



ANGLICAN MONTREAL



The joining of two parishes included... dancing. See more on pages 8 & 9. Photo by Janet Best.

Winter 2019 • A section of the *Anglican Journal*

Official Publication of the Diocese of Montreal

The Diocese of Montreal hosts the First Messy Cathedral in Canada!



NEIL MANCOR

The Rev Canon Dr Neil Mancor is Congregational Development Officer for the Diocese.

There are many different sounds associated with our Cathedral. You will often hear the sounds of rousing preaching or beautiful, sacred music. The muffled sounds of people shifting in and out of their pews. At other times, a calm, reassuring, sacred silence.

The morning of our Diocesan Messy Cathedral started out with the Cathedral in its familiar stillness. It is a holy place we know and love. The night before we had completed our set-up. Gently moving many sacred items away to protect them and to create space for a different set of activities, creating a new space. Gradually things took shape and we were prepared.

The Cathedral looked the same, yet different. In one chapel where there had been chairs there was now a craft area. In another the huge "build a Cathedral" blocks (plus lots of lego!) sat ready for action. The snack table stood where the lectern should be. In the baptistery the font was filled with water and there were containers of water everywhere filled with rubber ducks. And at the head of the nave down the centre aisle stood ten bowling

pins. The platform where the Altar normally stands was now an open space ready for a wonderful story to be told. What gives? It was the Diocesan Messy Cathedral.

This event was the brain-child of two departments in the Diocesan offices: MTL Youth and Congregational Development. We wanted to extend the Messy Church concept into something for everyone from everywhere in the Diocese. Yes to teach and demonstrate what a Messy event looks like. But also to gather together as a People in a different way – a Messy way.

For that was our theme: All the People of God. Picking up on All Saints Day, we wanted everyone, young and old to feel they belonged, that we are all one big family.

We wanted to put on a Messy Cathedral not just as a larger Messy Church but as a way to use our Cathedral in a different way from usual. To invite people from all over the Diocese to explore their Cathedral and to explore what it means to be the People of God.

Under the leadership of Lee-Ann Matthews, a team was gathered together which met to conceptualize and then

plan our event. Our team was a wonderful rainbow of people who represented the diversity of our Anglican family.

We gathered in the stillness on that Saturday morning – wondering how it would go. Would anybody come? Would it work out after all? 10am came and the families started arriving. They were welcomed at the great doors of the Cathedral and were guided towards the activities happening throughout the space.

Many participated in the Scavenger Hunt which took them all over the Cathedral to explore its many wonders and treasures. For this is what makes a Messy Cathedral different from a Messy Church; it is an opportunity for us, all of us, to explore our Cathedral in a new way... to explore its nooks and crannies (and to count the number of pipes on the organ!) and to be together as a people, enjoying one another.

Gradually the Cathedral filled up with a different sound: of children running from one activity to another. This was a different kind of sacred noise, a messy noise of children and young people and parents and friends entering into the experience of what it means to Messy Cathedral.

There was happy chatter at the craft station where we made

continued on page 4



Bishop's Message



Bishops James and Mary take a final selfie at the airport, shortly before Bishop James departed for Masasi.

In October Bishop James from the Diocese of Masasi visited our diocese for two weeks. His last visit to us was in October 2015 when, as a new bishop, he attended our diocesan Synod – my first as your bishop.

During this recent time together, the Partnership Committee made sure that Bishop James had a chance to see more of what life in our diocese is like and some of the challenges we actually face. He preached and participated

in many services and activities. We got to know him better too, as he stayed with Mark and me.

The Bible tells us of God's efforts to get closer to us, through the prophets, through angels and dreams and visions. Some people still experience these forms of interaction and they can be life changing, as can simply hearing God's voice through Scripture and other Christians.

Seeing each other in person is so much better than through letters and photographs and even phone calls – or over the Internet. The opportunity to deepen a relationship and to communicate is far greater. It happens as we meet around the dinner table and as we travel from one place to another. Being there in the flesh is what God had in mind in sending Jesus, Emmanuel, God-with-us.

The Gospel of John writes that God

"became flesh and blood, and moved into the neighborhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, Generous inside and out, true from start to finish." John 1:14 The Message

Our visits with Bishop James and the Diocese of Masasi have shown us a church anxious to serve their wider community with the love of God. They are also challenged for resources and their country is in need of much educational and medical infrastructure.

Just as the people of Masasi are different from us in ways that may surprise us (they have more advanced electronic payment systems than us, have more solar panels than Montréalers, they dance when they sing hymns and grow new churches more easily than we do), so, God is different from us. God is far more generous, more focused on the weak and the disadvantaged and the excluded, more holy and more pure, more creative and more adaptable....

Advent is about God moving towards us, building a stronger relationship with us, inviting us to share God's vision and agenda for the world. Will we be open to God's agenda for our lives, or will we only try to limit God to our own ideas?

+ Mary

Bishops Action Appeal

Every year one or two worthy recipients are chosen to benefit from our annual appeal. And every year, you and others in the Diocese generously offer financial support for these ministries. 2019 recipients are:

Our companion Diocese of Masasi in Tanzania is building a new boarding school in the rural town of Namasakata. The **St. Catherine Girls Secondary School** will fill the area's profound need for high-quality education for girls in a safe environment. The school will serve and is supported by the entire mixed-faith community; an inspiring example of cooperation between Christians and Muslims, as well as faith leaders and government.

Many parishes within our diocese depend on the service of **Lay Readers** to provide weekly worship opportunities. A growing number of these dedicated individuals are

enrolling in university level courses, as well as programs such as EFM, and the costs of such courses are rising. Your donation to the Bishop's Action Appeal would enable the Lay Readers Association to offer bursaries to their members for ongoing education.

Please pray for the work of the church and give as generously as you are able. Call 514-843-6577, or go to www.montreal.anglican.ca and click on Bishop's Action Appeal.

Unless you specify otherwise, half of your donation will go to *Giving with Grace* funding ministries at the national church level, including *The Healing Fund*, military chaplaincies, indigenous ministries and more. Visit www.anglican.ca/giving/ to learn more.

And thank you!

This truly is your last chance!

Since this issue of the *Anglican Montreal* is focusing on communications, I hope I am able to communicate this message to you "loud and clear"; **Unless you have confirmed your address to the Anglican Journal office, this is the last issue of the Anglican Journal and the Anglican Montreal that you will receive!**

Please don't let that happen! If you've put it off, I get it. We're all busy with the chores and challenges of daily life. But, in a recent survey, you revealed the importance of this paper to learn and share the news of our diocese. So, please take a few minutes to ensure you continue to benefit from these pages.

Information on how to confirm your subscription is on the last page of this issue. Last page, last chance... hopefully not your last paper!



The Rev Andy O'Donnell, pictured here with the Rev Judith Ball, most notably not his wife. Photo is definitely by Tim Smart.

Mistakes, I've made a few...

NICKI HRONJAK

And not too few to mention.

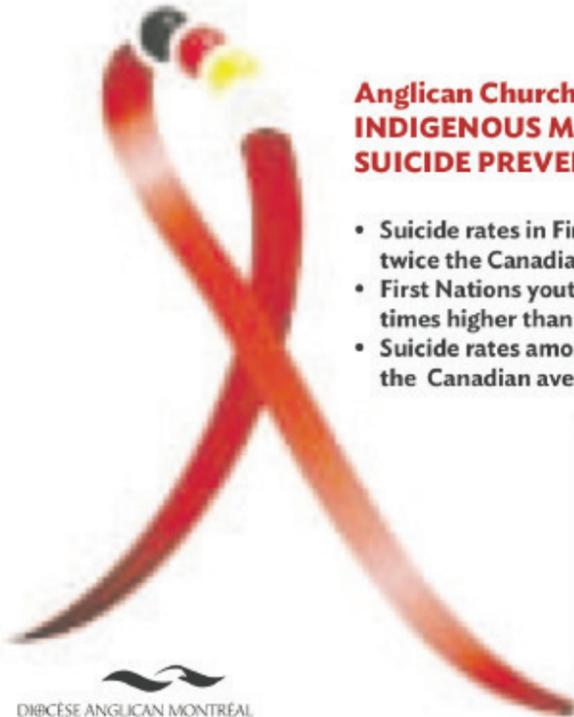
In the last issue I made several errors, beginning with the picture above. I not only misidentified the woman in the picture as Andy O'Donnell's wife (she is not) I also misnamed Andy's actual wife. She

is Lynn, not Carol.

In addition, I incorrectly credited a photo to Janet Best that she did not take. The photo of the Synod delegates featured on the September cover was not Janet's work.

I apologize to everyone who I managed to offend or confuse.

PWRDF MONTREAL ADVENT 2019 PROJECT



Anglican Church of Canada INDIGENOUS MINISTRIES SUICIDE PREVENTION PROGRAM

- Suicide rates in First Nations communities are twice the Canadian average.
- First Nations youth have a suicide rate 5 to 7 times higher than the national average.
- Suicide rates among Inuit youth are 11 times the Canadian average.

To help:

For online donations go to:
www.pwrdf.org/world-of-gifts/

Cheques to the Anglican Church of Canada, (include "Indigenous ministries suicide prevention program" on the cheque) mail to: Anglican Church of Canada, 80 Hayden Street, Toronto, Ontario, M4Y 3G2

The program logo is a Christian fish image in colours of the medicine wheel, an indigenous symbol of healing.



ANGLICAN MONTREAL

Official Newspaper of
the Diocese of Montreal
Deadline for March 2020
issue: January 24, 2020

Editor: Nicki Hronjak
Editorial Assistance: Peter Denis, Wendy Telfer
Circulation: Ardyth Robinson
Production: Nicki Hronjak
editor@montreal.anglican.ca

Editorial Office: 1444 Union Ave Montreal, QC H3A 2B8
Phone: 514-843-6577
Published four times a year.

For subscription changes:
Anglican Journal, 80 Hayden St, Toronto, ON M4Y 3G2.
416-924-9199 or 1-866-924-9192
Ext. 245/259
circulation@national.anglican.ca
www.anglicanjournal.com/subscribe

Anglican Journal & Montreal
Anglican \$10 per year.
A section of Anglican Journal.

Legal deposit: National Library of Quebec, National Library of Canada. Printed and mailed by Webnews Printing Inc., North York, ON

Bishop James' Visit

BETH REED

Mrs Beth Reed is the Montreal Diocesan College Administrator and member of the diocesan Partnerships Committee.

The Diocese of Montreal was blessed to host Bishop James Almasi, of the Anglican Diocese of Masasi in Tanzania, for a two-week visit in October. The Diocese of Masasi is a companion diocese of the Diocese of Montreal, a relationship going back more than a decade and spanning the tenure of two bishops in each diocese. Bishop Mary Irwin-Gibson made her first visit to Masasi in the summer of 2018, and was happy to return the hospitality she and her travelling companions received there.

This was Bishop James' second visit to Montreal. The first visit came during the Conference Synod of 2015, when Bishop Mary signed continuing commitments to the companion relationships, along with Bishop James and Bishop Barbara Andrews of the Territory of the People. Bishop Mary noted, "He enjoyed getting to see more of the Diocese

this time and the diversity of our ministries. For my part, I was glad for the opportunity for us to deepen our relationship. We had some very good, and very frank, conversations about the challenges we face and about the different cultures of the church in Canada and the church in Tanzania."

The bishop's schedule was indeed full during his stay. He attended services at Holy Trinity Ste-Agathe and Christ Church Cathedral, preached at the Montreal Diocesan Theological College, St. John the Evangelist and La Nativité Rosemère, and participated in a confirmation service at St. Simon's Laval and the installation of the Rev. Andy O'Donnell as incumbent of St. Stephen's Chambly.

A highlight of the visit was a talk facilitated by the Rev. Dr. Jesse Zink of the Montreal Diocesan Theological College about Bishop James' work in the Diocese of Masasi. Students of the college attended the talk as part of their learning about Anglican Church polity, and how the role of priests and bishops can look in different contexts. Members of the diocese joined the students to hear the bishop discuss

a range of topics from his own day-to-day responsibilities, to Christian-Muslim relations, and current politics in Tanzania.

Bishop James was also able to speak with members of the Montreal PWRDF chapter, and visit Tyndale St. George and the Mile End Mission, as well as St. Jax and St. George's Sainte-Anne-de-Bellevue.

In addition to meeting with the Montreal PWRDF chapter, Bishop James also travelled to Toronto to meet with the leaders of PWRDF in the national church. The Diocese of Masasi is a major partner of PWRDF on projects encompassing borehole wells, vaccinations and sustainable agriculture.

Bishop James' visit came just in time to kick off the 2019 Bishop's Action Appeal, which this year will benefit the St. Catherine Secondary School for Girls in the town of Namasakata, in the western part of the Diocese of Masasi. Bishop Mary visited and dedicated a foundation stone at the site of the school on her trip to Masasi last year, when she and Bishop James discovered a shared passion



The Rev Tyson Rosberg and Bishop James at the induction of Andy O'Donnell to the Parish of Chambly, Wednesday, October 29, 2019.

for the education of women and girls. In the rural villages of Tanzania, girls often have to leave home to attend day secondary schools in the larger towns, too far away to travel every day. They have to find places to board in the towns, away from family, and are left very vulnerable and without systems of guidance and support. The need for a safe and supportive place for girls to live while in school is clear.

It had long been a hope that the vacant parcel of land owned by the church in Namasakata could be the site of

a boarding school for girls—a sister school for the high-quality junior seminary for boys the Diocese has operated at Rondo for several decades. Bishop James took up this cause upon his consecration in 2014. In the years since, he has brought together a coalition of faith groups and government behind a plan to build the necessary infrastructure, recruit faculty and staff, and begin registration in 2020.

Visite de l'Évêque James Almasi : amitié confirmée entre nos diocèses



Bishop James Almasi with Brigitte and Victor-David Mbuyi Bipungu.

VICTOR-DAVID MBUYI
BIPUNGU

The Rev Dr Victor-David Mbuyi is Priest in Charge at Église de la Nativité - St James, Rosemère

Dimanche 20 Octobre 2019, Mgr James Almasi évêque du diocèse de Masasi en Tanzanie a visité nos trois communautés sur la Rive-Nord de Montréal : St Simon & St Bartholomew, St James et la Nativité. Une journée mémorable pour les membres de ces communautés qui ont eu l'occasion de voir l'Évêque d'un de nos diocèses partenaires.

À Laval St Simon & St

Bartholomew à 9 :00, notre Évêque Mary Irwin-Gibson a procédé à la confirmation de quatre jeunes de la paroisse : Anastasia, Christopher, Jayse et Shelton. La prédication était assurée par l'Évêque James. La célébration a été suivie d'un petit déjeuner offert à tous dans la salle paroissiale.

À Rosemère les deux communautés St James et la Nativité étaient réunies à 11 :30 pour une messe solennelle d'action de grâce présidée par la Très Révérende Mary et animée par la Chorale de la Nativité et le Groupe de louanges de la Nativité. L'Évêque James a égale-

ment prêché et fait chanter à l'assemblée un cantique en Swahili, insistant sur le fait que notre façon de prier doit toucher profondément, sentimentalement et émotionnellement toute notre personne. La célébration a été suivie d'un repas offert à tous dans la grande salle de la paroisse.

La visite de l'Évêque James nous a permis de vivre concrètement l'amitié entre nos deux diocèses. Que vive notre partenariat pour la gloire de Dieu.

Seders during Easter? It's not too early to think about the holy season

GRACE BURSON

The Rev Grace Burson is the Incumbent of All Saints by the Lake, Dorval.

It's hard to believe, but it will soon be 2020, and then Lent, before we know it! It's not too early to start thinking about changes we might want to make in our Holy Week celebrations.

One thing we need to pay attention to, as Christians, is how to navigate the Jewish roots of our worship traditions while avoiding doing things that appropriate others' traditions in hurtful ways. And one of the principal ways that Christians do this – with the best of intentions! – is by hosting and leading "Seders".

Since we believe that the Last

Supper was a Passover meal, it seems logical and respectful to create a Maundy Thursday meal that seeks to replicate the Jewish Seder. However, this is something that many of our Jewish cousins feel very strongly is inappropriate. I'll discuss the reasons for this and then offer several suggestions for creating positive connections with our Jewish roots and with contemporary Judaism around the Passover/Easter season.

The first reason that Christian Seders are a bad idea is that the Seder, as such, did not exist in Jesus' time. It is a development of rabbinic Judaism, after the destruction of Jerusalem and the Temple by the Romans in 70 AD. Of course Jesus and his disciples observed Passover, but they didn't use a Haggadah, answer four questions,

hide the afikomen, or have a Passover plate with boiled eggs and charoset. Among other things, the rabbinic Seder tradition specifically forbids the use of any portion of an actual lamb other than the dry shank bone – because the people celebrating are to remember that they are not in Jerusalem any more, and that the sacrificial rites of the Temple are no longer in force.

For the sake of our living, contemporary Jewish neighbours and friends, we must respect their wishes and find our meaning in our own traditions, not in theirs.

The Last Supper took place in a completely different context and according to a completely different tradition than the contemporary Seder.

The second reason is that for Christians to conduct Seders implies that Judaism is a kind of relic of the past that can be

incorporated wholesale into our living tradition. This is what's known as supersessionism – the idea that Christianity has replaced Judaism by fulfilling it – and it is untrue and harmful. I don't believe for a moment that any of my colleagues who have held Seders actually intend to convey this message by doing so, but nevertheless, this is the message that is often received both by observant Jews and bystanders when they witness us participating in these events.

Finally, for Christians to appropriate the Passover Seder is particularly tactless due to the historical connection between Passover and the persecution inflicted by Christians on Jews. In medieval and early modern Europe, there was a myth that the Passover matzoh was baked using the blood of Christian babies as an ingredient. This was used on many occasions as a pretext for harassing and killing Jews. Once we are aware of this

history, I trust that Christians will understand how hurtful it is for us to treat the Seder traditions as though they are fair game for our own use.

So how can we learn about, and even celebrate, the connections between Passover and Easter in a positive and respectful way? There are inevitably many resonances between the two celebrations; the writers of the New Testament were, after all, Jews, who themselves understood Jesus as the new Moses and the Resurrection as the Passover of the Lamb of God from death to life. But our recognition of these truths, liturgically and otherwise, must be sensitive, intentional, and historically informed.

There is no good reason for a Christian organization to host a "Seder" led by a Christian leader, but Jewish communities and leaders are (in my experience) invariably

continued on page 12

Digital Communications Five tips to get you started

LEE-ANN MATTHEWS

Lee-Ann Matthews is the diocesan Web/Social Media Coordinator and MTL Youth Project Coordinator

1 Digital Ministry Matters!

The digital revolution is well underway and it is changing the way we learn, pray, connect and share. This is happening fast and if we don't adapt, we will be left behind. You must be convinced of the virtues of digital communication. Spend some time online researching faith communities that have digital ministry that is effective, inspiring and uplifting. There are many ways to build meaningful, prayerful connections online but you must believe this before you proceed.

2 Discernment, motivation and energy are key.

Before you embark on a digital strategy or before you decide to reboot one, you will need to have some energy, drive and determination. Start praying on this opportunity and asking for God's help. Begin by speaking and praying with potential candidates in your community

who might share your passion for this ministry. Carefully assess who will lead and what support they will need.

3 Focus on one thing at a time.

It is strongly recommended that you establish your website first. Build a website that is user friendly. The easier it is to update the more likely it will get done. Accurate, seasonal and regularly maintained websites with good quality images will have the most success.

New guests will evaluate your website several times before they come into your building or reach out. You have a few seconds to make the right impression and to leave them with something to remember you by. To stand out, you should consider including something inspirational, perhaps a link to a song, prayer or poem? This should reflect something unique and pastoral about your context.

4 Who are you?

Take a pen and paper or open a digital file and begin to make lists of who you are as a church. What are your strengths? What makes

you unique? What makes you different? What makes you quirky? What are your struggles? Where are your gifts? Who is on your pews? Who is in your choir? Who preaches? Who are you as a congregation? Who are you to the surrounding community? Who are you to one another? This is a fun, creative exercise as there are no wrong answers. These are YOUR perceptions. Invite others to join you. This will be a very helpful document on your digital journey.

5 Get on social media and tell your story!

Be creative, transparent and authentic. There are many templates for story telling and many ways to tell a story online. This will require some consideration on your part to determine the best and most effective strategy. You may consider using portraits, selfies, poetry, blogs, testimonials, videos, illustrations, food pics, hymn lyrics and bible verses as they all tell a story. What is your story? Only you can tell it. Use your website and social media to capture the uniqueness of your story. Focus on one at a time, perhaps a person or a ministry, develop it well and be prepared for your digital ministry to encourage, support and connect in ways



you may never have predicted.

The most important (and probably most difficult) part is to **GET STARTED**. Have meeting with a few people who are inspired and/or knowledgeable. Go down the list and make a plan. And,

remember, I am here to help. Contact me... lmattews@montreal.anglican.ca

Digital is the New Normal at St Paul's

TIM WIEBE

The Rev Tim Wiebe is the Incumbent of St Paul, Knowlton.

In August 2003, the now Venerable Ralph Leavitt announced that he was leaving St. Paul's, Knowlton to go to St. George's, Place du Canada. My family and I had been in Knowlton the week before and were ready for a move. Back home in Midhurst, Ontario, I plugged my computer into our phone line, heard the electronic grinding and whirring, prayed for a good connection and soon a page began to appear. It took about a minute to download.

Fast-forward 15 years to today, St. Paul's now live-streams all of our services as well as several weekly features. These appear on Facebook, YouTube and Vimeo. We have 387 Facebook "likes" and 451 "followers." We average over 200 views a week. We have people who watch from Hong Kong, Peru, Florida, California, BC and Germany. We have shut-ins from our church and others who watch and participate as well.

This began several years ago, when a young member of our HipHopNHockey youth group was diagnosed with leukemia and died. It was a terrible tragedy. Sebby had family who live in Ontario and England and who could not be here for Sebby's funeral. A local film-maker and an internet technician were able to live-stream the funeral using a very

small but very capable live-stream camera called Mevo. Later that year we purchased one. Since then we have had funerals with several thousand views. We also had a wedding where the bride's mother was suddenly ill and she was able to watch from her hotel room.

We broadcast weekly updates, "Tim Talks" and a new "pSyched For Sunday" segment that highlights the Gospel reading for the coming week so that people can ruminate on it prior to the worship on Sunday. We continue to ask questions as to how we can maximize our digital presence.

Carey Nieuwhof (www.careynieuwhof.com) is a brilliant and insightful analyst of current culture and church life. In his latest blog post called "5 Digital Shifts that are Impacting Church Growth" he says "Digital is the new normal," "Outreach is shifting to digital first," "Rural and Urban have become more equal."

He writes "Over the next decade, the church that invests in digital will reach more people for Christ." Our mission statement is "to grow in members and spiritual maturity so that we can reach as many people as possible with the love of Jesus." Our digital ministry is a part of that mission.

Messy Cathedral

crowns. For we are all royalty in the Kingdom of God. There was glitter at this station – a lot of glitter. We tried to clean it all up after, but glitter is hard to sweep away, so you may still see a glint or two in the chapel.

Over in the baptistry, we had fun playing in the water, remembering our baptism by which we became part of the People of God. We used big blocks and lego to build our own Cathedrals. They looked a lot like forts and were a lot of fun. And there was the sound of the bowling ball rolling down the nave towards the pins, sometimes hitting them, sometimes missing. What does 10 pin bowling have to do with all of this? Because we are a people and we can work together and support each other. And sometimes, we can just have fun together too.

For that was our theme: *All the People of God*. Picking up on All Saints Day, we wanted everyone, young and old to feel they belonged, that we are all one big family. Every part of the event was meant to help communicate that core message.

For our worship we had fun in the chancel of the Cathedral singing, dancing, hearing and seeing the Godly Play story *The Great Family*. This is the story of the family God decided to create through Abraham and Sarah "as many as the stars in the heavens and the grains of sand in the desert." That story includes all of us: each and

continued from page 1

every single one.

Then there was time for lunch. We sat together in the pews and enjoyed our pizza. Then it was time to say our goodbyes. As the families drifted away, our team swiftly began to tidy everything up and put everything back in its place. And soon, that familiar sacred hush came back down upon the Cathedral. The morning was over. It was as if it had never happened. And yet, somehow, the Cathedral will never be quite the same. One thing I know – there will always be a speck or two of glitter on the floor.

We are so very grateful to Dean Bertrand and the Cathedral community for being so generous in allowing us to use the space in the ways that we did. It is our hope and prayer that everyone who came and those who participated on the team came away loving our Cathedral a little more and fired with the passion that knows: we are all, together, the People of God.

Notables

Saturday, November 30th: St James Church Christmas Bazaar from 10am to 1pm at 642 Main Road, Hudson. Handmade wreaths and evergreen sprays, handmade decorations, Bake Table, Treasures from the Attic, Children's Corner, and much more. Tea Room. There will be a drawing for a beautiful handmade hooked rug. 450 458 5127 or www.parishofvaudreuil.com.

Saturday, November 30th: The ACW of St. Lawrence Anglican Church Annual Christmas Tea & Fun Bingo, at 520 75th Avenue, LaSalle from 1pm to 4pm. The admission fee is \$5.00. For more information, please contact the church at 514-366-4652 or stlawrence520@gmail.com.

Saturday, December 7th: Mini Christmas Bazaar from 9:30am – 2pm at Church of the Epiphany, 4322 Wellington St., Verdun. Handicrafts, Home Baked Goods, Books, Jewelry, White Elephant and more ...Come find your Christmas treasures. And stay for a light lunch! 514-769-5373, epiphanyverdun.com.

Saturday, December 7th: St. Barnabas Christmas Craft Sale, 95 Lorne St. Lambert, 10am-3pm. Tables for Rent \$15 For More information 450-672-5560 or barnabas@bellnet.ca.

Technology Alongside Personal Invitation

A winning combination for communicating your message

NEIL MANCOR

The Rev Canon Dr Neil Mancor is Congregational Development Officer for the Diocese.

I remember as a child playing with my best friend next door. Our bedrooms faced each other and so one day we tried that old experiment of tying two tin cans to a string and slinging one across the divide to see if we could hear each other through the tin cans. It is supposed to work, but we were never quite clear if we heard each other through the tin can or just because we were yelling so loudly!

Sometimes Church and parish communication can feel like we are still at the technological level of trying to use strings and tin cans! I am pretty sure there isn't anyone still using gestetners to print out bulletins (though I was in a church recently that still has the gestetner paper in a cupboard just in case!) and we all have computers and most of us have access to the internet, if not in our buildings then at home.

Yet a whole world of communication is available to us that most of us are not using to our advantage. There are many ways we can increase our visibility in communities in which we live. It just takes a bit of time and dedication to make it happen.

When you think about it, much of the New Testament is composed of the best technology available in their day: the letter. That is why Paul and others wrote and sent letters to different Christian communities. It was the way people then communicated when they could not be present to each other.

A face-to-face meeting was thought to be best, but when that was impossible a letter would suffice. Typically Paul would have had someone write down his words for him, but that does not make his letters any less his.

In 2 John the author writes to his correspondent: *"I have much to write to you, but I do not want to use paper and ink. Instead, I hope to visit you and talk with you face to face, so that our joy may be complete."* It's nice to think that even the Apostle John who wrote this letter struggled with the modern technology of paper and ink! Nonetheless, that did not stop him from writing three beautiful letters filled with helpful advice for us today.

Many churches have parish newsletters filled with helpful information for the parish. But that is their strength and weakness: they are focussed within the parish. You need to get your message out beyond

the immediate community that gathers in your church. And that is where technology helps.

You might struggle with using email and social media effectively, but these are excellent ways of making your presence known and drawing more people into the orbit of your faith community.

What can be perplexing is the constant development of technology, but even this offers new opportunities to communicate:

• **Have you updated your website recently?** Yours absolutely MUST have up to date event information: if you are still advertising the Spring Fair from 2018 then you are out of date! Someone needs to take on the job of regularly updating your website and keeping it fresh. Websites are a way for prospective new members to "visit" your church so keep that in mind. If someone "visited" your church via your website, what impression would it give? You should have recent sermons and pod casts. People will check your website long before they ever cross the threshold of the building so it is worth the effort. Also you should have transactional capacity so that people can make donations through your website. The DONATE NOW button should

be prominently displayed on the landing page. Also, your websites need to be scalable so that it can be used on phones as well as tablets and computers.

• **Social media is a dynamic way to get your message across.** Facebook, Instagram, Snapchat and more are all excellent vehicles to get your information across to your

"People will check your website long before they ever cross the threshold of the building so it is worth the effort."

target audience. Consider using Facebook Live to tell a story or broadcast an event or even just to report live from some wonderful event happening at your church. It takes a dedicated person willing regularly, indeed almost daily, to post to social media. But it is a great way to communicate to an audience beyond your parish.

And then back all that up with traditional means of communication. With the Advent and Christmas season fast approaching, this is a key moment to invite many guests into your festive services to hear the message of Jesus Christ.

Perhaps you are having a traditional carol service. Create a beautiful invitation card,

which can also be turned into a poster on the outside wall, sign or doors of your church, or even propped up on a sandwich board on the street outside your church. It should be attractive and factual: it is worth investing in something nicely designed. Members of the congregation can take the invitation cards and give them to their friends.

You can then also use the same image on your website, Facebook page and other social media to get your invitation across. Don't forget to keep it alive by liking it and inviting your friends via Facebook to come to your event. This being the Christmas season, why not end your carol service with a festive mulled wine and mince pies?

This is how technology can work alongside personal invitation and connection to encourage more people to come and try out your Church. Social media on its own is not enough: you still need to do the work of personal invitation. It's all communication!

And following Christmas, do it all again. January means Alpha season which your church needs to do. So once again, create the invitation, the poster, the website page, the Facebook posting. Do it all! Do it often: get the word out in every way you can.

Church Planting and Discipleship

Communicating the Great Commission

BRIAN PERRON

As of December 1, 2019 the Rev Brian Perron is the new Incumbent of St Barnabas, St Lambert.

In October, I attended the Church Planting Conference, Plant the North. This was not the first time I met with Church plant leaders from across this country.

We convened here in Montréal at Evangel Pentecostal Church across from the old forum, the same church where I had made a commitment to God as a nine year old. How emotional it was for me to return and sit in the same space and pray at the same altar as I had done so many years earlier as a young boy: this time I was standing and kneeling as a priest in the Anglican Diocese of Montréal. Wow, such an awesome blessing, but especially while hearing and seeing what God is doing in churches across this country.

At the conference, we heard stories about churches like many of our own: how God is being revealed in what God is already doing in communities where we live and worship. We are indeed called to recognize and acknowledge God's work already being done in our communities where we, the church, can and must become

the neighbour.

It is by becoming neighbours, that we will naturally see and experience God already working in our communities. With discernment, we are called to seek out this work, to point to it and to claim it as indeed the work of God; the work of encouraging, teaching and feeding the mind, body and souls of our communities. In other words, we as disciples of the Word are to find ways to communicate the Word of God in what we do and with what others are doing, thereby making disciples of others. By inviting others to recognize and experience God in their actions, they naturally become disciples engaged with a greater purpose, discernment and vision of God.

In all authority, Jesus tells and commissions us to make disciples. To seek out the teachable and compassionate of our communities, those exhibiting an interest to truly unselfishly love their neighbour.

Then Jesus came to them and said, *"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey*

everything I have commanded you. And surely I am with you always, to the very end of the age." - Matthew 28:18-20

So how do we make disciples of all nations? Could it be by evolving from a Sunday-centric focus to an active Christ-body nucleus of followers in the way of Jesus? Perhaps by envisioning the Sunday service as a time of giving thanks and seeking vision for the weeks to come, we might see our life become focused beyond Sunday morning to one of gathering together and stepping out into our existing communities as Co-Vocational teams.

Could we seek out the nations by allowing our belief and faith to become a verb rather than remaining a noun? Could we become faithful believers by being an active part of the movement of Christ in all we do and with all those we encounter? Could we then seek to make disciples of all nations, beginning first with our own neighbourhoods, by actively looking for and being prepared to speak and witness the Word of God to our neighbours?

Interestingly, there has been an evolution in the train of thought regarding the makeup of our churches. It is becoming evident that rather than the



Brian Perron, Graham Singh and Chris Belle at Plant the North in Montreal, this October.

mega church, it is the smaller personal churches, parishes that are compact enough to meet the demands of the urban ministry and yet large enough to meet the requirements of maintaining community.

We are called to point to it. That is pointing it out... revealing the presence of the Spirit in our neighbourhood, pointing to this work and joining with those where God already is!

In our quest to meet the demands and needs of the community could we seek more reciprocal relationships or even better, partnerships?

Especially as we consider the inherent value in the placement of our buildings, each one designed to reach out to the neighbours of the community in the potential they could begin to represent. Imagine our ordained commissioned Spirit, the essence of our bricks, coupled with the strength of the social services which are already on the ground running.

Further, could our buildings now become even more important as a haven for those who struggle as startup NGO's? Imagine creating a space for those eager to devote

continued on page 10

Around the Diocese



Bishop Mary and the Rev Andy O'Donnell at his induction to the Parish of Chambly, Wednesday, October 29, 2019. Photo by the Ven Tim Smart.



Norma McBurney and the Rev Judy Ball at the induction of the Rev Andy O'Donnell to the Parish of Chambly, Wednesday, October 29th. Photo by the Ven Tim Smart.



A young Messy Cathedral participant shows off her handiwork. November 2, 2019. Photo by Janet Best.



The Rev Tania Lesack cuts the cake at her ordination. Photo by Janet Best.



Geraldine and Norman Jourdenais at the induction of the Rev Andy O'Donnell to the Parish of Chambly, Wednesday, October 29, 2019. Photo by the Ven Tim Smart.



Pam McLernon and Sandra Fortier at the induction of the Rev Andy O'Donnell to the Parish of Chambly, Wednesday, October 29, 2019. Photo by the Ven Tim Smart.



Archdeacon Robert Camara celebrates the Eucharist at the Clergy Conference, September 24, 2019 at Jouvence in Orford, QC. Photo by Tim Smart.



The Rev Neil Mancor demonstrates Godly Play at the Clergy Conference, September 24th at Jouvence in Orford, QC. Photo by the VenTim Smart.



The Rev'd Deacon Tyson Rosberg, The Rev'd Deacon Dr Jason Crawford, The Rt Rev'd Mary Irwin Gibson, The Rev'd Joel Amis, The Rev'd Deacon Dr Geert Jan Boudewijnse.



The Rev Brian Perron and Eden Mancor at the Volunteer Recognition Cinq à Sept on October 29, 2019. Photo by Janet Best.



The Rev Victor-David and Bishop Mary helped celebrate the confirmation of (left to right) Shelton, Jayse, Christopher and Anastasia at St Simon and St Bartholomew on October 20, 2019. Anthony, far right is the bearer of the Bishop's crozier.

Celebrating the joining of two parishes

One of our churches that needed a larger location and another church that thought it would have to sell, came together in a joyful celebration as Église de la Nativité- St James Rosemère. We are grateful to Janet Best who generously shared her time and talent, resulting in this beautiful portrait of the joyous occasion.



Deacon Jhon Steeker Saint-Clair and server Carle-Alexis. Photo by Janet Best.



Betty Alexandre, Sunday volunteer. Photo by Janet Best.



Dancers of the young parishioners group. From left to right: Rose-Amina, Amelie, Naëla and Cary-Anne. Photo by Janet Best.

Introducing l'Église de la Nativité-St James, Rosemère



Server Floïdie lights the candles. Photo by Janet Best.



L to R: Servers Carle-Alexis and Abel and Lay Reader Raymond Dongervil. Photo by Janet Best.

Deux communautés amorcent une aventure extraordinaire

VICTOR-DAVID MBUYI BIPUNGU

The Rev Dr Victor-David Mbuyi is Priest in Charge at Église de la Nativité - St James, Rosemère

Le 25 août 2019, une belle journée ensoleillée, fut une occasion pour deux communautés d'amorcer une aventure extraordinaire, celle d'un nouveau départ dans l'accomplissement de la mission chrétienne dans notre diocèse.

En effet, l'Église de la Nativité, notre paroisse francophone constituée majoritairement des frères et sœurs d'origine haïtienne, autrefois érigée à Montréal Nord, a pris possession de la bâtisse utilisée par la Communauté St James à Rosemère. Alors que nous pensions vendre cette bâtisse, l'Esprit Saint

a rendu possible une autre belle aventure en donnant ainsi à St James de continuer de vivre et à la Nativité d'avoir un espace à la mesure de ses besoins, les deux sous la charge du Père Victor-David Mbuyi Bipungu. C'est la preuve que nous pouvons faire de grandes choses quand nous nous mettons ensemble sous la conduite de l'Esprit Saint.

C'est donc avec une immense joie que nous avons célébré le début de cette aventure. Le repas partagé après l'Eucharistie a symbolisé l'unité et l'harmonie qui marqueront la vie de nos deux communautés de Rosemère pour un avenir merveilleux.



Visitors in a moment of prayer. Photo by Janet Best.



Choir members of la Nativité: Émilie, Esther and Marie-Rolande. Photo by Janet Best.



Pamela Manning and the Rev Ros Macgregor enjoying the dinner and presentation at the PWRDF National Gathering in October.

PWRDF Diocesan Representatives & Volunteers National Gathering

PAMELA MANNING

Mrs Pamela Manning is the PWRDF Parish Rep for All Saints by the Lake, Dorval.

Recently I was blessed to be invited to attend the PWRDF National Gathering in Toronto. Over 40 people from across Canada, including Diocesan representatives, volunteers and staff met to discuss the good work of PWRDF and how to further our goals. We worshiped together, participated in educational workshops and had the great pleasure of listening to wonderful speakers from Canada and abroad.

We had three group sessions to discuss the challenges and successes of PWRDF involvement in our Parishes/ Dioceses as well as to share practical information to benefit our work as PWRDF representatives. The sessions also enabled us to get to know each other better!

Some highlights of the gathering include:

- A **Theological Reflection presentation** by Greg Smith which focused on the work of PWRDF and how it can be described as the work of divine hospitality.

- A presentation of new **Interactive Workshop Exploring Indigenous and Settler Relationships; "Mapping the Ground We**

Stand On" by Cheryl Marek, Greg Smith and Suzanne Rumsey. A facilitator's guide is available to parishes. Hopefully this excellent workshop will be carried out in many parishes in the coming year.

- A synopsis of the **PWRDF Strategic Plan**, presented by Carolyn Vanderlip. The five-year strategic plan includes: a sustainable Future, Mutual Reconciliation, Strong Partnerships, Meaningful results and a Collaborative Approach.

- An **update on our PWRDF Development Program** by Zaida Bastos. The overview included the All Mothers and Children Count project, which continues until March 2020. This project enjoys partnership with the Canadian Food Grains Bank who generously matches our contributions by six times, which is an incredible benefit.

- A **Video Conference with Josephine Kizza Alidekki of St. Jude Family Projects in Uganda**. She and her husband created a teaching farm which has already had an extraordinary impact on the nutritional health of the local people. All six of their children work in some capacity at St. Jude. (Since 1997, St. Jude Family Projects has trained, closely monitored and transformed 186,000 farmers, and this year alone is touching the lives of 6,000 farmers.) PWRDF

has been able to support 210 families in the community by improving food security (three meals a day instead of one and a half), increasing income through farm entrepreneurship and teaching agricultural conservation techniques to cope with climate change.

- A **Video presentation, called Common Strength**, presented by Musu Taylor-Lewis, our partner from the Canadian Food Grains Bank. The video is about Colleen Dyck, a farmer and entrepreneur from Niverville, Manitoba, who travelled to western Kenya to live and work alongside small-scale farmer Lucy Anyango.

- And, finally, an **inspiring presentation by our very own Diocesan Rep Ros Macgregor who shared our very successful MUHC/All Mothers and Children Count fundraiser**. All attending were most impressed!

We enjoyed a presentation dinner with PWRDF ED Will Postma and Keynote speaker Bishop James Almasi, Diocese of Masasi, Tanzania. Bishop James delighted us with a slide presentation of the people involved in The All Mothers and Children Count project and the resulting benefits to over 73 villages in Masasi.

Church Planting & Discipleship

continued from page 5

their time and energy to non-governmental organizations; those non-profit, voluntary citizens' group which are organized on a local, national or international level. As we seek out and recognize their work, and as we work to bring them into our buildings by visualizing the community impact first and the church finances second, we'll discover that in a short time others from the community will step forward to complete this work of God being done in and around our church buildings.

It has been proven that members from outside the church will fund the work, often with amounts enough to pay the annual rent of these start-ups, all just to keep them alive and running, serving neighbours by neighbours. Our churches and the work being done from within them gets noticed because someone pointed at the work of God and got involved!

Years ago, Jesus began a movement. It became the way to sustain the weary and feed the hungry, to care for one

another and this planet. That movement still exists and can thrive in our churches. Imagine if we were to join with the many other social movements already in place in our neighborhoods. Imagine if we would literally come alongside them and work hand in hand.

What could create Movement in your church? Could it simply be by getting out there in your neighborhood, meeting and communicating with one another, pointing to the opportunities for discipleship and reciprocating in the work of God that is already there for us? Reach out to discover what you need from your community, how to re-create partnerships again and to sustain them, and by this, we along with others will fulfill the movement of Christ.

Allow the gospel movement to become a part of your neighborhoods. Point to the work of God already in process and communicate the Word, one with the other, called as disciples of our great commission.

Safe Church Deanery Workshops

The Bible consistently expresses God's concern for the well-being of the vulnerable members of society. Christ's words and example provide a strong rationale for churches to be responsible for all those in their care. The Anglican Diocese of Montreal takes this responsibility very seriously.

Our Safe Church Program introduces an Awareness Workshop recommended for all Clergy and Lay Leaders (Ministry Leaders, Safe Church Coordinators, Youth and Children Leaders and anyone with a leadership role within the church). This 3-hour workshop will be offered in each deanery for a more

personalized session.

We will start by reviewing our awareness of the key concepts and principles upon which Safe Church policies and procedures have been built. Then, we will look at how we are doing with the implementation of safe church practice. And, finally, we will review how your Church is doing, what you are up to, what might be holding you back, and what help or resources you may need.

So, stay tuned for dates in your deanery (coming soon)!

For more information on this program, visit the diocesan website at www.montreal.anglican.ca/safe-church.



Extensive Renovations Underway at St Mark & St Peter

CHRIS BARRIGAR

The Rev Chris Barrigar is Incumbent of The Church of St Mark and St Peter

The Church of St Mark & St Peter (CMP) is undergoing nearly \$2 million in renovations, paid from the sale of St Peter's TMR.

Pictured at left is the hall, originally built in 1922. Years of severe water problems under the hall have resulted in mold throughout much of the hall, including the floor structure; the continuous dampness has also rusted out the hot-water heating system. This has led to the installation of a complete new floor structure and heating system, along with a new

kitchen, additional washrooms, electrical room, and storage area under the kitchen (an area recently discovered, which appears to have been the original furnace space).

Offices, hallways, and classrooms are also being renovated, with new stairs up to the old organ loft, which will become the new youth room. A wheelchair-accessible wash-room is also being added.

On the exterior, French drains are being installed, major brick repairs will be done at the rear of the building, and the flat roofs are being replaced (with reflective white roofs, according to new code requirements).

Code requirements also require that air circulation and

fire alarm systems be installed throughout the building, including in the church itself.

All this work constitutes Phase 1, and will hopefully be completed in time for Christmas. In the meantime, three large construction trailers are being used for Sunday school classes and offices; a fourth trailer provides toilets.

Phase 2 will then begin in January, when renovations to the church interior begin, taking about six weeks; during this time worship will temporarily move into the newly-renovated hall. All renovations are expected to be completed by about mid-February.

Equipping the Saints



Ben Stuchberry at St Saviour's Anglican Church in Barkerville, BC.



Jeffrey Mackie-Deernsted at St Mary's with St Mark's in Mayo, Yukon.

A Priest in a Gold-rush Town

BEN STUCHBERRY

Mr Ben Stuchberry is a student at Montreal Diocesan Theological College.

This past summer, Ben Stuchberry worked as the student minister at St. Saviour's Anglican Church in Barkerville, BC. This is a seasonal ministry of the Territory of the People.

In 1868, Rev. James Reynard was ordained a priest at Christ Church Cathedral, Victoria, by bishop George Hills on one condition: that Reynard agree to go to the town of Barkerville in the Cariboo mountains of north central British Columbia, one of a chain of central BC towns which emerged during the gold rush of the 1860s. Following a substantial find by the town's namesake, Billy Barker, miners poured in, followed closely by merchants and missionaries. Buildings were erected hastily in a matter of weeks.

Reynard agreed to the bishop's condition. When he arrived with his wife, Mary, and their children, Barkerville was not yet 10 years old. Reynard's task was to start an Anglican mission, a vital piece of which was the construction of a church building. He was to do so with no support from his bishop, who viewed the Reynards as a necessary sacrifice for the good reputation of the Anglican Church.

Unable to find volunteers to build the church, Reynard built it himself with the help of his two young boys. It took them 10 months. Barkerville was graced with a beautiful neo-gothic board and batten structure christened St. Saviour's at its consecration in September 1870.

Despite the support of the establishment figures in Barkerville, few people attended Anglican services, the miners seeming to prefer the Methodist minister. The Reynards left Barkerville in 1871, leaving a remarkable church structure with few congregants.

There wouldn't be another Anglican priest in town until 1893, but during the intervening years, the community took an interest in St. Saviour's. The church flourished as a lay-led, ecumenical worshipping community. James Stone, a layman and the community postmaster, led the daily offices and presided at weddings and funerals.

In 1958, Barkerville was purchased by the province of British Columbia and has since operated as a living history museum.

St. Saviour's remains in the hands of the Diocese of Cariboo (now the Territory of the People). For decades, it has served as a training site for theological students, who have full responsibility: officiating at three services daily, preaching, keeping accounts, overseeing the building, being a pastoral presence on site, and interpreting the character of Rev. Reynard. I had the distinct pleasure of being that student this past summer. It was an immensely valuable learning experience, very much a crash-course in being a parish priest!

James Reynard, who was just 45 when he died in 1875 of a brain tumor, is perhaps best remembered by these words from his journal: *"I am not afraid of poverty or of labour, but I am afraid of doing less than my all, or of offering to God that which costs me as little as possible."*

A Warm Welcome in Mayo

JEFFREY MACKIE-DEERNSTED

Mr Jeffrey Mackie-Deernsted is a student at Montreal Diocesan Theological College.

Long before I went there, I remember seeing a picture of the church in Mayo in the Anglican Church calendar, and wondering what it is like to be an Anglican in the Yukon. This spring, I was on the phone with Valerie and Charles Maier, who do ministry in that church (St Mary's with St Mark's), answering their call for a theological student to run the ministry for the summer.

In July, I flew to Whitehorse, the farthest north I had ever ventured. I was met at the airport and brought to the bunkhouse next to the Cathedral in Whitehorse, my first introduction to northern hospitality. Later, on the five-hour journey to Mayo, I was able to discuss more about my background with Valerie and to learn more about Mayo, which is in Na-cho Nyak Dun First Nation. The drive was also a way to experience the magnificent landscape of the Yukon.

My second day in Mayo featured a wedding, presided by Charles, which brought the whole community together. I was surprised that I was welcomed at the dinner, not something I had experienced in Montreal. The next weekend, we had a baptism in the parish and welcomed more people to St Mary with St Mark's.

I relished having full responsibility for services for the first time in my ministry. I wanted community involvement in the services, and some of the congregation responded by doing readings. Fellowship afterwards was always great with BBQ and conversation. Being in Mayo was my first experience living and worshipping with First Nations people. It helped me to gain more understanding of their realities and the work - particularly in the area of relationship building - that needs to happen around Reconciliation.

I met many people in the company of the Maiers. I was invited blueberry picking and to a hide-tanning workshop. The church was open daily

and people from the community worked there on various projects throughout the summer. I also participated in the Wednesday lunch program coordinated by the parish, where volunteers offered food and hospitality for those in need. I learned a lot through stories and anecdotes. It was a blessing to break bread with others in a community far from my home, connected through the church and the gospel.

I was in Mayo for the signing of the Peel Watershed Land Use Plan, a major event for all First Nations of Yukon as their cooperation led to a major environmental protection agreement. At the celebratory community feast, I was recognized by many. Indeed, I was called an "honorary local", which impressed upon me the importance of the church being understood as part of the fabric of the community. Just before I returned to Montreal, on the opening day of school, the Anglican ministry was asked to pray, led by Valerie Maier.

I am thankful to have enlarged my own vision of what ministry is in the Anglican Church of Canada. I also experienced such amazing hospitality in a most beautiful region of Canada and am thankful to all who welcomed and supported me.

My summer in Mayo was valuable to my formation for priesthood in the Anglican Church. I believe a program to allow ordinands to have experiences like mine - living and working outside of their southern, urban reality - would be tremendous for our national Church and the Reconciliation process. It would enable regions and dioceses to better understand each other as we bring the Good News to our country. Mussi Cho.



ANGLICAN
FOUNDATION OF CANADA

2020 Request for Proposals to address the Crisis of Climate Change

20 grants up to \$2,500 each available.

Submission deadline is April 1, 2020.

anglicanfoundation.org/rfp

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



Heavenly Father, we thank you for the gift of music and the beauty of the human voice. As we celebrate the seasons of Advent and Christmas, we give you thanks for all the hymns you planted in the hearts of Christian composers throughout the history of your church. We pray for all musical directors throughout the Diocese and the choirs they lead. Grant them endurance to keep up with the demands of these seasons and keep them joyful even if the music is off key or the instruments malfunction.

Gracious God, we lift up all the special services that point to your arrival on Christmas Day. We pray for all involved in the preparation of these much loved events. From searching for the right hymns or text through the rehearsal process and finally performing the music or the pageant on the given day, we acknowledge that the commitment is great and we are appreciative of this effort.

During this festive season, we remember the smaller churches in our Diocese where the organs have fallen silent and the voices are thinning. Heavenly Father, we ask you to lift up these congregations, help them to amplify their voices and encourage them to tease out the musicians in their midst. Their joyful noise needs to be heard beyond their parish walls as a sign of resilience and strength.

We pray for the continued blessing of music in our worship services throughout the entire year. We beseech you dear Lord to inspire your community to write new scores, to learn new hymns and to sing joyfully without ceasing.

This we pray, Amen. God Bless, Valerie and Stacey

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



Brock and George, of Christ Church Cathedral. Photo by Janet Best.



Annual Jazz Mass at Red Roof

GEOFF MCLARNEY

On June 30th, 2019, for the fourth consecutive year, the Church of St John the Evangelist, the Quartier des Spectacles' "Red Roof", celebrated its annual Jazz Mass.

A long-time brainchild of parishioner Dr Tony Whitehead, the Jazz Mass got a much-needed boost three years ago from our then Associate Priest, Captain the Revd Alain Brosseau, who spearheaded the organization of the original

event. It has quickly become a parish tradition attracting its audience from the throngs of people who come to the city for the Montreal International Jazz Festival and rivalling Christmas and Easter for attendance.

There was both continuity and change around this year's Jazz Mass. As in the past, the event was organized in partnership with Prof. Norman Cornett's Center for Dialogic Education [<http://www.cddec.com>] and in conjunction

Seders during Easter? cont from page 3

delighted to invite non-Jews to their celebrations. We can build relationships with our Jewish neighbours by attending their Seders as guests and learning from their understanding of their living tradition from leaders equipped to teach about it. Granted, this is often a challenge since Passover and Holy Week are usually happening at the same time, but in 2017, Passover was a month after Easter and I finally – at the age of 38! – got to attend my first Seder at the synagogue in Portsmouth, New Hampshire. With some advance planning, it can be done!

In our liturgies and preaching, we can respect the Jewish

identity of Jesus and his disciples by explicitly naming and repenting from the anti-Semitism that has historically haunted these observances (particularly in the text of the Gospel of John). There is nothing wrong with Christians eating matzoh, roasting lamb, gathering for a solemn meal on Maundy Thursday, or using the imagery of the Red Sea in our Holy Week and Easter celebrations. But we should be clear on the reasons why we do these things, and the symbolism we are seeking to convey. Jesus and his disciples were Jews, but we are not; and Judaism, including the richly layered Seder celebration, has

with a visual art exhibit. This year, J.C. Heywood, retired professor of fine arts at Queen's University, was in the spotlight. His vibrant canvasses captured the moods of jazz in visual form.

Likewise, once again the Mass itself was anchored by two VIPs from the jazz world. Vocalist Susie Arioli preached a challenging homily which explored the uses and abuses of religious faith and the lingering influence of gender bias in the arts community. Saxophonist Jean-Pierre Zanella was this year's soloist. His performance was more closely integrated into the music of the liturgy than has been the case for previous soloists. Rather than using a bespoke jazz choral setting for the mass, Zanella improvised alongside the choir and organ in a classical polyphonic setting.

Preparations will soon get underway for the fifth Jazz Mass in 2020. If you haven't checked it out yet, why not make 2020 the year to experience its sights and sounds? We will be announcing the date soon. Visit www.redroof.ca/ for information.

developed a great deal since the first century CE.

For the sake of our living, contemporary Jewish neighbours and friends, and in acknowledgement of the fact that the 21st-century Seder is not part of our inheritance as Christians, we must find our meaning in our own traditions, and learn with respect about Jewish traditions in order to know more about our sister religion and our cousins in faith.

Citations for this article are available upon request, and I (as an inveterate Holy Week nerd) am more than happy to discuss liturgical possibilities with anyone who needs help planning a Maundy Thursday meal that isn't a Seder!

Notables

St. Lawrence Anglican Church presents its Annual Christmas Concert on Sunday, December 8th, 2019 at 6:00PM (520 75th Avenue, LaSalle). Tickets are available for \$15.00 at the door. For information, please contact the church at 514-366-4652 or stlawrence520@gmail.com.

St. Lawrence Anglican Church Service of Lessons and Carols on Wednesday, December 18th at 7:30PM (520 75th Avenue, LaSalle). Donations of non-perishable food will be collected for distribution to local food banks and shelters. For information, call 514-366-4652 or stlawrence520@gmail.com.

A Diocesan Celebration / une célébration diocésaine L'HISTOIRE DES NOIRS / BLACK HISTORY Saturday, February 22 / samedi, le 22 février 11:00 Preacher / Prédicatrice : The Rt. Rev'd Shannon MacVean-Brown Bishop of Vermont / Evêque du Vermont



Don't miss an issue: confirm your subscription

If you've already contacted us, your subscription is confirmed. Thank you!

Name: _____

Address: _____

Phone: _____

Church: _____

ID# (from label, if available) _____

Dear Reader: Contact us with your name and address and we'll ensure you continue to get your Anglican newspapers. If you've already subscribed, thank you!

MAIL: Cut out this coupon and mail to **Anglican Journal, 80 Hayden St., Toronto, ON M4Y 3G2**

OR EMAIL: yes@national.anglican.ca with your name, address, phone number and ID# (from the label, if available).

OR PHONE TOLL-FREE: 1-866-333-0959 **OR ONLINE:** Go to anglicanjournal.com/yes

Please respond by Oct 31, 2019 to ensure your subscription to the Journal and your diocesan paper continues

