



The Right Rev'd Dr. Shannon MacVean-Brown at the Black History Celebration. For the complete story, see page 8. Photo by Janet Best.

## “Hope does not disappoint” Parishes meet the challenges of Covid 19 Pandemic



Photo by Tim Smart.

NICKI HRONJAK

So much has changed in the world since our last issue. In these past few months, while in the midst of a global pandemic we have all experienced varying degrees of fear, isolation and illness.

Yet, from the early weeks of this storm, despite the uncertainty inherent in the situation and the limitations of physical distancing, parishes and individuals have met the challenges of our new reality; from hosting virtual services and coffee hours to finding new ways to carry out community service and helping those in need. This has required many of us to step outside of our collective comfort zone, get creative and embrace technology like never before.

Starting below - and continuing throughout this issue - you

will find stories of how parishes and organizations are living out Christ's word during the crisis.

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*“Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.” (Romans 5:5)*

My hope is, as we move past this time, that we will continue to stretch ourselves, try new ways of being church and dare to imagine how we can meet what comes next.

## How our Parish Survived Covid-19 And is Survival Enough?

MEG SINCLAIR

*Meg Sinclair is a parishioner in the Parish of Vaudreuil, Hudson.*

Our priest, the Rev. Sophie Roland, started out this journey with us two weeks before Easter Sunday. We have always known - and been grateful for - her technical knowledge to create PowerPoint presentations for our services, and huge willingness to learn more in order to try innovative things that would assist us in our services and mission. Yet, either she - nor we - knew how vital that knowledge would be in the next few weeks.

When the distancing measures came into place, and even before, Sophie decided that our Parish needed to try gathering online, beginning with Sunday services on Zoom. After discovering that it is really hard to coordinate audio with over 40 people attending online, by Easter Sunday she found the right formula: pre-record the text of the service in pdf format, insert pre-recorded music and readings, and upload to YouTube.

Immediately following the YouTube service, she invited everyone to click on Zoom link, and voilà, we had coffee hour online. Again, with 40-plus people, conversation was challenging, but Sophie learned that

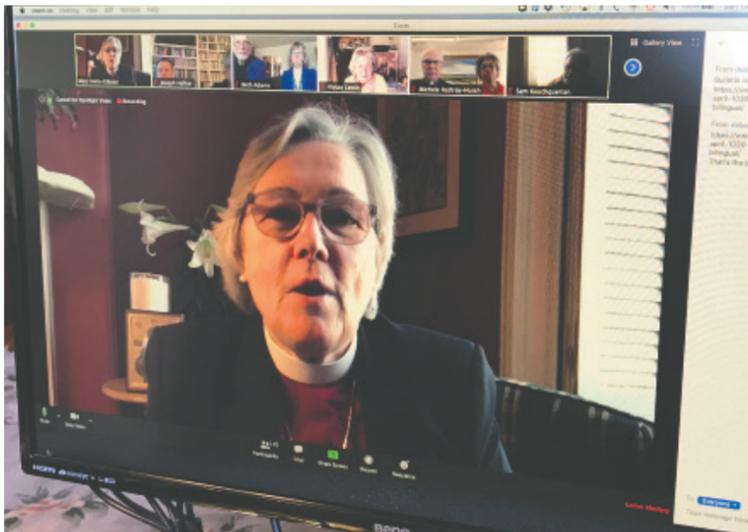
Zoom has a "breakout room" function. This allowed her to assign 5-6 people to a "room", and the result meant that we could have really good small-group interactions and social time.

This experimentation has been wonderful for the congregation, but we think it nearly killed Sophie in the process! She has thankfully recovered, but while being isolated in her own home, she had to learn how to use YouTube and Zoom, figure out how to connect people using their telephones if they didn't have computers, deal with sound and audio issues, set up a camera to record herself in the church, and integrate the efforts of the choir, choir director, and pre-recorded readings by splicing video to produce a final video before Sunday morning.

Our choir director, Judi Meade, was also on a steep learning curve to learn how to combine many choir members' individual video recordings and singing parts into complete hymns and anthem. As well, Sophie provided a downloadable pdf file of the Sunday service text in case we didn't have prayer books, and a power point of the service text, displayed on screen as part of the YouTube video service.

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# Bishop's Message



*"And remember, I am with you always, to the end of the age."*  
Matthew 28:20

As I write this message, we don't yet know when the restrictions for meeting together will be lifted and how quickly. It has been difficult and frightening and lonely for many, but Jesus has continued to be with us in these circumstances.

We have had to adapt and change the ways we have been meeting and learning and caring for one another. I have been thrilled to hear how many congregations have found new and meaningful ways to worship together online. New ministries have sprung up and old

ones have found creative new ways of responding to Christ's call to live out our mission.

Change and uncertainty was hard for the early Church too. Jesus knew it and tried to prepare his disciples. Even so, just before he ascended to Heaven, they asked him about the timeline:

So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea

and Samaria, and to the ends of the earth." Acts 1:6-8

Just like the disciples, some of us would like to know the timeline so that we can resume our planning and life as we expected it to be! We may have had plans for the summer cancelled or postponed. There are memorial services and weddings and baptisms and other things to fit in. Still, I wonder if perhaps our perspective and priorities will have changed during this time of enforced physical distancing?

Jesus says that we are to be ready to receive the Holy Spirit for our work as witnesses wherever God puts us! The life of a Christian is empowered by being Spirit filled. The agenda of the Kingdom of God may steer us in new directions. As I pray for you all at this time, I am praying that you will experience a fresh filling of the Holy Spirit of God; that our churches may be renewed and revived; that more gifts for ministry will be released; that there will be new freedom and joy. I am also praying for the day when we can hold a large joyful gathering again!

*Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves, keep alert.* 1 Peter 5:6 NRSV

+ Mary

## Diocesan Synod 2020

ROBERT CAMARA

*The Ven Robert Camara is the Diocesan Executive Archdeacon and Vicar General.*

As Synod 2019 came to a close, we announced the date for Synod 2020: June 13th. Things have changed so dramatically since we met last Spring that it has become evident that Synod will be unable to meet as originally planned.

There are still a number of issues that we are trying to answer as we prepare to set a new date for a postponed Diocesan Synod in 2020. Is it safe to meet in person? If we meet in person, what kind of precautions will need to be taken? Where can we meet so that we might be able to practice physical distancing? If it is unsafe to meet in person, how might we be able to meet virtually to discuss the business of synod? What kind of an impact will covid-19 have on our ministry, our resources and our communities?

By the time you are reading this issue of the Anglican Montreal some of these questions may be clearer? At the time of writing, many questions still had no clear answers – the province was just beginning to lay out a plan to re-open the economy and had no clear results of how greater social in-

teraction will affect the spread of the virus.

Diocesan Council will have met in mid-May and will have had the opportunity to discuss how best to convene Diocesan Synod this year. More information will be posted on the Synod webpage at [www.montreal.anglican.ca/synod](http://www.montreal.anglican.ca/synod). However, we are beginning to plan for a meeting of Synod that will either take place in late October or early November. By the time the Fall issue of the Anglican Montreal is printed and distributed (September 1st) Synod planning for a Fall session will be well under way. Meanwhile, hold these dates for a possible meeting of Diocesan Synod: Saturday, October 24th or Saturday, November 14th.

For updated information about Synod as it becomes available, make sure to check out our website at [www.montreal.anglican.ca/synod](http://www.montreal.anglican.ca/synod).

## The Ven John Ross Lee, 1932 - 2020



The Ven John Lee with his painting "L'ennui". Photo by Tim Smart.

REV HOLLY RATCLIFFE WITH HELP FROM JOHN'S FAMILY

John Ross Lee, retired priest of the Diocese of Montreal, died at age 87 on Tuesday 21 April 2020 only nine days after his diagnosis of stage IV pancreatic cancer and discharge from hospital on Easter Day. He spent those nine days receiving palliative care at the home of his closest friend the Rev'd Holly Ratcliffe with the help of the CLSC palliative care team. This care was aided immensely by Sandra Fortier who came out of nursing retirement and self-isolation to stay with him, along with Gabriel Lee, his youngest son from Toronto. But because of COVID-19 all other contact with family and close friends had to be by tele-

phone and zoom.

Born in Winnipeg Manitoba, John was the fifth child and only son of John Lee and Mabel Cranstone. As a postulant for the Diocese of Rupert's Land, John was sent to Union Theological Seminary in NYC where he was deeply influenced by some of the theological giants of the twentieth century. This formation shaped his understanding of the priesthood throughout his long ministry and life. He was ordained deacon in the Diocese of Rupert's Land in 1956 and priest in 1957 where he served in parish ministry until 1969.

Beginning in the 1960s John became involved with CUT (the Canadian Urban Training Project for Christian Service) and the World Council of

Churches URM (Urban Rural Mission).

While quiet, compassionate and gentle in his manner, John developed a capacity for razor sharp analysis of structures of injustice. He and his first wife Mary and daughters Elizabeth and Anne moved to Montreal from Winnipeg in 1969 when he became Programme Director for the diocese. He quickly became a leader in French language programmes for English speaking Anglicans and in promoting understanding of the justice issues behind the Quebec separatist movement.

John's first marriage ended. His second marriage to Lesley led to the births of his sons, Jonathan and Gabriel. John and his children joined Lesley and her children from a first marriage, Heidi, Victor and Martin. He left his work in the Diocese early in the 1970s for a position funded by the United Church, as director of the drop in centre Dialogue, a ministry in downtown Montreal fostering English-French understanding.

In the 1980s his commitment to the most vulnerable in society led him to become a founding figure in the creation of Centre Préfontaine, a Quebec government detox centre for the homeless in Montreal where he was able to form his personnel with the same analytic sensitivity to larger justice issues around housing for these vulnerable popula-

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## From the Archives

In 1918, during the final year of the First World War, an intense influenza pandemic took hold of the front lines in Europe. Infected Canadian soldiers returned home carrying the virus which then spread rampantly throughout the population. An estimated 50,000 Canadians died of the flu, nearly as many as the 66,000 that lost their life during the war. Because of this tragedy, the Canadian government created the Department of Health in 1919.

In 1918, the Diocese of Montreal experienced the impact of the pandemic when soldiers returning from the first world war brought the Spanish Flu with them. Church services were halted for four weeks.

Bishop John Farthing wrote "God grant that it may bring us all to Jesus Christ, and to re-consecrate our lives to Him! Though we cannot meet together to pray, let us all pray earnestly, that our prayers may ascend to God as one, though we pray separately. Then when we can once more meet to worship, let it be a great thanksgiving, that He purified us through suffering."

Yours in Christ, JOHN MONTREAL  
Montreal Churchman, November 1918



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Receiving fruits and vegetables bought at Costco.

## What do you do when people can't get food?

MARK GIBSON

*Mr Mark Gibson is a volunteer with Innovation Assistance and one of the founding members of St Jax.*

When the government ordered people over 70, and those with compromised health to stay inside their homes at the start of the COVID-19 pandemic, it was clear that some people would not have friends or relatives to go shopping for them. What would they do? Who would help them? Would they starve? More likely they would go out, catch the virus, and die...

My son-in-law, Paul (a member of St Jax), joined an ad-hoc Facebook group in his

area to start delivering food; they worked out sanitizing protocols for shoppers, deliverers and recipients. They just did it. I was impressed.

When people wanted to donate to help make this happen better, he asked my help. Did I know of any charities which could handle donations? I started to do some research, and immediately thought of Christian Direction ([www.direction.ca](http://www.direction.ca)), which has several urban ministries, and the flexibility to "pivot" as needed. This fit their mandate; it also permitted Christians to mobilize their resources (believe it or not, we have credibility, charitable registrations, networks of

volunteers, experience, cars, empathy, cash...) in support of their neighbours in need.

As we talked, Paul's first group experienced some conflict (not unusual for a new initiative!). The more seasoned Christian Direction team was able to pause from their crisis management (Who do we lay off? How? Do we have enough reserves to keep operating at all?) for long enough to ask some key questions: Does this fit our mission? Will this further the Christian witness of our partners (local churches)? Does this fill a need that our secular governments recognize? Can we fulfill it in a safe way for our staff and volunteers?

The answers were generally positive, but it still took a major leap of faith for this team to start something new while they were rapidly closing most of their existing programs! We combined the organizational experience brought by Jenna Smith, a member of the Church of the Epiphany and director of Innovation Youth (a ministry of Christian Direction) with Paul's delivery protocols, and began to sketch out a response to the need...given that grocery stores couldn't at first handle the many requests for deliveries!

We began by soliciting volunteers from the St Jax members, and especially those who had police checks (since some people might be handling the residences of vulnerable people). Jenna, who has deep roots into the downtown community, was approached to collaborate with the Concordia Student Union Food Basket program. She found joint space with Evangel Pentecostal Church, and the word began to spread...to other volunteers, to social workers, to the Peter-McGill Community Round Table, and to those in need.

Along the way, we created and modified (several times) a bilingual web site, started and re-started a number of processes, agreed that no matter how well we planned, things would probably be different next week (or tomorrow!), and "rode along" as the situation kept changing. On April 30, after four weeks, we are really still "small potatoes". We have helped to deliver enough free

food to feed 100 people for a week, to people who cannot pay for groceries. We have helped Concordia to do the same for another 200 students.

We have invented a \$5 fruit and vegetable "basket" (bought in bulk at Costco) that we have distributed twice to 50 seniors locked into their residence. This has morphed into the weekly delivery of 200 food baskets for two apartments for seniors. And now that stores have caught up with the demand for online orders, we are providing links to web sites and training people in placing orders. (We also offer to do the shopping for those who are unable to place an order but are able to pay for their own groceries).

And we have found ourselves being asked by the community to be responsible for food security in Peter-McGill, and being thanked by the Premier! Moisson Montréal has just agreed to provide us with food. Centraide and the City are asking to help fund our work (and the City wants to lend us a delivery truck!). They trust us, because Jenna and Christian Direction have been around for a long time, doing quiet good work, and because we are working with multiple local churches. They remember the long history of the church as helpers and doers of good deeds (instead of the sadder stories of oppression and abuse!)

Glory be to God who can do more than we can ask or imagine! ([www.innovation-assistance.org](http://www.innovation-assistance.org))

### Neil's Digital Calendar

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
10am Zoom LECTIO BIBLE STUDY with Neil	11am Zoom LET'S TALK WITH NEIL Tuesdays at 11am...		10am FB Live BEYOND THE PLATE	10am Zoom LECTIO BIBLE STUDY with Neil	Saturday - No Program	
Blog		8pm FB Live COMPLINE	7pm Zoom Closed group Revive	11am Zoom CLERGY CONNECT with Neil		8pm FB Live COMPLINE

## Harnessing the Power of Wifi

NEIL MANCOR

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

You may have wondered what "Neil's Digital Calendar" is. It is the combined effort of the creative teamwork of Neil Mancor, Lee-Ann Matthews and Nicki Hronjak to help keep us all connected and engaged during lockdown. In the initial, shocking, days of the lockdown, we wanted to offer opportunities for us all to encourage each other and find comfort. It was all going to have to be online, so a steep learning curve was entered upon as we figured out what had to be on Facebook Live, or Zoom or both. Out of that learning curve the Digital Calendar was born. The events

are available for anyone who wants to participate and can be accessed either on Facebook or on the Diocesan website. It all begins on Monday with my weekly blog which sets the theme for the week. The Sunday and Wednesday Compline service is a quiet, reflective way to finish the day on Facebook Live. We encourage those who come to participate at home and online by including prayer requests in the comment section. The Lectio Bible study group is a Zoom event. We study the passages for each Sunday. Everyone is welcome and no previous Bible knowledge is necessary. The "Lets Talk" event on Tuesday is also a Zoom gathering wide open to everyone. We have a conversation around the theme of my blog and anything else people

have on their minds. Due to the many challenges facing our churches during the lockdown, I began a series on Stewardship called "Beyond the Plate: Financial Generosity in a Time of COVID-19". This is a Zoom - Facebook Live event. My guests have been people working in church stewardship as we think beyond the traditional passing the plate way of receiving donations. This Facebook Live event is interactive and we welcome your questions and comments.

All of us have learned more about making this technology work and harnessing the (sometimes iffy) power of wifi. Jumps from Zoom to Facebook Live work well - except when they don't work at all. But we carry on. One of the great benefits about meeting in this way is that in all of these groups, people from across the geographical Diocese have come together and shared ideas, encouragement and faith. I am very grateful for the new friends I have made. Once this is all over and we can live our lives normally again, I hope that we can continue to meet this way and share, as a Diocesan family, that which brings us all together: our faith in Jesus Christ.

## Email Campaign Raises Funds for Food Bank

WENDY CROOKS

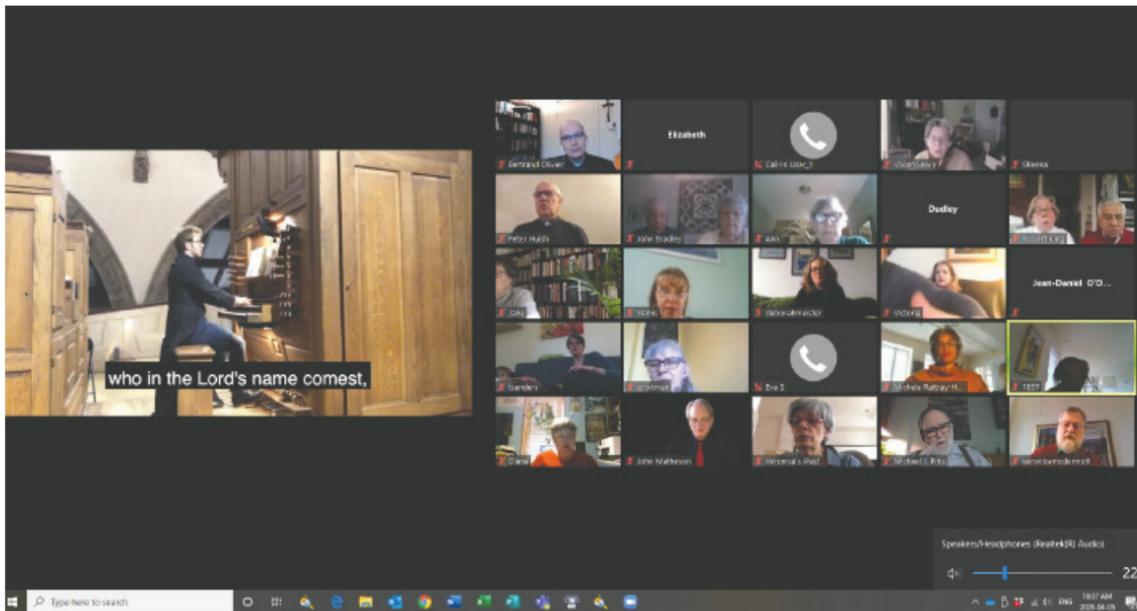
*Wendy Crooks is a diocesan Lay Reader and Rector's Warden at St-Paul's Dunany.*

During this stressful time of social distancing because of COVID 19, our church buildings are closed and services cancelled.

St-Paul's Church, Dunany - Parish of Lower Laurentians, member of the Laurentian Regional Ministry is a small country church. Every year, we look forward to our Easter Sunday Service and a special "Pray and Play" Day in May where the community gathers to pray at church then play a round of Golf followed by a BBQ at the Dunany Golf Club. Of course, this year those activities were cancelled. But St-Paul's leadership felt it was important to let the community know that, although the building was closed, the CHURCH (the people) remains active.

With the knowledge that our local food bank, Centre d'entraide d'Argenteuil, was struggling to meet the needs during this crisis, St-Paul's sent out an email announcing a campaign to collect funds to support this very worthy cause. In less than two weeks,

our generous caring community answered the call. St-Paul's was able to present \$15,000 to the Centre d'entraide Argenteuil. We were also able to donate \$1,000 to Laurentian Elementary School. Congratulations to the whole community and sincere gratitude is extended to each contributor from the family of St-Paul's.



For the Triduum (Maundy Thursday to Easter), we gathered nearly 560 people online to our various Zoom services, half of this for our Easter services.

## Being Cathedral in Cyberspace

BERTRAND OLIVIER

*The Very Rev'd Bertrand Olivier is the Dean of Christ Church Cathedral*

When flying back to Montreal on Friday 13 March from a trip visiting my family in Europe, I knew – like everyone else – that we were on the edge on something momentous. It became a vivid reality upon arrival at Pierre-Elliott-Trudeau airport. Usually a hive of activity, it was almost completely empty.

By Saturday morning, we had had to make the unprecedented decision to cancel all services for the following Sunday, while still keeping the Cathedral open as we were monitoring developments of the COVID-19 pandemic. By the Wednesday night, Corporation took the decision that our building should be closed to the public, which it has been ever since.

We quickly put together a COVID-19 strategy group, composed of members of Corporation and Episkope, our pastoral team, and discussed in depth what our response should be in terms of the support of our Cathedral community, both pastorally and also liturgically. It became very quickly clear that what would be important in a time of isolation was to preserve the strong sense of community which characterises our different congregations – and therefore for worshippers to be active participants rather than passive spectators.

As the House of Bishops of the Anglican Church of Canada had already recommended refraining from online Eucharists, the natural transition for us was to adopt Zoom as our meeting place, which I and others had used professionally before, and to work out how we could adapt our worship to fit that medium.

It is fair to say that transitioning from the experience of a conference call for a few to leading services for over 100 on Zoom was a learning experience – how to avoid a cacophony in the liturgical responses, how to include hymn singing in a way which did not distort

the sound. These were questions which we had to answer quickly, under the guidance of our director of music Dr Jonathan White. By the second Sunday, we were sharing videos of prerecorded hymns with subtitles, so that people could sing along to their screen. And we added further videos for music after the service, to maintain a rootedness into the building which people know and love, in an online worship space which people also learned very quickly to enjoy.

*It became very quickly clear that what would be important in a time of isolation was to preserve the strong sense of community which characterises our congregations – and for worshippers to be active participants rather than passive spectators.*

With only a few weeks to plan a new way to do Palm Sunday, Holy Week and Easter, the liturgical team was quite busy, weighing the pros and the cons of each element of the liturgies of the passion, in the knowledge that most of what made Holy Week for us would not be available. And yet, it was also an opportunity for all of us to revisit the symbols of Christ's passion to which we were so attached, and try and think of them in new ways. There were, in the process, some robust conversations!

On Palm Sunday, we blessed people's palms, which they raised in front of their cameras – a reminder that joy and elation are deeply rooted in our own physicality, and also that as we come to worship Christ, we do offer our hands for service in the building up of the Kingdom.

On Maundy Thursday, we could not undertake physical foot washing, so instead we focused that portion of the liturgy on our service to the world, showing a short video of current world situations and also some of the cathedral community's response, inviting the congregation to sign letters in support of prisoners of conscience. The vigil which would

have taken place overnight at the cathedral was instead organised in a rotation at home, with each 'prayer' passing on the baton to the next by text message.

For Easter eve, the lighting of a new fire became the lighting of a small flame of hope, to light our new Paschal candle in a pre-recorded video clip, together with the singing of the Exultet. The ringing of bells at the sound of 'Alleluia, Christ is Risen' took on a different dimension as many of us rang our little bells in our living rooms and studies. Yes, the Risen Christ was among us, even across cyberspace.

For the Triduum (Maundy Thursday to Easter), we gathered nearly 560 people online to our various Zoom services, half of this for our Easter services. It has been a truly remarkable experience.

As part of our initial response, it was agreed that we should also provide a short daily livestream midday prayer from the Cathedral to replace our daily Eucharist. This Facebook live 20ish minute slot has been hugely successful in attracting a following of committed virtual attenders, who have joined in this act of daily prayer for the world, the church, the diocese, and of course all those affected by the Coronavirus – from political leaders to hospital staff, from the sick to the bereaved.

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## Être une cathédrale dans le cyberspace

BERTRAND OLIVIER

En rentrant à Montréal le vendredi 13 mars, après avoir rendu visite à ma famille en Europe, je savais – comme tout le monde – que nous étions sur le point de réaliser quelque chose de très important. C'est devenu une réalité bien réelle à l'arrivée à l'aéroport Pierre-Elliott-Trudeau. Habituellement une ruche d'activité, il était complètement vide. Le samedi matin, nous avons dû prendre la décision sans précédent d'annuler tous les services pour le dimanche suivant, tout en gardant la cathédrale ouverte, car nous suivions l'évolution de la prévention COVID-19. Le mercredi soir, la Corporation prenait la décision de fermer notre édifice au public, qui continue à rester porte close.

Nous avons rapidement constitué un groupe stratégique COVID-19, composé de membres de la Corporation et d'Episkope, notre équipe pastorale, et nous avons discuté en profondeur de ce que devrait être notre réponse en termes de soutien de la communauté de la cathédrale, tant au niveau pastoral que liturgique. Il nous est très vite apparu clairement que ce qui était important dans une période d'isolement, c'était de préserver le sentiment de communauté qui caractérise nos différentes congrégations – et donc que les fidèles soient des participants actifs plutôt que des spectateurs passifs. Comme la Chambre des évêques de l'Église anglicane du Canada avait déjà recommandé de s'abstenir de célébrer des eucharisties en ligne, la transition naturelle pour nous a été d'adopter Zoom comme lieu de rencontre, que moi-même et d'autres avions utilisé professionnellement auparavant, et de trouver comment nous pourrions adapter notre culte à ce média.

Il est juste de dire que le passage de l'expérience d'une conférence téléphonique pour quelques-uns à des services religieux pour plus de 100 personnes sur Zoom a été un apprentissage sur le tas – comment éviter une cacophonie dans les réponses liturgiques, comment inclure le chant des hymnes d'une manière qui ne déforme pas le son. Il s'agissait de questions auxquelles nous

devions répondre rapidement, sous la direction de notre directeur de musique, Dr Jonathan White. Dès le deuxième dimanche, nous avons partagé des vidéos de chants préenregistrés et sous-titrés, afin que les gens puissent chanter en regardant leur écran. Et nous avons ajouté d'autres vidéos pour la musique après le service, afin de maintenir un lien entre l'édifice que les gens connaissent et aiment avec cet espace de culte en ligne que les gens ont aussi appris très vite à apprécier.

Avec seulement quelques semaines pour planifier une nouvelle façon de faire le Dimanche des Rameaux, la Semaine Sainte et Pâques, l'équipe liturgique était bien occupée, pesant le pour et le contre de chaque élément des liturgies de la passion, sachant que la plupart de ce qui faisait la Semaine Sainte pour nous ne serait pas possible. Et pourtant, c'était aussi une occasion pour nous tous de revisiter les symboles de la passion du Christ auxquels nous étions si attachés, et d'essayer de les penser de manière nouvelle. Il y a eu, au cours de ce processus, de solides conversations !

Le dimanche des Rameaux, nous avons béni les paumes des mains de nos fidèles, qu'ils ont levées devant leurs caméras – un rappel que la joie et l'allégresse sont profondément enracinées dans notre propre physicalité, et aussi que lorsque nous venons adorer le Christ, nous offrons nos mains pour le service dans la construction de son Royaume.

Le jeudi saint, nous n'avons pas pu entreprendre le lavement physique des pieds, nous avons donc concentré cette partie de la liturgie sur notre service au monde, en montrant une courte vidéo de situations actuelles choquantes dans le monde et aussi la réponse de la communauté de la cathédrale à certaines de ces situations, et invitant la congrégation à signer des lettres de soutien aux prisonniers de conscience. La veillée qui aurait dû avoir lieu pendant la nuit à la cathédrale a été organisée à tour de rôle à la maison, chaque "priant" passant le relais au suivant par SMS.

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Bertrand delivers his sermon remotely.

## How our Parish Survived... *cont from page 1*

In addition to preparing for Sunday services, and especially Easter Sunday, Sophie also led Facebook Live services of meditation and compline almost every day of Holy Week. She has also continued our midweek prayer group on Zoom, and is planning a study group as well.

We don't believe any of these skills were required in her training for ministry. We are grateful for her willingness to learn them, and to provide connection and spiritual encouragement through them to the Parish, and to the wider community, some of whom joined us online.

The intriguing question after all this, is what do we do next? Once the isolation and distancing over, how will this experience inform our view of mission? What elements of this experience will we take into future ministry? If we cannot go "back" to the way things were, how do we go forward?

I think, partly, the answer is that we must go forward, and with Sophie's example and leadership, be willing to learn new things, new ways of doing church, and build on the gains that may have been made in taking the walls off the church in our communities.

## Staying Connected During Covid-19

GLORIA KIDD

*Gloria Kidd is the Coordinator of the ACW, Rector's Warden, Sunday School Teacher and Advertising Coordinator of St Paul's GFP*

The isolation imposed on us during this pandemic has been very hard on many people, especially the seniors who count on worshipping at church on Sunday mornings or meeting at church socials and events. Thankfully, the Diocese suggested that we use ZOOM.

At St. Paul's in Greenfield Park we held our last service in person on March 15th. The following week we worshipped together via ZOOM; and not just folks from St. Paul's and St. Margaret's, but people from England, Montreal, and friends of friends from all over. It has been incredible. The first week we had 42 people join in, the next week 60.

The first few weeks it was a bit confusing but with the great work of our dedicated minister, Linda Faith, and a few of our devoted parishioners and techie specialists, it is now working very well. We even have a short coffee get-together before and after the service for about 30 minutes.

On Palm Sunday we had 61 people and by Easter Sunday, we had 73 people with 11 calling in on the phone. We watched Bishop Mary present her very uplifting Easter talk. It was AMAZING.

Besides using ZOOM to connect with our community, we call and send emails to our parishioners - especially

the seniors - to see if there is anything we can do for them, often just chatting to help pass the time. We also deliver our weekly bulletins to those who do not have a computer but would like to follow the service by telephone.

Since the Meals on Wheels in our community has temporarily closed, we have created our own delivery service with six ladies from our ACW preparing meals in their homes and organizing delivery to those who need them.

In normal times we have a program to supply meals for a small cost to those in need, and in these times our clientele has almost tripled. We have also supplied food baskets to families in our community and have delivered Easter gifts and candies to the children in our local Women's shelter, Pavilion Marguerite de Champlain.

Some of the women from our Craft Club got together by phone to organize a gift basket for a young mother with a new born baby at the shelter. They knit clothes, blankets, purchased baby hygienic products, diapers, onesies, and so much more. The mom was thrilled.

All of this has been done with God's help and in His glory. Without Him helping us, we could not do any of it. We are doing as He asked us to do; helping those who need our help, being there for our neighbors in a time of need.

May God be with you all and keep you safe during this time of isolation but remember you are never alone...God is ALWAYS with you.

## St Paul's Knowlton Reaches Viewers as Far Away as Hong Kong

JENNIFER FRASER

*Ms Jennifer Fraser is the Rector's Warden for St Paul's Knowlton*

The use of digital communication has soared amid the COVID 19 pandemic. The COVID 19 crisis has and will create a wave of change. The pandemic is not only changing the way we live and do business but the way we worship.

Churches worldwide are moving towards online services due to the ban on gatherings. Online services have created an outreach much further than what could have been imagined.

Previously, the streaming of St. Paul's services focused on those who were shut-in, senior's homes or people required to work at the time of the services. Now, our new reality is that the whole world has become a shut-in scenario as we work together to reduce the spread of the virus.

In small town Knowlton, St Paul's is now servicing parishioners from Toronto to Hong Kong. We had over 3,200 views of James Soutar's "Tim Talk" from Hong Kong at the beginning of the crisis as he was already experiencing the effects of the soon-to-be pandemic six weeks ahead of what would happen here in Canada.

Amidst COVID-19 the traditional parish lines have become blurred. Zoom has 200 million active users worldwide and Facebook currently boasts 2.4 billion worldwide. Canada alone has 21 million users. The level of people we are reaching has skyrocketed. Our small town church has gone from hundreds of views to reaching 30,806 viewers in the past 28 days.

Facebook Analytics is a tool you can use to access the data on the reach of our streaming. Our analytics showed that, this week alone, 1.5K of people are categorized as engaged in the post.

On Facebook you can have several likes and shares

but within an online church environment the best metric is "engaged viewers". The number of engaged users provides a more accurate understanding of how well content is performing. This metric is described by Facebook as "The number of people who engaged with your page". Engaged viewers are not necessarily followers of your page but they actively participate in the content that you are streaming.

St Paul's Knowlton Palm Sunday services (8 and 10am) had 233 engaged viewers for both of the approximately 45 minute services. As a lifelong Anglican, even in the large churches, it is rare that we have 233 parishioners in our pews every week.

*Like many during this pandemic we are having moments of clarity and continuing to learn in directions we would not have predicted a few short months ago.*

Another interesting success for St Paul's is the continuing series referred to as the "Bells of Hope". This outreach started at the beginning of the COVID crisis. Daily, at noon, Reverend Tim Wiebe delivers an inspiring message (approximately five minutes in length) and then proceeds to ring the church bells. The "Bells of Hope" series has typically brought in 340 engaged viewers per episode.

"Tim Talks" are now being given by Tim Wiebe enabling him to communicate The Word with the community while adapting to the attention span of parishioners in a digital world. The talks are posted on Facebook and viewed by the whole community at large. These talks have allowed St Paul's to open their (virtual) doors and create transparency and trust within the community. This platform, established prior to COVID 19, has resulted

in an increase of followers of St Paul's Church and has allowed St Paul's to be ahead of the curve in this new world of digital church.

St Paul's Knowlton, in the transition to online services, is providing a safe welcoming worship experience. Always working towards improving the viewer experience and making the stream as easy to access as possible, the focus is not on making sure the broadcaster can see every viewers' face but understanding that parishioners may prefer privacy. Some may wish to go to a website to view the service and not provide any personal information to Zoom or Facebook.

Zoom is an application where people can turn on cameras and participate in chats during the service and have their identities seen by other participants. Most churches are finding a modest amount of people joining this video chat program. To run a successful Zoom event, your webinar attendees also need to create an account to access your meeting. This process is quick, but can be a turnoff to some webinar and meeting attendees.

Another method is to live-stream onto a church's Facebook page. Unlike Zoom, this can be accessed at any convenient time either live or after the recording.

More importantly, our Mission Statement at St Paul's is "to grow in Members and Spiritual Maturity so that we can reach as many people as possible with the love of Jesus". Like many during this pandemic we are having moments of clarity and continuing to learn in directions we would not have predicted a few short months ago. The online streaming started as just a different method, however it may change the traditional church model forever.

## Rediscovering the Value of the Written Word

BOB MORELL

*Mr Bob Morell is a parishioner of All Saints by the Lake and involved in many aspects of community outreach.*

The national lockdown that began at the end of March has had a particularly devastating effect at prisons across the country. Not only are movements inside the walls restricted, with all activities cancelled and exercise limited to only one hour per day, but visits by volunteers and families have ceased.

There are a group of us from Grace Church in Sutton and All Saints by the Lake in Dorval who usually volunteer at Bible study every Monday evening at the medium security Cowansville Institution. We

were immediately concerned for the welfare of the inmates who regularly attend. We know how much they look forward to our presence, and were worried about the effects that this imposed isolation would have on them.

So, we came up with the idea of writing letters to each inmate in order to maintain contact and to let them know we care and that they are in our prayers. We mailed the letters using our church as the return address and our given names, hoping that the letters would get through to them. It was with great relief and indescribable joy when, two weeks later, envelopes started to arrive at church.

Their responses not only contained gratitude for our written words but relief on

their part that we were OK. They also expressed concern for their families- especially older family members- while sharing the depth of their faith and confidence that God is with them.

Through this experience volunteers and inmates alike are rediscovering the power of the written word. And when the lockdown ends we will know and understand each other even better. One inmate even sent a valued picture taken with his daughter during a visit.

We hope and pray that this trying time will soon be over, but until we can be together in person we will continue to stay in touch with letters to and from our pen pals.

## Mile End Mission Doing Community Another Way for Awhile

Thank you so much to our dear friends throughout the Diocese and beyond who have been helping to support our most recent efforts to provide free hot meals and groceries to members of the Mile End Mission during this very worrisome time. All donations, large or small, are so appreciated and help us buy extra, much-needed food, household and personal items which we then distribute to our members at the front door of the Mission.

We are also making phone calls to as many of our members as possible in order to find out how they're doing and what their needs are. Just a friendly hello has meant so much to so many this past week. A small gesture, but one that means the world to those we speak to." Of course we'd call you!", we say. We just have to do community another way for a while!

# Around the Diocese



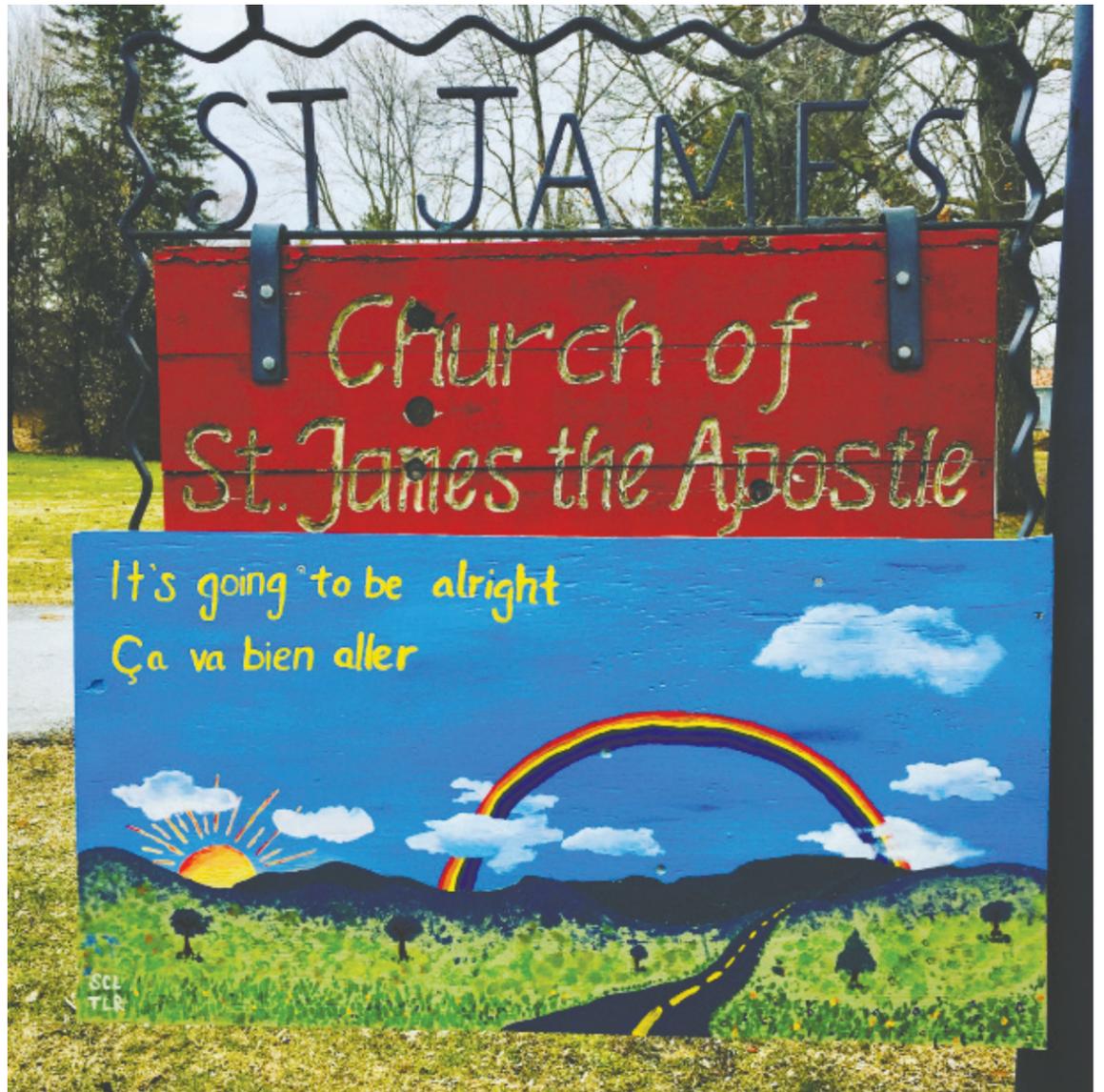
A farm path in Stanbridge East. Photo by Tyson Rosberg.



Jonathan White singing during an online service on Good Friday.



Bishops Mary Irwin-Gibson and Shannon MacVean-Brown at the Celebration of Black History event (see page 8). Photo by Janet Best.



A hand-painted sign by Tyson Rosberg and friend Shannon Coulter-Low. Photo by Tyson Rosberg.



Confirmation at St Paul's Côte-des-Neiges, March 15, 2020. Front - left to right Alexis Gibbons-Lawrence; Aissa Miller; Mya Kadeisha Richards-James. Second Row -left to right Christina Gibbons-Lawrence; Bishop Mary; Lorena Williams-Netus; Fr. Jim; Lay Reader: Marjorie Kellman.

# Induction of the Rev'd Brian Perron to St Barnabas, March 6, 2020



Verger Marty Horton and Rector's Warden Paul Carter. Photo by Tim Smart.



The Word, the Canons, the Elements, the keys, an Induction all topped off with the "Helmet of Bright Ideas". The Rev'd Brian Perron all set to fulfill his new ministry with his home church of St-Barnabas St-Lambert. Warden Paul Carter announces his hopes for a transformation while the choir and Bishop Mary look on. Photo by Tim Smart.



Gretchen Cheung and Armand Poulton. Photo by Tim Smart.



Velma Jones. Photo by Tim Smart.



Joyce Laduke-Perron, Gayna Knowles and Dorothy Mackenzie. Photo by Tim Smart.



Crucifer, Shea Harland. Photo by Tim Smart.



George Deere, Patrick Burrowes and Fresia Saborio. Photo by Janet Best.

## Célébration du mois de l'histoire des noirs

EDITH DUTERVILLE

*Mrs Edith Duterville is a parishioner of l'église de la Nativité*

Cette commémoration de l'histoire des noirs a pris sa naissance dans les années 1926 aux États-Unis. Le mois de février fut choisi parce qu'il correspondait au mois d'anniversaire de naissance de deux grands abolitionnistes de l'esclavage, Frederick Douglass et Abraham Lincoln. La Semaine des Noirs devint le Mois de l'histoire des Noirs en 1976, dans le cadre des festivités du bicentenaire américain. Le Canada commence à célébrer le mois de l'histoire des noirs en 1995 après la reconnaissance de cette commémoration par la chambre des communes.

Cette année, le thème pour le Mois de l'histoire des Noirs est le suivant « Canadiens d'ascendance africaine : Guidés par le passé, marchons vers l'avenir ». Les canadiens d'ascendance africaines ont apporté leur contribution à la société canadienne tout en gardant leur identité.

Cette année le diocèse a célébré en grande pompe le mois de l'histoire des noirs pour souligner leur contribution à l'édification d'un Québec moderne. La cérémonie s'est déroulée en trois étapes :

En premier lieu, les invités se sont réunis vers 11 heures, le samedi 22 février 2020 pour une célébration eucharistique à la cathédrale Christ Church. La cérémonie débute par un défilé de drapeaux organisé par l'archidiacre James Bennett et la révérende Roslyn Macgregor. Ces drapeaux représentent la présence de plusieurs membres issus des communautés noires du diocèse.

Par la suite, une messe solennelle fut concélébrée par notre Evêque Mary Irwin-Gibson et la Très Révérende Dr Shannon MacVean-Brown, Evêque du diocèse de Vermont (États-Unis), comme oratrice. Nous avons remarqué la présence des invités d'honneur, deux membres du parlement la Sénatrice madame Marie Françoise Meggie et l'honorable Frantz

Benjamin député de Viau. Sue Montgomery, mairesse de NDG – Côte-des-Neiges était aussi présente. Une chorégraphie réalisée par les jeunes de l'église de la Nativité clôture la célébration liturgique.

Le tout termine par une réception à la salle «Fulford Hall» durant laquelle on a eu l'occasion de goûter à différents et succulents plats culturels.

Cette commémoration célébrée dans la cathédrale Christ Church est une inspiration pour nos invités. C'est la découverte d'un lieu de culte au centre-ville de Montréal.

La très révérende Shannon MacVean-Brown par sa compétence, sa détermination et sa foi a brisé le plafond de verre. Elle est devenue la première femme noire Evêque du diocèse de Vermont. Nous les femmes de tout origine le monde nous appartenent.

## Black History Celebration

EDITH DUTERVILLE

*Mrs Edith Duterville is a parishioner of l'église de la Nativité*

This commemoration of black history began in 1926 in the United States. February was chosen because it was the birth anniversary of two great abolitionists of slavery; Frederick Douglass and Abraham Lincoln. Black Week became Black History Month in 1976 as part of the celebrations for the United States' bicentennial. Canada began celebrating Black History Month in 1995 after the House of Commons recognized the commemoration.

This year, the theme for Black History Month is "Canadians of African Descent: Guided by the Past, Walking towards the Future." Canadians of African descent have made a contribution to Canadian society!

On Saturday, February 22, the diocese celebrated Black History Month with great pomp, highlighting the contribution of Blacks to the building of a modern Quebec. The ceremony took place in three stages:

First, the guests gathered around 11 a.m. for a Eucharistic celebration at Christ Church Cathedral. The ceremony began with a parade of flags organized by Archdeacon Jim Bennett and the Reverend

Roslyn Macgregor. These flags represented the presence of many members from the Black communities of the diocese.

Thereafter, a solemn mass was celebrated by our Bishop Mary Irwin-Gibson and the Rt. Reverend Dr. Shannon MacVean-Brown, Bishop of the Diocese of Vermont (USA). Bishop MacVean-Brown by her competence, her determination, and her faith broke the glass ceiling when she became the first black female Bishop of her Diocese. She is a great example to women of all origins that the world belongs to us.

We were also pleased with the presence of two guests of honour, members of parliament: Senator Marie Françoise Meggie and the Honorable Frantz Benjamin Deputy of Viau. Sue Montgomery, Mayor of NDG - Côte-des-Neiges also attended. A choreographed dance by young people from Église de la Nativité closed the liturgical celebration.

It all ended with a reception in Fulford Hall, during which we had the opportunity to taste different and delicious cultural dishes.

This commemoration celebrated in Christ Church Cathedral was definitely an inspiration for our guests. It also was the discovery of a wonderful place of worship in downtown Montreal.



The Rev'd Jhon Steeker St Clair. Photo by Janet Best.



Choir members: Rose Nicholas, Choir Director Chris Grocholski, Kettie Constant Lambert, Gwenda Wells, Mimose Jean-Louis, Michel Gagnon, Zacy Benner and Grace urson. Photo by Janet Best.



Amélie Castor. Photo by Janet Best.



Rev'd Ellie Hummel chats with students Deepak Jain and Jeni Armin-Pereda at the Conversation

## Engaging Students in Matters of Faith and the Human Spirit

ELLIE HUMMEL

*The Rev'd Ellie Hummel is Chaplain and Coordinator of the Multi-faith & Spirituality Centre*

What gives you joy? What is something you hope to accomplish in the next year? How do you stay grounded in stressful times? Who is your family? What superpower do you have? What do you have faith in?

These are some of the questions we ask Concordia students and passers-by to re-

flect on when they stopped by the Conversation Couch. Until the middle of March, the staff of the Multi-faith and Spirituality Centre regularly set up the bright orange couch with the multi-coloured prize wheel in one of the public spaces at Concordia University. It was a way for students, faculty and staff to get out of their bubble and stop thinking about exams, assignments, work, finances, roommates, appointments, and whatever else kept their minds busy. Instead, they could focus, even for a short while,

on the larger picture. Gratitude, community, adventure, tradition, wisdom and values were some of the topics explored. The Conversation Couch has always been a fun event, and many interesting stories were told. Some were tales of near disasters that turned out to be life changers, others were memories of travel and home, yet others expressed hopes and dream.

Questions for reflection is one tool we have been using at the Multi-faith and Spirituality Centre to help students engage

with ultimate questions. We phrase these questions carefully, so that they are open and non-judgemental, and so that anyone, from any faith or spiritual path, can respond. They are a gateway to conversation. We have been using such questions also on other occasions: during ever-popular meal programs, such as the MFSC Breakfast and Sunday Dinner, when 15 or 20 people sit around our large table and chat. We have used them with a cup of coffee or tea in hand as we chat with small groups of people in the lounge. We have integrated them into ice breakers in workshops, with anywhere from 5 to 60 students. We have also tweaked the questions to address special topics, such as religious diversity, holy days or mental health. And sometimes, we pull them out in one-on-one conversations as a way to broaden the horizon and deepen the conversation.

All those questions contribute to the Multi-faith and Spirituality Centre's goal of engaging students in matters of faith, spirituality, religion and the human spirit, in the greatest sense of that word. Everyone is welcome, no matter what faith or no faith, as long as students respect each other and are willing to learn from each other. And so, we welcome students into our cozy Annex Z on Mackay Street and into the Loyola Chapel.

Until Covid-19. In mid-March, Concordia University, like most other faith communi-

ties, businesses and organizations that were not deemed essential, closed physical operations and started to work remotely. And with that, we were looking at a whole new set of questions: How do we continue this ministry? What is the essence of the Multi-faith and Spirituality Centre and how do we live it out remotely?

*We open our doors and hearts to welcome any member of the community, so that they can find a place of belonging. We seek to accept them, just as they are, as a fellow human being and a beloved child of God.*

Our most central value is community. We open our doors and hearts to welcome any member of the community, so that they can find a place of belonging. We seek to accept them, just as they are, as a fellow human being and a beloved child of God. Right now, while working from home, we miss our lounge; we miss seeing the regulars studying or chatting or enjoying a cup of tea or coffee in our lounge; we miss all the students who drop in just to say hi. Like many other faith groups and university departments, we have found a virtual way to continue the community building that is so central to our ministry. We are available through our weekly Virtual Lounge, where we check in with one another, and our Conversation Café, where we explore topics of spiritual-

*continued on page 11*

## Poetry

### Pilgrimage

Pam Dillon

*what is this searching  
we stand accused of?  
our constant movement  
towards a star,  
a wind,  
the bone of a saint.  
the footprint of the Prophet  
on this dusty road.*

*are we guilty  
of following you?  
of tracing your steps  
in a crowd.  
of chasing your scent  
on the wind.  
do we look for ourselves  
in your long and loving  
stare?*

*what encounter do we seek?  
with self,  
with other,  
with the as yet undefined  
divine?  
how might we find our  
way back to you,  
to our true selves?*

### Friends

Lettie James

*Last night I pondered, deep in thought, alone  
And as I thought of this thing and of that,  
There rose before me,  
clearly as I sat  
The faces of the friends that I have known;  
A rather varied company I own.  
Yet there was none in which there did not shine  
Some small, peculiar hint of the Divine -  
Some ray at least from  
that great lustre thrown.*

*And as I thought of all earth's myriad folk,  
Living and dead and yet to be  
- each still revealing their own glimpse of that one will,  
Their own fresh gleam of that one radiancy;  
Oh! All my heart and brain grew dizzy then  
Thinking how infinite  
God himself must be.*



### 200th Anniversary of St Stephen's Chambly

St. Stephen's Anglican Church Chambly will celebrate our 200th anniversary on September 13th at 3pm. Please save this date.

Archbishop Linda Nicholls with our Bishop, The Right Reverend Mary Irwin-Gibson, will lead the service. A reception will follow in Randell Hall.

If you are hoping to join us, please email [aodonnell@montreal.anglican.ca](mailto:aodonnell@montreal.anglican.ca). Further info will be posted on our web page: <https://st-stephens-church-chambly.org/> or on our Facebook page at <https://www.facebook.com/AnglicanChurchChambly>. I hope by this date we are able to worship together.



Resident Hazel Archell talking to a family member.



The Fulford Residence.

the smiling faces of the kitchen staff come to serve our food from the pantry. And communication with family is enabled by Skype, Email and Face time, with the help of staff members."

This same lady (who chose not to be identified) is familiar with the history of Fulford. She wrote that "Fulford was founded by people with faith in God, and that God continues to reign in the hearts of those who live and serve in the home."

The Fulford staff members have proven to be more than care givers. They lead sing-songs in the dining area with chairs well-spaced, and encourage the ladies to move about to stretch their legs. During a recent lunch, members of the staff formed a choir and sang "How Great Thou Art." If you visit the Fulford website, you will see photos of the delighted, well-cared for residents.

The ladies of the Fulford Residence are looking forward to warmer weather and the opening of the second floor balcony. From this balcony it will be possible to see family members standing below on the driveway, waving and calling loving messages. It has been noted that every connection with loved ones gives the residents new bursts of energy.

In the meantime, no one is facing this time of isolation alone. As Catharine McKenty says, "We really are a family at Fulford."

For more information, go to [fulfordresidence.com](http://fulfordresidence.com)

## Living the Pandemic in a very special Senior's Residence

SUSAN WINN

Mrs Susan Winn is a member of the Board of Directors of the Fulford Residence.

The Fulford Residence is a private, not-for-profit home licensed to provide quality care to senior women to the end of life. The home was established in 1855, and has served generations of women from many backgrounds, faiths and life experiences. Serving the most vulnerable during a global pandemic calls on the devotion of staff members and medical associates as they protect and

guide these precious residents through this dangerous time.

I recently received a call from a Fulford resident, Catharine McKenty who is in her 90th year. She began with the words, "I can't say enough about the gift of being at Fulford!" Catharine was bursting to tell me about life in the house. She described daily activities, happy conversations and laughter at meal times, and prayers of thanksgiving spoken before every meal.

Catharine went on to say, "Many of the ladies I am living with have some degree of forgetfulness but they have wonderful

stories to tell. As I hear of the rich lives of each person here, I marvel at the lives they have led. But most of all I marvel at the quality of care that is given by the staff for each person. We are a family at Fulford, we really are a family."

As a member of the Board of Directors I was so glad to hear that she was happy and well through this strange and different time. The management team, Marie-France Lacoste, Manager, and Joyce Borniard, head nurse, send regular messages to the residents' family and friends assuring them of the care taken to ensure the health of both the ladies and

the staff.

Recently a letter from one of the residents was forwarded with her permission. She wrote, "Having listened, read and watched some of the descriptions connected to seniors' homes in general at this time, I want everyone to know that the care, spirit and loving atmosphere here at Fulford is superb. The ladies are enjoying some new experiences. Due to government regulations, we sit two to a table, two meters apart. The result is that we never know where we will sit and thus are getting to know one another in new ways. I would like to add that delicious meals continue as

## PWRDF



Indigenous midwives from Canada, Peru and Mexico gather in Toronto at the International Congress of Midwives. Photo from the PWRDF website.

ANN CUMYN and ROS MAC-GREGOR

Mrs Ann Cumyn and the Rev'd Ros Macgregor are co-chairs of the Montreal Unit of PWRDF

PWRDF Montreal is working on an exciting and worthwhile project entitled Indigenous Midwifery Project: Protecting the Right to a Cultural Birth. We had hoped to hold a 5 à 7 Friday, October 16 as a fundraiser as well as an educational

experience. The plan was to follow the 5 à 7 with a conference the following day in Fulford Hall. The conference will happen. But when?!

Everything is topsy-turvy. We make plans - and then, to adapt Robbert Burns - "The best laid schemes o' mice an' men (an' women) gang aft a-gley..." We simply need to rest easy through these times of uncertainty and insecurity and wait until having group gather-

ings is safe.

You could tentatively put it on your calendar. When the September issue of the Montreal Anglican comes out, we hope to know for sure. But, if the conference needs to be put off until spring 2021, so be it. There will be other ways to learn about and support PWRDF. We'll get creative.

What is important to know now is that PWRDF is committed to this project with Ryerson

University in Toronto involving midwifery in Indigenous communities in Canada, Mexico, and Peru.

And when we do finally get to gather for the workshop, our goal is to understand two-eyed seeing. That is, to understand the issues from at least two sides; moving beyond white colonial folks making decisions for Indigenous people because 'we know best.' Listening. Learning.

Among the questions to ponder are: Is it safer to bring Indigenous women to city hospitals to give birth? Is city medicine in modern large hospitals the answer to everyone's needs? Is it better for women (and their babies, families, and communities) to give birth in their own communities? Arguments are made for both sides.

So please stay tuned to see what unfolds. And, in the meantime, please continue

to support PWRDF if you are able. Every gift, however small, makes a difference. PWRDF realizes these are tough times for many people financially. If you can't give financial support, perhaps you can offer support in other ways, such as sharing and liking links and posts on social media. And remember, there is a future before us when things will be better again.

If you would like to know more, here are two links:

Protecting the right to a cultural birth  
<https://pwrdf.org/protecting-the-right-to-a-cultural-birth>

Cherylee Bourgeois spoke at the UN  
[https://www.youtube.com/watch?time\\_continue=6&v=ll99qbhQdTQ](https://www.youtube.com/watch?time_continue=6&v=ll99qbhQdTQ)

# Equipping the Saints



Jeffrey Mackie, the Rev'd Cliff Dee, Tyson Rosberg, Ben Stuchbery and Susan Searle in Waswanipi.

**SUSAN SEARLE**

*Ms Susan Searle is a student at Montreal Diocesan Theological College*

In early March, five members of the Montreal Dio community visited Waswanipi, the southernmost community in the Cree Nation of Quebec. Waswanipi is part of the Diocese of Moosonee (Montreal's neighbouring diocese to the north) and the trip was part of an effort to learn more about the experience of indigenous people in the province of Quebec. Graduating student Susan Searle shares this reflection on the trip.

After a warm welcome at St. Barnabas Anglican Church

when we arrived on Friday evening, February 28, our first day on Saturday was spent at the Waswanipi Winter Arts Festival. Cleaning and stretching moose hides is not something that's done in downtown Montreal where I live. We were able to see snowshoes being constructed from start to finish. It's a long and involved process and the weaving of the toe, heel and centre fillings is really an art form. The people have a strong relationship to the land, both by tradition and necessity, and snowshoes are used by many in the winter, including children, but especially by trappers when they go into the bush to check their lines.

Our primary host in Waswanipi was Cliff Dee, the

Anglican priest of St. Barnabas Church, who has lived in the community and ministered to its people since 2009. Cliff speaks what he refers to as passable Cree (although to the rest of us, it sounded much better than that) and parts of the Sunday services at St. Barnabas are offered in that language. He told us that roughly 80% of the people in Waswanipi are Anglican and that this goes back many generations. Some few years ago, a Pentecostal congregation developed, and recently, there was a fire in their church. The cost of repairs is, for the moment at least, prohibitive, so they now hold their services at St. Barnabas on Sunday afternoons. It's a small but good example of how

the Gospel is both proclaimed and applied here: Christians of different persuasions working together with a common goal: to worship God and stay in fellowship with other believers.

On our last full day in Waswanipi, we found ourselves in the church, sitting in a circle with four elders: three women and one man who had agreed to talk to us about their experiences of residential schools. What I learned that morning in Waswanipi made me feel deeply sad and angry at the same time, but I also found myself full of admiration for the courage and resilience of the four members of the community who had chosen to honour us with their experiences.

*They carry their memories, certainly, but they're not hostages to them. They still self-identify as Anglicans; they are involved with their church, their community and their traditions, and their lives did not stop because of their admittedly horrible experiences.*

What did surprise me was that while each and every one of those people acknowledged that the churches had definitely had a role in what happened, they also remained committed to the church and to Christianity. Each one of the people who spoke to us in Waswanipi could easily, and some would say justifiably, have been bitter or angry towards the church. And yet they hadn't done that. They carry their memories, certainly, but they're not hostages to them. They still self-identify as Anglicans; they are involved with their church, their community and their traditions, and their lives did not stop because of their admittedly horrible experiences. I never got the sense that they see themselves as victims.

I felt God's presence strongly that morning as we sat

in the circle, listening to these people's stories. Hearing them talk about what they had been through and how they had survived brought to mind what Jesus said in Matthew's Gospel: for human beings, this would be impossible, but with God, all things are possible.

Over the 4+ days of our visit, I saw evidence of Christ's presence almost everywhere I looked. Maybe that was because this was a totally new place and being away from my familiar urban surroundings made me see things differently; maybe it was the warmth and hospitality that continued throughout our stay. Certainly, the Lord's presence was tangible in the worship services, both the Anglican and the Pentecostal, and in the combined gathering that we attended on Sunday evening. I was reminded that the presence of God and Christ is everywhere. It often breaks through in unpredictable ways and unexpected places. Our (my) eyes simply need to be open enough to see it.

Waswanipi also confirmed what I have often thought: that the Gospel truly is for all people, in all situations, at all times. It doesn't recognize borders, language barriers or different cultures. Yes, the Cree way of life is different to what most of us are familiar with, but in Christ, we are truly all one family, and that was made crystal clear by the way we, as visible outsiders, were received and treated throughout our visit.

I am grateful for the trip and the time we spent in Waswanipi, for the people we met and the hospitality that was extended. My hope is that I will be wise enough to remember the things I learned and find ways to use them in my ministry as I go forward.

Chi miigwetch!

## Engaging Students in Matters of Faith and the Human Spirit

*continued from page 9*

ity and human growth. We are also available for one-on-one conversation and pastoral care by phone or video conversation, and thus can still be a listening presence.

We have learned a lot by pivoting our services and found new ways to connect. In many ways, that is what we are all about: Learning! As a complement to students' academic studies, we encourage them to learn about themselves and the world around them. Again, reflection questions are a helpful tool, and we also offer other opportunities: Visits to sacred sites like churches, mosques, temples and synagogues, so we can learn about the faith of others and deepen our own or a meal where we explore the tradition around food in one particular tradition. One event that many of us remember with fondness was a kosher meal, when we kosherized our kitchen by ironing the

tables and by boiling utensils before cooking. Currently, we invite students to join virtual worship and devotion from the comfort of their own home. It is our hope that it may ground students and give them hope in this anxiety-riddled time and find ways to reach out in generosity and service to those around them in whatever ways possible.

And so, as I reflect on the core values of the Multi-faith and Spirituality Centre - community, belonging, learning, and spiritual resources-, I often ask myself another question: What is my role, as a Christian minister in this vibrant, multi-faith environment? When reflecting on this, I am often drawn to Christ's call to be a witness. I am both a witness of my own faith and God's amazing love, and a witness to the lives of the students I meet, whether in our Loyola Chapel or Annex Z or online. I am grateful that the Anglican Church has continually

supported the Multi-faith and Spirituality Centre. I am thankful that you share in our goal of supporting students, and making our world a place where God's love shines through.

*If you are interested in finding out more about the work of the Multi-faith and Spirituality Centre, contact Rev'd Ellie Hummel at [Ellie.Hummel@concordia.ca](mailto:Ellie.Hummel@concordia.ca) or Ashely Crouch at [Ashely.Crouch@concordia.ca](mailto:Ashely.Crouch@concordia.ca) or the general email at [mfsc@concordia.ca](mailto:mfsc@concordia.ca). Learn more about our work at [www.concordia.ca/mfsc](http://www.concordia.ca/mfsc) or follow us on Facebook at <https://www.facebook.com/spirituality.concordia/> or on Instagram at [cu\\_mfsc](https://www.instagram.com/cu_mfsc)*

## There's a story behind this photo. Curious? Go to [www.montreal.anglican.ca](http://www.montreal.anglican.ca)



Whoever ploughs should plough in hope and whoever threshes should thresh in hope (1 Corinthians 9:10). Photo by Tyson Rosberg.

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



Heavenly Father in adoration and thanksgiving, we praise and glorify your name. We know that without you, we can do nothing. You answered our prayers for healing, innovation and support during the COVID-19 pandemic and brought us to a new era of human understanding.

God of optimism and selflessness, we thank you for helping us to see the bright side of this trying situation. We appreciated that in such troubled times we were able to see the best in our co-citizens. From employees who worked longer shifts to volunteers who ran errands, supported food banks, and sewed masks, there were so many people who were willing to assist whenever an appeal was made. We give thanks for these initiatives and sincerely pray that these kind gestures will continue long after the pandemic subsides.

God of the living word and fellowship, we thank you for our spiritual leaders who exploited the current technology to bring their congregations together. We thank you for the encouragement they gave us and for the poignant ways they used the seasonal liturgies to help us make sense of this strange and disconnected time.

God of justice and community, we thank you for sustaining our political leaders who were able to work together to mobilize financial resources to support the economy, soften the blow of lost income, and to provide much needed funding to the health care industry. We appreciated their calm and informative press conferences and their reliance on medical professionals for policy guidance.

God of healing and comfort, we thank you for maintaining the spiritual and physical well-being of all health care workers. From doctors and nurses to orderlies and cleaning staff, they were all vital in rallying the patients back to good health. We give thanks also for your hand in lifting up the pharmacists and their staff who attended to our normal medical needs. We pray dear Lord that you will swiftly guide researchers towards effective vaccines and other medical formulas that will protect us when this virus returns.

God of sorrow and insight, we ask for your forgiveness in our failings during this crisis. We pray that all lessons learned will be initiated. We particularly ask that more attention will be paid to the elderly, especially those in long-term care homes. We also pray for those who were affected by the shift in medical priorities and are now anxious about postponed cancer surgeries, organ transplant delays, and other missed medical procedures. We ask for guidance and patience as these operations slowly get rescheduled.

God of grief and sadness, we pray for every person who has been touched by COVID-19, especially those who have died. May they rest in peace and may perpetual light shine on them. We pray for their loved ones who did not have the opportunity of saying a proper goodbye. May your spirit comfort them in their deep sorrow. We give thanks for all members of the funeral industry who also worked under challenging conditions and were taken for granted under the strains of the pandemic.

God of renewal and resilience, we implore you to be with those who contracted COVID-19 and were very ill. May they be blessed with a swift return to good health and free of relapse. We pray that as we open our lives again to the world that all citizens will remain safe from contracting this virus. We call upon you gracious God to sustain us as safety measures will continue to rule our lives for many months to come.

Hear us, Lord of Glory  
God Bless, Valerie and Stacey

For more information on AFP-C, contact Valerie Bennett and Sacey Neale at [valstacey@bell-net](mailto:valstacey@bell-net)

## John Ross Lee

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tions. Decades later, those who worked with him still feel the effect of his teaching on their street work.

Primate Michael Peers described John as "the best bishop that never was."

In 1989, when John's second marriage ended, his artistic creativity blossomed, encouraged by his involvement with l'Atelier du Libre Défi in Saint-Jean-sur-Richelieu. Over time, his early "Automatiste" style has evolved into a more figurative approach. In more recent years, he has begun to interpret certain Biblical stories of particular significance to him

in his painting.

In the 1990s John became a chaplain in the federal penitentiary system. He also returned to parish ministry as the incumbent of Stanbridge East until his retirement at the end of 1997. In the meantime, he was a strong presence on the Committee on Ministry which produced the process of discernment for the vocational diaconate for the Diocese of Montreal. During his early retirement years he was the animator of the Red Roof art group at St Michael's Mission.

From 2003 to 2014 he assisted in the francophone ministry in Sorel-Tracy, where he felt his love of the Québécois language and people was

finally able to find its way into the priestly ministry for which he was ordained. In the last twenty years the contemplative dimension of his spiritual life deepened. His wisdom, serenity and refusal to judge have earned him the undying love of countless people.

His sudden loss is made more excruciating by the situation of COVID. A celebration of his life will be set at a later date when a gathering is possible.

He desired that any donations be directed to the PWRDF (Primate's World Relief and Development Fund of the Anglican Church of Canada) at [www.pwrdf.org](http://www.pwrdf.org).

## Cathedral *continued from page 5*

Midweek chatrooms and online worship have also proved popular, and more so often than their physical equivalents if they existed.

By the time you read this, we will be further on in our process of de-confinement, and active life will have resumed in some shape, notwithstanding the need to maintain social distancing. Smaller congregations are likely to be able to get back together for worship sooner, depending on the age of members and whether they are still required to isolate.

For us at the Cathedral, this may be true for our 8 o'clock congregation, and for our French congregation at 9 am. The questions will be rather different for our larger 10.30 congregation. We are actively working and discussing our plans going forward, seeking to ensure that we can continue to foster seamless community between those who will be able to be physically present in the cathedral and those who will not – at any of our services.

One thing is sure for us. The online experience has been transformative. People of all ages who had never ever thought or heard of Zoom have embraced that technology with gusto, and our Sunday zoom worship has included people from age 2 to 98.

In normal time, weekday access to Downtown is an issue for some of our members, and we anticipate that the post-COVID-19 Cathedral is likely to offer a mixed-mode physical-digital reality.

This time of pandemic has been harrowing for many, and also a time of global soul searching as we seek to learn lessons and re-imagine the world going forward. For a church driven by the love of Christ to care with passion for the world and its people, being forced out of our comfort zones and learning new ways of praying and interacting may turn out to have been the silver blessing of a very dark cloud. Alleluia, Christ is Risen. He is risen indeed, Alleluia.

## Une cathédrale *continued from page 5*

Pour la veille de Pâques, l'allumage d'un feu nouveau est devenu l'allumage d'une petite flamme d'espoir, pour allumer notre nouveau cierge pascal dans un clip vidéo pré-enregistré, avec le chant de l'Exsultet. La sonnerie des cloches au son de "Alleluia, Christ est ressuscité" a pris une autre dimension lorsque beaucoup d'entre nous ont fait sonner leurs petites cloches dans leurs salons et leurs bureaux. Oui, le Christ ressuscité était parmi nous, même dans le cyberspace.

Pour le Triduum (du jeudi saint à Pâques), nous avons réuni près de 560 personnes en ligne pour nos différents services Zoom, dont la moitié pour nos services de Pâques. Cela a été une expérience vraiment remarquable.

Dans le cadre de notre réponse initiale, il a été convenu que nous voulions également fournir une courte prière quotidienne de midi à partir de la cathédrale pour remplacer notre eucharistie quotidienne. Ce créneau de 20 minutes en direct sur Facebook a connu un énorme succès en attirant un public de participants virtuels engagés, qui se sont joints à cet acte de prière quotidienne pour le monde, l'église, le diocèse et, bien sûr, tous ceux qui sont touchés par le Coronavirus - des dirigeants politiques au personnel hospitalier, des malades aux personnes en deuil.

Des salons de discussion et le culte en ligne en milieu de semaine se sont également révélés populaires, et plus souvent que leurs équivalents physiques s'ils existaient.

Au moment où vous lirez ces lignes, nous serons plus avancés dans notre processus de déconfinement, et la vie active aura repris sous une forme ou une autre, malgré la nécessité de maintenir une distanciation physique. Les

petites congrégations pourront probablement se réunir pour le culte plus tôt, en fonction de l'âge des membres et de l'obligation ou non de s'isoler.

Pour nous à la cathédrale, cela peut être vrai pour notre congrégation de 8 heures et notre congrégation française de 9 heures. Les questions seront plutôt différentes pour notre congrégation de 10h30. Nous travaillons activement et discutons de nos plans pour l'avenir, en cherchant à nous assurer que nous pouvons continuer à favoriser une communauté sans faille entre ceux qui pourront être physiquement présents dans la cathédrale et ceux qui ne le pourront pas - à tous nos services.

Une chose est sûre pour nous. L'expérience en ligne a été transformatrice. Des personnes de tous âges qui n'avaient jamais pensé ou entendu parler de Zoom ont adopté cette technologie avec enthousiasme, et notre culte sur zoom le dimanche a inclus des personnes de 2 à 98 ans.

En temps normal, l'accès au centre-ville en semaine est un problème pour certains de nos membres, et nous envisageons que la cathédrale post-COVID-19 offrira probablement une réalité physique-numérique en mode mixte.

Cette période de pandémie a été pénible pour beaucoup, et aussi une période de remise en question globale, alors que nous cherchons à tirer des leçons et à réimaginer le monde à l'avenir. Pour une église conduite par l'amour du Christ à se soucier avec passion du monde et de ses habitants, être forcé de sortir de nos zones de confort et d'apprendre de nouvelles façons de prier et d'interagir pourra s'avérer le revers positif d'une médaille très sombre. Alléluia, le Christ est ressuscité. Il est vraiment ressuscité, Alléluia.