that although we may be small in numbers, we are not alone. We are never alone. Congregational size does not reflect the capacity to hear and respond to God's call. We needed only to ask God for help.



*When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.'* Matthew 9:36-38

Monday morning I got the name of the social worker who had spent time with the first responders. I phoned him and asked for a meeting that afternoon, preferably with him and a supervisor. He willingly and heartily agreed. On Bishop Bruce's recommendation I called the MNA's office and asked for a meeting with his assistant for that afternoon. Yes. And, yes, he could help me by contacting the SQ. By 3 p.m. when I caught the local boat for Entry, three people had met with me and com-

mitted to gather institutional representatives at Grosse Isle Municipal Office on Wednesday afternoon. These would join the already invited executive director of CAMI (Council of Anglophone Magdalen Islanders), a representative of Grosse Isle School, the mayor and general director of the Municipality of Grosse Isle (who kindly hosted us), and the incumbent of Holy Trinity.

On the Wednesday the director general herself came from the CISSS, as well as the director of mental health and someone from the SQ. We introduced ourselves and set out the recent statistics for our small community of 400. We are in serious trouble, we said. Our mental health situation is desperate. Our people, especially, but not exclusively our young people, are suffering from depression and anxiety, from drugs and alcohol, from assaults—sexual and otherwise.



*Do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body...* Matthew 10:28

We need help, we said. We need it now. We know we are not the only community in trouble on the Islands. We are well aware of that. But getting help for us is even harder because of challenges with service and program delivery in English. Please work with us. Please view us as a pilot project.

We moved from discussing the problems to identifying some of the possible responses to short, medium, and long-term objectives.

We agreed to meet again, a smaller gathering, on

**Continued on next page**



The Rev. Cynthia Patterson and Holy Trinity warden Mary Taker present a cheque for \$1,000 to Geneviève Joyal (centre), directrice de la Fondation Santé de l'Archipel. Photo: Contributed



## IN FOCUS: THE GASPÉ AND THE MAGDALEN ISLANDS

### Mental health from previous page

the Friday, that time at the CISSS in Cap-aux-Meules (Grindstone) where we presented a draft proposal based on the previous meeting. We said that in addition to the short-term category, we had an “immediate” category of requests. How immediate? Now. Today. For use this weekend. And so we received contacts and numbers in case of emergency. Also in the immediate category: CISSS committed to seek help to meet our requests at the ministerial level and CAMI undertook to apply to the Community Health and Social Services Network (CHSSN—based in Québec City) for funding for mental health community work.

We all went home and did our homework, meeting again in early December. CAMI reported that \$15,000 would be coming for our community mental health initiative. Holy Trinity offered the rectory as a base for community outreach work by the CISSS. The CISSS had made the request, was engaged in identifying po-

tential resource people and brought to our table that day a community organizer to help. The school and the municipality were intentionally strengthening mental health promotion within an already existing program for young teens. Every partner at the table brought specific contributions and together we generated the names of at least a dozen other organizations which could provide related services. The next meeting was set for early January when these new partners would join us. We wound up by touring the rectory, found to be ideal for several elements of the proposed work.

Again, positive and creative discussions. Concern and commitment expressed by all. And wonderful news from CAMI: an Indigenous trainer with extensive experience in remote communities, strongly recommended to us by a visiting artist in the schools, had accepted the invitation to come to Grosse Isle for two weeks to provide training in Mental Health First Aid, to spend time at the school, meeting people, and to work with us on our community mental health approach. Holy Trinity is providing accommodation for

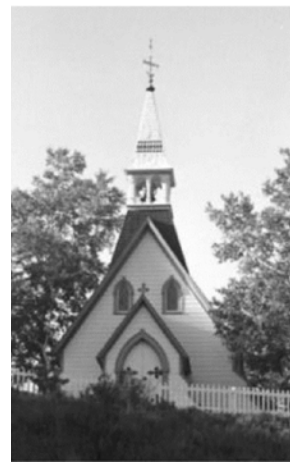
him at the rectory.

As I write, I am preparing to leave for the Islands. The first day’s training has just finished on the Islands, with much more to come.

More than preparing my bag, I am preparing my heart. We are all still bruised and battered. We are all broken. In our different ways, crucified by our experiences. Jesus showed us how to live, heal, and be healed—and die within the context of love, repentance, forgiveness, and community. He told us to remember him in the act of communion. He revealed resurrection while walking on a road, cooking fish by the sea, reading the scriptures and breaking bread. The Cup and the Community, yoked by the Cross.



My cup runneth over with the care, concern and actions we as church were met with in seeking help for our community. The labourers are many. My gratitude to each one of you is profound. ■



From left to right: The Corner of the Beach Cultural Museum hosted its third quilt show in 2020, along with a hymn sing, at the site of the former St. Luke's Anglican Church, Percé.

Photos: Contributed

## Cultural museum marks successful year, looks ahead to summer

By Shirley Boyle, president; Sunny Vibert & Janet Harvey, vice presidents; Gladys Jean, treasurer  
*Corner of the Beach Historical Society*

Percé's Corner of the Beach Cultural Museum is managed and run by the Corner of the Beach Historical Society, (SHCBHS), a not-for-profit organization and registered charity. Each summer for the past five years the museum—on the site of what used to be St. Luke's Church—has held cultural and historical events and presentations in order to raise funds for maintaining and improving this historic 125-year-old building.

The 2019 season for the Corner of the Beach Cultural Museum was a great success, with over 500 people coming through the museum and attending events.

We were fortunate to have Kathryn Chicoine working for the museum as part of the Canada Summer Jobs program, to greet visitors at the museum, to help at the events and to work on historical research.

In July, a history week included presentations by Vice President Janet Harvey on the history of Barachois and the

Gaspé House, as well as renowned historians Jean-Marie Thibault and Jean-Pierre Bernard.

This year's musical line-up included a hymn sing, the Musical Improvisation at Land's End summer music camp, (presented by the International Institute for Critical Studies in Improvisation (IICSI) at the University of Guelph), as well as musical performances by Ajay Heble (Director of the IICSI), JUNO-nominated pianist Marianne Trudel, and musician and singer Zoé Jean-Deslauriers.

In August, the summer events concluded with the third biennial three-day quilt show and raffle. A beautiful handmade quilt created and donated by Barb Mabe and Mary Jackson was won by Leonie Ste-Croix of Murdochville.

The SHCBHS thanks everyone who encouraged us and supported our efforts this past year by attending our events, historical presentations, musical performances, singing events, and quilt exhibition—and to those who participated in the summer raffle or who made annual annual donations. All proceeds go towards the maintenance and improvement of our magnificent museum.

A big thank you for the donation of a superb quilt cre-

ated by Barb and Mary, and also to all the artists, artisans, volunteers and board members who contributed to the success of this year's season and offered their precious time to plan these events and to maintain this special place.

Also, many thanks to the Anglican Diocese of Quebec for financial assistance with the extensive work to the cemetery and repairs to the headstones, which were made by Bruce Marion, and to Excavation Gene Cahill for the donation of a load of gravel for straightening the headstones.

This year we will continue to work on improving access for wheelchairs and the mobility challenged, and we thank the Ville de Percé for donating two loads of gravel and the cedar boardwalk for use as a sidewalk. We also thank the Erablière Côté Sucré who paid for the levelling.

Please note that with a minimum donation of \$25 a tax receipt will be issued, and you will automatically be considered as supporter of the SHCBHS. Tax-deductible donations can be made online at [CanadaHelps.org](http://CanadaHelps.org) by referencing charity number 846212975RR0001.

We look forward to your ongoing support for 2020. Please feel free to contact any one of us at any time. ■

### CELEBRATION



### A golden anniversary in Sept-Îles

By Elizabeth Robertson  
*Quebec City*

Linda Stubbert, lay incumbent of All Saints' Church in Sept-Îles, and her husband Clayton celebrated their 50th wedding anniversary on Aug. 10, 2019. With them were their children, their children's spouses, 10 grandchildren, and sister Elizabeth—and a very special nephew, Curtis.

Many great friends joined, and a wonderful time was had by all.

### OCTOBER RETREAT



#### Retreat on Lake Como, Italy, in October 2020

The Church of the Ascension at Cadenabbia on Lake Como, Italy, will be holding another holiday retreat attended by Anglicans from all over the world.

Contact the Rev. Roger Williams, chaplain, for details at [revrgwilliams@hotmail.com](mailto:revrgwilliams@hotmail.com).



## 2020 VESTRY LETTER

Dear faithful people of the Diocese of Quebec,

Grace and peace to you from God our Father and the Lord Jesus Christ!

There's a prayer found on page 676 of the Book of Alternative Services that's often used to open church meetings. Among other things, it asks God to "teach us in all things to seek first your honour and glory." As we head into a new season of annual vestry meetings in congregations across our vast diocese, I'd invite you to consider how the all of the matters you'll be discussing in these important yearly gatherings can in their own way be directed to God's honour and glory.

Is God, for instance, honoured and glorified in your congregation's budget? By the use of your congregation's building(s)? Or in the way your annual vestry meeting itself is conducted? That prayer's petition is a helpful reminder that our churches aren't supposed to be ends in themselves, but rather instruments of God's reconciling mission in and for the world God so loves. We can seek God's honour and glory by seeking to align our mission as a church with God's own purposes.

As you gather for annual vestry meetings, there are a number of items related to the life and work of our diocese that I think you'll find useful to take account of as you meet to take counsel for the life and work of your local congregation.

#### Administrative changes for congregations

In November the diocesan Synod made a few administrative changes concerning congregations.

One such change is that the period of time by which congregations must submit their annual reports to Church House has been extended by one month. This also means that congregations will now have more time to hold their annual vestry meetings. Annual congregational reports now must be submitted to the Synod Office no later than April 15 of each year (or September 15 in the case of summer congregations).

A change was also made to the canon concerning churchwardens, stipulating that congregations choosing to elect deputy wardens must ensure that anyone holding that office is at least 18 years old.

Synod is also asking that those responsible for recording burials in each congregation do their best to record the specific location of each individual's burial.

#### Anglican Foundation of Canada

The Anglican Foundation of Canada (AFC) has been unfailingly generous in supporting the life and work of the Diocese of Quebec over the years. Since 1997 we've received close to \$800,000 in grants and loans—supporting everything from roof replacements for churches to community gardens, steeple renovations to bursaries for our clergy and laypeople pursuing advanced theological studies.

The Anglican Foundation's largesse is only possible and sustainable if we contribute something back—not just so that we in Quebec might continue to enjoy this valuable financial help, but so that our sisters and brothers in other parts of the Canadian church might also benefit in the years ahead.

In 2019, 18 of our diocese's 68 congregations were members of the Anglican Foundation of Canada, and our donations to the AFC totalled \$3,000—a fraction of the grants and loans our diocese received from the Foundation last year. We can do much better.

If your congregation isn't already an annual member of the Anglican Foundation of Canada, I ask that you do so at this year's annual vestry meeting. Doing so costs as little as \$50 per year. If your congregation's membership has lapsed, please renew it. I also ask you to consider joining me in becoming an individual annual member of the AFC. Supporting the Anglican Foundation of Canada means helping support our church's ministry and mission both here at home and across the country.

Details about supporting the AFC can be found at [www.anglicanfoundation.org](http://www.anglicanfoundation.org).

#### Sexual misconduct policy

Last year we began implementing an updated sexual misconduct policy, by which the Anglican Diocese of Quebec seeks to express our commitment to the protection of all members of the church community from sexual misconduct, particularly children, youth, and vulnerable adults.

Among the more significant changes to the diocesan policy was an expansion of the categories of people in the church required to submit to a background check. The implementation of this particular aspect of the policy has been a challenge, partly because of unforeseen administrative complications involving the multiple police jurisdictions present on the territory of our diocese. I'm grateful to those of you who, as requested, sought out background checks by the appointed deadline last year.

We are currently exploring the best way to implement and/or adapt this provision of the diocesan sexual misconduct policy, and a working group is being formed to explore other possible changes so that we might ensure a safe and secure environment for everyone in our churches—especially the most vulnerable among us.

#### Leaves of absence policy

Another policy approved by the Diocesan Executive Council, and in the process of being implemented, is a comprehensive approach to various kinds of leaves of absence for stipendiary clergy and lay employees.

For congregations served by a stipendiary priest, one notable aspect of this policy is the introduction of annual professional development. Clergy (and eligible lay employees) are now entitled to take up to three weeks of paid leave for the purposes of professional development. Such leaves of absence are in addition to one's annual vacation, and in the case of clergy must be approved individually by the bishop.

Such an approach is intended to encourage a culture of lifelong learning and renewal in ministry that will enable our ordained leaders especially to both plant roots in our diocese while continuing to grow.

To that end I will be taking a brief leave of absence during the month of February (combining my annual professional development leave with a week of vacation time) in hopes of bringing to completion a doctor of ministry degree I began at Saint Paul University in Ottawa in 2013. During my time away Vicar General Edward Simonton will be serving as the bishop's commissary.

In November I shared the following prayer with the members of Synod. I share it here with you and invite you to consider using it at your upcoming annual vestry meeting, as together we face an unknown future not with fear or trepidation, but in the sure and certain hope of following a loving God who has already gone before us.

O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrod-den, through perils unknown. Give us faith to go forward with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord.

Sincerely yours in Christ,

*The Rt. Rev. Bruce Myers OGS  
Bishop of Quebec*

## 'GOD WAS NO LONGER SEPARATED FROM HIS PEOPLE'

### Empty tomb from page 1

this too Christ died'...In such moments the Church too must die, must swallow its pride, give up the boundary which it thought defined its existence, and discover a new and larger vocation. And that new vocation will itself be defined by a new boundary which in time the Church will also have to transcend.

So you would assume that the Church would be the first community to recognise when it is defining itself as an "us" against a "them". If only it were so. Our history is one long, continual struggle against the old-purity holiness of the temple. There is always a new "them". For the Anglican Communion today it is usually either "conservatives" or "liberals", "orthodox" or "progressives". There will always be some tribal, clan identity against which we will attempt to define ourselves against. The saddest part is that this type of spirituality can discredit all religion and even makes it dangerous to humanity.

We should not be overly harsh with ourselves, however, because we evolved this way. From our earliest days we lived in small groups that were always on the lookout for the "other" tribe who was out to get us. We are, after all, a particularly violent species. Even today, when we are threatened our first response is to retreat back into the clan for protection. In a world that has dramatically changed almost overnight, most people feel threatened. For most of the world's population, their most primal clan identity is that of their religion. Of course this is not real religion in that true religion is not afraid and seeks to move outwards

in worship to explore in faith the creation and all other creatures. Instead it is the opposite of faith—it is created out of fear. Thus this world is filled with fundamentalists whose hardness of heart too often betrays the absence of love and a fearless faith.

Fr. Timothy Radcliffe, the former Master of the Dominican Order (who introduced to me the concept behind this article), said in his book *Why Go to Church*:

And who are the people whom we, the Church, thrust out, or at least leave hanging around on the edge, as second class citizens: the divorced and remarried, people living with partners, gay people. There must be a place for them around our altars, rejoicing in Christ's hospitality along with everyone else. Often our Churches keep alive Old Testament understanding of holiness, separating off our communities from those who have gone astray. This may look like keeping up standards, refusing the moral relativism, but actually it is just failing to catch up with the novel holiness of Christ.

We must keep pushing outwards to grow and be transformed. For us as Christians, this means seeking Christ in one another, especially in those we find alien—the stranger and the enemy. He is seldom where we want Him to be. I never tire of reminding people that Elie Wiesel thought that if you had to choose between Christ and the Truth you must always choose the truth, because if you choose Christ you are only choosing who you think He is, an idol of Him, and not who He really is. Remember the disciples did not recognise Him after He had risen. Mary Magdalene was looking for him in the tomb and did not recognise Him when He stood outside of it but rather thought He

was the gardener.

At the Easter Mass we will read the account of the Resurrection:

They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen."—Luke 24:1-5

On Good Friday we read the Passion according to St Luke:

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed: and the curtain of the temple was torn in two.—Luke 23:44-45

Even more dramatic is St. Mathew's account:

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split...—Mathew 27:51

Do you see it? When Christ died the veil of the temple was "rent in twain" revealing the Holy of Holies—the empty space between the two Cherubim—the Mercy Seat of God. That which had remained hidden, cut off from the people because they were not pure enough, was revealed—an empty space between two angels. God was no longer separated from His people. He was no longer to be found there.

On Easter morning a group of women, the very first people to encounter this new reality, found another empty space flanked by two angels. He was not there either. ■

## GLEANINGS

# Money matters: In 1920, budgetary questions loom large

*‘As the Gazette was scarcely paying its way at the old rate we were faced with the alternative of either increasing the annual subscription or giving up the Gazette.’*

By Meb Reisner Wright  
Diocesan Historian

Besides the celebration of Easter—“the Queen of Festivals” as Bishop Lennox Williams put it in his Easter message in the *Diocesan Gazette*—a major thinking point among the church hierarchy in April 1920 centred upon money.

“Last month, the Editor, the Treasurer and I, were confronted with a serious difficulty with regard to the *Diocesan Gazette*,” wrote Bishop Lennox in a letter to all subscribers of the diocesan paper, printed in the May issue.

“The publishers [T.J. Moore & Company, Limited, Quebec] informed us that they had been printing the *Gazette* at a considerable loss for some time past, and that they could not continue to publish it unless we were prepared to pay more than double the amount we had been paying.

“As the *Gazette* was scarcely paying its way at the old rate we were faced with the alternative of either increasing the annual subscription or giving up the *Gazette*.

“Now I should be very sorry to give up.... I find it a very useful means of speaking to you all...on various important subjects, and giving you information about what is being done in the Diocese.

“It is distinctly helpful in binding us all together....

Moreover we like to know what is going on in the various Parishes and Missions....

“For these reasons I am determined to try to carry it on, but in doing so we shall have to increase the annual subscription from 25 cents to 50 cents a year, and even at that price we shall have to get help from some other sources....

“If you have already subscribed this year, please send an additional 25 cents to the Treasurer, and if you have not already subscribed, please send him 50 cents for this year, or \$1.00 to cover two years.

“Yours sincerely, LENNOX, QUEBEC”

This was troubling news and suggested that some serious financial thinking ought to be undertaken in the Diocese of Quebec.

Elsewhere in the same issue was an outline of a new approach to Diocesan finances called “the Budget System” which had already “been adopted in some other Dioceses, notably the Diocese of Montreal and has been successful.”

From the description and explanation of the system, it becomes clear that each and every parish in the diocese had hitherto been called upon annually to donate to a bewildering number of “Funds”: “the Mission Fund, the Clergy Pension Fund, the Widows and Orphans Fund, the

Synod Assessment and the Trinity Sunday Collection for Bishops College” besides Funds of the Whole Church: the Missionary Society of the Church of England in Canada (better known as the M.S.C.C.), the Canadian and Foreign Mission Funds, the Board of Religious Education (including the Sunday School Commission) and the Council for Social Service.

“The plan,” the article explains, “is to ascertain the amounts required for the year for each of these Funds, then add the several amounts together and the TOTAL thus arrived at will be set before the Church in the Diocese as THE BUDGET.

This total sum will then be apportioned among the several Parishes and Congregations by a Committee appointed for this purpose, and each Parish will be expected to loyally accept and do its best to raise the amount..., payment of its apportionment...to be made in quarterly installments at the end of each quarter.

“One great advantage of this System is that instead of a great many separate Appeals for these different Funds, there is ONE APPEAL for THE BUDGET, which covers all the Funds....

“There is, no doubt, much to be thought out and arranged for if the Budget System is adopted so as to fit it into our own Diocesan System and regulations, but one feels sure that with careful thought and planning the difficulties can be surmounted....”

Would such consolidation be a sound idea or would it meet with resistance?

Money matters were also a theme in a number of news items from the parishes. At Three Rivers, for example, it was reported that “including \$4,069.47 paid on the Church Restoration account, and \$1,500.00 to the Diocesan Organizer of the AFM [Anglican Forward Movement], the receipts [for the year] amounted to \$9,113.79; in addition to which the subscriptions still due to the Thank-Offering Restoration amount[ed] to \$4,090.50, which, when paid, will wipe off the remainder of the debt on the Church and leave a balance on hand of about \$1,000.00.”

As an afterthought, but obviously of great importance, it was added that the Rector’s stipend would be increased by \$400.00 to date from May 1. As clerical stipends at this period were virtually penurious this was excellent news.

At Port Daniel, where the annual vestry meeting was particularly well attended, the financial news was less positive. It was reported that “a lively discussion” had taken place “as to why the assessment is always in arrears.”

“Some said that everything fell on a few, but others said that most people would help if properly asked.

“The pastor thought that it was a lack of system and pointed out that the churchwardens were required by canons to personally, systematically and punctually collect the pledges.

“The matter is now being thoroughly gone into by the priest and churchwardens.”



At Port Daniel, the annual vestry meeting featured a lively discussion “as to why the assessment is always in arrears.”  
Photos: Diocese of Quebec Archives



Balancing the apparent tensions suggested in the discussions at Vestry “the Ladies Guild of Port Daniel” during the previous few months had given \$112.00 “for repairs to the parsonage,” and the men of the parish had come “with a sawing machine” to furnish the priest with “a nice pile of cut wood.” The article is signed “J.H.” The Rev. John E. Hodgson had been appointed to Port Daniel in December 1919. Presumably he was a new broom.

In the Québec of 2020, April certainly seems to be all about money with payment of Federal and Provincial Income Tax looming on the 30th of the month. It is hard to realize, therefore, that just 100 years ago the former of these taxes was just three years old and that Provincial Income tax dates only from 1954.

Today, the drawing up of parish budgets is enshrined in our Diocesan Canons and the *Diocesan Gazette* is still regarded as a worthwhile expense. ■

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

## LETTERS

## Meaning is needed during Lent— and the study of Scriptures

The Rev. Canon, Giuseppe Gagliano proposed some rules for us on the subject of abstinence at the beginning of Lent. In the context of an Anglican Church in serious decline, I do not believe that this is what we need most right now. What we do need is meaning. Lent of course refers to the period of 40 days that Jesus spent being tempted in the desert. What was the signification of this text at that time? What

meaning could it have for us today? More generally Lent evokes the period of 40 years that the Hebrew people wandered in the desert after their liberation from Egypt. After a liberation necessarily comes a time of learning how to live in freedom. What did the Hebrew people do with this liberty? What will we do? Abstaining from the study of the Scriptures and reflections on what it all means for us during this time of Lent, or any time, would be a real pity.

Edouard Charles Lebeau  
Eastern Townships

## COVID-19

Dans les derniers jours de février, le diocèse anglican de Québec a publié une déclaration concernant le coronavirus et l’infection qu’il génère, le COVID-19. Ce document, ainsi que toutes les mises à jour publiées depuis la mise sous presse de la présente édition de la Gazette le 5 mars dernier, sont disponibles en français et en anglais au <http://quebec.anglican.ca/covid19>

At the end of February, the Anglican Diocese of Quebec released guidelines related to the coronavirus and the disease caused by it, COVID-19. This letter, along with all updates published since this edition of the Gazette went to press on March 5, are available in French and English at <http://quebec.anglican.ca/covid19>