



ANGLICAN MONTREAL



Our new resolve to help the homeless on page four...

Photo Credit: Sculpture by Timothy P Schmalz Website.

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Church of the Epiphany A reflection on growth and transformation

JEAN WILCOX

The Rev'd Deacon Jean Wilcox is a vocational deacon serving at the Church of the Epiphany

On January 18, 2020 we celebrated the 10th Anniversary of the Church of the Epiphany in Verdun with a wonderful roast beef dinner attended by our Bishop Mary Irwin Gibson, Archdeacon James Bennett and clergy past and present.

Revd Patrick Wheeler, Revd Brian Perron, Revd Amy Hamilton, Deacon Jason Crawford and parishioners and friends from across the Diocese all came together to mark this very special occasion. It was a blessed event with delicious food, speeches and shared memories of the time leading up to our amalgamation and our journey over the past ten years.

Ten years; my goodness the time has passed so quickly.

In 2010 three churches - All Saints, Crawford Park, St. Aid-

an's, Ville Emard and St. Clements, Verdun came together to form a new parish family. At the time I was the Deacon at St. Aidan's, and I share with you here my memories of what was for many of us a very difficult time.

"It took a long time for me to accept that we would become a new parish family - it took a while for me to accept where God was leading us."

I was not happy when I began to realize that St. Aidan's was going to close. In truth, that is a huge understatement. I was very hurt and angry and defiant. I had already experienced the closing of the parish that I had attended from birth - St. John the Divine - and I did not want to experience that great loss again.

In the days and weeks prior to the closing, I did everything except to march up and down in front of the cathedral with

a picket sign saying - "don't touch our church" - to protest.

I literally begged Bishop Barry Clarke to help us to remain open. We organized garage sales and fundraisers to raise money to keep us afloat, but I knew that all of the money coming into the parish was going out again to fix the leaking roof and to keep the heat turned on. Yet, to me, that did not matter; people were in pain - they were frightened - it was a very hard time. Aren't Deacons supposed to fight for their people?

The priest in charge of St. Aidan's was the Revd Patrick Wheeler. Not only did he have to contend with the closure of our beloved parish and comfort many confused and unhappy souls - he also had to shepherd me - his Deacon - out of despair into action.

Patrick was my friend as well as my priest - I have the utmost respect for him and we share a deep trust. He heard my



The Rev'd Deacon Jean Wilcox addresses the crowd at the 10th Anniversary Celebration of Epiphany, as the Rev'd Amy Hamilton looks on. Photo by Janet Best.

pain and anger and resistance - sometimes in the most common Verdun vernacular.

In fact, Patrick was the priest of all three parishes, and he knew better than anyone that the possibility of our three churches surviving was non-existent. Each parish was struggling financially. Each parish was spending money to survive instead of thrive. We talked and talked but the conclusion was always the same - we just could not continue to minis-

ter to the people of Verdun, Crawford Park and Ville Emard in the same way. Something had to change. Eventually the amalgamation was grudgingly accepted.

After a great deal of consultation and recommendations from the Boken Report, St. Clements was chosen to house us all. At the time it felt to me like - St. Clements had prevailed - they got to stay open. They won

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Clergy from a wide variety of Christian traditions gathered at the Ecumenical Celebration on January 19, 2020 at the Armenian Apostolic Church. Photo by Joseph Stephanian.

As Christians, Ecumenism is in our DNA

JOEL AMIS

The Rev'd Joel Amis is the Diocesan Ecumenical Officer and Assistant Curate at St Michael and All Angels

Whenever I tell people I'm the Ecumenical Officer for the Anglican Diocese of Montreal there is usually a brief pause, even if almost imperceptible,

on the part of my interlocutor which seems to convey something to the effect of "I have a vague notion of what that might be, but I have no idea what it is that you actually do". Fair enough. Indeed, I have to confess that some version of that went through my mind when I was named Ecumenical Officer by Bishop Mary at last

year's Diocesan Synod! Obviously I knew what ecumenism was - but what does that look like in practice, on the ground in our context?

For starters, maybe we should clarify what ecumenism means - or, at least, outline the range of understandings people have of this term. The word "ecumenism" itself comes from

the Greek word οἰκουμένη (oikoumene), which means "whole inhabited earth" - pretty broad! But in modern times the word is generally used with one (or more) of the following understandings: 1) movement toward structural (re)union of the whole visible church, pursuit of structural union of denominations into larger united bodies (a perfect example being the United Church of Canada, produced from a union of Methodist, Presbyterian and Congregationalist churches), or working toward full communion agreements, i.e. full mutual recognition of ministry and sacraments while maintaining distinctness of structures and traditions (a relationship shared by the Anglican Church of Canada and the Evangelical Lutheran Church in Canada); 2) cooperation and dialogue among Christians of different denominations; or 3) even cooperation and dialogue with other (i.e. non-Christian) religious traditions. Strictly speaking, the latter (work with other religious traditions) is referred to as interfaith - but the fact that the

distinction between interfaith and ecumenism is often blurred only serves to demonstrate the fluidity of the definition and scope of ecumenism in many people's minds.

So that, in a nutshell, is the what of ecumenism. But what about the why? Why is ecumenism important? I have to admit that this is not something I'd given much thought to, because it had always been obvious to me. But recently I was a guest on our diocesan Facebook live broadcast Live with Lee-Ann talking about the Week of Prayer for Christian Unity, and the show's host, Lee-Ann Matthews, asked me why ecumenism was important. I really had to think about that. I couldn't image it not being important. But, upon reflection, I realize that my spiritual journey may be quite different from that of other people. I spent my early years in the (U.S.) United Methodist Church, my summers were spent in my grandparents' Southern Baptist Church, I joined the Episcopal

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Bishop's Message *Where will you be in 2040? What will the Church look like?*



Bishop Mary with the recent issue of the Anglican Journal. Photo by Janet Best.

"Happy are the people whose strength is in you! Whose hearts are set on the pilgrims' way." Ps. 84:4

When I was a child attending a lovely and old Anglican Church, everything seemed very predictable and unchanging. The clergy, wardens, vestry members and synod delegates were all men. Boys could be servers at the altar, while I could sing in the choir. Women could serve on the altar guild or teach Sunday school and belong to the Women's Auxiliary.

I could not have imagined what we would witness in the years to come:

the heightened ministry and role of the laity, the ordination of women, rectories and churches being sold, population and demographic changes, and climate change.

By 1984, when, as a young priest, I was sent to the Parish of Dunham—St. Armand East, as many of the anglophone youth were leaving the area to attend college and university and to find jobs in the city or in another province. Most would not return except to visit. People who had farmed for generations were selling their farms, and the buyers were planting vineyards. It was a source of amazement and sometimes ridicule. We just could not imagine that such a transformation was coming! Yet today, the whole area has thriving vineyards, breweries, cheesemakers and other cottage industries—and lots of tourists!

The January issue of the Anglican Journal certainly got the attention of many of its readers; the headline boldly predicted the end of the Anglican Church by 2040! If the trends continue, it said...the decline will be irreversible. Does that mean that the Church will die out completely? Or is it changing some more?

God is not going anywhere! I am quite sure of that! And the Church's foundation is Jesus Christ, who calls us

into fellowship with him.

All throughout the diocese, I meet people who worship and love and serve the Lord and whose lives are on the pilgrims' way. I see signs of life and faith, of courage and hope and trust.

So, what might God be saying to us through this? Why is God allowing what looks and feels like an impending shipwreck? Are we going to allow the trends to tell us what to do, or are we going to allow God to change and adapt His Church and us in particular? Will God still find Christians gathering in Christ's name, loving him, listening to him and serving him sacrificially?

What do we need to repent of? Are we prepared to repent of treating God (and the Church) in a perfunctory way? Of wanting to find a way to 'fix' the Church—as long as it stays the way we want it to?

We can study the generations of Christians who have weathered past storms. They have done so by growing closer to Christ through spiritual disciplines. I used to think that these were ascetic and boring practices but I know now that they have the ability to grow us as Christians. Richard Foster and Dallas Willard have both written and spoken extensively on the subject and you can find lots of it on the Internet. Dallas Willard says, "A discipline for

the spiritual life is, when the dust of history is blown away, nothing but an activity undertaken to bring us into more effective cooperation with Christ and his Kingdom."

That's what I want for all of us! Because when we cooperate with Christ and his Kingdom, we are changed, our churches are changed, and the world and the people around us are changed...

So, be the Church! Whether we have the same places to meet in or not, be the Church! Any of us who are baptized believers and followers of Jesus Christ are part of the Body of Christ and called to be his Church! As for me, I hope to be around and I know that many of you will be too!

Hebrews 10:24-25 "Let's see how inventive we can be in encouraging love and helping out, not avoiding worshipping together as some do but spurring each other on, especially as we see the big Day approaching." The Message

+ Mary

Tuppy Harris, 1923 - 2020



NICKI HRONJAK

On January 8, 2020 we lost a venerable and devoted member of our diocese, Rupert (Tuppy) Harris. Mr Harris served as Church Advocate, Vice-chancellor and finally Diocesan Chancellor from 1989 to 2004. We give thanks to God for his life and witness.

Bishop Mary gave a sermon at Tuppy's funeral at St Matthias Church on January 14th. In her sermon, she acknowledged his devotion to the Church: at the parish level, Tuppy was committed to giving generously of his time and treasure by hosting Alpha Courses in Ste-Agathe (12 to 25 guests each time) and supporting the congregation financially. She also described how the readings chosen by Tuppy's family reflect how anchored in the faith he was, "I hear themes of a sense of measured pace—a trust that there is a right time for everything—including when the ice would go out on the lake and when to plant... the reading from Revelation reminds us that we are invited to drink from the water of life—it is for anyone who is thirsty..." Bishop Mary shared stories of Tuppy, and his wife Gwen's generosity, hospitality

and delight in the simple pleasures of life such as gardening and a late afternoon swim in their beloved Lake Manitou. Rupert Tuppy Harris will be missed deeply by Gwen, their children and many friends. We are grateful for the permission from Tuppy's family to reprint his obituary here:

HARRIS, Q.C., Rupert Charles Thomas 1923 – 2020

Rupert (Tuppy) Harris died peacefully on January 8, 2020 at Place Kensington in Westmount. He is survived by his wife of 69 years, Gwen (nee Marler), children Julia (John MacLennan), George, and Victoria (Howard Mains). He will be greatly missed, especially by his four grandchildren Thomas Mains (Emily Owen), Caroline MacLennan, Emily MacLennan and John Mains. Born on January 25, 1923 in Montreal, he is pre-deceased by his sister, Ruth (John Keys).

After graduating from Lakefield College, he attended McGill University until he "joined up" to serve as an officer in the Royal Canadian Navy in January of 1941. He returned to McGill, entering Law School in the fall of 1945 and graduated in May, 1949. He was called to the Quebec Bar in July, 1949 and had a long and enjoyable career practicing corporate law, retiring from Godin, Raymond, Harris, Thomas in 1996. He served the Anglican Church in Montreal as Chancellor and was an active volunteer and supporter of both St. Matthias Church, Westmount and Trinity Church, Ste. Agathe.

Tuppy loved skiing, playing tennis and chopping wood (doing each until his mid-eighties) and was a lover of music, an avid gardener and expert bridge player. He was happiest when at the family house on Lake Manitou among friends and family.

An Invitation

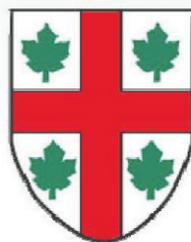
You are invited to a service of Evensong on **Sunday, March 22nd** at 3:00 pm.

Church of St. John the Baptist
233 Ste-Claire Avenue
Pointe Claire

Archbishop Linda Nicholls, the Primate of the Anglican Church of Canada, will be present to award the Anglican Award of Merit to Susan Winn

Please come to meet our Primate, and to support Sue at this time.

A reception will follow the service from 4:00 to 5:00 pm



Tyson Rosberg and Marc Philippe Vincent with Peter Hannen at the 60th anniversary of his ordination.

Peter Hannen celebrates 60 years of ministry

The Ven Peter Hannen's 60th anniversary of his Ordination to the priesthood was celebrated on Saturday November 30th at St. James the Apostle, Stanbridge East, Frelighsburg.

Instead of gifts, Peter asked those willing to donate to

the Anglican Foundation of Canada, which, amongst other things, supports restoration and repair work on church buildings across the Anglican Church of Canada.



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Supper Club
partners with the prayer
course for Lent 2020!






More Prayer - Always More Prayer!

LEE-ANN MATTHEWS

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

*Prayer is what bonds us.
Prayer is what sustains us.
Prayer is how we connect to our source.
Prayer is how we connect to one another.*

Some people can get annoyed when they hear the words "I will pray for you". It can sound dismissive, like a platitude, a way of silencing or avoiding taking action. But in fact, prayer is a significant and sacrificial act. It means that I am choosing to raise you up and that among the many troubles in the world, yours is in my heart, and among the many things I can do with my time, I am choosing to spend it in prayer for you.

Prayer is a powerful act of worship that deepens our connections and roots us in God.

For me, prayer and breath are interconnected. When I pray, I breathe. I breathe deeply and intentionally. I notice the pause in between the breaths. This allows me to sink deeper into a sense of being present with and listening to God.

At Supper Club we pray together. Although our prayer time can appear brief, I would assert that we are praying as

we pore over the scriptures, as we share our struggles and wrestle with the passages, as we eat the food, as we laugh. Supper Club is an intentional gathering, a meeting place for seekers who are interested in knowing God. When we gather with the intention of knowing God, this is a form of prayer.

During Lent, Jenna Smith and I have taken the desire to know God even further by offering The 24-7 Prayer Course as a weekly expression of Supper Club. For seven Monday evenings (March 2 - April 6) during Lent, we will host this Prayer Course at the Synod Office, where we will explore prayer practices, how to pray, why we pray and what we do when our prayers aren't answered.

I believe that prayer is the thread that binds us, the thing we need to do more of. It is mysterious and ancient and is one of my favourite things about being a Christian. I believe that if we committed to more prayer we may actually be able to get more aligned with our call as a Church and Lord only knows what miracles could then be possible for us!

Join us for a special edition of Supper Club for Holy Week on April 6th from 5:30-7:30.

Learn more about Supper Club, The Prayer Course lmattews@montreal.anglican.ca

Notable

SYNOD 2020 is Saturday, June 13th at the Synod Office. Synod Reports are due by Friday, March 13th. Nominations are due May 1st.

Notable

Seders during Easter?

If you are considering holding a Seder this season, you may want to read the article featured in the January issue of this paper by the Rev'd Grace Burson. You can find it at www.anglican.montreal.ca

Church of the Epiphany

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the prize. Their church was safe from closing.

Of course that was very unfair and short-sighted, as it was just as difficult for them. The people of St. Clements were forced to move over and accept new people, new furnishings, new ways of doing things. They also lost their name in the process. Yet, they did these things with grace and generosity.

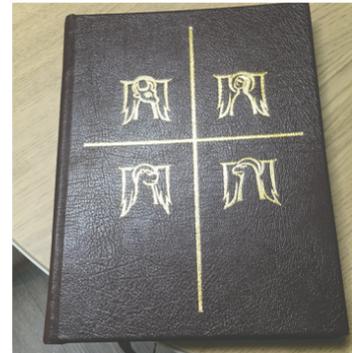
It took a long time for me to accept that we would become a new parish family - it took a while for me to accept where God was leading us. I thank God that He never gave up on me and my often detrimental attitude. Thankfully, neither did Bishop Barry or Archdeacon Jim or Father Patrick. But I am sure that I caused them all a few sleepless nights.

God knew that my passion and anger could be rechanneled. He knew that my duty as a Deacon to the Bishop and to the people was going to move me to where I needed to be. And move me He did - physically and spiritually. The new Church of The Epiphany with people from All Saints, St. Aidan's and St. Clements was born - and the prize was won by us all.

Ten years have passed. So much history has been made in that relatively short amount of time. Yes, it was tough in the beginning, but today those hard times are just distant

memories.

Today, the Church of The Epiphany is a blessed, alive, Godly testament to the people of these communities. Clergy, students, people of every age, community groups, politicians, other faith groups - people who worship here - people who are fed here - people who are taught here - people who stay for just a visit - all have added to the wonderful family



The Church of the Epiphany's Gospel Book was dedicated to the memory of the Rev'd Deacon Seymour Smith.

known as the Epiphany.

We have had our family squabbles - our great joys - our monumental losses - but oh what a journey it has been. It has been a great privilege and blessing in my life to serve and to advocate for this community.

The work continues. It is not easy in these changing times - but Epiphany has a role

to play - in this community and in furthering the kingdom of Christ - and we have never been afraid of hard work.

Our celebrations continued on Sunday morning with a wonderful service of rededication and memories. Father Patrick Wheeler, who was our first priest, was invited to give the sermon. It brought tears to my eyes as he recounted the early years with our struggles and joys and triumphs. So many wonderful adventures - so many wonderful accomplishments and so much encouragement for the years to come. Rev'd Amy Hamilton led us all through a deeply moving exercise of memory and thanksgiving.

We then dedicated our Gospel Book to the memory of our beloved Rev. Deacon Seymour Smith who was surely with us in spirit throughout all of our celebrations and worship.

So many people over the years have contributed to the Epiphany community. Too many to enumerate. Some are still with us, some have gone to their Heavenly home. The thank yous are there - spoken and unspoken.

We thank our gracious God for always walking with us. For loving us, for forgiving us, for empowering us. We thank Him for giving us this responsibility - for all that we are and all that we shall be in the future.

Crosstalk Ministries Summer Camps Worship, Friendship and Fun!

VALERIE TAYLOR

Ms Valerie Taylor is Director of Day Camps at Crosstalk Ministries.

Although summer is still months away, the camp directors and staff of Crosstalk Ministries (CTM), are working hard to build exciting and challenging programs for children and teens to experience this summer. Our programs are designed for a wide age-range - from pre-schoolers to young adults - and provide solid content as well as plenty of fun, all in a welcoming community context.

Teens and young adults also have many opportunities to grow as leaders, to enrich their own lives and to take their newfound skills back to their parishes when summer is over.

Day Camps

Come and join us as we look at 5 stories from the Gospel of Matthew and meet people of all ages who chose to "Follow the Leader"

For summer 2020, CTM is offering an exciting program for parishes, packed with songs and stories, games and creative activities. The package (\$675) includes a fully trained 2-3 person team, audio/visual materials, planners, manuals, and core program supplies.

Our classic program runs from 10am-3pm, Monday - Friday, with a special clos-



Campers and counsellors enjoying the outdoors at Senior Day Camp

ing worship gathering (other schedule options also available, see the Community Application Form). We encourage you to apply early, as spaces are limited.

Dates for 2020: Week 1 July 11 - 19, Week 2 July 19 - 26, Week 3 July 26 - August 2, Week 4 August 3-9

We are also recruiting young people (ages 16+) to join our Travelling Teams. This is a six-week short-term mission commitment, which includes two weeks of intensive training followed by 4 weeks placement on a Team serving in provinces across Canada. Applications can be downloaded from www.crosstalkministries.ca.

Junior Youth Camp

JYC is a week-long sleep-away camp held at the gorgeous Cedar Lodge on Lake Memphremagog in the Eastern Townships from Sunday August 9 to Saturday August 15.

Junior Camp is a place where children aged 8 to 12 can explore Jesus' love in many forms. Our activities include Bible Discovery, art, archery, science, sports and, of course, swimming! There are also optional pranks that campers get to play on staff. :)

At Junior Camp, the kids are well cared for by an amazing staff. Every year we welcome returning and new volunteers who staff our camp. If you

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The Plight of the Homeless Cannot be Solved by Beds Alone

The Standing Committee on Mission is excited to announce that we have adopted a strategic shift in the focus of the committee that we believe will benefit the church as a whole. Over the next 2 years, we will direct a considerable amount of energy to providing both parishes and diocesan leadership with facts, resources and concrete tangible responses centered on homelessness. A complex issue - homelessness is often the desperate outcome for those whose lives are impacted by poverty, social displacement,

STANDING COMMITTEE ON MISSION

Committee members include: Penny Rankin, Chair, Angela Andrews, Frank Dottin, George Greene, Terry Hidichuk, Nicki Hronjak and member-elect Peter Lekx.

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'"

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'"

Matthew 25:35-40

These words have inspired so many of you to act... the history of programs seeded by the Mission Committee over many years attests to this fact. Yet, despite great efforts, the

problems of the homeless have intensified. While society at large has yet to truly focus on this issue, we know that we are called to respond with both love and action.

The Mission Committee is fortunate to have, as a long serving member, George Greene, the former director of St Michael's Mission. Though George has stepped down from his formal role at the Mission, he remains a passionate advocate, activist and ally for the homeless. As such, he has shared his concerns about latest trends that adversely affect this vulnerable population; mainly, the decline in donations to day shelters and the government's singular focus of providing beds and housing.

While we applaud the opening of beds, the (unintended) result is that an insufficient share of resources and funding is being directed to warming and day shelters. The plight of the homeless cannot be solved by beds alone. The homeless are vulnerable 24 hours a day. The fact is that day centres and shelters are critical to better engage with, provide for and respond to the needs of the homeless. Their lives and well-being are chronically at risk.

Homelessness and loneliness go hand in hand and it is these centres that are best positioned to provide a supportive

addiction and mental health issues. Our intention is to also provide "real-time" insights to critical/acute situations as they arise - providing information for a public diocesan response. We also want to assure parishes that these efforts will not take away from our responsibility to address new grant appeals. We feel confident that in taking up this refocused identity we are continuing our purpose in championing both the Marks of Mission and the Gospel's call to serve.



Day shelters provide a sense of community as well as a meal.

environment that fosters a sense of community - critical in offsetting the negative effects of isolation. In addressing these issues, these community-oriented organizations are particularly well placed to encourage their clients to take the necessary steps to return to healthier lives. It is our intention to join those voices who are urging the city to further invest in these centres.

Unfortunately, a drop in government funding is not the only challenge the shelters are facing. There has also been a decline in personal and parish donations. While George has

repeatedly acknowledged that, without the support of the Anglican Church, several of our local missions would not survive, it is also true that there is an opportunity for many parishes to do more.

Please stay tuned in the coming months as the Mission Committee plans to share tangible, accessible ideas for your parish to more actively support day missions, and ultimately, the vulnerable people they serve.

And, for those of you who are already doing so much - we thank you.

You Just Never Know: A story from the Mile End Mission

My name is Richard. I am from the Outremont neighborhood bordering Mile End. I graduated from HEC and owned a beautiful house in Outremont. I never thought one day I would find myself in this situation, but following a fire I found myself on the street, without a penny and with no knowledge of the resources available. For three weeks I slept in a park.

One day, after three days without eating, a gem of a friend told me about the Mile End Mission. That morning, I was on the verge of suicide. Then at 10am I found myself at the Mission. At that precise moment I must humbly say that I believed in miracles.

After those three days in the storm my ship finally arrived in a harbour with calm water.

First of all, I was greeted with respect and kindness. The people at the Mission made me feel like I was with family, and treated me with the greatest respect. That's why I wanted to tell my story. I would probably no longer be here without the Mission. The most extraordinary thing is the warmth of the staff, but two other words also come to mind: compassion and empathy. For that, I give an immeasurable thank you to the Mission. I will always lend a hand within my limits to this essential organization, because I now feel part of this BEAUTIFUL FAMILY.

Mile End Mission Brings Joy



Thanks to elves in the community (such as Dr Drummond at St Mary's Hospital and his team of Emergency Nurses and our friends at St Phillip's Church in Montreal West and St George's Church in Ste Anne de Bellevue) Santa and Mrs Claus were able to give gifts to almost 100 children at the Mile End Mission annual Christmas Dinner!

Notable

Montreal Dio Convocation
Monday, May 4, 2020 at 7pm
St. George's Place du Canada
(Metro: Bonaventure)

With a honorary doctorate to be awarded to the Honorable Elizabeth May, member of Parliament for Saanich—Gulf Islands and member of Christ Church Cathedral, Victoria, B.C. Ms. May will also deliver the convocation address

Notable

St. Lawrence Anglican Church will be having their Annual Parish Supper (sponsored by the ACW) on Saturday, May 2nd, 2020 at 5:30pm at the church, located at 520 - 75th Avenue, LaSalle. Tickets will be available for adults at \$20 and for children under 12 for \$12. For more information, please contact the church at (514) 366-4652 or stlawrence520@gmail.com.

Notable

**Vestry Returns
are due
March 19, 2020**

Notable

St. Philip's Church will be holding its annual Spring Fair on Saturday, May 9th, 2020 (9 am to 3 pm). Local artisans will be selling handmade jewelry, painting, soap, greeting cards, woodworking, clothing, and pottery. A flea market, bake sale, and used book sale will also be featured. 3400 Connaught Avenue (corner Sherbrooke) in NDG. Call 514-481-4871 or email office@stphilipschurchmontreal.ca for more information.

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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

The Green Shoots of Health and Hope

NEIL MANCOR

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

I love all the seasons of the year, but winter above all. The Quebec Winter affords so many possibilities of outdoor activities. Skiing, snowshoeing and just enjoying spending the afternoon outside in bracing weather and nature is my idea of a great winter. The blanket of snow which covers the earth seems to put everything to sleep for a while. But eventually the snow does melt and spring comes on so very quickly. In my garden, at least, the first stirrings of life always seem to be the gout weed. But keep your eyes open and you will quickly see life springing up again as the weather turns. Then it's time to clean up the garden after winter and get going.

Church is like that too. In this time of concern over statistics which seem to point to the demise of the Anglican Church in Canada by 2040 can make it seem like we are trapped in an eternal winter of lifelessness. But can spring be around the corner? Perhaps so, if we open our eyes and our hearts to the signs of new life and hope that spring up around us. In Isaiah 43 God says: *See, I am doing a*

new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland. But the hope of the Springtime of God's grace is in the seeing of the new thing God is doing.

1 A New Energy

Perhaps your church feels trapped in winter and you cannot see spring coming. You need new energy. One of the discouraging things I hear as I go around to different churches is the word tired. We're tired; we're all tired out people will say. Perhaps you are tired after years of faithful service. But possibly rather than tired, what you are is discouraged. It is discouraging to remain faithful to your community of faith only to see fewer and fewer people participate and a younger generation fail to materialize. Perhaps you are trapped in a cycle of doing the same old things with less and less effect. If so we face a stark choice: to quietly die or to find new energy.

Some churches are choosing to take a kind of sabbatical and care for their internal spiritual lives for a while. That can be a great way to renew your energy and it is worth thinking about if you are tired or before embarking upon

new activities or initiatives. It is the risk of laying down the old things and leaving some space before you take up the new. Ask yourselves about the spiritual temperature of your congregation, what we call in Natural Church Development your passionate spirituality and inspiring worship scores. Are you a people who can share faith together, pray together and who, together, find your worshipping life rich and nourishing? If not, consider investing in your spiritual life as a community and giving old activities a rest. Here in the Diocese of Montreal we are pioneering the Revive programme and bringing together small groups of parishes to work together. The point of Revive is not to add one more obligation upon you but rather to offer you some time to re-charge, re-fresh and...Revive! A group formed on the South Shore with Jessica Bickford and we are forming groups on the West Island and in Montreal. Or you could try doing the Alpha Course together as a community. St George's Chateaugay is running Alpha on Sundays after Church. What a brilliant idea. It truly is a green shoot of hope and life. The main focus is upon working on that spiritual temperature together. They are inviting outsiders, because how exciting would it be if even one

or two people came from beyond the Christian community! But this is a time for them to work on themselves and invest in themselves. That can be the most important thing.

Before you implement anything else, think about taking some time aside for yourselves as a community. Letting things go can feel like a risk. But drawing near to God will always reap benefits in the long run. As it says in Isaiah 40: those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. Perhaps you need a new energy: we have access to the Source of all life.

2 A New Vitality

One of the reasons our faith communities seem to stay in winter mode is because our culture has become unhealthy and dried out. This can happen for many reasons. We can become very comfortable with each other and "our way" of doing things and thus exclude others. Sometimes the loudest voice carries the day, whether they are right or not, and quieter voices go unheard. Sadly some communities can become rent asunder by political posturing amongst members

who pit group against group, member against member. St Paul warns against this in 1 Corinthians 1 10; *I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.* Sadly the Corinthian church never did get over their divisions. What about yours? It can be hard but so helpful to look at the overall health and vitality of the culture of your church. For a church that has an open and healthy culture which welcomes all to the table is one that is inspiring for others to come to.

One of my favourite activities to help shift a church culture in a healthy direction comes under the umbrella of Restorative Practises. These originate in Indigenous cultures but have been adapted in many ways around the world. At the core of restorative work is the circle group as a way of facilitating healthy communication in a community. A circle gives space for everyone to speak their truth and helps everyone listen to the other. This is very powerful because it means that everyone has a voice, an equal voice in the community. By listening to

continued on page 11

Baking Bread, Building Bonds: Reclaiming the Agape Meal

TYSON ROSBERG

The Rev'd Deacon Tyson L Rosberg is serving his curacy in the regional rural ministries of Bromeshefford.

A small, old silver chalice and patten sits in the middle of my dining room table, nestled between two copper candlesticks. It is a visible reminder to me, and to my dinner guests, of the strong link between the Eucharist and our fellowship at table.

Food is the universal language: when we eat together with other people, we experience a great sense of unity. There is power in sharing food together. Eating together makes us one — it gives us a sense of belonging. Communal bonds are born over passing bread and butter.

For Christians, meal fellowship emanates from our Eucharistic life together. The Eucharist is communal; it is a shared meal, never celebrated alone. "We who are many are one body, for we all partake of the one bread," St. Paul writes (1 Corinthians 10:17). The breaking of bread and our fellowship go hand in hand — a concept that our Early Church ancestors would have understood all too easily.

In the days of the Early Church — in the 2nd century, in the days of the Roman Empire and Christian persecution, before beautiful church build-

ings and inspiring cathedrals, at the very beginnings of our faith's history — the altar and dining room table were one and the same. The Church was the home: the sacred and the domestic were intermingled. Early Christians met in each other's homes (the origin of the term "house church") for worship, prayer, singing, and the sharing in the Eucharist as part of the agape meal.

Agape (ἀγάπη) is the Greek word for fellowship, charity, community, love — the love that God has for God's people, and the love that God's people have for God. More than just the sacramental sharing of bread and wine, the agape meal was a full-table banquet. And, the didache, one of the oldest worship texts known to exist, also includes Eucharistic prayers for use over olives, honey, cheese, and dried fish.

The agape meal was a time of eating together and fellowship in the blessed name of Christ. Christians from all kinds of social backgrounds shared in the same meal, and for poorer Christians it may have been the one solid meal that they could rely upon (at least, that was the way it was supposed to be, if you read 1 Corinthians).

The agape meal was nothing short of radical dinner hospitality. Only as Christianity grew, and the faithful could no longer practically gather in people's homes, did the

Eucharist gradually become a separate ritual from the agape meal and new church buildings began to emerge.

Doing my curacy here in the Eastern Townships, I often find myself reflecting on the Early Church. It is an uncertain time to be the Church. Many of our church congregations are small and struggling to stay open. A number of our buildings are in the process of being sold. The worship life of the Early Church might have something to offer us at this time: out here in the country, some of our churches have been experimenting with reclaiming an agape ministry.

In Advent, we hosted a pop-up "Agape Café" luncheon, where 36 people came together to explore the meaning of community and to share in a bowl of delicious vegetarian soup and homemade buns. The meal was our free gift back to the community: everything for the meal was donated by those who helped put it on, and 100% of the free-will donations were collected for St. Michael's Mission, helping to provide free meals for Montreal's downtown homeless community — a meal that nourished the Kingdom of God, as much as it nourished our bodies and souls.

I hosted an agape "Piphany Party" for the Feast of the Epiphany, to which 30 people gathered around my rectory dining room table for evening



The silver chalice and patten on Tyson's dining room table.

prayer, appetizers, and a lot of fun. We sang, prayed, ate together, and heard the story of the Magi in Scripture and poetry.

We are organizing agape Lenten Lunches, more "Agape Café" events, dinner prayer/conversation circles, and other food sharing and food security community projects, including an agape sourdough bread baking workshop (what better to understand Jesus' parable of the yeast than to knead, bake, and taste).

We are excited to test out the creative ways of doing Agape Dinner Church (inspired by the amazing mission of St. Lydia's Church in Brooklyn) — worship that centers around a dinner table and a shared meal, giving powerful new meaning to words, "after supper our Lord Jesus Christ took bread

and gave you thanks."

Food has always been a locus of community, and it is a delicious beginning for so many ministry opportunities. The agape tradition has so much to offer to the Church today; exciting new-but-ancient ways of outreach that rely on real hospitality, fellowship, charity, and, above all, love (to say nothing of reclaiming the house church movement, and liberating small congregations from the burdens of heavy building maintenance).

Some of Jesus' best ministry was at table. Eating together is a sacred business. It is simple, but compelling stuff. So, let us bake bread, pass the butter, and build up the Kingdom one agape meal at a time!

Around the Diocese



Barbara Fournier at the induction of Jean-Jacques Goulet. Photo by Janet Best.



Jean-Jacques Goulet with Bishop Mary at his induction as incumbent of St Hilda. Photo by Janet Best



Constance Morgan de Kinder, Judith Ball, Sinpoh Han, Gordan Renny, Gaelies Renny and Juel Choiunard-Weideman at the induction of Nick Forte. Photo by Janet Best.



Nick Forte at the celebration of his induction to the Parish of Bedford, Philipsburg and Farnham. Photo by Janet Best.



Tyson Rosberg and Bishop Mary with Nick Forte at his induction to the Parish of Bedford, Philipsburg, Farnham on Sunday, January 26, 2020. Photo by Janet Best.



Dawn Bordo, church secretary St James Bedford. Photo by Janet Best.



Maggie Bromfield. Photo by Janet Best.



Worship, song, discussion and food and community are all a part of Supper Club. Photo by Janet Best.



Jenna Smith has a laugh at Supper Club. Photo by Janet Best.



Antoinette Lynch-Joseph and Ardyth Robinson at Supper Club. Photo by Janet Best.



Shannon Hurtubise with her daughter, Bryn, at Supper Club. Photo by Janet Best.



Bishops Bruce Meyers and Mary Irwin-Gibson helping the Ven Peter Hannen celebrate his 60 years of ministry on Saturday, November 30, 2019.



The Rev'd Cynthia Taylor at St John the Evangelist. Photo by Janet Best.



Bev O'Donoghue with a friend at Grace Church Sutton. Photo by Tim Smart.



Sheila Garner and Abi Cromanty at Saint John the Evangelist. Photo by Janet Best.

The Church of the Epiphany



Jim Shepherd and Lynn Shepherd. Photo by Janet Best.



Shirley and Bob Smith and Elizabeth Klerks. Photo by Janet Best.



John Kinack and Rene Deschamps. Photo by Janet Best.



Shirley Black. Photo by Janet Best.



John and Sue Finkenbine with friend. Photo by Janet Best.



Jean Wilcox, Mark Gibson, Maxime Debleu, Amy Hamilton, Bishop Mary, Jason Crawford, Ivor Bennett and Jim Bennett. Photo by Janet Best.



Janet Kendall and Patrick Wheeler. Photo by Janet Best.



Debrah Rice, Susan Kinack and Brenda Brazier. Photo by Janet Best.

Celebrates 10 years



Gavin Bishop and Helga Abbott. Photo by Janet Best.



Christine and Natasha McCallum. Photo by Janet Best.



Shirley Harbour and Bernice Clarke. Photo by Janet Best.



Jim Bennett and Deborah Rice. Photo by Janet Best.



Anne Habbick and Caroline Filler. Photo by Janet Best.



Nelda Malloy and Jason Crawford. Photo by Janet Best.



Theresa Jones. Photo by Janet Best.



Susan Johnson and Kiana Wolcott. Photo by Janet Best.



The Wonder Women of St Paul's GFP have made and donated over 400 blankets to the Charles Lemoyne Hospital among many other acts of charity.

St Paul's Greenfield Park - The Biggest Little Congregation!

GLORIA KIDD

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

St. Paul's in Greenfield Park is a welcoming thriving community-oriented church that has many programs and activities. Over the holidays and throughout the year, most of our events are organized to include the community.

We started this past Christmas season with a Men's breakfast, which we hold several times/year to raise money to help an organization in the community. At this breakfast, we raised money for the Craft Night Ladies to purchase mate-

rial to make blankets for the cancer patients at the Charles Lemoyne Hospital. The ladies have donated over 400 blankets within the last two years: only one of many things that this group does for the community including knitting for our local schools and shelters and helping with our more than 30 families at Christmas.

Our next Christmas event was our Country Christmas Sale which was organized by the ACW of St. Paul's, to raise money for our Christmas families, 29 this year. Besides the sale the ACW ladies prepare frozen food year round for the seniors in the community and for those coming out of the hospital. They also supply breakfast for a local school.

The next Christmas event was our Children's Christmas Outreach organized by the Sunday school and their teachers. The Sunday school organizes two Children's outreaches per year. One is at Easter explaining why we celebrate Easter and one at Christmas. We can have more than children from the community at these events. We also held a family movie in December. We hold three to four movie nights/year, open to all families.

St. Paul's also celebrates seniors once a month. At Christmas we had a beautiful Seniors' Turkey Supper for over 110 seniors, which included entertainment, gifts and much more.

Closer to Christmas, our



The cast of St. Paul's in Greenfield Park, performed our modern day Christmas Pageant; what if Angel Gabriel texted all the angels and gave them instructions on what to do that "Special" night.

Sunday school children put on a great Christmas Pageant, which included some of the parishioners. It was a modern day take on the birth of Jesus, "What if Angel Gabriel was texting all the heavenly angels about Jesus's birth?" It was a great success.

On Christmas Eve we held a Christingle service for families at 5pm and a traditional Christmas Eve service 11pm. This was followed on Christmas day by a complete turkey dinner open to anyone in the community who would be alone on Christmas day. This is organized yearly by a family

from St. Paul's who gives up their Christmas day to help those who may not have family close by.

St. Paul's is not a large congregation but we feel HUGE because of all the support and help we get from the community and in turn we love to give back by paying it forward...but most important we could not do any of our outreach to our community without the love, help and guidance of our Lord and savior Jesus Christ.. all the glory goes to HIM... Praise be to God.

For a list of upcoming St Paul's events see page 12.

Environmental Advocacy - We are Called to Act

RICHARD MATTHEWS

Mr Richard Matthews is the Chair of the diocesan Stewardship of the Environment Committee

Guided by the Anglican Communion's fifth Mark of Mission, "To strive to safeguard the integrity of creation and sustain and renew life of the earth" the SEC has engaged in a wide range of environmental advocacy including reporting on faith based news, releasing statements, supporting events, and disseminating resources.

We have written reports, held vigils and hosted events. We have also engaged in direct action, organized speaking conferences, and created a survey. One of the outstanding highlights of the SEC's efforts was the successful fossil fuel divestment motion that was passed in the Anglican Diocese of Montreal on October 16th, 2015. We are currently working on the production of a short environmentally themed film called Aya's Mirror that is scheduled to be released on September 1 2020.

I would like to reiterate the reasons why the church should stand up for the planet and its inhabitants. Faith communities are well positioned to lead efforts to address climate change and counter eco-degradation. As the Bishop of Salisbury, Nicholas Holtam says this is not just a reaction to anxiety,

but it is based in our love for creation. We need to face the scale of the destruction we are causing, and we need to act. According to some the failure of the church to lead on these issues is contributing to the exodus.

At the very least our silence makes us complicit. No matter how uncomfortable it may make us, we cannot look the other way. The church has been at the forefront of many important human rights issues and this should include climate advocacy. We are called to act by the gospels and by the prophetic voice of young people like Greta Thunberg. We are called to protect the vulnerable, those who have done the least to cause the climate crisis are those who will suffer the most from its effects.

We must act and we must act before it's too late. As explained in a statement by the World Council of Churches (WCC) Executive Committee "The time for debate and disputation of established scientific facts is long over." Time for action is swiftly passing, the statement continues. "We will all be held to account for our inaction and our disastrous stewardship of this precious and unique planet." Nor do we have the time to incrementally address the crisis or focus on individual action. As Archbishop Nicholls said we must do more than advocate for lifestyle

changes. We also need to share the message that science is compatible with faith and the science tells us we must act, and we must act now.

Thankfully many Christians are heeding the call. From the Church of England to local parishes, Anglicans and other faith communities are waking up to the urgent need for climate action. Some Anglicans see the situation as so serious that it warrants civil disobedience. The issue of climate change is especially significant in the Canadian North where traditional ways are being destroyed by rising temperatures. That is why Anglican churches in the north are taking up the cause and working in support of climate action. One approach that is gaining momentum is the declaration of a climate emergency. Canadian Anglicans recently passed a resolution that called the church to address earth's climate emergency. Anglicans are also directly appealing to government and calling for government action.

The Season of Creation is an opportunity to highlight ecological concerns. Christians all around the world pray and act in defense of creation including Anglicans in the Diocese of Montreal. This city is arguably among the most climate concerned city on the planet. We are home to the largest climate march in human

history which took place on September 27, 2019. Nationally we saw how the environment was a serious issue in the most recent election. Globally we are seeing how Anglicans are coming together with people of faith to resist environmental degradation in places like the Brazilian Amazon and at the UN's annual climate talks.

So much needs to be done and Anglicans are joining people of faith and secular society in this global effort. We need to help build support for climate action and this starts with learning how to speak to people who are misinformed. Perhaps we need to acknowledge the sin of ecological destruction and market idolatry. As Primate Nicholls said, "we failed to notice when that stewardship had been subverted by economic forces, human greed and an attitude of complacency. We answered God's very first call to us with neglect, disregard and denial".

Solutions abound and at the top of the list is transitioning to a green economy which includes an energy revolution that will move us away from fossil fuels towards renewable sources of power. Such a revolution is impossible if fossil fuels are allowed to dominate our political landscapes. We need to acknowledge the central role of the fossil fuel industry as both the cause of the problem and as a leading source of dis-



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

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information preventing people from apprehending the facts they need to act responsibly.

The church should support protests that defend creation. Such protests can augur change and the involvement of the church amplifies the moral dimension and makes protest more effective.

I welcome you to visit www.montreal.anglican.ca/stewardshipoftheenvironment to learn more.

Equipping the Saints

JESSE ZINK

The Rev'd Dr Jesse Zink is the principal of Montreal Diocesan Theological College

One of the central pillars of my vocation as a theological educator is teaching. Although I find myself spending a lot of time on administration, fundraising, and recruitment these days, I am most at home when I am in a classroom, engaging with students, and helping all of us come to new understandings and new learning. Prior to my arrival in Montreal, all of my teaching experience had been in a conventional classroom environment (bar the odd canoeing class or swimming lesson I taught in my days as a summer camp counselor).

One of the great gifts of my time as principal of Montreal Dio has been using technology to expand how I understand what the classroom is and who can be part of it. At the college, we call ourselves a “creative learning community”—and I think we are—but in the last two years, the college has launched a variety of online offerings so that people don't need to come to downtown Montreal to be part of that community.

Last fall, our new Director of Pastoral Studies, the Rev. Dr. Hilary Bogert-Winkler, taught

an online course on the Gospel of Matthew. Over five weeks, she led students through some of the key themes of the gospel so that as we hear the gospel in our Sunday lectionary readings this year, people can come to a new understanding and deeper appreciation of the text. What was so encouraging to me as principal was the response to this course. We had groups of people who gathered together to join in the course from as far away as the state of Washington in the United States and as near as this diocese.

In January this year, I taught a one-off online course on the Gospel of John as part of a broader initiative called the Good Book Club to encourage Anglicans to read the gospel in the season of Epiphany. The response was overwhelming: we had several hundred people register, some from as far away as Hawaii (really!). One student wrote to us afterwards that “This was my first window into thoughtful theological study. I will certainly look at other opportunities now.” That is exactly the kind of approach we are seeking to cultivate in these courses. Our experience is that once students are introduced to learning about the Christian tradition, they can't wait to learn more.

As I write this, I'm teaching a four-week course on the

theme of reconciliation. Again, we are gathering a wide and diverse array of people in an online classroom to think deeply about Biblical, historical, theological, and other views on a word that is very much at the forefront of our life as a church and a nation at this point in history.

At Dio, our conviction is that a changing church needs resources to adapt to the world it finds itself in. We want Dio to be a resource centre for the broader church, helping grow a culture of discipleship in congregations and helping all Christians grow to maturity in Christ. Online learning is one of many ways in which we offer these resources to the church.

Don't think you can manage the online aspect of these courses? I would point you to one of the comments we received as feedback to the webinar on the Gospel of John: “I'm 90+ years old and this is my first-ever webinar. What an adventure—I can't wait for the next one!”

Ecumenism... *continued from page 1*

Church at the age of 20, explored other spiritual paths for a few years, wrote my master's thesis in Religious Studies on a Japanese Shinto-based religion that strongly emphasizes interfaith work, made a brief foray into Unitarian Universalism, studied theology briefly at the United Theological College before continuing at our own Diocesan Theological College, I did my seminary internship at St. John's Lutheran Church, and, to top it all off, for over half my life I've been an active speaker of Esperanto – a language whose very raison d'être is bringing people of different languages, countries, ethnicities and religious beliefs closer together – and have been active in the international Esperanto movement and community most of that time. Essentially, ecumenism and internationalism are a fundamental part of who I am – part of my DNA, so to speak.

But things could have gone differently for me: I could have remained in the same denomination my whole life, and continued to live in the country of my birth – and in such circumstances I am not sure that the importance – even the necessity – of ecumenism would be as obvious to me. Denominational affiliation is oftentimes very strongly rooted, part of our family identity over multiple generations. It's easy and comforting to stay in our denominational boxes. Stepping beyond the threshold of our denomination for the first time can be a daunting experience. What if the worship/music/lit-

urgy is unfamiliar to me? What if I encounter theological ideas which I disagree with, or – God forbid – make me question or reflect critically upon my own? I'm OK with other people doing their thing, but I'm comfortable being Anglican, so let's just leave it at that, OK?

When we are baptised we are not baptised into the Anglican (or Lutheran, Roman Catholic, etc.) Church. We are baptised into CHRIST, thereby making us members of the Body of Christ. Note the grammar of this construction: the Body of Christ – singular (one body) and unique (not a body, but the body). The Body of Christ is one. But, as St. Paul reminds us there are many members in this body:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit (1 Corinthians 12: 12-13).

I won't cite all of Corinthians 12 for reasons of space, but I would encourage you to read the whole chapter. St. Paul goes on to speak of the diversity of the members of the body, but despite the differences between members of the body, every part is important. Thus, as we are one in Christ by virtue of our baptism, ecumenism must be part of the DNA of every Christian.

To kick off this year's Week of Prayer for Christian Unity, Bishop Mary and I attended

continued on page 12



ACW Marks the 30th Anniversary of the Polytechnique Tragedy

SHIRLEY SMITH

The Rev'd Shirley Smith is the Incumbent of St Stephen's Lachine and Chaplain of the ACW

Thirty years ago, fourteen young women were killed, and fourteen others were wounded at Ecole Polytechnique in the deadliest shooting incident in Canadian History. On Friday, December 6th 2019, a special service was held at St Stephens', Lachine in honour the victims of this tragedy.

The Diocesan Anglican Church Women hosted the service, with some help from a few St Stephens' members. The Reverend Shirley Smith, Chaplain of the ACW, was the celebrant, assisted by the Reverend Deacon Mary Pickup. A

very moving and comprehensive homily was given by the Reverend Roslyn Macgregor. (She also created the beautiful bulletins.) Lessons were read, prayers led, and candles lighted for the victims by Abioseh Cromanty, Eileen Hussey, Gloria Augustus, and Margaret Cadogan. Verna Peris is the keeper of our vases, candles and pink roses. Jocelyn Greene was also involved in the event. St Stephens' organist, Robert Laxton, provided the music.

The service was followed by a light lunch, provided by the ACW, and everyone enjoyed a time of warmth and fellowship together. Forty-three were in attendance of which nine were men; representing fourteen different churches.

Green Shoots... *continued from page 5*

each other we can gain from the wisdom of the whole community. And because we are gathering in a circle, it means that we are not politicking and manipulating each other.

I have very much enjoyed leading circle discussions in a number of places. All Saints by the Lake has used circles to continue to grow together as one and develop a common vision and purpose for their renewed parish. I can always come and help you use circle discussions in your community. A healthy conversation can be the green shoot poking up through the earth which brings with it a renewed life to a congregation. For healthy congregations are thriving congregations and thriving congregations are inspiring congregations.

3 A New Vision

If there is anything the statistics call us towards it is a renewal of our vision, corporately as the Anglican Church of Canada, but also individually in our faith communities. As I travel around and see things that are happening, I find that parishes that grasp a new vision become not more

attractive but something better: inspirational. The past is the past and we cannot return there. We can give thanks for what we have loved about the Church in the past, but times have called us to a new vision of how to be Church and how to serve.

Working with St Georges Place du Canada, I have been immersed into the world of social gastronomy as they prepare to welcome the Refettorio programme to their space. The Refettorio programme is not church-based but it is beautifully aligned with the values of the Mission of God. It is also intensely inspirational to people all over the world from all walks of life. When they hear about the Refectories, people opt in with passion. This is bringing new life and energy to St George's.

Or the Supper Club which meets at Fulford Hall. An eclectic group of people of different faith and no faith gather once a month to share a meal and talk about faith and spirit. It is a tiny green shoot but a hopeful one for the Church because a people are gathering from the ends of the Earth, or at least the ends of Montreal willing to explore faith. This is where it all begins and this is

the foundation-making work to which the Church needs to return if we are to shift those statistics that predict our demise. It is evangelism in its purest form, not demanding conformity to a religion or an instant response, but a journeying together. All our churches need to capture a new vision of how we can reach beyond ourselves and gather a people together. A new people of God. More than 25 people gather at Supper Club. Truly a green shoot of hope. It says in Isaiah: The scorched land will become a pool And the thirsty ground springs of water; The scorched land will become a pool And the thirsty ground springs of water. Let that be your deepest prayer and your earnest desire for your community of faith.

Winter will not go on forever. There can be a new spring in the lives of our faith communities. Let us open our eyes and see the new shoots of growth God is bringing about. Let Zechariah 10:1 be your prayer: *Ask the Lord for the rain in Springtime.*

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



Bless, O Lord, this food we are about to eat; and we pray to You, O God, that it may be good for our body and soul; and if there be any poor creature hungry or thirsty walking along the road, send them into us that we can share the food with them, just as You share your gifts with all of us.

An Irish Grace

Gracious God of the abundant harvest, we thank you for the diversity of produce from around the world that we here in mid-winter are blessed to receive. With easy access and mass distribution, we often take our food for granted and waste seeps into our household routines. We pray to you for forgiveness for this failing and seek your guidance to better

value this precious resource. As we enter more deeply into Lent, a time of self-reflection, prayer, and almsgiving, grant in us a desire to be more mindful of the food around us and the social justice issues that impact food consumption.

Gracious God of radical hospitality inspire us to find innovative ways to share our food resources with others. We pray to you to encourage us to donate to foodbanks, to lobby government and corporations to distribute produce more equitably, to create care packages for the homeless, and to risk sharing a meal with those less fortunate than us. Help us dear Lord to heal our wounded planet. Arouse in us the will to generate less food waste in the first place by buying only what we need, using leftovers in creative ways, choosing produce with less packaging if any, and supporting local food redistribution efforts. We pray for your encouragement during Lent to rekindle in us a desire to fast so that we might appreciate our food more and realize that there is enough to feed us all. In your Holy name, we pray Amen

God Bless, Valerie and Stacey

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



The Rev'd Shirley Smith of St Stephen's Lachine, leads a service on the 1st and 3rd Tuesday of each month at the seniors' residence, Les Florales. A group effort, she is assisted by parish members Bob Smith, Helen Foster, Steve Jennings, Maggie Smith and Betty Rowe, who plays the keyboard. The attendance at the services has grown and continues to grow. The seniors look forward to this time of worship an fellowship.



Last fall, repairs were finally completed to the Steeple at Trinity Church in Cowansville. Photos by Tim Smart.

Ecumenism

cont from page 11

the annual ecumenical prayer service organized by the Canadian Centre for Ecumenism. This year's service was hosted by St. Gregory the Illuminator Armenian Apostolic Church in Outremont – a building which somehow embodies an ecumenical spirit: the church was originally a United Church which was later converted into an Armenian Church – creating a unique architectural blending of these two traditions. The service itself centered on the theme "They showed us unusual kindness", based on Acts 28, which recounts the kindness shown by the natives of Malta towards the shipwrecked St. Paul – a theme which epitomizes the warm welcome we were given by the Armenian Church. But in addition to the service itself, for me perhaps the most poignant moment happened before the service. All the clergy from a wide variety of Christian traditions gathered in a room to put on their vestments/liturgical attire – the overall effect was a rainbow of styles and colours: all the way from fairly low-church gown and stole to Armenian episcopal vestments... and everything in between! All these representatives from the whole palette of Christian expression in their distinctiveness were fellowshiping as brothers and sisters in Christ – and it was a beautiful sight!

Ecumenism is not about giving up our traditions and the things that make us distinct – nor is it boiling down Christianity to the lowest common denominator. It doesn't mean that we'll be able to agree about every point of doctrine or liturgy. It's about recognizing in word and action our unity in diversity – one Body with many and diverse members.

Crosstalk Ministries Camps *continued from page 3*



Junior Youth Camp participants.

would like to spend a week unplugged in nature with kids learning about and expanding their faith we are recruiting now for cabin councilors, resource personnel, a lifeguard and a Staff kids caretaker.

Senior Youth Camp

Senior Youth Camp (SYC) is a sleep-away camp for teens aged 13-18, held at beautiful Camp Livingstone, located just outside Magog on Lake Lovering. SYC is a place of community-building and faith-strengthening during a week of unplugged fun.

People and prayer are at the heart of who we are and what we do; the staff's main focus is fostering an environment in which our campers feel comfortable to broach difficult questions about life and faith. We encourage campers to support one another throughout the week and have several opportunities for involvement in leading worship as well as activities. The needs of the campers and staff always take precedence and, more often than not, our first response is prayer.

SYC can be an emotional and spiritual week, which requires vigilant and constant prayer support, not only dur-

ing the week of camp but also throughout the year as we plan. (We welcome and covet your prayers for this coming 2020 season.)

Though the main point of camp is creating an opportunity for Christ-centered worship and reflection, we have a lot of fun! SYC is renowned for its crazy dining-hall antics, camper and staff pranks, and jam-packed program. Our activities include "water day", life-sized board games, game shows and hikes up nearby ski hills.

Our Friday night banquet is a chance to fancy up and enjoy a themed evening. And of course, no camp experience is complete without a midnight awakening for a game of Mission Impossible...

If you have any questions or would like to learn more about being on staff or sending your teen to Senior Youth Camp, please contact us! 2020 camp dates are August 9-14 and registration is open now.

Contact us to learn more!

For Applications and information about all three ministries, please contact us at:

514-484-1414
office@crosstalkministries.ca
www.crosstalkministries.ca

St Paul Greenfield Park Events

Activities at St. Paul's 321 Empire in Greenfield Park:

Annual Book Sale on March 7th from 9am - 2pm. Books, games, puzzles, LPs, CD's & Dvds all at very low prices. Enjoy a hot cup of coffee with our great lunch from our Snack bar. For more information or to donate books, please call 450-678-2460.

St. Paul's Ladies Craft Nights
March 10, 24 April 14, 28 May

12, 26 June 9 at 7:30. If you like to knit, crochet, make crafts or make lovely blankets and love to help others, come and join us. Refreshments will be served and all material is supplied. For more information, please call 450-678-2460.

St. Paul's Senior's afternoons on March 21st, April 18th and the closing luncheon on May 16th. If you are a senior come and join us on these dates at 1:30. There

will be entertainment, lunch, and lots of fellowship. For more information, please call 450-672-0105 or 450-672-7499.

St. Paul's Cafe Worship serve once/month starting at 10:30. Everyone is welcome to this hour service full of wonderful praise songs, a short talk, tea, coffee and refreshments and lots of fellowship. March 22nd (followed by a soup luncheon) April 26th, May 24th and June

28th (celebrating John the Baptist) For more information please call 514-497-2441.

St. Paul's Men's Group will be holding one of their famous breakfast to benefit a local autism charity on March 28th from 8:30am - noon. Tickets \$10/ adult and \$5/children 10 years and under. For more information please call 514-497-2441.

For the first time St Paul's will have a combination Children's Easter Outreach/ Supper/ Movie night on April 4th. The cost is \$2/person. It starts at 4:30 sharp, with games, crafts, face painting and more, all based on the true meaning of Easter, followed by supper at 5:15 and then with a movie at 6pm. Popcorn and treats will be served during the movie. Parents are also welcome. For more information, please call 450-678-2460.