



Quebec Diocesan Gazette

DIOCÈSE ANGLICAN DE QUÉBEC • ᐃᑕᑦ ᑲᑭᑭᑦᑲᑦ ᐱᑭᑭᑦᑲᑦ • ANGLICAN DIOCESE OF QUEBEC



Archbishop Fred Hiltz (third from left, photo at left) presents a certificate noting the 200th anniversary of the Parish of Gaspé to Vera Patterson (centre right), memory-keeper of St. Paul's, Gaspé (photo at right). Extensive restoration work of St. Paul's building was completed this year with funding from the Québec Religious Heritage Council and St. Paul's. Photos: Contributed

Parish of Gaspé observes milestone anniversaries with primatial visit

By the Rev. Cynthia Patterson
Incumbent, Parish of Gaspé

This year marks the 200th anniversary of the establishment of the Parish of St. Paul's, now part of the amalgamated Parish of Gaspé. At "mini-meetings" held following services during the season of Epiphany, parishioners committed to pray and reflect on our past, present, and future. We also determined to mark other anniversaries and special events throughout the parish. The five Marks of Mission provide the framework for our ongoing reflections and actions.

Central to celebrations was the visit of then-Primate Fred Hiltz in June, on the weekend of the Feast of St. John the Baptist. Primate Hiltz's first visit following his election in 2007 was to the Deanery of Gaspé, and "Fred's" gracious acceptance of our invitation meant that this deanery was also his last parish visit prior to General Synod and retirement. We deeply appreciate the primate sharing our anniversary with us by making the long trip at a time of most pressing work.

The primate's visit was fashioned around opportunities to see sites of our past and windows into our future. We wanted also to honour and benefit from +Fred's deep pastoral gifts by organizing one-on-one and small group visits.

+Fred strongly praised the work of those at St. Paul's who had partnered with a regional mental health organization (Regional Centre for Resources and Social Re-Insertion) to support a construction project providing housing and services to vulnerable people. When the organization could find no lot in Gaspé on which to build, St. Paul's sold land at below-market value and defended the project against considerable local protests.

The primate visited with parishioners and prayed at all five churches that comprise the now amalgamated Parish of Gaspé: St. Paul's (Gaspé), St. James' (Wakeham), St. Andrew's (York), St. John & St. Philip's (San-

dy Beach) and St. Matthew's (Peninsula). He greatly appreciated the craftsmanship of the local builders who had worked with local wood.

Primate Fred visited Camp Fort Haldimand (CFH), a former World War II base now marking approximately 70 years as a deanery children's/youth camp. Mindful that CFH is the legacy of generations of work, part of the commitment to marking this anniversary is to renew its governance structure and to revision prayerfully and collectively the future of CFH. Representatives of camp committees met with +Fred to discuss efforts as we respond to Isaiah's directive to "Let us beat our swords into ploughshares" by orienting the camp to "Caring for Creation."

The primate celebrated and preached at St. Andrew's Church, where we were joined by lay readers and clerics from other parts of the deanery. Fred presented certificates to representatives of St. Andrew's, marking its 90th anniversary, and to those of St. Paul's, for its 200th.

As part of our commitment to learning about and

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Hiltz visits Melrose Patterson in Gaspé Hospital.

Cathedral to raise funds for close, organ projects

By Matthew Townsend
Communications Missioner

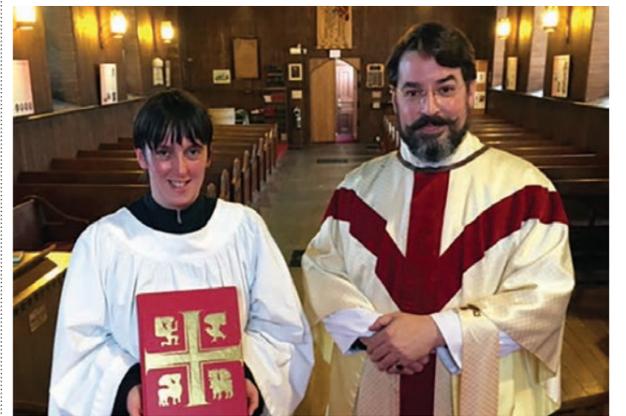
On October 26, Holy Trinity Cathedral will host a special event to thank this year's donors—and to kick off two fundraising efforts supporting improvements to the cathedral close and restoration of the building's pipe organ.

"We want to create an English garden in front of the cathedral," Marie-Sol Gaudreau, director general of the Diocese of Quebec, told the *Gazette*. Gaudreau said the plans, presented during a meeting at the cathedral in September, would incorporate aspects of community gardening and preserve parking space, needed on Sundays and for revenue generation during the week.

Currently used for parking, the close is shared by the Parish of Quebec, la Paroisse de Tous les Saints, Synod offices, and the bishop's residence. Parked cars can sometimes obscure the view, making it hard for visitors to identify the cathedral.

Gaudreau said the city would be "very happy to see

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Katrina O'Neill with the Ven. Dr. Edward Simonton OGS, vicar-general of the Diocese of Quebec. Photo: Contributed

On my time in Quebec

By Katrina O'Neill
Ordinand, Scottish Episcopal Church

I would like to thank Bishop Bruce Myers and the Diocese of Quebec for allowing me the opportunity to spend six weeks on placement during the summer with you. I arrived in Quebec on Aug. 1 and returned home on Sept. 9.

For those who did not meet me during my time in the diocese, I am an ordinand for the Scottish Episcopal Church (SEC). As of my writing, I was scheduled to be ordained by Bishop Mark Strange as a permanent deacon in my home diocese, the United Diocese of Moray, Ross, and Caithness in Scotland, on Sept. 14.

I offer to you blessings and love on behalf of Bishop Mark, the diocese, and the SEC to the Diocese of Quebec. I know that they are truly grateful that I was able to come and spend time with you. I have loved every second of my time here and will return home

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FROM THE BISHOP

Voting by faith

Later this month Canadian citizens will have another opportunity to decide who will represent us in the federal House of Commons, and what kind of government will be charged with making important decisions about our common life as a country.

As you discern which candidate will receive your vote, I'd invite you to try doing so through the lens of our baptismal covenant, which is one of the guideposts for our life in Christ.

For example, when you're looking at a political party's platform or listening to a candidate's declarations, ask whether they advocate policies that will promote "justice and peace among all people, and respect the dignity of every human being." Do they advance an agenda that strives to "safeguard the integrity of God's creation, and respect, sustain and renew the life of the earth"?

The Anglican Communion's Five Marks of Mission, which flow from our baptismal promises, can also provide some good questions to ask. Do any candidates propose to "respond to human need by loving service" or do they "seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation"?

When we vote, Christians do so as dual citizens. It's our citizenship in a particular earthly jurisdiction—in this case, the federation that is Canada—that entitles us to exercise our franchise on October 21. But when we mark (or spoil) our ballot, we do so while also acknowledging that our "citizenship is in heaven" (Philippians 3:20).

This means our decisions as electors will necessarily be informed and guided by our faith. We don't leave our Christian convictions at the door of the polling station. Rather we try to live in the uncomfortable tension of being dual citizens of both an earthly country and a heavenly kingdom—always acknowledging that our primary allegiance is not to a state, but to Christ the King.

Our call as disciples of Jesus is to reveal something of that heavenly kingdom on earth, in our midst, here and now. Consider which party or candidate might best help us in that work, and then vote by faith.



+Bruce Myers OGS

DE L'ÉVÊQUE

Voter selon sa foi

Plus tard ce mois-ci, les citoyens canadiens bénéficieront d'une nouvelle opportunité de décider qui nous représentera à la Chambre des communes à Ottawa et du genre de gouvernement qui sera chargé de prendre des décisions importantes concernant notre vie commune en tant que nation.

Pour guider votre réflexion quant au choix du candidat ou de la candidate auquel vous accorderez votre vote, je vous invite à utiliser le filtre de notre engagement de baptême, qui est l'un des guides de notre vie dans le Christ.

Par exemple, lorsque vous examinez le programme d'un parti politique ou que vous écoutez les déclarations d'un ou d'une candidate, vous pouvez vous demander si leurs engagements proposent de « lutter pour la justice et la paix parmi tous les peuples et à respecter la dignité de la personne humaine. » Est-ce que leurs propositions les obligeront « à protéger la création de Dieu dans son intégrité, et à respecter, soutenir et renouvel-

er la vie de la Terre »?

Les cinq marques de la Mission de la Communion anglicane, qui tirent leur origine de nos promesses de baptême, peuvent également être la source de bonnes questions à poser. Les candidats proposent-ils de « répondre par amour aux besoins humains » ou de « s'efforcer de transformer toutes structures injustes de la société, confronter toutes violences et rechercher la paix et la réconciliation » ?

Lorsque nous votons, nous le faisons en tant que citoyens de double nationalité.

C'est notre citoyenneté dans une juridiction terrestre particulière—dans le cas présent, la fédération qu'est le Canada—qui nous autorise à exercer notre droit de vote le 21 octobre. Mais lorsque nous complétons (ou annulons) notre bulletin de vote, nous le faisons aussi en reconnaissant que « notre citoyenneté est dans le ciel » (Philippiens 3:20).

Cela signifie que nos décisions en tant qu'électeurs et électrices seront nécessairement informées et guidées par notre foi. Nous ne laissons pas nos convictions chrétiennes sur le pas de la porte du bureau de scrutin. Nous essayons plutôt de vivre dans l'inconfortable tension de notre double citoyenneté—d'un pays terrestre et d'un royaume céleste—en reconnaissant toujours que notre allégeance première n'est pas envers un État, mais pour le Christ Roi.

En tant que disciples de Jésus, nous sommes appelés à révéler un peu de ce royaume céleste parmi nous sur la Terre, ici et aujourd'hui. Cherchez à déterminer quel parti, quel candidat ou candidate pourrait le mieux nous aider à faire ce travail, puis votez selon votre foi.

PARISH OF GASPÉ CONSIDERS PAST, LOOKS TOWARD FUTURE



Hiltz presents a certificate to Rebecca Hackett (centre left), 9, as he visits St. Andrew's Church, York, which celebrated 90 years since local men constructed the church with locally grown and felled wood.

Gaspé visit from page 1

reflecting on our past, near the end of the service at St. Andrew's, extracts from historical documents were read relating the burning in 1758 by the English of French-owned houses and the lumber mill at Mill Brook, and the joint submission in 1819 by an early settler and a First Nation person (likely Mi'kmaq) of a land claim for an island in what we know as the York River. Accompanied by a few parishioners, +Fred prayed on a bank overlooking what we believe to be the island which had been jointly cleared and subsequently owned. As +Fred finished, an eagle flew above us.

An element central to praying about and reflecting on our past is to learn

more of the presence of the Mi'kmaq people, without whose help and lessons our ancestors would not have survived. Although local member of the nation Tim Adams, who presents on the history and culture of his people, was unable, at the last minute, to join us at the service, he kindly opened our annual summer festival in July with an honour song, a feast song, and teachings about traditions. Tim was well-received, and his instructive sharing much appreciated.

Primate Fred was with us for about 36 hours. His faith-filled love will continue to be "the wind beneath our wings" for a long time to come. Thank you, +Fred. May you and Lynn be blessed with health, joy, and new opportunities to share your gifts through service in the coming years.

Quebec Diocesan Gazette

OCTOBER 2019

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

Matthew Townsend, Editor
Guylaine Caron, Translator

The Gazette is published 10 times a year (September to June) and mailed as a section of the Anglican Journal

(Dépot légal, Bibliothèque national du Québec). Printed and mailed by Webnews Printing Inc. in North York, Ontario, The Gazette is a member of the Canadian Church Press and the Anglican Editors Association.

Circulation: 3,800.

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

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

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

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

SPIRITUAL REFLECTION

Dynamite-proof shoes and admitting our sin

By Louisa Blair
Columnist

The other evening, a non-believing friend left a pair of shoes at our house, and when she asked for them back, I said, “I’ll give them to you at church tomorrow.” She came and stayed to see the service.

When people I know to be non-believers come to church—I mean convinced non-believers, rather than failed believers like me—I have the bad habit of trying to imagine how the person is reacting to it all. It’s none of my business, I know. I should focus on my own experience and trust God to take care of theirs. The gospel reading was Jesus saying, “Don’t think I’ve come to bring peace on earth. I came to bring a sword.” Oh no, I thought. This friend is always telling me that it’s religion that causes all the war in the world, and here’s her proof. Our priest, though, saved the day. If you speak God’s truth, he said—for example challenge racism, sexism, or other words that reduce people’s beloved-of-God humanity—some people, perhaps even in your own family, will definitely not like it. But you will be working for the true peace, the peace Jesus did come to bring, instead of settling for the smaller “peace” of not disturbing a deadly status quo.

What my friend did bring away from our service was, “I hate being accused of being a sinner. I haven’t done anything wrong, at least not in the past week!”

Not believing we are sinners is a difficult one for me to understand. It’s fairly clear to me, when I look at the world, that there’s sin in it. And if I think about myself for just a minute or two, it’s obvious that I’m often selfish, I fail to care for other people as I care for myself, and I settle for that smaller, deadly peace. Am I a better person for seeing and admitting my sin? If anything, I’m a worse person. If I don’t believe that every person is deeply beloved of God, of equal if not higher value in God’s eyes than me,



John Macallan Swan, *The Prodigal Son* (1888) Art: Tate Britain

how can I be faulted for just looking after myself? But if I do believe that—which is what I claim—and still fail to care for them, or challenge individuals or structures that dehumanize them, I am a hypocrite. But admitting my sin is just the beginning.

Sin, I wish I had replied (but I never think of the right words at the right time), is not about the breaking of a bunch of ancient, boring, out-of-date rules. It is an essential component of a huge, unimaginable freedom. The concept of sin is the necessary precursor to forgiveness, and forgiveness is the necessary precursor to being reunited with God. And being reunited with God is to be free. As we sang at dawn on Easter morning, “*O felix culpa, O happy fault, that earned for us so great, so glorious a Redeemer!*”

We have sinned against you, in thought, word, and deed, by what we have done, and by what we have left undone.

When I can see, and even say, how far I have drifted away from God’s love, or how many dams I have built in the river of that love, I’m giving God permission to dynamite the dams. That release of God’s love is freedom, freedom from what another friend calls the burden of sin that we all labour under. Freedom to see other people again with the eyes through which God sees them, and empowered, em-spirited, em-graced to let God’s love move in the way it’s meant to. So that instead of being oppressed by God’s command of love, “we may delight in your will, and walk in your ways, to the glory of your name.”

A VISITOR FROM SCOTLAND

A journey through Quebec from page 1

with many stories, photos, and experiences to share, as well as new friendships formed.

As I journeyed throughout various areas of the diocese, I was amazed by how similar parts of Quebec are to Scotland—the hills and lakes, the vast countryside. Sometimes it felt like I was back home in the Scottish Highlands. I am overwhelmed by the warm welcome, kindness, and hospitality shown to a stranger. The Diocese of Quebec really lives out the gospel message of showing love and care for others.

It has been a wonderful experience learning how the Anglican Church of Canada worships, seeing the similarities and differences from what I am used to in the SEC. It has likewise been a privilege to be invited to assist and preach at services, to witness the different styles of worship in the places I visited: from being in the cathedral to attending service at Shigawake Fair, at home communions, a pet blessing service, a service within a care home, and hospital visits. These services were all unique and special, offering a glimpse of the work the church does in its community.

It has been interesting to see the similarities between my home diocese and yours. Quebec is a much larger diocese than back home. Yet, the same concerns about church are seen: aging populations, priests having to minister to multiple congregations, churches in rural areas many miles apart. Being invited to attend church meetings allowed me to learn about the different organizational structures within parishes. It also offered

me a glimpse of the challenges and encouraging happenings—for example, that many people have come forward for confirmation classes and that the annual children’s camp at Fort Haldimand was well attended.

It has been wonderful to spend time with some of the deacons and hear about the ministry they undertake within the church and the community. As an ordinand for the diaconate, I gained more insight and learned from those who also have been called to this specific type of ministry. It was interesting to learn that the deacons within the diocese of Quebec can officiate at weddings and baptisms, while back home that would not be part of our deacon’s ministry. I was informed that due to the lack of priests in more rural areas, many deacons need to take on a more priestly role in parts of the diocese of Quebec. Not only are the deacons kept busy in church services but also in their pastoral visiting. It was a privilege to be invited along to meet so many people, to spend time with them, and to hear their stories.

I also had the opportunity to learn about the rich history of the country—how the First Nations, French and British have shaped the country over the centuries—and to learn about the shift the church has had, from a privileged role within society to the challenges the church now faces in a more secular society.

My experience of the church of Quebec has been one of great joy and has offered me a time of discernment and preparation for my ordination. The diocese will hold a special place in my heart and prayers as I give thanks for its part in my journey towards ordained ministry.

CATHEDRAL PROJECTS

Cathedral donors essential from page 1

this turned into a community garden or park space,” but there is no public funding available for the project. While the Québec Religious Heritage Council has recently offered \$20 million in funds for preserving religious and cultural buildings, these grants will not cover all of the costs—and in the case of improvements to the close, it will cover no costs at all. “We have to come up with 100% of the funds,” she said.

The grants will cover 70% of the costs for completing the organ restoration, but the rest will need to be raised. These higher fundraising burdens mark a departure from previous years, the director general said.

Gaudreau said donor funding would thus be essential for the two projects, currently slated for 2020. She said the fundraising effort is being led by the Cathedral Foundation, with a steering committee composed of people from the parish, representatives from Synod, the bishop, and members of diocesan staff. She said the group hopes to involve parishioners in the project—starting at the October event with a tour of the plans and the cathedral’s overall work—and to expand interest among outside foundations and the larger community.

The funding, ultimately, will help preserve and improve a space that is both church and public icon—something “religious and cultural,” Gaudreau explained. “It’s not only a religious heritage building, it’s a cultural heritage building. There are 240,000 people who visit the cathedral every year.”

SNAPSHOTS



Photo 1: A farewell

In September, Archdeacon Garth Bulmer and the Rev. Edwin Stretch, clergy couple in the diocese, moved to Gatineau, Que., in the Diocese of Ottawa. Stretch moved to Canada from Vermont in 2007 after a career as an architect and 16 years (before retirement) as CEO of a non-profit affordable housing trust in northern Vermont. He was ordained in 2011 and appointed chaplain to Trinity Church Ste-Foy, where he has served for eight years. He has also coordinated the Diocesan Ministry of Pastoral Care for patients and their families visiting Quebec for health services since 2013. Stretch currently serves on the Central Committee of the Church

Society and as a member of the Cathedral Foundation.

Archdeacon Bulmer was ordained in 1970 in Montreal, where he served for 21 years prior to becoming incumbent of St. John's Church in downtown Ottawa in 1991. In 2009 he became the non-stipendiary executive archdeacon in the Diocese of Quebec until the end of 2015. He also served as archdeacon of the North Shore for a time, and he served for 10 years as incumbent of St. Paul's Church in St-Malachie, and the Parish of Inverness, Lower Ireland, and Maple Grove. Bulmer is currently serving on the Diocesan Executive Council and the Cathedral Foundation.

Bulmer and Stretch met in Quebec City at the synod of 2009 and were married in 2010.

Various farewell receptions were held for them before their departure, at which they expressed regret on leaving colleagues, communities, friends, and the unmatched beauty of Quebec City and the area.

Photo 2: Barbecue

On August 24, faithful from all around the Deanery of St. Francis gathered together for an end-of-summer barbecue at the North Hatley rectory, St. Barnabas North Hatley.



UPCOMING COLLOQUIUM

Christianity After Christendom

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GLEANINGS

The sharp edge of sacrifice—now a century later

By Meb Reisner Wright
Diocesan Historian

In the autumn of 1919, the war had been over for almost a year—but its aftereffects were still very much in evidence throughout the diocese and the nation.

The November 1919 *Gazette*, for example, records that at Marbleton, on the occasion of a confirmation service, the bishop dedicated a gift to the parish in memory of a young man who had died overseas a year earlier:

"In St Paul's Church on Monday evening confirmation service was held when five candidates were presented for confirmation by Rev. Rural Dean [Archibald Thomas] Love. A large and reverent congregation was present.

A beautiful pulpit that had been presented to the church was dedicated by the Lord Bishop of the Diocese 'To the glory of God and in loving memory of Reginald Rolfe, who fell in France, September 27, 1918.'

The Bishop spoke words of comfort and help to the family of the brave young soldier, who had laid down his life for his God, his King and his Country....

The loving and earnest words of the Bishop were heard with deep interest and will leave a lasting impression with those whose privilege it was to be present."

Some, if not all, of the members of the congregation at St. Paul's would have been aware that the bishop, too, had lost a son overseas. James William Williams (obviously named after his grandfather, also bishop of Quebec) had been killed in action on 18 Nov. 1916 at the Battle of the Somme. A plaque in his memory still hangs in the cathedral.

"The church looked very nice and bright," the article continues, "with white flowers on the altar, flags and potted plants. Hymns suitable to the occasion were sung with feeling and expression by the choir and congregation, Miss Gladys Westman presiding at the organ."

The same issue of the *Gazette* carries a description of ceremonies at Sherbrooke, reflecting the involvement of the whole region in the combat overseas:

"At Peter's Church was the scene of a solemn and impressive service on Sunday Oct. 19th, on the occasion of the depositing of the colours of the 117th battalion—the final event in the career of that unit recruited and trained in the Eastern Townships....

After the hymn, 'Soldiers Who are Christ's Beloved,' the Bishop spoke from the pulpit in part as follows:

'Officers and men of the 117th Eastern Townships regiment, it is a privilege and a pleasure to me to be here today and to receive your colours, the colours which are so sacred that it is right and fitting that they should be deposited in a sacred place for safe keeping. The colours of a regiment stand for much—for its very soul, its life, its untarnished honour, its sacrifice.

One of the most cherished possessions of the Cathedral in Quebec is the war-torn tattered flag of the old 69th, now the Welsh regiment, and it bears the words, which translated mean "Better death than dishonour," and the colours have upon them the cross of Christ.

Ever since Constantine placed upon his standard the monogram and emblem of redemption and sacrifice, the flags of all nations have borne the cross. ..."

In the bishop's address to the congregation, he gave

a short sketch of the regiment's history which, like so many among the Canadian forces in the first world war, had been split up to fill gaps in decimated fighting units at the front, therefore losing its corporate sense as a fighting force. This was devastating to many of the Commonwealth regiments, and that this practice should cease, in fact, became a condition of Canada's entering the next world war.

"When the call came from the empire,' the bishop continued, 'the men of the Townships responded with alacrity. They rushed to defend their country and to take their part in the greatest war the world has ever seen.... Many of them have come back with honourable wounds; many have not returned.

For them toll no bell, but rather sing te deums, that they were found worthy to make the great sacrifice in such a cause."

There is hardly a church in the diocese that does not contain at least one memorial to those of the parish who served and fell in the Great War. Portneuf's mural brass memorial tablet, dedicated that same year, and briefly described in the *Gazette*, commemorates five killed in action, four wounded, six serving overseas (three of them nurses) and two in Home Service: 17 men and women all told—a large contingent for so small a parish.

It would be many years before the sharp edge of such sacrifice would seem less jagged and cease to carry with it the faces and likenesses of individuals forever changed.

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



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