

Jesus’ prayer for unity inspires preacher at church ‘plant’



Léonie, one of three children of Céline and Graham Singh, stays close to her father at one point in the induction.
(Photo: Harvey Shepherd)



SEYMOUR SMITH

March 1 was a special day for a popular deacon.
See Page 15.

CATHY NGUYEN

A fairly recent arrival from the West Coast will be a new friendly face for refugees and their sponsors.
See Page 4.



ROBERT CAMARA

The new diocesan synod co-ordinator discusses preparations for the June 18 synod.
See Page 5.

CEDRIC COBB

A farewell from a voice for stillness.
See Page 12.



HARVEY SHEPHERD

A prayer attributed to Jesus provided the theme for the guest preacher at a service installing the new pastor of a downtown Montreal church where ministry is to be inspired by practices developed at Holy Trinity Brompton Church in London, England, especially the evangelizing Alpha Course. The Rev. John Valentine warned against what he called a false choice between truth and unity, or mission and unity.

He was at one time on the pastoral staff of at Holy Trinity Brompton and in 2002 led a team of about 100 to “plant” a parish pattern based on Holy Trinity Brompton in another London church called St. George the Martyr Holborn.

The preacher is a friend of long standing of the Rev. Graham Singh, a Canadian from around Guelph, Ont., who also served at Holy Trinity Brompton and became involved in church planting and whom Bishop Mary Irwin-Gibson inducted April 10 as pastor of the somewhat renamed “Parish of St. James the Apostle, known as St. James Montreal.”

A congregation of close to 200 included some members of the previous St. James the Apostle congregation, the traditional contingent of fellow clergy from the Diocese of Montreal, guest clergy from other denominations, to whose presence the new pastor drew particular attention, and representatives of church-planting organizations from

Ontario and elsewhere.

The Rev Patti Miller, recently appointed lead pastor of Evangel Pentecostal Church in downtown Montreal, was one of the clergy guests.

In contrast to choral and musical offerings that marked services at St. James the Apostle, the relatively simple service had only an organ accompaniment for hymns and a few selections from a keyboard-drum-vocal combo at the end.

Anglican clergy generally wore the robes customary for such an occasion.

The prayers in the section of liturgy called the Prayers of the People were addressed to God the Holy Spirit and its about five sections took the form:

Leader: *Come, Holy Spirit, counsellor, and touch our lips that we may proclaim your word.*

All: *Come, Holy Spirit, come.*

Leader: *Come, Holy Spirit, breath of God, give life to the dry bones of this exiled age, and make us a living people, holy and free.*

All: *Come, Holy Spirit, come.*

John Valentine preached on a prayer by Jesus shortly before his death, reported in John 17, which Jesus prays for the unity of all believers.

“The truth is not truly itself until unity is accomplished,” the guest preacher said. “The church can only be the church through the finished work of Christ (in unity).”

Let’s face realities, archdeacon says



It’s time to stop denying and avoiding realities that may seem overwhelming, unpleasant and unappealing, says Executive Archdeacon Bill Gray. But history has taught us that this avoidance has resulted in the erosion of people’s energy and financial reserves to the point where limited or no choices remain and we lack energy and resources that we might re-energize, re-deploy re-purpose and reallocate.

“There is no vision or hope and the people perish.”

On Page 6, he outlines a new diocesan policy that essentially requires a congregation in arrears, in consultation with diocesan leadership, to develop a plan for repayment of its outstanding accounts, including a strategy for future mission and sustainability.

Bishop's Message



Hope. It's a funny word that carries with it so much power. A hopeful event gives us quite a lift and fills us with confidence, promise, expectation, anticipation, optimism and, consequently, faith.

I heard from many of you that your Easter services were really well attended. Baptisms, confirmations, renewals and recommitments added to our sense that God is at work among us, filling us and empowering us. The atmosphere at the Easter Vigil at the Cathedral was one of hope and joy as we celebrated the light of Christ, which the darkness could not extinguish.

The Easter season is a season of hope and our God is a God of Hope. Our trust is in a God who is far greater than we can imagine and our job is to co-operate with God's initiatives.

Across the diocese I am seeing good things springing up: youth conferences and leadership training, Messy Church, Alpha courses, Children's Church and Sunday schools, Lay readers' development, Pastoral Care Visitors retreat, parishes "Reimagining Church," and co-operating together to sponsor and support refugees as they, too, embark on their hope-filled journeys.

Our Diocese is showing signs of hope in so many different ways and I encourage each of you to lean into the comfort of a God-filled hope.

"Oh! May the God of green hope fill you up with joy, fill you up with peace, so that your believing lives, filled with the life-giving energy of the Holy Spirit, will brim over with hope!" – Romans 15:13 (The Message)

Every blessing,

+ Mary

The Anglican Fellowship of Prayer – Canada A Prayer from the Diocesan Representatives



Nurturing and sustaining God, we pray for all mothers on Mother's Day and every day, knowing that you are there to support them through all their trials and tribulations and to rejoice with them in moments of triumph. We pray to you gracious Lord that whether these mothers are biological, surrogate, foster or otherwise, they continue to instill in their children the fruits of your Spirit. We thank you for giving our earthly mothers the ability to nurture and to care for us as you do, making their role in our lives paramount. We know that through your blessing they give us life, learning, and love and for this we are eternally grateful. We pray for their children, urging them to follow Jesus' example to care and make provision for their mothers as He did for Mary in the hour of His death.

Gracious and loving God, we praise you for being a mother to us your wayward children. Forgive us that we fail to call you mother even as we lift up the many qualities of your feminine side. You created male and female in your image to give humanity the full breadth of your attributes. We look to you for strength and comfort, power and gentleness, stability and compassion and boldness and wisdom. We give thanks for all these qualities as without them we are not whole. We pray that through your guidance and love, you will draw out all these gifts to help your church remain whole as it contends with the issues before it, namely responding to the findings of the Truth and Reconciliation Commission and the proposed Marriage Canon. We pray for those who feel excluded from these debates and their outcomes as they too were created in your image.

Lord in your mercy, hear our prayer.

**For more information on AFP-C, contact
Valerie Bennett and Stacey Neale
at valstacey@bell.net**

Montreal Diocesan Lay Pastoral Visitors Retreat

Saturday, May 28, 9:00 a.m. – 3:30 p.m.

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Speaker:

Mary Irwin-Gibson, Bishop of Montreal

Fee –\$35.00 (no refund).

Meal included. Pay fee promptly please.

To register, Bev Jarvis 514-626-7689 (home)
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Diocese of Montreal**

"Women's Day of Celebration"

Theme:
Journeying With Our Saviour

Thursday May 19, 2016

Holy Eucharist at 10:30 a.m.

Christ Church Cathedral
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Celebrant: Reverend Dr. Karen Egan

followed by

Registration, Lunch, Afternoon Program at 11:30 a.m.
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Guest Speaker: Lauren Lallemand
Action Réfugiés Montréal

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Our diocese welcomes new members for September 2016. The group meets at Montreal Diocesan Theological College on Wednesday evenings. Additionally, there is an EFM group that meets at Grace Church in Sutton on Tuesdays at 1 p.m. Prospective students are invited to register before July 15.

For more information contact
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holmeskarla@gmail.com

Or Afra Tucker:
afratucker@dio-mdtc.ca

Or Tim Smart (Sutton):
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News in brief

Bishop to get down to brass tacks with parish treasurers, clergy

Grappling with what Bishop Mary Irwin-Gibson describes as "trying times for all of us," she and associates will join parish treasurers and clergy Saturday, May 7, for a morning and luncheon of "consultation and learning together about the fiscal responsibilities of our churches in the Diocese of Montreal."

The gathering has been organized by the diocesan Stewardship Council, a representative of which described it as a smaller and more focused successor to stewardship days the diocese has organized from time to time in recent years. The bishop said in a letter of invitation to the gathering that it "will feature both inspirational and pragmatic tips for meeting the financial challenges of today's church."

She said the upcoming session of "Tips and Tools for Treasures" follows a survey that Stewardship Council recently emailed to every parish as "the first step in opening a dialogue between the diocese and the parishes regarding our long-term financial health."

She added: "I welcome the opportunity to work with you and your colleagues as we look at mutual concerns and visions for the future of our parishes."

"If your church is struggling to make ends meet, you are not alone, and will find strength in meeting others in similar situations. If your church is on solid ground and self-sustaining, we will value your expertise."

"We hope to raise consciousness and engage rectors and treasurers in a bit of dialogue," said Michael Hiles of the stewardship committee.

Conflict-management day is a must

Bishop Mary Irwin-Gibson has reiterated that all clergy are asked to plan to attend the continuing-education event on conflict management "Faith Care for Clergy, Restorative Practice for Building and Strengthening Parish Relationships," Thursday, May 26.

The facilitator will be Anne Martin of the Shalem Mental Health Network in Ontario.

"The Human Resources Committee and I feel that this is an important and useful seminar and all active clergy should take part," the bishop says.

The event will take place 9:30 a.m. to 2:30 p.m. in Fulford Hall. For more information on Ann Martin, visit shalemnetwork.org.

New cleric assembling database of French liturgy

The Rev. Josée Lemoine, assistant curate at St. George's Place du Canada, has begun work on assembling a database where clergy of the Diocese of Montreal could access liturgy in French.

In a note to fellow clergy, she said the goal is to make it easier for everyone to access such liturgy in good translations. She asks clergy willing to share such liturgy to send it to her, along with an indication of the original source. She hopes that eventually, the collection of liturgy will be available on the website of the Diocese.

"This is a project that may take some time to be completed but at least we will start working on it and get it going!"



**tips &
tools for
treasurers**

sat, may 7th 9:30am-1pm
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of today's church

for information, call nicki at
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Letters to the editor

(These letters reply to Dean Paul Kennington's comment, "Time to get out of the marriage business," in the April issue.)

What happened to love?

So many errors in this piece that I feel compelled to comment too. Jesus said that by following him, his disciples would find family members turned against them: father, mother, sister, brother. Its not the disciples who are turned against family members but the other way around, telling of the high cost of discipleship, of following Jesus. As for Paul, it has long been suggested that he held misogynist views.

Leave marriage to the lawyers, where it rightly belongs? Is marriage to be construed as simply a legal arrangement between consulting adults? What happened to love as the concept that propels us to marry? Long gone are the times when marriages were a means of sealing political alliances, of uniting and securing family fortunes. We marry because we love. And what better place to express that commitment than before Almighty God?

Do you think a bride wants to wear a beautiful wedding dress in a shabby lawyer's office? And the bride walks up the aisle, not to Mendelssohn, but to the tune of Wagner's wedding march, a dirge by

Wagner, indicating his position on the subject of marriage, written for a friend's wedding. The Mendelssohn march is used at the end of the ceremony, as the happy bride and groom process down from the altar; it is very expressive of the glorious happiness of the day. The one marks the end of separateness, the other the joy of union. By the way, Wagner married a year after his best friend; I wonder if he asked for both matches.

Currently then church is struggling with the question of marriage I left the word "gay" out intentionally. Faith is forever. How we express it changes. Always. Did not God substitute a sheep for sacrifice in place of a son? Did not God sacrifice his only son in place of our sins? Are not all Christians welcomed now at the altar rail for the celebration of the Eucharist?

For the love of God, do not hurt us by using the idea of "for the sake of justice" as an excuse to give up church marriages. Have faith. It takes time but we will get there: one bright day we will have church marriage for all.

Fred Wallet, Noyan

would leave marriage to the legal apparatus of civil society? I would take the opposite view. Civil society should leave marriage to religious institutions. Civil society should properly concern itself with ensuring respect for the contractual obligations of civil union which is indeed a component of marriage. However, the spiritual component of the union of two individuals is the proper realm of one's religious beliefs. And I believe that this particular spiritual union, i.e. "marriage," is the union between a man and a woman. To believe otherwise is to believe that the only purpose for there being two sexes is to assure genetic diversity through sexual as opposed to asexual reproduction. When you start down that route, you start down the route that science will indeed eventually come up with "The Theory of Everything" – that there is no room for anything that is not eventually knowable through direct observation, measurement, and mathematical description and prediction.

Yet the Very Rev Kennington does seem to admit that God has a role in marriage because Jesus uses the expression "What God has joined together." But to advance his position he points out that Jesus did not say, "What the Church has joined together." Really? Isn't that why we have formally organized religions – to help us know God? Following the Very Rev Kennington's line of reasoning seems to me to argue that the Church has no role in the religion in whose name it exists. The Church should then redesignate itself as just another charitable service club like the Freemasons, the Kiwanians, the Optimists, the Rotary Club, the Shriners, or the Knights of Columbus.

Finally I find it objectionable that the Very Rev Kennington should conclude his opinion piece with what is an extreme stereotype of a large chunk of humanity by stating that large heterosexual majority is more concerned about preserving "something they treasure" than justice. So he too falls into the "I am right and just and everyone who holds a contrary point of view is wrong and unjust" camp. This sort of irritable statement shuts down conversation, hardens positions, and is unworthy of a clergyman.

At least, by his closing statement, the Very Rev Kennington is putting an underlying issue out in the clear. And that is sexuality. To progress on this issue, the Church (and civil society, for that matter) must grapple with exactly what it is we are talking about when we refer to marriage. Are we talking about human rights under the civil law? Are we talking about protecting the family? Are we talking about human sexuality? Are we talking about the spiritual union of two souls on Earth? Civil society is concerned with the first three questions. Religious institutions must also be concerned about the fourth. In my view civil union address the first three questions. Marriage, as I think Jesus Christ meant it should, addresses all four.

Brent Cowan

Rector's Warden
Church of St John the Baptist,
Pointe-Claire

Staff change for refugee sponsorships



After serving for about three years as sponsorship program co-ordinator for Action Réfugiés Montréal, Lauren Lallemand, left, a parishioner of Christ Church Beaurepaire, has stepped down to look for new challenges. In large part because of the Syrian refugee crisis, she has had a busier time than expected, especially

since last fall. Beside her is her successor as sponsorship program co-ordinator, Cathy Nguyen, herself the daughter of Vietnamese "boat people" refugees, who arrived in Western Canada. The two women were at a reception April 4 marking Refugee Rights Day, the anniversary of a Supreme Court Decision in 1985.

Tri-parish group calls for faster refugee processing

A committee representing members of three Anglican parishes in West-End Montreal has urged Transport Minister Marc Garneau, member of Parliament for Notre Dame de Grâce-Westmount, not to let concern for refugees from Syria slow down procedures for other refugees.

Writing on the occasion of Refugee Rights Day April 4, the anniversary of a 1985 decision by the Supreme Court of Canada that the Canadian Charter of Rights and Freedoms protects refugees' fundamental rights, the 14 members of the Trinity Memorial in N.D.G., St. Thomas N.D.G., and St. Philip's Montreal West note that since 2015 the committee has raised more than \$30,000 for a long-term refugee sponsorship program. In February it submitted an application to sponsor a family living in a refugee camp in

Malawi.

The letter says Canada's immigration processing for family reunification cases is extraordinarily slow. For refugee families, the wait is almost three years.

"Canada should be proud of the longstanding commitment to refugees it has made through the globally unique Private Sponsorship of Refugees Program; however, this program is currently facing significant challenges. In response to the Syrian refugee crisis, hundreds of groups like ours have formed across the country. There is enormous potential to renew the program now and to address obstacles to its efficient functioning. *Particular changes the government has recently made to the program make it especially challenging to sponsor non-Syrian refugees.*"



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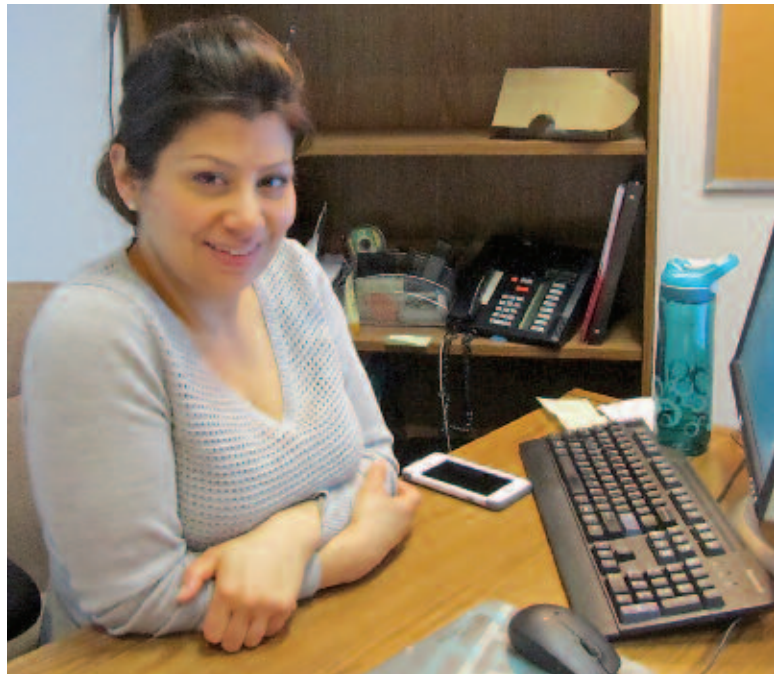


The 157th Synod
Truth & Reconciliation
Anglicans Respond

www.montreal.anglican.ca



Two 'new' synod staff include one familiar face



Cynthia Cassab

One of the two newest appointments to the Montreal diocesan Synod staff is new indeed, but the other is a familiar face around the diocese.

Indeed, the Rev. Robert Camara may find some parts of his new job as co-ordinator of the Diocesan Synod familiar, since he has had the job before – from 1997 to 2003. But it's a safe bet that the annual diocesan synods have changed enough in the intervening 13 years that he won't get bored.

Back then, the young Camara – born and raised in Toronto with family origins in Portugal – had just graduated from McGill University with an undergraduate degree in political science. Studies at the Montreal Diocesan Theological College and ordination as a priest were still in the future, to be preceded by four years at Toronto City Hall as an aide to a city councillor in the administration of Mayor David Miller.

Today, he's the parish priest at St. George's Church in Châteauguay – a position he retains, although the parish has been flexible enough to liberate some of his time for his new diocesan responsibilities, as Bishop Mary Irwin-Gibson said in announcing the appointment. He continues to live and work in Châteauguay and will work both on his diocesan duties both from home and in the Synod office downtown.

His duties, which also include responsibility for the clergy continu-

ing education plan, safe church policies – these days, largely a matter of making sure that police background checks are kept up to date for clergy and some other staff – and updating policy handbooks for wardens and clergy – are considered a part-time job.

"Robert brings a wealth of institutional knowledge to this work and I am particularly grateful for his willingness to take up this work," the bishop said.

Father Camara, who can be reached at rcamara@montreal.anglican.ca regardless of whether he's in Montreal or Châteauguay, is one of two part-time staff succeeding Sophie Bertrand, who recently stepped down for personal and family reasons. She had been on the staff since 2013.

The human resources part of Sophie Bertrand's work is being taken on by Cynthia Cassab, whom she helped to recruit. Both are "Certified Human Resources: Professionals" (or "Conseillers en ressources humaines agréés"). Cynthia is in the office three days a week, usually Wednesday through Friday. In her new job, she also provides some administrative support to the Synod Office and to some committees.

Now married with a 2½-year-old daughter, Cynthia at one time served on a youth committee at her church.

You can reach her at ccassab@montreal.anglican.ca.

As Anglicans respond to TRC report, synod to ponder diocesan response

ROBERT CAMARA

The Rev. Robert Camara is the incumbent of St. George's Châteauguay and the recently appointed co-ordinator of the Diocesan Synod.

The Truth and Reconciliation (TRC) Committee issued its final report in the summer of 2015. At the end of the year, Prime Minister Justin Trudeau vowed to put Canada on a path to true reconciliation and said he would develop a blueprint for national reconciliation with indigenous peoples as he worked to implement the wide-ranging calls to action issued by the commission that probed abuses of children at former Indian residential schools.

Christians are very much aware of what reconciliation means—as an Easter people we are keenly aware of the sacrifice our Lord Jesus made to reconcile humanity. So it is that as a church, as Canadians and as children of God, we are committed to reconciliation. It is a journey that we have been on for some time and that we continue to be on as we listen, learn,

share, ask for forgiveness and forgive in the process of reconciling.

On March 30th, our Primate, along with other leaders of Canadian churches and religious organizations, responded to the report and committed to the TRC Call to Action #48. In so doing, the church entered a new partnership with Indigenous people, as was noted by National Indigenous Anglican Bishop, Mark MacDonald.

As the recent ecumenical statement noted, "Call to Action #48 necessitates a fundamental reordering of our relationship, and a significant change in our identity as a country. It requires us to truly respect Indigenous peoples' right of self-determination and to acknowledge and respect nation-to-nation relationships based on mutuality and respect." It calls on churches and faith groups to adopt and comply with "the principles, norms and standards of the UN Declaration of the Rights of Indigenous Peoples as a framework for reconciliation."

So, as we gear up for our annual

meeting of Diocesan Synod in Montreal, we enter this next triennium with a focused theme "Truth and Reconciliation – Anglicans Respond."

On June 18th we will gather at our 157th Synod and will hear from guest speakers, participate in a panel discussion, pray, learn and respond, so that, as the TRC final report noted, we may practise reconciliation in our everyday lives.

Archbishop Fred Hiltz recently said that "with many others, [his] heart yearns for that future in which – in the sight of the Creator – we are walking together in ways that are good and holy, right and just for all."

So it is that we come together at our annual Synod to continue to learn, how as a community we may faithfully practice reconciliation and create a transformed relationship between Indigenous and non-Indigenous peoples, giving honour to the creator as children of God.

For more information about our upcoming Synod, please consult our webpage at montreal.anglican.ca

"Blanket Exercise" gave clergy graphic perspective on land issues

In preparation for the Diocese of Montreal synod coming on June 18 and its theme "Truth and Reconciliation; Anglicans Respond," priests and others at the annual diocesan Lenten retreat for clergy March 13-15 participated in the "Blanket Exercise" designed to provide a graphic perspective on land rights issues for aboriginal peoples in Canada.

The teaching tool was developed by the inter-church social justice coalition Kairos.

The exercise uses blankets on the floor to represent the lands of what is now called Canada, and the distinct cultures and nations which live on those lands to this day. Participants – in this case, the priests and others at

the retreat – represent the First Peoples; when they moved onto the blankets, they were back in time to the arrival of the Europeans. The exercise goes through the history of treaty-making, colonization and resistance that resulted in today's Canada.

Several members of a Quebec coalition called ROJEP (*Le Réseau oecuménique justice, écologie et paix*) helped the Rev. Alain Brosseau and the Rev. Sophie Rolland helped to "animate" the exercise, which was followed by a discussion.

Bishop Mary Irwin-Gibson has urged any clergy and others who missed the retreat to look at information on the Blanket Exercise on the

Kairos website and also urged people to read the report of the Truth and Reconciliation Commission, and especially Section 48, which contains a call to the churches.

She also noted that the Right Rev. Mark Macdonald, national indigenous bishop of the Anglican Church of Canada, attended part of the retreat "and spoke very helpfully on

"The Horizon for Reconciliation in Canada; Indigenous People and Hope." Bishop Mary also urged Anglicans to consult material on "Gospel-based discipleship," also available on the Web, that Bishop Macdonald discussed.

New deacon, five new priests to be ordained

Stanley Brooks, who already has a lengthy academic career under his belt and at least five academic credits including a Ph.D. from the faculty of education at McGill University, will take a big step into another career May 15 when Bishop Mary Gibson ordains him as a deacon.

Dr. Brooks, who will probably be ordained as a priest in another year or so, was a professor in the department of social science and commerce for over 35 years at Marianopolis College in Montreal. He established the geography department and served as department chairperson for eight of them. He has also been in also deeply involved in community organizations, including Barbados House Montreal.

The photo shows him at the 2014 convocation of Montreal Diocesan Theological College, where he received two awards. He has recently been serving an "in-ministry year" placement at the Church of St. Michael and All Angels in Pierrefonds.

Five other deacons ordained last year and serving as assistant curates at various parishes will be ordained this year at same service, on the Feast of Pentecost:



Dr. Stanley Brooks

• **Amy Hamilton** recently moved to the pastoral team at Christ Church Cathedral after working with parishioners of the downtown Church of St. James the Apostle, many of whom found new church homes after that became the innovative "St. James Plant."

• **Jean-Jacques Goulet** attended Mennonite churches for about 40 years and was at one time director of Evangelism and Church planting for Mennonite Church Canada. He has made Christ Church Cathedral his

spiritual home since 2011 and he coordinates the pastoral care of parishioners and those in need.

• **James E. Duckett**, who has had a diverse career in teaching, is at St. George's Ste Anne de Bellevue.
• **Denis Gévry** has been working with the Rev. Yves Samson at St. James Church in Trois-Rivières in the Diocese of Quebec and Christ Church Sorel in the Diocese of Montreal.
• **Josée Lemoine**, whose journey to the Anglican church was by way of the Catholic and Lutheran churches, has been serving at St. George's Place du Canada.

Anniversary of historic ordination

The Feast of Pentecost 40 years ago was the date of a the ordination as a deacon of the Rev. (now Canon) Lettie James, who was to be the first woman ordained as an Anglican priest in the Diocese of Montreal and the 12th in Canada. The Rev. Maurice Bate and the Rev. George Campbell were ordained as deacons at the same time. The two men were ordained as priests the next year but for reasons related to the debate over the ordination women, Lettie James was not priested until 1978.



Rev. Robert Camara

Comment

You've got to have a plan!

“Where there is no vision, the people perish” (Proverbs 29:18)

BILL GRAY

Bill Gray is Executive Archdeacon of the Diocese of Montreal. This article is based in part on existing policy documents on the same subject from the Diocese of Toronto.)

We all know the challenge congregations have in responding to changing demographics. These have resulted in changes in the size and makeup of local communities. Cultural changes have greatly altered the participation patterns and preferences by segments of society in the parish church.

We have many examples of where a parish that has been established years ago no longer fits the local community's needs. The symptoms of these societal changes are often diminished church attendance and resources, which can have the effect of deterioration of buildings and other assets of the church fabric.

On the other hand, there are also emerging and growing communities to which we have not responded adequately. These include emerging local communities that have needs and interests different from before, as well as communities that have grown up in those in different geographic locations.

This, in turn, has affected how we carry out the mission of our Diocese through the local congregation. The Diocese needs to at least consider the possibility of building up congregations in places where certain communities and needs are underserved, expanding ministries where resources are inadequate and scaling down or even closing ministries where there are too many resources, given the local need.

The challenge has been our tendency as a church to deny and avoid these realities and eventualities, which at times seem overwhelming, unpleasant and unappealing. But history has taught us that this avoidance has resulted in the erosion

of people's energy and financial reserves to the point where limited or no choices remain and we lack both energy and resources that we might re-energize, re-deploy re-purpose and reallocate. There is no vision or hope and the people perish.

A better strategy has proven to be to envision options and re-purposing while there is still hope and energy in local congregations. Often this requires the assistance, guidance and energy of diocesan leadership and resources to assist if there is to be success. There is no one-size-fits-all that answers every situation. The appropriate response is unique to each situation. Some strategies that have been successfully employed to re-purpose local congregations have included new church plants, new mission strategies, parish mergers, redevelopment of property, community partnerships, re-purposing buildings, closures, regional ministries, sharing resources, reducing costs, staff changes, property sales and re-location, to name some. The Diocese of Montreal has been intentional at working with congregations to better identify and understand local needs and new mission strategies and to provide professional consultants, advice, resources and leadership for re-tooling.

What has been lacking is a clear diocesan policy or strategy for managing proposed changes to our mission or even for identifying when there is a need to intervene. Therefore, as developed and recommended by the Diocesan Finance Committee, Diocesan Council at its meeting of March 8, 2016, adopted a new Diocesan Policy on “Sustainable and Strategic Ministry” and “Overdue Account Management Policies and Procedures.” The complete policy documents will be forwarded to parish corporations as additions to the wardens' and clergy handbooks. The basis of these two new policy documents is to establish criteria that define sustainable, strategic and unsustainable congregations.

The criteria for sustainable con-

gregations can be summarized as follows:

- *A sustainable congregation has full- or part-time clergy and active lay leadership with the skills to manage the programs and property of the parish ministry to meet its own sense of mission.*
- *It has the energy and resources to meet the challenges of the community it serves.*
- *It relies significantly on the freewill offering of its members for its core financial support.*
- *It has a plan to provide for the future well-being of congregational or parish life.*
- *It does not deplete its capital reserves or capital assets on an ongoing basis, signalling a parish in financial trouble.*

The criteria for strategic congregations can be summarized as follows:

- *The activities of the parish ministry make a discernible difference in individual lives and in the larger world around it.*
- *The congregation is outward-looking, geared to mission and active in extending God's reign in its community.*
- *It is strategically located.*

The criteria for unsustainable congregations can be summarized as follows:

- *An unsustainable congregation has not been designated as a strategic ministry.*
- *It is not mission-focused and is unable or unwilling to come into alignment with Diocesan strategic priorities.*
- *It is depleting its capital assets to pay for its current expenses.*
- *It is unable to maintain its property and have sufficient capital reserves for its longer-term property needs.*
- *It cannot cover current operating expenses without cutting back on important ministry.*
- *It is unduly reliant on sources of funding outside the freewill offering of its members.*

In evaluating the viability of a congregation, it is important to



Bill Gray, Executive Archdeacon of the Diocese of Montreal

recognize the reality of whether it is keeping up with its financial obligations. Outstanding accounts receivables owed by congregations to the Diocese for diocesan-paid parish stipends, assessments, insurance, and benefits stood at \$519,758.72 at year end of 2015 with an outstanding balance remaining for 2015 of \$338,898.76 as of March 31, 2016. This is in addition to the year-end diocesan deficit and other categories of outstanding diocesan receivables. Often, the same four or five parishes account for the majority of these repeated unpaid invoices over several years, indicating that strategic planning assistance is required in these cases.

Therefore, as a further measurement of when diocesan intervention is required, the Diocesan Council also adopted a new policy for Diocesan Overdue Account Management.

This policy essentially requires a congregation, in consultation with Diocesan leadership, to develop a plan for repayment of its outstanding accounts, including a strategy for future mission and sustainability. Depending on the length of time that has lapsed while a congregation is unable or unwilling to develop a repayment and mission plan, the Diocesan Treasurer, in concert with other named Diocesan officers, may elect to enact specific other provisions included in this policy such as imposing interest charges on overdue accounts, or appointing a diocesan administrator (as in Canon 35),

or converting the debt to a diocesan loan, or recommending congregational cost reductions, including the eventual re-assessment of the tenure of the incumbent. The proposed plan is then subject to regular review to ensure the parish is implementing the provisions of its plan, including agreed re-payments.

This policy is intended to ensure that with the assistance of Diocesan leadership a viable strategic plan is in place for the affected congregation in terms of its future mission and sustainability.

Usually, once a congregation has produced a viable plan for repayment or for future sustainability, the aforementioned provisions would be modified or curtailed appropriately. The inability to produce such a plan is an indication that an alternative future for the congregation should be anticipated and developed.

Our hope is that Diocesan and local congregational leadership can partner to renew our common mission for a new and vibrant future church! Sometimes this will mean that as a church we are disturbed from complacency and avoidance. If approached positively, this can also result in renewed hope and life!

Nouvel évêque auxiliaire à Saint-Jean-Longueuil

Mgr. Claude Hamelin was consecrated as Auxiliary Bishop of Saint-Jean-Longueuil at Cathedral Saint-Jean-l'Évangéliste, Saint-Jean-sur-Richelieu on March 18th. Bishop Mary was delighted to be invited and to attend with the Rev. Stephen Petrie, Diocesan Ecumenical officer, and the Rev. Gwenda Wells, incumbent of St. Barnabas, St. Lambert.

Le diocèse de Saint-Jean-Longueuil nous rappelle que le mardi 22 décembre 2015, Sa Sainteté le pape François a nommé l'abbé Claude Hamelin, évêque auxiliaire au diocèse.

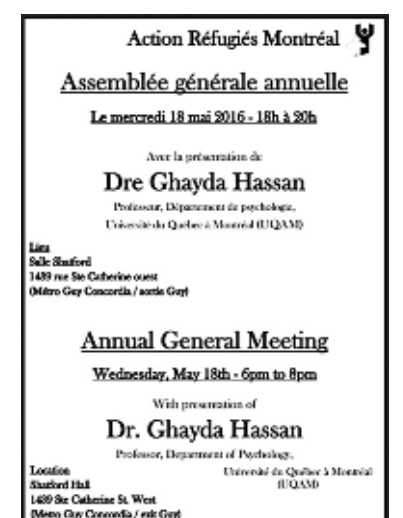
Au moment de sa nomination, ce dernier était vicaire général du même diocèse. Il assistera Mgr Lionel Gendron, P.S.S., évêque de Saint-Jean-Longueuil, qui est également vice-président de la Conférence des évêques catholiques du Canada.

Né le 10 juillet 1951, à Sherrington, Québec, l'abbé Hamelin a étudié au Collège Saint-Jean-Vianney à Montréal. Il a fait ses études en



théologie à l'Université de Montréal où il a obtenu une maîtrise en théologie pastorale en 1976. En 1982, il a obtenu une Licence en théologie morale de l'Académie Alphonsienne, qui fait partie de la faculté de théologie de l'Université du Latran, à Rome. Ordonné prêtre pour le diocèse de Saint-Jean-Longueuil, le 3 décembre 1977, il a exercé son ministère comme animateur de pastorale en milieu scolaire (secondaire), de 1975 à 1990, à Saint-Hubert, Boucherville et Saint-Lambert. De 1990 à 2000, il a été prêtre modérateur de la paroisse Saint-Marc de Candiac.

De 2000 à 2015, le nouvel évêque a assumé plusieurs fonctions au sein du diocèse de Saint-Jean-Longueuil: responsable du Comité pour le ministère de la vie des prêtres et des diacres, vicaire épiscopal dans les régions pastorales, responsables des ressources humaines, modérateur de la curie diocésaine et vicaire général depuis 2010.



Comment

Maintaining a missional church

Remissioning towards a new future

MARK DUNWOODY

Mark Dunwoody is the Diocesan Missioner for the Anglican Diocese of Montreal. The Values and Principles he outlines include thoughts from Scott Evans, an Irish theologian, writer and friend of the Diocese of Montreal.

Rather than planting a faith community and then politely encouraging it to serve the “least of these” or to live out “true religion that our God in Heaven considers pure and blameless” (James 1:27), the 21st-Century Church will work the other way around. It will begin by serving, and watch a faith community develop as a result.

The old ways of “Church” in western society have long gone. Each year the challenges for denominational churches in the western world are seemingly impassable. Congregations are being consolidated, some churches have closed, worshippers are aging, and different branches of Christianity are closely collaborating in ways unimaginable to 20th Century Christians. The questions presented include: Are all these churches still relevant – and, if so, for how long? What’s to be done with them after they lose their economic base?

The question can be asked whether Charles Wesley would have had mixed reactions upon discovering that we still sing his songs in our churches in the 21st Century? Though initially he might be flattered that his powerful theology communicated through music has provoked such love and longevity, he would also spin in his grave to find that we managed to keep his life work intact, but failed to learn from

his lifestyle. His lifestyle was writing music that was *relevant* to his community. He might wonder why we failed in that respect.

Phyllis Tickle, a prophetic voice in the emerging church movement and someone possessing a joyful sense of humour, would regularly ask church leaders if they were prepared to remove their pews. The answer to this simple question revealed much about their underlying values. While pews were an ingenious way of comfortably seating large groups of people in the 16th and 17th Centuries, the world has changed. Unfortunately, pews have come to be considered a part of our ecclesiology rather than a comfortable seating arrangement for congregations.

Thee, thou and thy were the informal version of *you* and *your* in the 17th Century. While the language has changed around us, we have held on to the words of the past. Rather than faithfulness to the Gospel, it is an unfaithfulness to the heart of God that our forefathers were striving to make known.

The elephant in the room is that a growing number of people in western society will never participate in current forms of Church. This presents a challenge if all your key organizational decisions are based around folks whose Sunday mornings include stepping inside into a building.

In our context of the Diocese of Montreal a mixed economy of church is emerging. Going forward we are making plans to support a broad spectrum of “church” To include “*emerging church*,” “*fresh expressions*” and “*church planting*,” – all of which are intended to further the traditional model of parish church structure, which is itself experiencing a radical restructuring in the face of the financial realities of

our many small declining congregations.

While many are quick to moan and lament the losses, few have suggested transformative, theologically based alternatives rather than popular-culture-based solutions. In our set of VALUES & PRINCIPLES we will strive to include:

- *Atmosphere*

The medium is the message. In the same way that words are interpreted primarily through tone and body language, words about God in church are interpreted through atmosphere and approach. Church will not simply be a gathering but a multi-sensory experience of the Christian faith. This will apply to everything from seating, lighting and visuals to music, refreshments and format.

- *Relational*

New Churches will not commence as a gathering until the leadership team have developed relationships with a core group interested in it. While many churches are attractional in outlook (e.g. how do we get people into pews?), 21st-century Church will be incarnational, seeking to embody the Christian faith to folk – both connected to and disconnected from the Anglican Church and others. This will involve being connected with university activities and societies, building relationships with young people in parishes and participating in university nightlife in Montreal.

- *Conversational*

Participants will be invited into conversation as part of each gathering. Rather than being dissected over Sunday lunch, the message/sermon will be dissected on site, over coffee, as part of the gathering. All efforts will be made to use social media to continue this conversation



Mark Dunwoody, Diocesan Missioner for the Diocese of Montreal (Photo: Tala Strauss)

throughout the week.

- *Empowerment*

Rather than lifting up good listeners, church will seek to uplift well-trained, talented and insightful communicators. Rather than raising up good musicians to play traditional and contemporary music, church will seek to raise up songwriters and poets who will communicate their personal experience of faith and the experience of the community. This does not just involve those who would take part in the worship elements of the gathering; it will be inclusive of administrators, mentors, counselors, youth workers and leaders too.

- *Incarnational vs. attractional*

When Jesus sends out the 72 in Luke 10, he does not send them out as staff to run one large event that will attract people to it. Instead, he sends them out in pairs to different areas. When they arrive, they build relationships, demonstrate the coming of the Kingdom and then explain what it means. In the same way, Church will not start as an event to which people are invited but rather a network of people serving their local community, demonstrating the Kingdom. When a regular worship gathering commences, it will be a response to local need, curiosity and engagement.

- *Caught, not taught*

When Jesus sought to train the disciples, he didn’t start a Theological College or a formal training program. He called them first as spectators – *then as participants* – in his ministry, their lives having been fully immersed in it. If we truly want Fresh Expressions of ministries to flourish throughout the Anglican

Church in Canada, they will be “*caught*, not *taught*.” There will be a temptation to prescribe to all churches a uniform training program, reading materials or resources for new styles of ministry. This would spread available resources too thinly and be akin to planting good seed on shallow soil that would be unable to sustain long-term growth. A better approach would be to pour all available resources into a new faith community that will train and disciple leaders who can take what they’ve “*caught*” to other areas.

- *Jerusalem, Judea, Samaria to the ends of the Earth*

When Jesus ascends and the Holy Spirit comes upon the disciples, they do not immediately split to plant churches all over the world. First, they gather together where they are (Jerusalem) where they grow together, grow in number and others grow in understanding. By the time that persecution forces them out of Jerusalem, the Twelve have anointed the Seven who go on to be powerful evangelists, prophets and church leaders. But their training does not begin with information; it begins with service in a community that feeds widows and orphans.

Church leaders in the 21st century will be shaped through the act of serving those in need. Church will only divide to go to other places when it has trained up enough local leaders to be sustainable and when the split up pieces are trained well enough to be self-sustaining in new areas. It will take extraordinary leaders to set up new ways of being church.

But that’s what Christians try to do: the ordinary extraordinarily.

World Social Forum and theological section to meet in Montreal

‘Another world is needed, together it is possible!’

SOPHIE ROLLAND

The Rev. Sophie Rolland is incumbent at the Church of the Resurrection Valois in Pointe Claire.

This summer, thousands of people from groups in civil society, organizations and social movements who want to build a sustainable and inclusive world, where every person and every people has its place and can make its voice heard will gather in Montreal. It will take place between August 9-14, mostly in the downtown core. There will be different activities throughout the week including workshops, visits around Montreal and celebrations.

Within the ambit of the WSF, liberation theologians from all over the world will be meeting at the World Forum on Theology and Liberation. There will be two days dedicated to the events of the WFTL to bookend the WSF, on



August 8 and 13, but otherwise the WFTL will participate in the activities of the WSF.

This event is an exciting one for Montreal and, a wonderful opportunity for Anglican Christians to participate in the wider communal dialogue on the state of our civil society. This will be the seventh iteration of the WFTL and the first one to be held in the geographic north. This will be an opportunity to highlight our unique Quebec/Canadian context in conversation with international partners.

If you would like more information please visit the web site for the WSF at fsm2016.org and for the WFTL at justicepaix.org. It would be wonderful to have a strong Anglican presence at the event and there are already a few of us who would like to put on a workshop. If you are interested in participating you can contact the Rev. Sophie Rolland at srolland@montreal.anglican.ca directly.

Skateboard church looking for a home

Diocesan Missioner Mark Dunwoody is trying to help a small group that has built up a “skateboard church” of over 120 boys and young men to find a church near a Métro station where they could practice their sport and share pizza and the Gospel.

In an open letter in the diocesan “e-news” publication, he asks “for both prayers and ideas for creating a new place for an amazing emerging ministry.” Up to now, the skateboard church has gathered every other week at the La Taz skatepark, part of a non-profit indoor sports centre in the Saint-Michel Environmental

Complex on the former site of the Miron Quarry. But this is becoming too expensive, the missioner says.

“I first met the key leader, Nicolas Morin, when he had vision for reaching out to the unique culture of Montreal skateboarders. Nick himself is a skateboarder and easily understands the context and the culture of the (mostly francophone) young people who love to board all year around,” Mr. Dunwoody says.

They are working with Skatelifé, an international skateboarding ministry that partners with local churches and tried to start ministries in Quebec a couple of times before.

Once again, the New Fire burn



The customary New Fire of Easter burned brightly on Holy Saturday to launch the Great Vigil of Easter at Christ Church Cathedral (above and above right) and in other places like the Mile End Mission, where the Rev. Roslyn Macgregor joined by children (above left). She described a community supper before the worship as “a bilingual, chaotic, creative service filled with enthusiasm and beauty.” Children and adults re-created stories from the Bible, then moved outside for lighting of the New Fire, paraded around the building and in the front door for communion. Brooke Proulx-Olson helped to give out communion bread.

At the cathedral, our episcopal photographer also caught the Rev. Jennifer Bourque, the Rev. Jean-Jacques Goulet and the Rev. Amy Hamilton in a light moment (below).



On Easter Day, children lit the Paschal Candle at the Rosemont parish of St. Cuthbert, St. Hilda and St. Luke (right) and Bishop Mary had lunch with some of the volunteers who help with the Anglican services at the Fulford Residence for women (below right). (See www.fulfordresidence.com). From left to right, Pam Davidson McLernon, Melanie Cleland, Pit Ling Lau, Bishop Mary, Sue Winn, Flo Tracy and Anne Gregory. They assisted Bishop Mary for the Easter Eucharist and joined in a delightful lunch afterwards.



ed brightly on the eve of Easter



Among musical attractions at Trinity Memorial Church in the N.D.G. district, Dany Lesage came with his alphorn (top right). He is one of the “regulars” from the brass quartet and this year asked to play the alphorn as well. There was an organ-alphorn duet called “The Spirit of Alphorn” played as a prelude on Easter Sunday. Other music included, traditional organ and brass hymns and anthems, African American, African, and Caribbean congregational music, a choral piece accompanied by flute, violin and double bass, and a gospel piece sung by the choir and accompanied by piano, electric guitar and double bass, music director Chris Grocholski reported (The photos at Trinity Memorial were by René Sanchez.)

Other photos show an elevated cross (centre right), a presentation by the Rev. Deacon Jessica Bickford (bottom right), and the choir in procession (below).



In its 90th year St. Michael's mission has cause for satisfaction but is in financial straits



Above left, Lisa Marie Scolach with "Poppy." Above, George Greene with friends from the Montreal police. Left, volunteers serve brunch. Below left, the Redroof Band.

HARVEY SHEPHERD

When it opened its doors in the basement of the downtown Church of St. John the Evangelist in 1927, one volunteer served a meal to the two first clients. Today, about 40 volunteers and a half-dozen staff provide meals, food packages, used clothing and a range of other services to about 250 clients, homeless or needy in other ways.

And at the end of March the mission celebrated its approaching 90th anniversary with a feast with a sugar shack theme for around 200 clients and other well-wishers.

Many of the mission regulars – among others, staff, volunteers, students doing fieldwork, the funky Redroof Band (named for the church's landmark red roof), the intervention-and-Métro-outreach team of Caitlin Murphy and Lisa Marie Scolach, Sally Pochner and her team of volunteers and "Caring Paws" therapy dogs and friendly Montreal police officers (two of them on horseback) were on hand.

So was "Poppy," a mission regular who had celebrated his 80th birthday at the mission a week earlier and then had to go into a hospital for several days. (One of Harvey Shepherd's photos shows him with Lisa Marie Scolach.

Teams of volunteers-for-a-day made up of Toronto-Dominion Bank and Sutton Realty staff handled much of the food preparation and able service. George Greene, executive director, of the mission, said such participation by employee groups is becoming a bit of a trend.

Another subject for some satisfac-

tion was a relatively mild winter just ending. The mission is not legally permitted to allow people to sleep there overnight, but did open as a warming station overnight for homeless men unable or unwilling to find beds in overnight missions to

rest and warm up for a while.

Finances are a worry, partly because increasing competition from other worthy causes appears to be cutting into contributions from individual and foundation donors.

"We are in financial straits."



St. Barnabas Anglican Church

VENTE DE GARAGE GÉANTE GIANT GARAGE SALE

Samedi le 4 juin, 2016

Saturday JUNE 4, 2016

9:00 a.m. – 2:00 p.m.



Beaucoup de TRÉSORS cachés! Lots of hidden TREASURES!

Une collecte de fonds pour le / A fundraiser for St. Barnabas Church Pierrefonds

(10% des profits seront versés au Fonds d'Aide de l'Ouest de l'Île)
(10% of proceeds: donated to the West Island Food Assistance Fund)

St. Barnabas Anglican Church (Pierrefonds)

12301 Colin St.

(left at 1st light on Pierrefonds Blvd. west of Sources Blvd.)
Pierrefonds, QC. H9A 1C3

Contact: 514-684-4460 or 514-684-7367

www.st-barnabas.qc.ca



Mile End Mission celebrates its 25th anniversary!

Three gourmet events mark quarter-century

LINDA LOU HACHEY

Yes, we're still here and growing stronger and better with each passing year. It's hard to believe that only 25 years ago, a mere blink of an eye, a small group of founding members from the Anglican Church of the Ascension on Park Avenue had a dream to create a non-traditional store-front mission providing a safe and welcoming community to help meet the practical, emotional and spiritual needs of those who need it most in the Mile End area.

From meagre beginnings in the church basement, serving soup to 20 people each day, and with the spiritual and financial support of the Anglican Diocese of Montreal, the Mile End Community Mission came into its own when it was launched as a non-profit charitable organization in 1991.

Have you ever asked yourself "how many people's lives can you really touch in a lifetime?" Well the answer is: many. Nourishing our community in so many ways over the last 25 years, the Mission now serves over 13,000 meals annually and provides caring, inspiration and

hope to its growing membership.

Looking back, we are very thankful for the many programs we have been able to launch and continue to offer to this day: programs such as our weekly free hot meals and food bank program, Friperie Joyce, community outings, our drop-in program filled with art and music, and so much more.

So many are part of this history of caring!

What a great time to honour those who dedicated their lives to make the Mission the thriving community that it is today and to thank the Anglican Diocese of Montreal, the parishes, parishioners, and so many others who continue to support us. Your interest, compassion, involvement, donations and prayers have helped build and sustain this community and improve the quality of life of countless disadvantaged individuals and families struggling with the harsh realities of chronic poverty.

No longer just an idea, a dream, a vision.

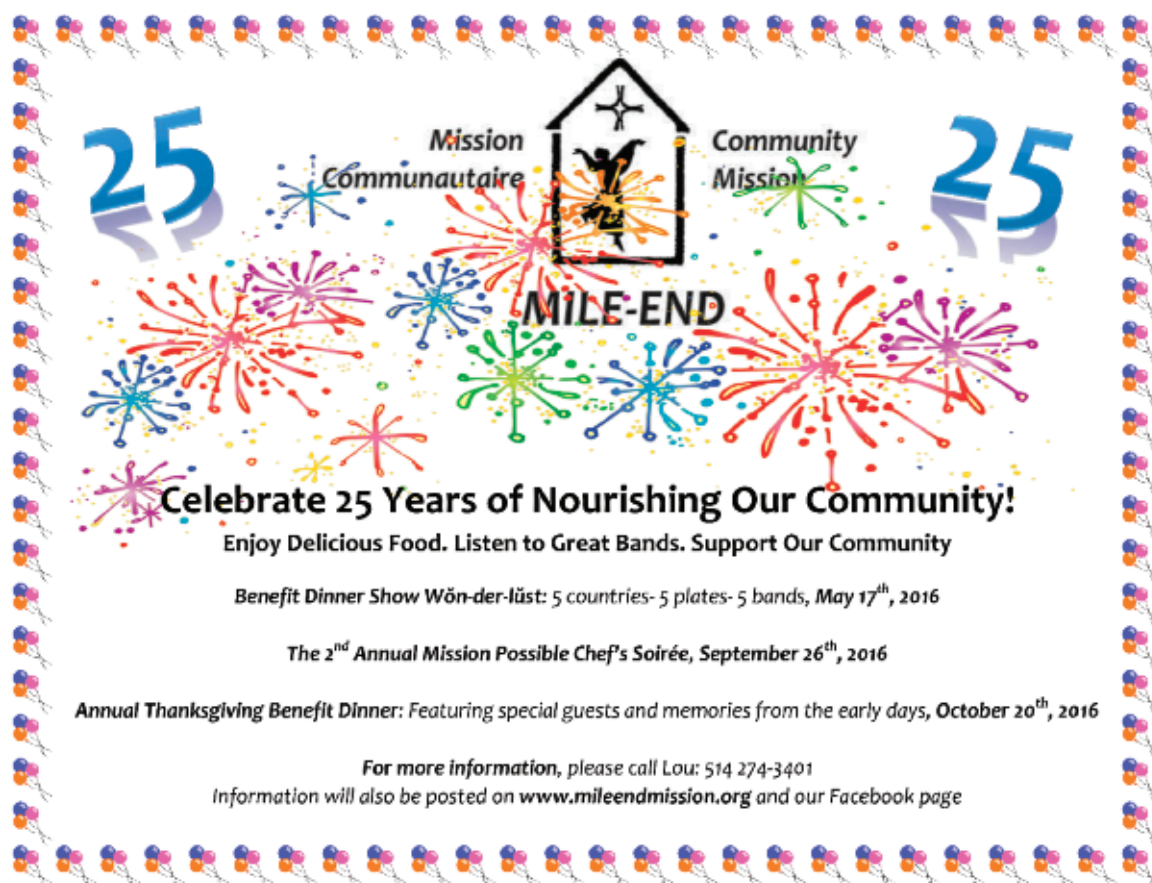
Together, we are a living, breathing entity doing mission now for 25 years! *Thank you one and all!*

Come celebrate with us.

For information on the 25th-anniversary benefit dinner May 17 see the announcement below or visit

the website at www.mileendmission.org or the Mile End Community Mission Facebook page. Consult the same sources for information on the

Second Annual "Mission Possible Chefs' Soirée" September 26 and the annual Thanksgiving benefit dinner October 20.



25 Mission Communautaire **25** Community Mission

MILE-END

Celebrate 25 Years of Nourishing Our Community!

Enjoy Delicious Food. Listen to Great Bands. Support Our Community

Benefit Dinner Show Wönder-lüst: 5 countries- 5 plates- 5 bands, May 17th, 2016

The 2nd Annual Mission Possible Chefs' Soirée, September 26th, 2016

Annual Thanksgiving Benefit Dinner: Featuring special guests and memories from the early days, October 20th, 2016

For more information, please call Lou: 514 274-3401
Information will also be posted on www.mileendmission.org and our Facebook page



Montreal Diocesan Theological College Convocation

Church of
St. John the Evangelist
137 President Kennedy
Montreal

May 2
7.30pm

Convocation address by
Rev. Canon Dr.
John Simons

The Stillness Within

Parting thought from a happy wanderer: 'Take a walk'

*"Oh, may I go a-wandering
Until the day I die!
Oh, may I always laugh and sing,
Beneath God's clear blue sky!"*
— The Happy Wanderer

In my youth, I loved going for walks. Before I knew anything about walking meditation, I would walk for the pure joy of it! Even now, with my trusty cane steadying me, I go for walks. And like a happy wanderer, "I wave my hat to all I meet, and they wave back to me."

Sometimes, though, when I am caught up in my thoughts and preoccupations, I am less the happy wanderer and more the unhappy sleepwalker, stumbling through my surroundings. When I recognize this happening (and at times it can take longer than I would like), I adopt a simple exercise.

I get back in touch with my body and breathing. I notice my feet as I lift them, move them through space, and place them on the ground. I notice my breath, coming in and out of my body. As I continue to pay attention to my senses, I find myself coming back to the here and now. Whenever I recognize that I am again lost in thought (thinking about what's for supper tonight or did I send off that email to a friend), I gently come back to grounding myself in my senses.

Then an amazing thing happens – once again, I hear the birds singing, and feel the warmth of the sun against my skin.

Every now and then, however, the thoughts refuse to go away, especially when I have some major question before me. Then I use a practice I adapted from Gunilla Norris. In *Simple Ways*, she writes: "We take babies

out for a walk in strollers or prams. We take our dogs and ourselves out for walks almost daily ... Why not take a leading question out for a walk?" So, following her suggestion, I take a question for a walk.

This means that while on my walk, I repeat some leading question silently in my heart a few times. Sometimes, I even say it out loud. As I repeat the words, they seem to go deeper and deeper into my being. Some-time later, when I am not thinking about anything at all, an answer will emerge.

Using this practice has helped me to become more open to *the still, small voice within*. Just holding the question lightly in my consciousness, without it getting stuck in my ruminating mind, opens me. Then I can hear the Spirit speaking to me, supplying me with insights and practical answers beyond my

trying-to-figure-it-all-out mind.

May (or any month!) is the perfect time to be a happy wanderer. As you go outside – to clear your head, to open to being rejuvenated by nature, to stroll simply for the joy of it – remember to be present to all that is around you. And, as soon as you find yourself overcome by thinking mind, pause for a moment, and come back to your senses. Or, you can even take a question with you for a walk.

This is my last Stillness Within column. Writing it has been a joy. Thank you for sharing the journey with me. I pray you may always be a happy wanderer "laughing and singing beneath God's clear blue sky!"

With love and blessings,
Cedric



A column by **Cedric Cobb**
where you might find a meditation, a poem,
an awareness exercise or an inspiration.

**PENTECOST
JAZZ Mass**
10am
St. CHL
Sunday, May 15
6341, de Lorimier (bw Bellechasse & Beaubien)

Notable

Healing Pathway Training (Phase 1)



June 3, 4 & 5, 2016

Cedar Park United Church
204 Lakeview Ave.
Pointe Claire QC H9S 4C5

Registration is required and the number of places is limited.

Contact Janice Barnes, Registrar
514 697-7512

Healing Pathway is a ministry of Christian-centred healing using prayer, meditation, and the laying-on of hands. The program was developed by the United Church, originally at the Naramata Centre in British Columbia, to foster the development of healing ministries within faith communities. Training has been offered since 1993.

www.healingpathway.ca

Notable

In December, 1999, the National Assembly of Quebec proclaimed a Holocaust Commemoration Day, Yom HaShoah, set annually according to the Jewish lunar calendar.

The Jewish-Christian Dialogue of Montréal et la Paroisse le Bon Pasteur of Longueuil invite you to participate in the

CHRISTIAN COMMÉMORATION OF THE SHOAH

This commemoration of the Holocaust will be incorporated into the 10 a.m. Sunday mass May 1 at Église Saint-Georges, 1105 Desaulniers Blvd., Longueuil (Métro Longueuil).

Coffee, juice and kosher pastries will be served after the celebration.

Information: Monique Bouchard, pastoral worker, Paroisse Le Bon Pasteur, 450-677-6369 ext. 322; mobouchard@hotmail.com.

In co-operation with the Canadian Centre for Ecumenism.

Notable

Still Presence Meditation

May 2016 Calendar of Events

"CULTIVATING MINDFUL ATTITUDES"

Developing attitudes that enable us to live more fully.

Join us for this vital series.

Gatherings include sitting and walking meditation, a "heart talk," and a guided meditation.

"Our Attitude To Life Makes All The Difference."

May 2

The Real-I-Zing of Self, 7-8:15 pm

May 9

Mindful Openness, 7-8:15 pm
A special event before summer break!

May 16

Michael's Circle, 7-8:30 pm
Before Fr. Michael Johnson heads off into retirement, he shares with us some thoughts on his Still Presence experience. The evening includes meditation, tea and refreshments.

Meditation Circles take place in the chapel of

Christ Church Beaurepaire
455 Church St. (at Fieldfare),
Beaconsfield, QC H9W 3S6
For more details: 514-697-2204
www.StillPresence.com

Notable

Le Dialogue Judéo-Chrétien de Montréal et la Paroisse le Bon Pasteur de Longueuil vous invitent à participer à la

COMMÉMORATION CHRÉTIENNE DE LA SHOAH

Cette célébration commémorant l'Holocauste sera intégrée à la messe de 10h00 dimanche le 1er mai 2016 à l'église Saint-Georges, 1105 boul. Desaulniers, Longueuil (Métro Longueuil).

(Café, jus et pâtisseries cachères seront offerts à la fin de la célébration)

Renseignements: Mme Monique Bouchard, Agente de pastorale, Paroisse Le Bon Pasteur, 450-677-6369 ext. 322; mobouchard@hotmail.com. En collaboration avec le Centre canadien d'écuménisme.

Notable

The Canadian Centre for Ecumenism

invites you to the
Christian music concert

"Let's sing with joy and love for peace"

Friday, June 3, 7 p.m.

Santa Cruz Church
60 Rachel St. W., Montréal

Featuring:

Imani Gospel Singers

Chorale de l'Église portugaise
Santa Cruz

Chorale de l'Église arménienne
Sourp Hagop
Aeternal Ministries

Come and join us
All are welcome!
Next one: May 20
Le prochain: 20 mai
Doors open at 5
Dinner at 6:15

Messy CHURCH

The 3rd Friday of the month!

L'Église péle-mêle

Venez nous joindre
Tous sont les bienvenues!
le 3e vendredi du mois!

Anglican Church of the Resurrection
église anglicane de la résurrection
99 Av Mount Pleasant Pointe-Claire
514-697-1910 office@cotres.ca

les portes seront
ouvertes dès 17h
Souper à 18h15

Books

Mark Whittall: *ReInvention: Stories from an Urban Church*. Wood Lake Books 2015, 158 pages.

REVIEWED BY HARVEY SHEPHERD

Midway through a meditation on the Cross during last year's Good Friday service, there was a loud noise at the back of St. Albans Church in downtown Ottawa.

"A man banged his way noisily through our doors with his bicycle, shouting, 'I want a peanut butter sandwich,'" recalls Mark Whittall, who had taken on the challenge in 2011 of seeking to preside over the revival of the parish as its priest. Up to then, Holy Week worship has exemplified what the parish was trying to achieve – and it continued to do so.

The services wove together traditional Anglican liturgy and Bible readings from the official Lectionary with innovations such as a dramatic reading of the Passion narrative from the Gospel of Luke and a song by Leonard Cohen. And even when things went off script on Good Friday, the parish took the incident in its stride.

The sandwich seeker was looking for Centre 454, a day program in the basement serving the homeless. The centre was closed for the holiday. Someone went to the back of the church to welcome the newcomer but the man headed down a set of stairs toward the drop-in centre. The door to the centre should have been locked but wasn't. An alarm went off. However, the church's versatile music director managed to disarm the alarm, show the man to the washroom and persuade him to leave with his bicycle. The music director was back in time to lead the next song.

Whittall recounts the incident in his book, *ReInvention: Stories from an Urban Church*, of which copies were on hand when he spoke in March at the Montreal Diocesan Theological College and at a meeting of the Montreal Diocesan Council. At least at the latter event (at which I was present) he was dutifully at pains to stress that the "church plant" at St. Albans was a unique event, not a pattern for any other.

A different city. A different church plant

Still, notwithstanding Whittall's delicacy, it is obviously not just a coincidence that he was invited to Montreal, to present what seems to be quite a success story, as the Montreal diocese launches its own "plant." The "St. James Plant" is also in a venerable downtown church, known for the last century and a half as St. James the Apostle – just a tad older than St. Albans, the second-oldest church in Ottawa. Those who invited Whittall to speak in Montreal no doubt hoped his story would be an inspiration, and you can't help seeking to compare and contrast.

Some similarities are obvious enough. In each case, a vibrant Anglican community (if all goes well in Montreal) will be the successor to a venerable Anglican parish that existed for around a century and a half in about the same building under almost the same name.

There are apparently some church plant enthusiasts who would look down their noses at the idea of calling such an endeavour a church plant at all. They would argue that a true plant begins in someone's home, a rented storefront, and active or disused commercial movie theatre or something like that. But such a cavil would not carry much weight with the Rev. Graham Singh, rector of the "St. James Plant," or with the movement centred at Holy Trinity Brompton Church in London, England, and now including "plants" at 30 or so churches, with the St. James Plant as the latest iteration. Most of these are in England in churches that were already Anglican; one exception is a non-denominational plant in a former United Church in Guelph, Ont., Singh's home town, where he was the minister just before coming to Montreal. In fact he and an organization of which he is executive director, Church Planting Canada, feel a special vocation for reclaiming church buildings more or less abandoned or at least underused.

Actually, the site of the Ottawa plant was more definitely vacant than was St. James the Apostle. The previous congregation and priest at St. Albans had left the Diocese of Ottawa because of a disagreement over same-sex blessings, whereas St. James the Apostle was an active and in some respects vibrant congregation right up to the transition, although in financial distress.

Centre 454 – the drop-in centre

that the man with the bicycle looking for – provides an interesting point of comparison between the two church plants. It was the Diocese of Ottawa that decided to relocate the centre in the basement of the then-vacant St. Albans and then tasked Whittall, at the time a priest of another Ottawa parish, with overseeing the development of a "new St. Albans" on the main floor.

The St. James plant also has a drop-in centre for the homeless in its basement, sort of. The St. James Drop-In Centre, an autonomous non-denominational outreach, rents the space it occupies, not exactly in the church basement, but the basement of the church hall. That arrangement is a legacy of the former St. James the Apostle, although the drop-in centre and other outreach ministries in the parish are now tenants of the Diocese of Montreal. It remains to be seen, I suppose, how the relationship between the St. James Plant and the St. James Drop-In Centre will evolve.

Two drop-in centres

Centre 454 is a diocesan venture, but no ambiguity about Whittall's commitment and that of his parish to the drop-in centre and to social justice is evident from his book.

"It's important for a church community to seek to incarnate itself in its local area. We didn't want St. Albans to be a drive-in church; we wanted to be a church that was rooted in the neighbourhood, a parish church in the true sense of the word..."

"It didn't take long to figure out that social justice was going to be one of our priorities. With a day program for people who are homeless in our basement and some of the city's most vulnerable on our doorstep, service to the poor and marginalized was a big part of who we wanted to become. As one of our planning team put it, 'social justice is in our DNA.' But we wanted to be more than just another social service agency. We wanted our service and our thirst for social justice to be an expression of who we were as followers of Jesus."

I was pleasantly surprised that the arts are as high a priority as the book makes it seem for Whittall and the new St. Albans. This evidently reflects his personal preferences, but also what he regards as the remarkable assets of the St. Albans building

and close attention to what was known about the physical needs of the local arts community.

The first play staged at the new St. Albans was a production by a group called the 9th Hour Theatre Company of *Freud's Last Session*, an off-Broadway hit that dramatizes an imagined encounter between C.S. Lewis and Sigmund Freud on the eve of the Second World War.

Freud play was a hit

"*Freud's Last Session* was a great success. We even turned a small profit! More important, we were able to assemble a diverse audience of St. Albans folk, atheists, theatre types and people from other churches to hear C.S. Lewis and Sigmund Freud engage in an entertaining debate between the spiritual and scientific materialist world views. Perhaps the highlight was when the two actors came out after the show for a talk-back session, allowing all of us to keep the conversation going. It was exactly the sort of thing we were hoping for when we first envisioned St. Albans as a centre for the arts."

There may not be as much need for yet another arts venue in Montreal as there was in our nation's capital; here as always, it seems, St. Albans responded to the local community. Unlike the Montreal church planters, who set great store by the expertise of the people at Holy Trinity Brompton, Whittall and his associates in the Diocese of Ottawa made a lot of stuff up as they went along. And even then, they also trusted to their own associates in the venture.

"This is a unique opportunity," he quotes himself as saying to a small and mixed group in the early days. "We, as the Anglican Church of Canada, haven't started a new congregation in downtown Ottawa for at least a generation. This is exciting, and it's an opportunity to do something new. But I don't want to tell you what sort of church you want. For too long, our usual way of doing things is to have a certain form and type of church, and then to let the shape of church determine what sort of ministry we do. I'd like to suggest that we flip things around. Let's start by trying to figure out what sort of mission and ministry God is calling us to in this time and place, and then we'll let that shape the kind of church that we're called to be."

That approach probably fits in well with what he, following the



Mark Whittall speaks to Diocesan Council in March.

Montreal philosopher Charles Taylor, calls an Age of Authenticity.

Whittall writes: "Religion is not disappearing in North America. Churches, mosques, synagogues and temples are not going away, and faith and spirituality will continue to be important for large numbers of Canadians and Americans. But we are living in a changed context. We are living in an age in which duty and authority have given way to freedom and authenticity, in which deference has been replaced by discernment. We are living in an age in which spirituality is a quest that isn't necessarily embodied in a religious institution, and potential involvement in these institutions will be evaluated to determine whether it is indeed worthwhile in the context of how one's own faith journey is understood. We are living in an age in which the context for belief has changed. Belief in God is no longer axiomatic, and because there are alternatives, even those who *do* believe do so in a context of doubt and uncertainty. This has a critical impact on the lived experience of faith. We are living in an age in which churches that have been shaped and dominated by pre-boomers are going to have to respond to the questions and needs of post-boomers, or they will disappear."

Book on residential schools is still topical for Anglicans

John S. Milloy: *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*. University of Manitoba Press, 1999, 424 pages.

REVIEWED BY MICHAEL JOHNSON AND NANCY CHAPPLE

The Ven. Michael Johnson recently retired as incumbent of Christ Church Beaurepaire and announced he plans to relocate in London, Ont., and explore new opportunities in life with his partner, Nancy Chapple. Although the book was published in 1999, Archdeacon Johnson said in a note to the editor that a review seems timely in that the focus of Montreal diocesan synod in June is Anglicans' relationship with native peoples and the

recommendations of the Truth and Reconciliation Commission.

This book is not an easy read. The sentence style alone, loaded as it is with names and dates, could be enough to put a reader off. But what makes it really tough slogging is the graphic content, the repeated, detailed descriptions of the life of indigenous children in the school system imposed on them and their families by the government and churches of Canada.

The book begins with an historical perspective of perhaps benign but ill-conceived plans for assimilation of indigenous peoples dating from the beginning of British rule in the North American colonies. The book

continued on the next page



Sunday school kids at Christ Church Beaurepaire made tie-dyed T-shirts for themselves, and one for Archdeacon Michael Johnson to honour him on his retirement.

Sales & Events

St. Paul’s Greenfield Park
321 Empire St.
ENGLISH TEA: “WOMEN OF ROYALTY”
Sat., May 7, 2 p.m.
Enjoy an afternoon of great English traditions, food, door prizes, sing-along, games, fellowship and much more. Tickets – \$10 an adult. Tickets will *not* be available at the door! For info or to reserve, 450-678-2460.

St. Barnabas St. Lambert
95 Lorne Ave.
VARIETY SHOW
Sat., May 7, 7 p.m.
Music and song. Everyone’s presence and support is invited. Admission \$15 for adults 18 and older, \$10 for teenagers 13-17. Reserve tickets at church office at 450-672-5560, Tuesday to Friday from 9 a.m. to 1 p.m.

Schools...

continued from the previous page
goes on to chronicle the system of residential schools from 1879 to 1986. A paper trail of reports, letters, and memos documents the chronic underfunding and inefficient management of the schools, and the insidious perpetuation of the policy of assimilation.
The power of the book, however, is found in the heartbreaking descriptions of the impact of the system’s deficiencies on the children who were supposed to be cared for, nourished, and educated in the system run by the government and churches. Horrific statistics on deaths due to tuberculosis, the overcrowding in dormitories, and physical and sexual abuse provide specific evidence of the conditions that existed for over a century.
“The schools were not only neglectful, failing to ensure that appropriate standards of care were maintained, but they were also abusive to children, producing that ‘range of emotional problems’ despite regulations and because of the very nature of the system.”

It is sad to note that, despite many departmental and governmental investigations, which repeatedly noted problems needing attention and correction, the evils of the residential school system only came to notice once indigenous people themselves began to file lawsuits for sexual abuse. It was only then that the eyes of the Canadian public were opened to the abuse endured by native peoples. In fact even in 1992 the churches said they “wanted it recognized” that they shared responsibility with government for the consequences of residential schools, which included not only individual cases of physical and sexual abuse but also the broader issues of cultural impact: the loss of language through forced English speaking, the loss of traditional ways of being on the land, the loss of parenting skills through the absence of four or five generations of children from Native communities, and the learned behaviour of despising Native identity.”
John Milloy’s book began in 1996 as a report to the Royal Commission on Aboriginal Peoples. Its origin as a

St. Thomas Church
6897 Somerled Ave, Montreal’
SOUP LUNCH FOR REFUGEES.
Sun. May 15, 11:30 a.m.
A bowl of homemade soup and bread, served by wonderful young people of the FASt program. Donation at the door for the Tri-Parish + Friends for Refugees

St. Paul’s Cote des Neiges
3970 Cote Ste. Catherine Road,
EVENING OF LAUGHTER (SENIORS OF TOMORROW)
Friday, May 20, 7 p.m.
Tickets: \$12. Info: 514-733-2908.

St. Paul’s Greenfield Park
321 Empire St.
GARDEN PARTY/ NEARLY NEW SALE
Sat., May 28, 9 a.m.-2p.m. .
Browse through our plants, garden supplies, kitchen supplies and much more. Stay for lunch from our great Country Kitchen. Info: 450-678-2460.

St. James Rosemere
328 Pine St.
SPRING BOOK FAIR
Sat., 28 May, 10 a.m.-2 p.m.
Browse a wide selection of used books for your summer reading. Low, low prices so stock up. Hot dogs served. Info: 450-621-6466

St. Thomas, N.D.G.
6897 Somerled Ave. (corner Rosedale)
CARIBBEAN DINNER
Sat., May 28, 6 p.m.
Adults, \$20; Children 6-10, \$10. Info: 514-484-2750

research study is clearly evident in the numerous citations and 90 pages of notes and index at the end. It was published as a book in 1999. Interestingly, the information contained in this book sets the stage for the establishment of the Truth and Reconciliation Commission in June 2008. So it seems particularly relevant to read the book today with the release of the findings and recommendations of The TRC in 2015. There is much for all Canadians to learn about the details and impact of the residential school system of which we, through our government and our churches, were and are a part. *A National Crime* is a good place to start.

Notable

St. George’s Church
23 Perrault Ave.
Ste. Anne de Bellevue
QC H9X 2C6

2016 Courses and Programs

Boundaries
Tuesdays 7: p.m. April 12 – May 31

Messy Church
Once a month every fourth
Wednesday 5:00 pm

Café@STG
Thursdays 10 a.m.– 3: p.m.

Amplified Youth Group
Fridays 7: p.m.

For information about these programs contact our office at
514-457-6934
office@stg.church

Check our courses, events and worship gatherings on
www.stgeorgesanglicanchurch.org

Notable

Oasis Musicale

Concerts at Christ Church Cathedral

635 St. Catherine St. W.

Because of last year’s popularity, L’Oasis Musicale is once more offering concerts
Wednesdays at 6:30 p.m.
as well as Saturdays at 4:30 p.m.

Wednesday, May 4th, 6:30 p.m.
Recital for viola, cello and piano
Grace Takeda, viola; Stephen Moran, cello; Jui-Sheng Li, piano
Music by Benjamin Britten, Claude Debussy, Johannes Brahms.

Saturday, May 7th,- 4:30 p.m.
Fleurs et Épines
David Martin, trombone, Philip Chui, piano

Wednesday, May 11th, – 6:30 p.m.
5-à-7 avec Les Six
Ensemble Les Six

Saturday. May 14th, 4:30 p.m.
Piano 6 Hands: Scenes from the St Petersburg Theatre

Wednesday, May 18th,- 6:30 p.m.
An Evening at the Carnaval

Saturday, May 21st, 4:30 p.m.
Leonard Bernstein: Arias and Barcarolles
Marie Lyne Phare, mezzo-soprano; Andrew White, baritone; Lauretta Altman, piano; Graeme Wilkinson, piano

Wednesday, May 25th, 6:30 p.m.
Transcriptions and works for the Spanish guitar
Cary Savage, solo guitar

Saturday, May 28th, 4:30 p.m.
Quicksilver Flutes
Les Flûtistes de Montréal, direction Judy Diez d’Aux

Notable

CHRIST CHURCH BEAUREPAIRE

CONCERT SERIES 2016

“Les Concerts du Quartier”
“Vivre la Musique!”

Tuesday, May 17, 7:30 p.m.
Erin Bergrer (soprano) with Zhou Fang (cello) and Earl Wilson (piano)

Tickets (\$20), including the wonderful Après Concert, available at the church office 514 697-2204. Also available at the door.

This will be the last concert in our 2015/2016 Series.

We would like to thank to all who attended, enjoyed and supported the Christ Church Beaurepaire 2015/16 Concert Series and we look forward to seeing you at the 2016/17 series in the fall.

Visit
www.facebook.com/CCBconcerts
for information, photos and videos from previous concerts
or our website at
www.christchurchbeaurepaire.com

All concerts at Christ Church Beaurepaire at 455 Church St., (corner Fieldfare), Beaconsfield, QC H9W 3S6

Spiritual Calendar

CHRISTIAN COMMÉMORATION OF THE SHOAH
Église Saint-Georges
1105 Desaulniers Blvd., Longueuil (Métro Longueuil).
Sunday, May 1, 10 a.m.
Organized by the Jewish-Christian Dialogue of Montréal et la Paroisse le Bon Pasteur in co-operation with the Canadian Centre for Ecumenism. The commemoration of the Holocaust will be incorporated into the 10 a.m. mass. Coffee, juice and kosher pastries will be served after the celebration. Info: Monique Bouchard, Paroisse Le Bon Pasteur, 450-677-6369, ext. 322; mobouchard@hotmail.com.

PAWS&PRAY
Christ Church Beaurepaire
455 Church St. (corner Fieldfare Av.), Beaconsfield
Sunday, May 1, 1 p.m.
Paws&Pray features a service of the Holy Eucharist where canine companions and their guardians are always welcome. This program is offered in collaboration with the Companion Animal Adoption Centers of Quebec, a non-profit organization dedicated to animal welfare. The Rev. Sophie Rolland, will be celebrant). This will be the last Paws&Pray service before the summer break. Info: 514-697-2204 or christchurch@qc.aibn.com.

WEEKLY DROP-IN CENTRE
St. James Rosemere
328 Pine St.
Every Wednesday, 10 a.m.-2 p.m.
Winston Fraser is your host. Drop in for a coffee and stay for soup and fellowship. The Church is open for quiet reflection and prayer. Info: 450-621-6466 or info@stjamesrosemere.ca

FOOD FOR BODY AND SOUL
All Saints Church Deux Montagnes
248-18th Ave., church hall
Sun., May 7, 9:30 a.m.
Monthly parish buffet breakfast. Oatmeal, eggs, sausages, baked beans, home fries, toast, fresh fruit, juice, coffee and tea. Monthly breakfast open to all, served the first Saturday of each month. A great way to socialize with local friends and neighbours. Goodwill offering. Info: 450-473-9541, info@allsaintsdeuxmontagnes.ca, www.allsaintsdeuxmontagnes.ca metro

CHAIR YOGA WITH LIVE MUSIC
Church of St. John the Evangelist
137 President Kennedy Ave. In the multipurpose room in the basement of the Redroof Church. From the UQAM exit of the Place-des-Arts Métro station, enter through the green doors and go down the stairway to your right.
Sat., May 14: 4:15-5:30 p.m.:
Music by Gotta Lago. Chair yoga in the Iyengar tradition with live music. With certified yoga instructor Hannah Roberts Brockow. A gentle but deep yoga class suitable for all levels from beginner to experienced, with standing and seated poses. No special accessories or clothing needed; if you would like to lie down for final relaxation, bring a towel, mat or blanket.

MESSY CHURCH
Church of the Resurrection Valois
99 Mount Pleasant Ave., Pointe Claire
Fri., May 20, 5-7 p.m.
Come and join the fun. Info: 514-697-1910.

LAY PASTORAL VISITORS RETREAT
Ermitage Sainte-Croix
21269 Gouin Blvd. W., Pierrefonds
Sat., May 28, 9 a.m.-3:30 p.m.
Speaker:-Mary Irwin-Gibson, Bishop of Montreal. Fee: \$35 (no refund, meal included, please pay promptly). To register, Bev Jarvis at 514-626-7689 at home or 514-898-0853 (cell).

CHRISTIAN MUSIC CONCERT
Santa Cruz Church
69 Rachel St. W., Montreal
Friday, June 3, 7 p.m.
“Let’s sing with joy and love for peace”. Sponsored by the Canadian Centred for Ecumenism. Featuring the Imani Gospel Singers, la Chorale de l’Église portugaise Santa Cruz, la. Chorale de l’Église arménienne Sourp Hagop, /Eternal Ministries.

ANNIVERSARY SERVICE
St. Stephen’s Lachine
25 12th Ave.,
Sun. June 12, 11 a.m.
St. Stephen’s will celebrate 185 years in the same location. Archdeacon Gordon Guy will be guest speaker at the 11 a.m. Eucharist. Other special guests are expected. Following the service, a light lunch will be held at the back of the church.

Spiritual direction

Individual spiritual direction is available in this diocese. For information or a confidential interview with one of the matchers, write sdgroupmontreal@yahoo.ca or call 514-768-7807.



CHURCH OF THE EPIPHANY
ÉGLISE DE L’ÉPIPHANIE



Bowling/Quilles
Salon Quilles G Plus Shevchenko
Spaghetti



Saturday, May 14th ~ samedi 14 mai
Bowling/Quilles 2pm; Spaghetti 5pm
Tickets – billets \$15⁰⁰
514-363-0825

514-769-5373
epiphany.verdun@gmail.com
www.epiphanyverdun.com
www.facebook.com/EpiphanyVerdun

4322 Wellington St.,
Verdun, QC
H4G 1W4

A special day for Seymour Smith



JIM SHEPHERD

The Church of the Epiphany, Verdun, is always grateful for the time and effort put in by many, whether it is in one of the ministries, volunteering at dinners or sales or in other capacities. However there is no one more respected than Reverend Deacon Seymour, who fulfils his calling as a servant in many ways.

At the start of February, upon realizing that Seymour's birthday is on March 1st, 2016 would be not just another birthday, but his 80th. They got together and organized a pot luck supper surprise party for February 27th and extended invitations to clergy and friends.

Keeping the surprise from Seymour was difficult considering the

hours he spends at the church. So to keep off stride he was told that there was a baptism at 6 p.m. and he was required to help the Rev. Brian Perron with the service.

Everything went according to plan and when he entered the parish hall, he was greeted by a rousing Happy Birthday. He was presented with a variety of gifts including a painting from Sandra Sorel. Our Christian partners Montreal Korean Christian Community presented a birthday cake and sang Happy Birthday in Korean.

Of course the pride and joy of Seymour's life, his children and grandchildren, were in attendance.

Seymour, may you live many more years.

With love, Church of the Epiphany.

Samson devient aumônier réserviste



Près de 100 recrues se sont regroupées pour leur assermentation avec les Forces armées canadiennes au manège militaire Côtes-des-neiges, le samedi 12 mars. Le Rév. Yves Samson, prêtre de la mission anglicane francophone Christ Church de Sorel était du nombre. En tant que membre de la Réserve des Forces armées, il travaillera à temps partiel auprès des militaires du 6e bataillon du Royal 22e Régiment.

"Quand on m'a appelé pour me

demander de servir comme réserviste, j'ai accepté d'entreprendre les démarches, après avoir obtenue les autorisations épiscopales requises. Je le fais parce que le rôle d'aumônier, tel que défini par les Forces, correspond à mes objectifs soit d'assurer un ministère de la présence et offrir des programmes d'enseignement religieux et spirituel. *Vocatio ad servitium*"

Sur la photo: Le Col François Couture, CD., Commandant, 6e

Bataillon Royal 22e Régiment; le Brigadier général L. A. B. de Sousa, OMM, CD; Padré Capitaine Rév. Yves Samson, aumônier du 6e bataillon Royal 22e Régiment; Colonel-commandant 34e Groupe-brigade du Canada, Col. D. Chafai, CD; Adjudant-chef, 6e bataillon Royal 22e Régiment, Hugo Robitoux; Padré Major Denis Dion, aumônier principal. (Photo: Caporal Myki Poirier-Joyal, Section d'image-rie St-Jean/Montréal)

Service for anglo families of mentally ill has new home!

AMI-Quebec moved to a new, permanent home at 5800 Decarie Blvd. on April 1.

AMI-Quebec was created in 1977 by four couples struggling to cope with mental illness loved ones; the couples who had nowhere to turn for guidance and support. Its mission has been to address the needs of families who face serious challenges but are often overlooked. Over the years it has developed a range of programs and expanded its outreach to English-speaking families throughout the province.

The goal from the start has been to make sure that no family in need of support is left alone, and therefore ensure that it can continue to offer current programs and develop new ones as required. The constant reforms in the health and social services sector make AMI's role more critical than ever before.

To demonstrate its commitment and to send a message that it is here to stay, AMI recently purchased a building and moved into its new, permanent home on April 1. AMI thinks the decision was economically sound and will allow it to grow and improve programs.

The new home is a three-storey building of 40 per cent larger than



the previous office. It is wheelchair-accessible. It is situated at 5800 Decarie, on the southwest corner of Decarie Boulevard and Bourret Street. It is accessible by bus and Métro, with lots of parking on side streets.

The group has embarked on a renovations and upkeep campaign, aimed at raising \$250,000 and sug-

gests that this is an opportunity to perpetuate the memory of a loved one, show support, and create a legacy for your family. For information, please contact Pam at 514-486-1448 or at pam@amiquebec.org.

There will be an open house later in the year but people are invited to drop by and say hello.

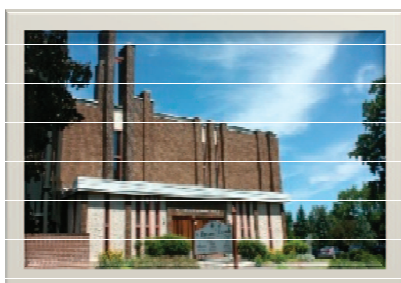
St. Barnabas Anglican Church

In the future, when your children ask you, "What do these stones mean to you?" you should tell them.... (Joshua 4: 6-7)



JOIN US for the
ANNIVERSARY
of this building

1966



2016

Fellowship LUNCHEON
JUNE 12, 2016, at NOON
ALL welcome!

CONTACT: St.Barnabas.50thanniv@gmail.com

...50 years north of the 40...
www.st-barnabas.qc.ca

Evergreen Community moves to St. George's with a gift of energetic presence



SUSAN WINN

The Evergreen Anglican Community, formerly in St. Lazare, merged into St. George's Ste. Anne de Bellevue March 13. Jennifer Kramer, formerly of Evergreen, and Susan Winn recall the events. The photo above shows youth members and Sunday School kids sharing worship in a circle.

Our clocks moved forward on Sunday, March 13. Our church also moved forward on this day as we welcomed new friends from Evergreen Anglican Community in St. Lazare. It was important for the people of St. George's Church in Ste. Anne de Bellevue to arrive on time to greet our new friends. We were surprised to find that the Evergreen families arrived ahead of most of us! From the moment the service began we felt an excitement and new energy permeating the hymns and prayers. Evergreen has brought new life into a church that has experienced the loss of so many dear friends in the past year through aging and death.

Evergreen had experienced the letting go of their own community just the week before, and must have wondered how they would be welcomed. With their arrival we received a lay reader, Sandra Holmes, as well as others willing to participate in worship. Evergreen children joined the Sunday School and youth members were drawn to our youth group.

The Evergreen banner hangs beside the St. George's banner below the choir loft. We have become one family, with much rejoicing. Easter was a celebration of Jesus' resurrection, and a time of rebirth for all of us this year!

JENNIFER KRAMER

I first wanted to preface our experience by saying that we were very saddened when we all voted to close our doors at Evergreen. Although we were the youngest family at Evergreen, having been there only for four years, it was the first church we had attended as a family. The congregation at Evergreen was more like an extension of our family.

Our closing service was full of sentiment, memories and hope. Hope for a new future for us at a new church and at the end of the service we were welcomed to come worship at St. George's. Rev. Neil Mancor had given a great sermon and a remark stayed with us: to be sure to worship at *any* church (St. George's or otherwise) the following Sunday and not to allow fear to hold us back.

So, with anxiousness we loaded into our car and headed out a little early to be sure to get to St. George's on time that following Sunday. We arrived a little early but many of our fellow Evergreeners were there already and we waved hello to them and Rev. Neil. A very welcoming member had us write our names on name tags and gave us a bulletin and a folder with everything about St. George's. We quietly read through the "brochures" and found lots of great things that we could participate in once we felt settled in. We also saw our banner hanging at the back of the church just under the choir.

Our daughter, the youngest, loved the Sunday School children's story where there was an activity to

meet a fellow congregant who had the same picture as her own (they had been handed out prior to service). She was delighted to find out that the common ground between herself and the "adult" was that they both liked the colour purple. She was hooked and she held her older brother's hand as she skipped away to Sunday school.

The sermon helped both the former congregants at Evergreen and the congregants at St. George's to realize that we are both different and yet the same. It's this sameness that brings us Christians together and it is our differences that help build our church, just as the stones of a building are all different.

My son, fearful at first, came back joyously because he got to be in Youth Group with the older children (he's 9) rather than with the younger ones in Sunday School.

After the service, there was a wonderful setup in the basement for fellowship and to find out more about the various activities at St. George's. Everyone was so kind and welcoming and we felt that we made many friends. We quickly signed our family up for the mailing list and my husband for the men's breakfast group.

We left church feeling like we had found a bigger home because our family had grown and we were more confident in God's plan for us to be more helpful coming together with St. George's than we could have done alone at Evergreen.

It was a wonderful new beginning and we can't wait to go back to church.

One evening...



A Messy Church story from a West Island parish

This article is by a parishioner of St. George's Church in Ste. Anne de Bellevue, near John Abbott College and the Macdonald Campus of McGill University. It was submitted by another member of the parish, Mary-Ann Drolet, who notes that for almost a year now, St. George's has been hosting Messy Church on the fourth Wednesday of every month. "We are up to about 80 participants, which is very exciting given that three-quarters of these participants are not otherwise regular St. George's attendees. We have a blossoming Messy Church Community!" Messy Church, which originated in 2004 at a church near Portsmouth, England, is a form of church for children and adults that involves creativity, celebration and hospitality.

One evening, on the eve of our monthly Messy Church, a Messy Church team member was leaving the church, having just attended another ministry meeting. She was chatting with a friend and commenting on the beautiful moonlight above their heads, when a young man came into view carrying several bags of groceries. He was travelling on the sidewalk, past the church, headed towards the college campus. He was obviously a college student. As he approached, the Messy Church team member, commented on his load of groceries and suggested to him that if he did not feel like preparing a supper, he was welcome to return to the church the following day for Messy Church, which included a light community supper. The student conversed politely and disappeared into the evening's shadows,

trekking towards his residence.

The following day, a very rainy day, Messy Church welcomed 60 people. It was later said that the hall was full of good energy – the Holy Spirit, indeed! The student was amongst those present and he had brought a friend with him. Both he and his friend exercised their creativity as they worked together, at length, on one of the activities. They happily listened and observed the celebration, in an effort to join in. The community meal found them both sitting with others and enjoying the array of hearty, healthy casseroles that were on the menu that night, amongst other things!

They lingered, as did others, and as the cleanup began, the student's friend approached one of the Messy Church team members and asked if she could contribute to the next Messy Church supper. As it turned out she had attended a pastry school and had particularly good reviews on her pies. She wanted to make pies for the November Messy Church! Contact information was exchanged and arrangements were made to cover her expenses so that she could bring five fruit pies to the next Messy Church. Very exciting, all around!

That invitation on the sidewalk, warmly welcoming the student, opened the door to experiencing Messy Church; community, conversation, creativity, celebration and a community meal. Subsequently, the blessing of another offering came forward, joining our collective efforts to celebrate God amongst us!

Messy Church always has time for anyone and everyone!

All thanks be to God!
(Photo: Elizabeth Shama)

L'Oasis Musicale starts third concert series – this one at St. George's Place du Canada

JOSÉE LEMOINE

The Rev. Josée Lemoine is an assistant curate at St. George's Place du Canada.

L'Oasis Musicale is a beautiful and edifying occasion to pause, especially for downtown Montreal people. It has grown in popularity in the last three years and the need is felt to continue to expand. St. George's, Place du Canada was recently considering to rekindle the music ministry in its sanctuary. In the circumstances, it seemed a great opportunity for the Oasis Musicale and St. George's to unite.

The wood walls and double hammer beam roof at St. George's offer an exceptional acoustic and a beautiful sonority. Its particular architecture offers a pillar-free view of the space. These characteristics make St. George's a suitable venue for concerts and until quite recently, it was in fact the venue for the Montreal Chamber Music Festival. St. George's has also two Casavant organs, one in the back and one in the front of the church, making it a suitable venue for concerts of religious music.

St. George's hopes, through this music ministry, to be a link between

the musicians and performers, and music lovers in our city and those coming from afar.

The Oasis Musicale will continue to hold concerts every Saturday at 4:30 p.m. at the Cathedral (and, from May, through the summer) and concerts will also be held at St. George's every Sunday at 2:00 p.m. starting on June 5th, 2016.

If you are interested in holding a concert through L'Oasis Musicale, please contact Jonathan Bailey (jonathanbailey@hotmail.com) or Catherine St-Arnaud (concerts@st-georges.org).

Around the parishes

'185 years in the same pews!'

On Sunday June 12, St. Stephen's Church, Lachine, will celebrate 185 years in the same location. "That's 185 years of people sitting, kneeling and praying in the same pews!" says Bob Smith of the parish. (New pews were added when the church was expanded about 115 years ago, but the original 14 are still in use, he explains.

Archdeacon Gordon Guy will be guest speaker at the 11 a.m. Eucharist. A number of other special guests are expected. Following

the service, a light lunch will be held at the back of the church. All are welcome.

Waterloo rectory sold

The former rectory of St. Luke's Parish in Waterloo, in the Eastern Townships, has been sold. Under an agreement between the parish and the Diocese of Montreal, the proceeds were entrusted to the diocese. It was to return \$30,000 to the parish, which recently spent that sum for the emergency replacement of the church furnace, and invest the rest, forwarding interest to the parish.