



ANGLICAN MONTREAL

Thanks to your generosity we raised over \$30,000 for the Bishop's Action Appeal!

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Receiving God's grace through Spiritual Direction. See page 7.



Spring 2021 • A section of the *Anglican Journal*

Official Publication of the Diocese of Montreal

Q&A with Jesse Zink about Dio's New Strategic Alliance

NICKI HRONJAK

In January 2021, Montreal Diocesan Theological College (often known simply as Dio) and the United Theological College (UTC) in Montreal announced a new strategic alliance.

Under the terms of the agreement, UTC will complete the process of selling its building, which it announced last summer, and end independent operations this summer. Dio will launch a United Church Studies program that will enroll UTC's students and incorporate UTC's faculty. The Rev. Canon Jesse Zink, Dio's current principal, will continue to serve as principal of the college which will be located in Dio's current building on University Street in Montreal.

Initially, the strategic alliance will last through summer 2022. Over the course of the coming year, the two colleges will explore the possibility of longer-term cooperation towards a combined Anglican-United college. Dio will retain all of its existing affiliations with McGill University, The Presbyterian College, and the Montreal School of Theology.

We talked with Dr. Zink about the new alliance and what we can expect going forward.



Montreal Diocesan Theological College opened in 1873.

Tell us about how this strategic alliance came about.

For the last couple of years, we've been having conversations among the theological colleges in Montreal

about whether our structures best serve our mission.

On University Street, we have three parallel theological colleges—Dio, UTC, and The Presbyterian College—that

work together but retain independent existences, much as we did 100 years ago.

In the past year, it became clear that UTC would need to sell its building to achieve financial stability. That opened up new conversations about new ways of cooperating. Over the course of the summer and fall of 2020—and a lot of time on Zoom—we were able to see how a strategic alliance between the two colleges could enhance our common work and change our structures so they are better suited to the time we are living in.

From Dio's perspective, what benefits do you see coming from this arrangement?

At a very basic level, I think that it is good for our students to learn in an ecumenical environment with students from other traditions. They may not always agree with their United colleagues but being in the same classroom helps them understand what they believe and why. This alliance preserves that environment, and that's good.

At a broader level, I've long been impressed by how UTC and the United Church of Canada more generally have significantly invested in French-language ministry and French-language preparation for ordained ministry. Part of our alliance is that this work will be

brought more fully into Dio and made available to our students and the churches we serve in Montreal and beyond.

Is Dio closing?

No, absolutely not. This alliance is about expanding Dio's programming and diversity of its student body. Serving Anglican churches in Quebec and around the world will remain a core part of what we do.

How does this alliance work financially?

Over the last couple of years, Dio's financial position has improved, thanks to increasing enrollment and generous support from a growing number of donors and the Diocese of Montreal. We still have medium- and long-term financial challenges to address to get to a sustainable position and we are working hard on those.

This improvement made us a serious conversation partner when UTC was figuring out what to do after it decided to sell its building.

Over the course of this alliance—through summer 2022—UTC will contribute its revenue and income to Dio to allow us to pay for the new commitments we are undertaking. Part of the discernment and planning the

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Can Anything Good Come from a Pandemic? For those in Rural Ministry, the answer is yes!

TYSON ROSBERG

The Rev. Tyson L. Rosberg is the assistant curate for the regional ministry of Brome-Missisquoi in the Eastern Townships

Recently in an Education for Ministry (EFM) Zoom session, we were exploring the question posed in John's Gospel (1:46): "Can any good thing come from Nazareth?" We quickly expanded the question to: "Can any good thing come from the Eastern Townships?" And then asked further: "Can any good thing come from a pandemic?" At least for those of us engaged in rural ministry, the answer is unequivocally yes!

Out in the Eastern Townships — where I began my ministry as a newly pandemic-ordained priest — we have been hosting our Sunday morning worship services on Zoom since March 2020. It has now been almost a whole year since Covid19 has forced the temporary closure of our church buildings for our own health and safety. Yet, while our buildings might be closed, Covid19 has not closed the Gospel, nor has our ministry to God's people been shut down.

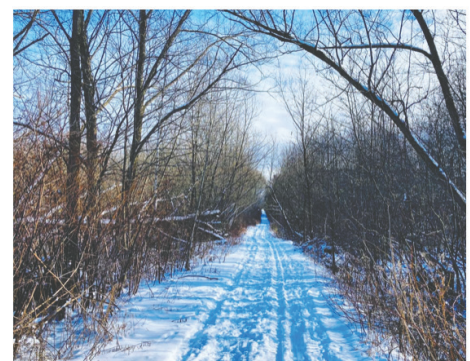
We opted for Zoom as a worship platform as it provides for a wide range of congregational participation. Each of the Biblical readings

and prayers are offered by different people; we have a rota for online preaching, including some truly amazing sermons from lay members of our congregation. And our organist provides music from the grand piano in her home; we sing hymns and the day's psalm, as well as metrical settings of the Gloria and the Creed. Except for the musicians, each of us remains muted to preserve the sound quality on Zoom, but we still raise a joyful noise to God, each in our own homes.

Going online has also expanded our worship style, allowing for creativity and experimentation; sharing a

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A Digital Project of the Regional Ministries of Brome-Missisquoi



A Service of Morning Prayer for The First Sunday in Lent (21 Feb 2021)

Images from the region often accompany our worship.

Bishop's Message Lent 2021

Anchored in hope!

Our Diocesan coat of arms was created in 1850 when the Diocese of Montreal was formed out of the Diocese of Quebec. Over my front door is a stained-glass image of the arms, given to me by a friend when I became your bishop. Designed by Bishop Francis Fulford, first bishop of Montreal, it contains a pastoral staff, a key pointing up and outwards, an open book, a six-pointed star, and an anchor – all heraldic symbols. The anchor relates to Montreal being a port city but it is also a symbol of faith and hope.

The original heraldic design shows an anchor with a rope. It's the usual 19th century symbol for "hope". Anchors are used to keep a ship in place during a storm and to keep them safe once safely moored. My mother used to sing the hymn "Will your anchor hold in the storms of life". As a young person, I never gave much thought to what exactly the anchor meant except something to help a believer in tough times. The letter to the Hebrews says "We have this hope, a sure and steadfast anchor of the soul". (6:19)

This last year has been a stormy one for sure, filled with uncertainty and suffering and fear. The letter to the Romans speaks about how suffering is part of life and it can toughen us up and point us to hope for God's plans and purposes:

"And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us." Romans 5:3-5

"Rejoice in hope, be patient in suffering, persevere in prayer." Romans 12:12

What has been anchoring you in this last stormy year? What has been your spiritual lifeline? I'm sure that there have been times when you did not know what was coming next and you were very worried. No one likes suffering and no one likes being worried and afraid. And yet, our faith tells us to hold on and to trust that God is bigger than what we are going through. And that God is with us always. Because of the power of God's love, we can lean hopefully into what is ahead.

While many of us may have grown as disciples through this time, I want to assure you that no one has all the answers to the questions of faith. The letter to the Corinthians encourages us:

"We don't yet see things clearly. We're squinting in a fog, peering through a mist. But it won't be long before the weather clears and the sun shines bright! We'll see it all then, see it all as clearly as God sees us, knowing him directly just as he knows us! But for right now, until that completeness, we have three things to do to lead us toward that consummation: Trust steadily in God, hope unwaveringly, love extravagantly. And the best of the three is love." 1 Corinthians 13: 12-13, The Message

"May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit." Romans 15:13

+ Mary



Message de l'évêque Carême 2021

Ancrés dans l'espoir!

Nos armoiries diocésaines ont été créées en 1850 lorsque le diocèse de Montréal a été formé à partir du diocèse de Québec. Au-dessus de ma porte d'entrée, se trouve un vitrail des armoiries qui m'a été donné par un ami lorsque je suis devenue votre évêque. Conçu par Mgr Francis Fulford, premier évêque de Montréal, il contient une crosse, une clé pointant vers le haut et vers l'extérieur, un livre ouvert, une étoile à six raies et une ancre - tous des symboles héraldiques. L'ancre rappelle que Montréal est une ville portuaire, mais elle est aussi un symbole de foi et d'espoir.

Le dessin héraldique original montre une ancre avec une gumène (câble). C'est le symbole habituel du XIXe siècle pour "l'espoir". Les ancres sont utilisées pour maintenir un navire en place pendant une tempête et pour le garder en sécurité une fois amarré. Ma mère avait l'habitude de chanter l'hymne «Will your anchor hold in the storms of life». Dans ma jeunesse, je n'ai jamais vraiment réfléchi à la signification exacte de cette ancre, si ce n'est pour aider un croyant dans les moments difficiles. La lettre aux Hébreux dit :

Cette espérance, nous la tenons comme une ancre sûre et solide pour l'âme (Héb.6, 19a)

L'année dernière a été une année orageuse à coup sûr, remplie d'incertitudes, de souffrances et de craintes. La lettre aux Romains explique que la souffrance fait partie de la vie et qu'elle peut nous endurcir et nous inciter à avoir confiance dans les plans et les desseins de Dieu :

Bien plus, nous mettons notre fierté dans la détresse elle-même, puisque la détresse, nous le savons, produit la persévérance ; la persévérance produit la vertu éprouvée ; la vertu éprouvée produit l'espérance ; et l'espérance ne déçoit pas, puisque l'amour de Dieu a été répandu dans nos cœurs par l'Esprit Saint qui nous a été donné. (Rom. 5, 3-5)

Ayez la joie de l'espérance, tenez bon dans l'épreuve, soyez assidus à la prière. (Rom. 12,12)

Qu'est-ce qui vous a ancré au cours de cette dernière année de tempête ? Quelle a été votre ligne de vie spirituelle ? Je suis sûre qu'il y a eu des moments où vous ne saviez pas ce qui allait arriver et où vous étiez très inquiets. Personne n'aime souffrir et personne n'aime être inquiet et avoir peur. Et pourtant, notre foi nous dit de nous accrocher et de croire que Dieu est plus grand que ce que nous vivons, et que Dieu est toujours avec nous. Grâce à la puissance de l'amour de Dieu, nous pouvons anticiper avec espoir sur ce qui nous attend.

Même si beaucoup d'entre nous ont grandi dans leur rôle de disciples au cours de cette période, je tiens à vous rappeler que personne n'a toutes les réponses aux questions de la foi. La lettre aux Corinthiens nous donne courage :

Nous voyons actuellement de manière confuse, comme dans un miroir ; ce jour-là, nous verrons face à face. Actuellement, ma connaissance est partielle ; ce jour-là, je connaîtrai parfaitement, comme j'ai été connu. Ce qui demeure aujourd'hui, c'est la foi, l'espérance et la charité ; mais la plus grande des trois, c'est la charité. (1 Cor. 13, 12-13)

Mes prières vous accompagnent :

Que le Dieu de l'espérance vous remplisse de toute joie et de paix dans la foi, afin que vous débordiez d'espérance par la puissance de l'Esprit Saint. (Rom. 15,13)

+ Mary



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Congratulations to Joel Amis

The Rev Joel Amis was appointed as Incumbent of Christ Church Beaurepaire as of December 24, 2020. Prior to this appointment, Joel had been serving as assistant curate at St Michael and All Angels, alongside Archdeacon Michelle Eason, since September 2018. A Celebration of New Ministry has yet to be scheduled.

Photo by Yevgeniya Amis

Diocesan Anti-Black Racism Task Force - Inspired to Tackle Racism

EDWARD YANKIE

Mr Edward Yankie is a member of Christ Church Cathedral and co-chair of the Diocesan Anti-Racism Task Force

Sometimes history reaches a breaking point, and something like *A Way of Transformation* takes place because things can't go on like before. In addition to other uproars, including a pandemic, there is now such a breaking point—a saturation of too much bloodshed of Black people. Too many people who know the weight of oppression and can't breathe because they have knees on their necks.

Along with this comes a great deal of denial, apathy, self-righteousness, and blindness in Canada and Quebec regarding our own history of slavery, racial oppression, and violence. No systemic racism in Quebec? (OK!) Say what you want against the idea of being woke, but in the face of a statement such as this, wokeness can't be all bad.

In response to this other ugly pandemic of denial (an obvious sin of wilful blindness as Covid continues to lay our structural inequalities bare), Christ Church Cathedral hung a Black Lives Matter banner facing Saint Catherine Street. As statements go, it's pretty basic. You could even call it humble. But many white people still can't bring themselves to say it without a qualification. And

hate groups still want to tear it down and burn it. Yes, here in Canada too.

The banner was certainly not intended as an announcement that we, as a religious community, had arrived at our perfect utopia. It is generally recognized that we - especially those of us who are not Black - have to try to live up to it. To see more—to listen, understand, and support more.

How could we make things better in our diocese, in our city, our province, and in the wider world?

In the midst of this growing awareness, a number of people from various churches within the diocese all came up with the same idea at pretty much the same time: What if we were to address anti-Black racism on a diocesan level? How would we go about doing that? How could we make things better in our diocese, in our city, our province, and in the wider world?

So, we reached out to folks, both clergy and laity, to form a group from all over the diocese, and met regularly to share stories, voice ideas, and figure out the best way to present our ideas to Synod. Much time and effort was put into this, and our hearts were a hundred percent involved, especially as the stories began to flow.

The Rev Deborah Meister devoted a tireless energy to our group, and, with the help of the Rev Deborah Noonan-Zink, worked to bring us all together. Dean Bertrand Olivier met with us and gave support, though he was recovering from surgery from a nasty bike accident. Bishop Mary also listened with her whole being, and gave kind and encouraging words. But people in our group with more experience than I still worried that the motion to create Diocesan Anti-Black Racism Task Force would not pass at Synod, and no doubt with good reason.

Fast forward to Synod, when the reverend James Pratt, Dion Lewis, and Camille Isaacs-Morell spoke powerfully and convincingly and the members voted overwhelmingly to approve the creation of the Task Force. There was much rejoicing. Dion and his partner Chris Grocholski hugged each other with an instantaneous, passionate embrace. Private messages were passed among the group that said: "Yes!" "Hallelujah!" "Thanks be to God!" It's no exaggeration to say that the Spirit descended upon all of us. We exhaled deep sighs of joy and relief that our time and effort had not been in vain.

Now, as 2021 continues with all its challenges, hardships, promise, and drama, we are brainstorming our next moves,

and rolling up our sleeves, literally and metaphorically, to get to work. An old Zen saying comes to mind. "After the ecstatic experience comes needing to do the laundry."

The task force is still being assembled, and is growing. Most of the original group are still involved, though new faces and names are showing up, for which we are grateful. We are still a mix of Black and White, Canadian born and immigrant, English and French, which, for the work we have to do, is important.

But we often don't see or understand how deeply inequality is forged into the very fabric and make-up of our society.

A survey has been prepared that will go out to all the church leaders to determine where we are on this issue as a diocese, what people are thinking, feeling, and doing. And workshops are being planned, so that we can figure out how to be on the same page as a diocese.

Following the advice of Socrates, we are hoping to understand together and agree on what systemic racism is before we begin to have a dialogue about it and work on the problem. History will be discussed. Definitions will hopefully be agreed upon. And training for church leaders, and

for the laity, and for all who wish it, will ensue. This is just the beginning.

Many people still think that racism is simply about having bigoted feelings, or being prejudiced against dark skin or otherness. But we often don't see or understand how deeply inequality is forged into the very fabric and make-up of our society. So there is still a lack of understanding for the need for systemic change. To cite a solitary glaring example of injustice, many families within the Haitian community are being separated, even children from their parents, by deportation practices that are nothing short of cruel. This we need to look into, and not away from. As James Baldwin said, "Nothing can be changed until it is faced."

Meanwhile, a bilingual, diocese-wide Black History Month Celebration has been planned for the final weekend of February by members of the task force and others, including Bishop Mary and Dean Bertrand. It will certainly be, among other things, a celebration of love and thanksgiving for Black diversity and excellence within our diocese.

And so we launch into our new year into challenge, celebration, and promise.

If you are interested in joining the Task Force, write us at Antiracism@montreal.anglican.ca.

Nouveau site web en français

MARK GIBSON ET THOMAS NTILIVAMUNDA

Thomas Ntilivamunda et Mark Gibson sont co-fondateurs de la CMAQ

Souhaitez-vous faire connaître l'Église anglicane ou votre paroisse à quelqu'un ? Il ou elle ne croit pas que « anglican » n'équivaut pas à « anglais » ?

Voici des bonnes nouvelles d'un nouveau site web que nous espérons utile pour tous ceux et celles qui veulent promouvoir l'Évangile de Jésus-Christ en français sous la forme Anglicane: généreuse, ouverte, biblique, inclusive, ancienne-et-moderne, diverse...même innovatrice !

Visitez fr.montreal.anglican.ca pour découvrir une vitrine sur toutes les communautés chrétiennes anglicanes francophones au Québec, y inclus sur le territoire des diocèses de Québec et d'Ottawa, et pour avoir un aperçu de l'approche de notre diocèse anglican.

Notre objectif est de fournir au moins une simple page web pour chaque communauté francophone pour qu'elle apparaisse dans les recherches Google, et de leur permettre à tous d'accepter des contributions financières numériques.

Pour l'instant, nous ne reproduisons pas la grande variété de ressources disponibles sur le site web en anglais : il y en a trop, et ce n'est pas tout le matériel qui est disponible en français. Nos capacités sont très limitées.

Entretemps, nous sollicitons votre aide pour vérifier les informations et nous fournir une rétroaction sur la clarté, le langage et la « capacité d'attraction » de ce qui y apparaît. Écrire à l'adresse siteweb@montreal.anglican.ca.

Avec votre participation et votre créativité, l'Évangile sera mieux présentée à nos voisins et ils auront la possibilité de répondre à cette bonne nouvelle.

Good from the Pandemic *continued from p. 1*

PowerPoint liturgy makes it easier to move around prayers, incorporate new elements, include poetry and videos, and borrow from other traditions. Likewise, images and artwork (often photos of the region taken by myself or Archdeacon Tim Smart) accompany our worship, giving new life and beauty to prayer and Scripture, in a way that isn't easy when we only ever open to page 174 in our Book of Alternative Services.

We end our Sundays with a digital coffee hour, dividing the online congregation into smaller groups using the Zoom "breakout room" feature, for a time of more intimate conversation and catching up. Those who do not have internet may still join us on the phone. It truly feels like worship — the community is gathered around Word and prayer and song.

Ironically, despite being closed, Zoom has also really blasted open the doors of our congregations. Normally our region is comprised of 16 small, rural churches spread out across over 80 km, most of which rarely get more than a dozen congregants on a Sunday. Yet, by going online and by hosting a single, regional service our attendance numbers are upwards of 80 people. Last Easter we had over a hundred people online.

Our worship is titled "Sunday Morning from the Eastern Townships," but in reality we are joined by St. George's Church in Châteauguay every other week, and regularly draw in people from beyond the region, including regulars from Ottawa and Montreal, others from Vermont, British Columbia, and Europe. We have even seen a few new faces, as it seems easier for people to invite newcomers for the first time by sharing a URL link or a phone number, than it is to invite someone to deign to cross a church threshold and take a pew (heaven forbid, one might unknowingly sit in someone's usual spot!).

The best part of Sunday morning might just be the cacophony of voices at the beginning as everyone logs in, smiling faces greeting each other. Communal bonds and friendships are deepening, ministry teamwork is forming, and there is a real sense of life, joy, and vitality. The Holy Spirit is present even through wifi and computer screens!

Lastly, worshipping online has also helped to open our eyes to what it means to be the Church in 2021 rural Quebec; re-directing our attention away from buildings and back to Jesus and the living

community gathered in his name. In my not quite-two-years in the country, numerous local church buildings have been recommended for sale due to dwindling numbers, population movement, and lack of finances — sad yes, but also an opportunity for resurrection and new beginning.

As much as this new priest loves sacred architecture, God is not tethered to any particular place or building, but found in the weekly remembrance of God's mission of salvation for all through Jesus Christ. God is not being weighed down by bricks and mortar. God is on the move! And how much easier it is to see this now, when our Sunday worship isn't centered in any one building, and instead is centered on the Holy One who calls us all.

So, "Can any good thing come from Nazareth?" "Can any good thing come from the Eastern Townships during a pandemic?" Yes! A renewed sense of community, ministry, prayer, and vitality in a rural pocket of the diocese. I only pray that this new sense of regional teamwork can be maintained and grown post-pandemic, whenever that may be, because it has to.

Save the date!
Diocesan Conference Synod
May 14th - 15th

The Staying Power of Old Names St Martha's Chapel (in the basement)

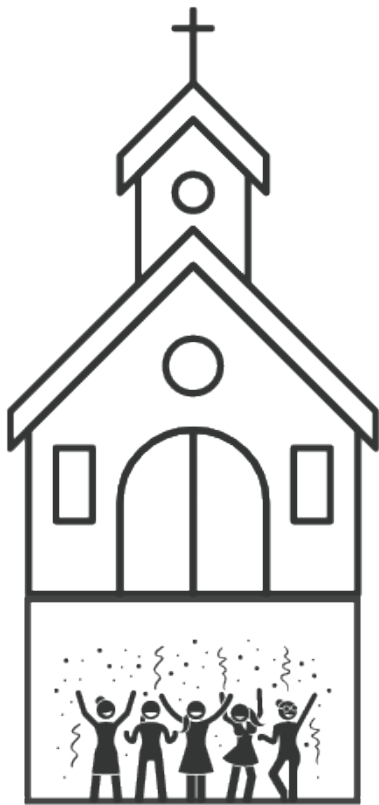
JEAN-DANIEL O DONNCADA

Jean-Daniel O Donncada is the Chaplain of the newly branded St Martha's Chapel

For decades, under varying names and leaders and participating churches, the McGill Ecumenical Chaplaincy has been a ministry connecting young people with their faith and with one another.

A chaplaincy by definition is the church's outreach into the world. A chaplain is a pastor outside of the church. Of course, most people I have met both in and out of the church do not necessarily know that. Ecumenical means denominations working together. And again, even within the churches who generously support our work, people do not always know that, nor do students who grew up in a church community with a specific name know that "Ecumenical" means them. And finally, McGill implies we only accept students from one university or that that university itself funds or directs our work. And that is simply not the case.

So we have decided that we need a new name to communicate who we are and what we do. And after brainstorming many things "new" we fell in love with something old. In the past, long before my time as chaplain, our Bible study was once known as "St Martha's in the Basement."



The new logo for St Martha's Chapel. Visit the website at www.stemarle.ca.

I know this name because of how dear it is to so many alumni who have told me their stories of being at St. Martha's in the Basement.

My interfaith colleagues at McGill at the Newman Centre and Hillel House have shown me that a distinct identity does not mean the Catholic or Jewish students won't find them. Alumni have shown me the staying power of the old names. And today's

students have enthusiasm for a name that does not limit us, a name that calls us across denominations and schools to unite and emulate someone we admire.

St. Martha is described in the Gospel of St. Luke as distracted by all she has to do. Jesus himself says she is worried and upset about many things. She boldly questions Jesus in Luke, and in the Gospel of John even more boldly says, "If you had been here, my brother would not have died."

In St. Martha I see a holy example of one who is committed to hospitality, who is committed to justice, who is committed to working hard, who is committed to accountability, and who is fiercely honest in her relationships, including with Jesus, God incarnate.

I see a Biblical saint recognized as an example in all our sponsoring denominations who embodies so many of the best traits in our young adult community. We can become distracted by our studies, by our relationships, by our work, by what we see as wrong and unfair in the world, but we are not going to stop working hard, loving our sisters and brothers who have different approaches to Jesus, or stop asking God the honest questions in our study, worship, and prayer.

We are St Martha's Chapel (in the basement).

Une nouvelle vague d'Anglicans francophones

MARK GIBSON ET THOMAS NTLIVAMUNDA

Thomas Ntilivamunda et Mark Gibson sont co-fondateurs de la CMAQ

Pour seulement une deuxième fois, des Anglicans arrivent pour s'installer au Québec sans être anglophones! Tout comme les immigrants d'origine Haïtienne qui sont arrivées pour travailler dans la santé, l'éducation et d'autres domaines, maintenant les personnes qui parlent le français plutôt que l'anglais arrivent sur sol québécois, originaire du Rwanda, du Burundi et du Congo, entre autres.

La Communion anglicane est fortement présente dans ces pays, et les nouveaux arrivés cherchent des communautés avec lesquelles pratiquer leur foi.

Les nouveaux arrivés au Québec connaissent des défis de taille en s'intégrant à notre culture, notre langue, nos saisons, ainsi qu'à nos systèmes scolaire, gouvernementaux et économique. Bien qu'il existe de généreux programmes de formation pour le français, l'adaptation est longue et l'isolement est grande.

En réponse, les diocèses anglicans de Montréal et de Québec lancent conjointement la nouvelle Communauté multiculturelle anglicane du Québec (CMAQ), afin d'offrir partout dans la province une communauté virtuelle. Selon l'évolution de la pandémie et sous un leadership partagé avec les nouveaux arrivés, cette

communauté développera des groupes de louange et de soutien à l'intégration dans des lieux physiques appropriés.

Le responsable de cette initiative, le père Thomas Ntilivamunda, est prêtre anglican originaire du Rwanda, que lui et sa famille ont dû fuir pendant le génocide. Bénévole actif pendant son séjour dans les camps pour réfugiés au Congo et au Kenya, il a aidé à construire une approche d'intégration basée sur les communautés chrétiennes multi-ethniques, ce qui continuera la CMAQ.

Est-ce que des communautés autour d'une simple ethnie (les anglicans de la R.D. Congo, par exemple, s'ils étaient assez nombreux) se formeront éventuellement? Est-ce qu'une communauté et multi-ethnique et anglicane pourrait accueillir non seulement les personnes qui arrivent déjà comme membres de l'Église Anglicane, mais aussi des iraniens, des chinois ou les hispanophones à la recherche spirituelle? Seul Dieu le sait!

Entretemps, nous avons grand besoin de votre aide pour assurer une large diffusion (Aimez, Partagez et Suivez-nous sur Facebook); songez aussi à jouer le rôle de « parrain(e) » (québécois(e) bien établi(e)), et contribuez généreusement aux coûts de publicité, d'expertise et de prise en charge du personnel pastoral. Que le royaume de Dieu soit bâti ici par nos efforts!

Visitez fr.montreal.anglican.ca/cmaq et cherchez la page CMAQuebec sur Facebook.

AFC Commemorates 20th Anniversary of the Kenneth Maguire Trust

Submitted by Anglican Foundation Staff

In 1996, four years before his death in October 2000, at age 77, Kenneth Maguire, 8th Bishop of Montreal (1963-75), entrusted his legacy to the Anglican Foundation of Canada.

"He was described by those who knew him as a witty, warm, kind and generous person who lived frugally and managed his investments," says the Rev. Canon Judy Rois, Executive Director, Anglican Foundation of Canada. "Bishop Maguire had a singular vision for his beneficiaries: that his generosity would benefit them for generations to come."

Since the first grant in 2001 to the present day, the Kenneth Maguire Trust has disbursed \$1,645,000 to three beneficiaries, including his beloved Diocese of Montreal.

"It has become part of my Christmas practice to include a cheque from the legacy of Bishop Kenneth Maguire to our retired clergy, and widows, and to our non-stipendiary clergy of retirement age in my Christmas card to them," says the Rt. Rev. Mary Irwin-Gibson, Bishop of Montreal.

"I send the gift a few weeks before Christmas. That way I feel the joy of Bishop Maguire's generosity as well."

"Bishop Maguire confirmed me in 1967," recalls Bishop Mary who is equally delighted by the notes of appreciation that she receives from recipients:

"Bishop Maguire's legacy, to those of us in the Diocese of Montreal and to the other beneficiaries of his trust, is a wonderful way to bless people who have given much!"

"Thank you for your Christmas card and thank you, and Bishop Maguire, for the cheque. I always forget it's coming, so it's always a nice surprise—and a welcome one!"

"What a nice surprise it was to open the Diocesan mail to discover your good wishes and a cheque, courtesy of the late Bishop Maguire. What a nice gesture."

"Just a note to say what a lovely surprise when I opened your card today. What a kind and thoughtful gift. Thank you so much for thinking of the Deacons. Sincerely, with appreciation."

Canon Rois says she has heard from the Trust's other beneficiaries, as well.



Robert Kenneth Maguire, March 21, 1923 – October 14, 2000. Photo from Diocesan archives.

According to Will Postma, Executive Director, Primate's World Relief and Development Fund (PWRDF), gifts from the Kenneth Maguire Trust made it possible for PWRDF to "leverage sixfold funding from the Government of Canada for COVID-19 response programming in four countries

in Africa, as well as a fourfold funding opportunity from the Canadian Foodgrains Bank."

Heather McDonald, CEO, LOFT Community Services, and the Trust's third beneficiary, says her organization is deeply moved by the legacy of Bishop Kenneth Maguire.

"His heart for the homeless and marginalized in Toronto lives on through the care we provide the youth of today." Like many frontline service providers whose call to address community needs increased dramatically during the pandemic, funds from the trust were instrumental in the development of LOFT's Transitional Age Youth program, "which provides street-involved youth support with mental health and addictions."

"When I think of all that has been accomplished in Bishop Maguire's name, these past two decades, I am beyond grateful for his spirit of generosity. I am also proud of the effort of AFC's volunteer committees, and how faithfully they carry out their duties as guardians of the sacred trust he, and others, have placed in us."

On the 20th anniversary of Kenneth Maguire's legacy, AFC is inviting Anglicans across the country, but particularly in the Diocese of Montreal, to give thanks for this faithful servant of the church who continues to bring joy and comfort to so many, and who will continue to do so for decades to come.

The Surprise Twist of the Story – The Good Part of the Journey

JESSICA BICKFORD

The Rev Deacon Jessica Bickford is a co-founder of the non-profit Phoenix Community Projects.

In literature, the greatest journeys begin when the main characters least expect it. Like when Alice falls down the rabbit hole, or when Peter, Susan, Edmond, and Lucy go through the back of the wardrobe into Narnia. A whole world of impossibilities and unseen realities come into light and the main characters' sense of normalcy is transformed by the end of their journey. During the pandemic, the church at every level – from the national office to individual parish - has been vaulted into a journey that no one could have ever expected.

Since the beginning of our pandemic journey, most of us have experienced some form of loss. Through this grief there is a yearning for things to go back to "normal". As I scrolled through my Facebook on New Year's Eve, my newsfeed was flooded with messages of relief that 2020 would soon be a memory. It was almost as if the New Year was pressing a reset button. If you could press that button, where would you set your "factory setting"? Would you set it back to just before COVID where everything was normal, or would you set it back even further?

It is easy to get caught up in the grief and the longing. Although, the pandemic has taken away many things we find normal, at the same time we have been given many hidden gifts. Our parishes have been pushed out of their comfort zones and forced to think outside of the box. With regards to our worship, church leaders had to find different ways of providing liturgies.

Creativity was sparked when elements like content, format, presentation, and platforms were being reconsidered. With this new configuration, we have been able to connect with parishioners who were previously disconnected because they were unable to physically attend services.

With respect to pastoral care, it seems that more hands are on deck to make phone calls to ensure that our communities stay connected, emotional isolation is limited, and additional resources are provided. Finally, parishes have strengthened previously established partnerships or have created new ones, to help address the needs of our neighborhoods. Take a moment to pause, celebrate and appreciate the work, efforts and development that has taken place.

Yet with this wildflower garden of ministry blossoming, there is still a longing to return to our favorite potted plant. Our current scenario is like the parable of the tares and wheat. In our parable the enemy comes into the field and "sows weeds among the wheat". For some, the changes we have made are weeds; the changes are uncomfortable, maybe even a thorn in our side, it's not how the church is supposed to look or grow. For others, the changes are wheat; it has created space for the Holy Spirit to inspire new ways to commune with God, strengthen community and empower those who may have been marginalized. In the end, we must do as the owner in the parable said and, "let both grow together until harvest time."

I fully believe that the Kingdom of Heaven is at hand and this crisis - this turning point - is the junction that



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Rev'd Deacon Jessica Bickford
438-935-0372 or dir.phoenixprojects@gmail.com

the church has needed. A familiar motto of the Anglican Church is "We have never done it that way before." I have been wondering, have we never done it that way before, because we don't know any other way of doing it? Continuing on this path of thinking: if we don't know another way, then how do we know what questions to ask or process to engage in so to we might envision something new or try something different?

I admit that I am among those who have seen our current situation producing the beautiful flowers of the garden and I don't think I can go back into the potted plant. For those who are unsure or need some encouragement to stay in the garden, below are some gardening tips I have learned:

Dig Deep

As you and your church move forward, take time to pause and remember who you are and what your core values are. These values are your seeds and the beauty you sow.

Healthy Roots

Healthy roots are needed for the sustainability of the plant. By definition, being radical is getting back to the roots. At Phoenix Community, we have taken this time to learn about church symbols and rituals as well as history (both positive and negative). With this knowledge of where we come from and establishing our core values, we have been able to determine what type of community we want to be and share with others.

Supports

In our parable, the field was owned by one person. Our churches are community gardens. Both members and non-church members have something they can contribute to the wellness, beauty, growth and health of these gardens. By working together, we share the load.

Plant more than one kind of seed

God has created an eclectic variety of plants. If we plant only one kind of seed, then we

will be experts in growing that one kind of plant. By planting a variety, we truly represent the beauty and differences God has provided.

Bees

Bees are essential to the survival of all plants and are necessary for cross-pollination. It is imperative that our churches work together and with other community organizations. Flower pollen is what a flower needs for new life and, through collaboration, we too can find new ways and new life.

Although I have expressed my experience as a garden, I do realize that it may feel like we are out in the wilderness. Even though it may feel daunting, remember "There's a voice in the wilderness crying, a call from the ways untrod." I encourage you to take this opportunity to discern and hear what that voice may be calling you to. Our journeys are far from over. In fact, I feel we are getting to the good part and the surprise twist of the story.

Appel de Kinshasa

VICTOR-DAVID MBUY

Au cours de l'année dernière, notre diocèse a établi une relation amicale informelle avec le diocèse de Kinshasa en République démocratique du Congo.

Dans une lettre récente, Mgr Achille (Évêque de Kinshasa) a écrit au sujet d'un projet qu'ils sont en train de mettre en place pour communiquer aux habitants des villages des informations de base sur les mesures de sécurité en contexte de pandémie de Covid-19. Ce sont des informations que nous entendons ici depuis des mois mais qui n'ont pas été largement diffusées chez eux. Répondre à ce besoin leur coûtera environ 6 000 dollars US, dont ils ont récolté un tiers. Notre diocèse a accepté d'envoyer un autre tiers de notre budget de partenariats, mais si les donateurs individuels se sentent capables de faire d'autres dons, cela pourrait faire une réelle différence dans la vie des gens là-bas. Kinshasa n'est pas un diocèse riche mais ils essaient de faire ce qu'ils peuvent pour aider avec leurs ressources limitées.

Les dons peuvent être envoyés par la poste à:

**Bureau du Synode du Diocèse de Montréal
À l'attention de: Jennifer James-Phillips
1444, avenue Union, Montréal QC H3A 2B8**

Veuillez faire les chèques à l'ordre du **Synode du diocèse de Montréal** et précisez qu'ils sont destinés à «Appel de Kinshasa».

Vous pouvez également faire un don en ligne à www.canadahelps.org/fr/charities/the-anglican-diocese-of-montreal/. Veuillez indiquer que le don va à l'Appel de Kinshasa dans la case réservée afin que votre don soit mis dans ce fonds spécifique.

Kinsasha Appeal

MICHAEL ROBSON

Over the last year our diocese has established an informal friendly relationship with the Diocese of Kinshasa in the Democratic Republic of the Congo.

In a recent letter, Bishop Achille wrote about a project they are putting together to communicate to people in the villages basic information about safety precautions in light of the Covid-19 pandemic. This is information that we here have been hearing for months but that has not been communicated widely there. Addressing this need will cost them about US\$6,000, of which they have raised a third. Our diocese has agreed to send another third from our Partnerships budget but if individual donors feel able to make further gifts, this could make a real difference in the lives of people there. Kinshasa is not a wealthy diocese but they are trying to do what they can to help with the limited resources that they do have.

Donations can be mailed to:

**Diocese of Montreal
Attention: Jennifer James-Phillips
1444 Union Ave, Montreal, QC H3A 2B8**

Please make cheques to **The Synod of the Diocese of Montreal** and also mark them "Kinshasa Appeal" on the memo line.

You can also donate online via Canada Helps at www.canadahelps.org/en/charities/the-anglican-diocese-of-montreal/. Please mark the donation as going to the Kinshasa Appeal in the box for applying your donation to a specific fund.

Notable

**Online Sunday School
Winter– Spring 2021
Christ Church Beaurepaire**

Christ Church Beaurepaire is a community of faith that believes we are all God's children. No matter who you are, or where you are on life's journey, you are welcome here.

We invite all children and families to join our Sunday School at any time throughout the year. You will learn about God's love for you and engage in sharing that love in fun and practical ways in your everyday lives.

We have joined with another church Sunday School and use Zoom. We also do a weekly email to families containing bible study resources for two age ranges – 4 to 7 years and 7 to preteen.

To find out more call 514-697-2294 or email christchurch@qc.aibn.com or christchurchbeaurepaire.com.

PWRDF

Protecting the Right to a Cultural Birth

ANN CUMYN

Mrs Ann Cumyn is co-chair of the Montreal Unit of PWRDF

The Montreal unit of the PWRDF had great plans for 2020! Now we dare to start over. Our goal for 2021 is to raise funds for the project to “protect the right to a cultural birth”, focusing on Indigenous Midwives in Canada, Mexico and Peru.

At our January meeting we had presentations from Jose Zarate, who is overseeing the project, and from Cherylee Bourgeois, a Cree midwife and Director of Clinical and Professional Development at the Association of Ontario Midwives. Jose explained the history of the project, emphasizing that midwifery in indigenous communities is related to the preservation of values and the passing on of knowledge. The PWRDF project is working with indigenous groups in Canada, Mexico and Peru who have been strengthened by sharing their triumphs and concerns. There are many places where midwives in general and indigenous midwives in particular are treated with suspicion. In some places they are illegal!

The work of the project came to the attention of the UN Forum on Indigenous Issues, where, in 2018 and 2019 the three groups were invited to make presentations; their recommendations were incorporated into the final reports of those sessions.

In Canada, the project supports the education of indigenous midwives through a program at Ryerson College



Videos of the talks are on the Montreal PWRDF website. Please go to www.montreal.anglican.ca/pwrdf.

where indigenous and non-indigenous potential midwives learn together. (It should be noted that there are indigenous midwives in other parts of Canada, but they are still far too few.) The project also supports birthing centres in Nunavik, on the east side of Hudson's Bay. There are also birthing centres in the villages of Salluit and Inukjuak and within the medical clinic in Puvirnituq, where mothers from smaller villages nearby can go.

Cherylee shared the harrowing stories of indigenous mothers who had been forcibly removed from their home villages to give birth in city hospitals. Some women are sent to a big city hospital for as much as one month ahead of the presumed date of birth. Frequently a

woman finds herself in a place where she doesn't speak the language, is isolated from her family and friends, and is among people who have no understanding of her home community's cultural approach to birth.

There is a mistaken impression that pregnant indigenous women are better served by giving birth in large medical centres. Although there are situations that benefit from specialized care, statistically there is no difference in the outcomes between those who give birth in a small community and those who give birth in a large well-equipped centre.

In Canada, close to 95% of new mothers request an epidural. When an indigenous woman gives birth with the coaching of an indigenous

midwife she does not anticipate being given an epidural painkiller. By contrast when she refuses an epidural in a large hospital she is often labeled as non-compliant, which may lead to her being mistreated. Disrespect and abuse are too often the lot of indigenous people in “white” hospitals. This abuse creates a fear of what might happen under the “white” rules.

In today's world we tend to think that newer and bigger is best. We forget that experience is often the best teacher and that inherited knowledge tempered with recent experience often provides the best way forward. This concept is well known in the indigenous community and is why PWRDF is working to promote the availability of indigenous midwives.

All women giving birth need to be treated with respect, understanding and love. They need to be surrounded by people who they can trust. They need to know that their cultural background is taken into account in the actions of those around them.

Indigenous midwives and those who support them are often criticised but their critics do not bother to learn about the indigenous culture.

If there was one theme that came through the PWRDF session it was that the indigenous people need to be empowered to be the leaders in the birthing practices in which they are involved. Only they truly understand the culture in which they live and which must be taken into account in everything that affects them.

Chris Belle Shares his Experiences of Racism at Monthly Meeting

VALERIE BENNETT

Mrs Valerie Bennett is a member of the Montreal Unit of PWRDF and parishioner of St Paul's, Greenfield Park.

The Rev. Christopher Belle was the guest speaker on December 10, 2020, at our monthly PWRDF meeting.

He shared with us the many indignities he experienced as a child growing up in Lachine. Most of these incidents indicated just how many people in recent years had only stereotypical concepts of Black people.

I think what we learned from these accounts is that education was sadly lacking even among the seemingly intelligent population.

It was a joy to hear him praise the clergy of our Diocese who were instrumental in helping him move along a spiritual path. It is hoped that our clergy will continue to be inclusive in their actions. I understand that he was a very conscientious Camp Counsellor for the Anglican Youth as well.

Despite the number of negatives, he has managed to establish himself as a very well-respected Priest in the Diocese. Specifically, he is the Priest-in-Charge of St. Joseph of Nazareth Church.

Rev. Belle is now part of a task force in the Diocese that is dealing with anti-racism. We look forward to supporting the efforts being made by this task force and hope that the future generations would not have to deal with racism of any kind.

Thank you, Rev. Belle, for being so open and honest about your Black experience.

Dialogue with Vaccine-Hananiah and Cure-Jeremiah



TAPIWA GUSHA

The Rev Tapiwa Gusha is the Priest in Charge at St Lawrence, LaSalle

COVID-19 presents an opportunity to the Christian family to practically experience what it meant for the Israelites to be in exile.

Because their lives revolved around the Jerusalem temple, Israelites could not imagine existing without having access to it. Yet, when they were in

exile they were not allowed to congregate or perform religious rituals which were central to their identity.

In the same manner - as the Christian family - we never dreamt of existing without accessing our Churches. Worse, from a “Mainline-Church” tradition, we never imagined going for months without celebrating the Eucharist.

In the ancient Jewish world where religion took precedence over science, when faced with a hostile exilic situation, Israelites looked up to the prophets as their source of hope. Two “prophets” arose but with contradictory messages; Jeremiah prophesied that the Israelites were to spend seventy years in exile (Jeremiah 25:11) while Hananiah proclaimed that the Israelites were to be in exile for not more than two years (Jeremiah 28:3).

In our sophisticated 21st century world whereby

religion has become scientific, during the “COVID-19 exilic period”, vaccine seems to be our immediate hope.

I would like to unpack consequences that might have been caused by the “hopeful” but false prophecy of Hananiah to the Israelites. This then becomes the basis of analyzing the consequences that might be faced by today's Christian family because of the “hopeful” but dubious COVID-19 vaccine, which I have termed Vaccine-Hananiah.

I will also highlight some important lessons which the contemporary Christian family should learn from Jeremiah's letter to the exiles, Jeremiah 29: 5-6, “Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters.

Increase in number there; do not decrease”. Providing sustainable ways of dealing with the exile made Jeremiah to be termed, Cure-Jeremiah in this article.

The Implications of Vaccine-Hananiah

Lewis Mumford's saying which was later borrowed by many psychologists goes like, “A man can live three weeks without food, three days without water, three minutes without air, but he cannot live three seconds without hope”.

Inasmuch as the message of Hananiah was a message of hope, I condemn it not only because it gave people false hope but because it did not prescribe to people how to live during those two years of false hope. Because of that, the married chose to stop having children till they returned to Jerusalem; the young chose not to marry till they returned

to Jerusalem; families even refused to farm thinking that, by the time their crops produce food they will be already back in Jerusalem.

Inasmuch as the message of Hananiah seemed to be the most appropriate for the “hardly pressed” Israelites, it lacked the most important part of how to survive responsibly in an “irresponsible” environment. In the same manner, the advent of COVID-19 vaccine was joyous news to almost everyone. However, the vaccines we have right now seem not to respond to a fundamental question which many people are asking.

So far, two vaccines have been unveiled. The Moderna COVID-19 Vaccine (mRNA-1273) and the Pfizer-BioNTech COVID-19 Vaccine (BNT162b2). Both vaccines are of the same type; mRNA, so the ingredients and the side effects are the same.

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Spiritual Direction: Through Holy Listening the Flower Opens

MARILYN WRAY

Mrs. Marilyn Wray is the Chair of the Spiritual Direction Group and lay reader/parishioner at The Church of St. Michael and All Angels, Pierrefonds.

I was introduced to Spiritual Direction about fifteen years ago when our priest thought that I might be interested and recommended a spiritual director for me to call. He said that it was for people who wanted a closer walk with God. The thought of having a closer walk with God was inviting to me, and so I called the spiritual director and we soon were meeting in her office every two weeks. She taught me how to select an uninterrupted time for daily prayer, how to sit in a comfortable and supportive chair, how to use my Bible for prayer and how to write about my prayer time in a journal.

Meeting with my spiritual director was a warm inviting experience that I looked forward to. Each time we met I brought my Bible and journal to review my prayer time with her.

Spiritual direction prayer is receptive, listening prayer or meditation. It involves being still and, receiving God's grace that we cannot obtain by our own efforts. I prayed with passages of scripture assigned by my spiritual director. I remember the first grace was the "knowledge of my Father's care for me" from a book by John Wickham, SJ. At home in my quiet time I meditated on Isaiah 43: 1-7, "You are precious in my eyes..." As I reread it several times I sensed God speaking to me. What a powerful experience receiving the blessings of God's grace.

Later I was introduced to gospel contemplation

which involved the use of my imagination. The Gospel narratives provide wonderful opportunities to enter into the events of Jesus' life. You can role-play as one of the characters or be yourself as bystander. I remember praying with the Gospel reading from Mark 4: 35-41, the calming of the storm. Using my imagination I placed myself in the boat with the disciples on that rough sea. In the stillness of this gospel contemplation God revealed my own worries and fears together with the terrified disciples. I also heard Jesus rebuke the waves. As I sat with this image, I gradually saw Jesus calming the storms in my life. I loved the walk as my relationship with God deepened.

Spiritual direction prayer is receptive, listening prayer or meditation. It involves being still and, receiving God's grace that we cannot obtain by our own efforts.

Praying with scripture has been called "lectio divina" after the Benedictine tradition that means "a slow reading of divinely inspired texts. A key event occurs when words, originally spoken by God or to God in the Bible many centuries ago, are expressed or heard now between the Lord and this praying person." (Wickham, J. SJ, Prayer Companion's Handbook)

A few years later, when my spiritual direction meetings took a pause, I took a course in contemplative retreat which I did while taking nature walks or sitting on my deck and watching the birds. The principles of meditation were the same: be still; do not



engage in any other activity or distractive thinking and receive the grace. I kept a journal of my prayer reflections and any graces I received. During the course I met weekly with two other people who were doing the same thing as well as a spiritual director, and we talked about our experiences. We find God in all things and that can include being still with music and art. (Barry, W. SJ, Finding God in all Things).

Who was doing the directing in my spiritual direction? In our meetings there were three present: me, the director and the Holy Spirit. My director was involved in holy listening, listening for the work of the Holy Spirit and gently giving me non-judgemental feedback as I reviewed my prayer time. In my own prayer time at home the Holy Spirit was alive in the meditation helping me go deeper and blessing me with God's graces. My spiritual director was a woman who had received her instruction from the Ignatian Spirituality Center of Montreal, a program that takes a minimum of four years to complete. There are centers across Canada that offer instruction in spiritual direction.

Who can be a candidate for spiritual direction? Spiritual direction is intended for any

Christian who has a sound faith and attends church regularly. It was never intended to be a way to teach people the story of Jesus or an alternative to church worship. That being said, today we are meeting people who are seekers of God in their lives even though they have never experienced church and wonder if spiritual direction would help them. We interview them, being honest about who we are, and determine if and how it is possible. We then prayerfully match them with a spiritual director who would best accommodate them as we do with all new candidates for spiritual direction.

Spiritual direction is not a substitute for psychotherapy. It is not a program to heal relationships or substance abuse. It is not pastoral care although, by its very nature, it is pastoral. However, it is normal in the course of one's life that there will be periods of stress or joy over normal events, even COVID19! Remember the storms on the Sea of Galilee? The normal things of life come into our prayer time.

The Anglican Spiritual Direction Group of the Diocese of Montreal consists of people

who are active in spiritual direction and meet regularly to share in a time of meditation, to share in the news of events for us to consider and to plan meditation events. Many recent informative events have been in the form of webinars carried by Zoom. We have hosted two Quiet Days in recent years for people and guests of the Diocese: one when we organized a day of meditations, and another when we focussed on Centering Prayer. We have also taken part in the Revive Program organized by Rev. Dr. Neil Mancor that makes use of many of the same principles of spiritual direction to support and strengthen the spiritual life in our churches. All active spiritual directors are licensed by our Diocesan bishop every three years. Stay tuned for news of future events once we have said goodbye to COVID, and check out our new page on the Diocesan website. www.montreal.anglican.ca/spiritualdirection

If you are interested in finding out more about Spiritual Direction, we can be reached at spiritualdirection@montreal.anglican.ca.

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St Barnabas Bible Study an Enriching Experience

GUY TOMBS

Mr Guy Tombs is a parishioner of St Barnabas, St Lambert.

Five years ago I offered to lead occasional evenings of Bible Study at the Church of St. Barnabas in St. Lambert. Our minister at the time, the Rev. Gwenda Wells, was supportive and encouraged me to set out on this path. For the next few years, from five to twelve of us gathered from 7pm to 9pm on two successive Wednesdays. Gwenda usually attended and occasionally led or began the evenings. We had set books or topics, each of us had a chance to read from a Bible, and we always had fascinating talks together. All were encouraged to share their views and most did, often drawing on important personal experiences to show why a particular passage in the Bible meant so much to them.

We have typically held two

evenings around Lent and two before Advent. In 2019 the late Ven John Lee led the talks with me when we discussed first Ezekiel and then Psalms. I learned so much from him! His erudition was remarkable.

What were my objectives in introducing Bible Study? I personally had been missing a close connection with entire Books from the Bible in the experience of going to church. Although the Bible is read in church each Sunday, these are short readings within a weekly service. Also I wanted to come to grips with Books from the Bible - especially from the Hebrew Bible - that I felt I scarcely knew. "To what end?" you might ask. For years, many of the books have seemed like sealed-up rooms - I was aware of their presence but I never entered. I felt there would be a benefit to me and to others, in becoming more familiar with many more Books, from

different perspectives, literary, historical, theological and, most importantly, personal.

In preparation for the evenings I would read the Book two or three times- from two or three different translations. I would also read about the text, not from the Internet, but from books I have at home, or borrowed from the library. My maternal grandfather was a theologian and prolific writer and had given me quite a few of his books years ago. Reading some of them for the first time I felt I was re-meeting him as I prepared for these evenings. I also relied on broad Bible commentaries and dictionaries, and on more specific texts or articles about the Book being studied. I prepared notes in advance, comprised of passages, with chapter and verse, important to me, and various ideas and themes - in no particular order.

The evenings were inclusive. We did not have

divisive discussions about doctrine or dogma. I would occasionally say, when asked for my opinion on a reading of a passage, 'that is a possible interpretation but we don't actually know for sure'. I am of that school of thought that sees belief less in terms of certainties and more a matter of asking tough questions, some of which are unanswerable. While I see myself as liberal - I want the riches of understanding ethical conduct from reading the Bible.

Reflecting on the books and topics we studied over the years, I can say it has been quite a journey, including; The Letter to the Romans, Hebrews, Isaiah, Revelations, Genesis, Proverbs, Ecclesiastes, Daniel, the Gospel according to John, Ezekiel, and Psalms. We also had two evenings on David and two on Mark and one on the practice of meditation.

On the first Wednesday of the two, I would actually

have no idea what I was going to say to lead off, setting the tone for the first evening. I wouldn't be at a loss for words - but I didn't know what my words would be in advance. While beginning to talk I would discover right then what I thought about the Book. I would remind myself that I was meeting friends that evening, many of whom I have known for many years. I could trust them and share my observations with them: just as they could trust me with their readings, and their sometimes quite personal stories. Occasionally what one of us said was devastating or moving or both, but never hurtful. This reminded us of how important reading the Bible is for many people in times of suffering.

The evenings have helped me understand what it means to be an Anglican, a Christian and a citizen of the world.

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

Heavenly Father, we thank you for the Anglican Fellowship of Prayer. We are grateful to you for the efforts being made to bring us together in prayer on a monthly basis. We lift up the Executive as they seek ways to channel your guidance to help others draw closer to you. We desire more than ever to attract as many people as possible to this cause and to help them expand their prayer life. Please assist us in our efforts so that we can help others realize how important and significant prayer is in our lives.

Loving Lord, we have learned that prayer is the Christian's vital breath. We know that we should always express our gratitude to you for all your blessings. We



reach out for intercessions and petitions, and readily offer our confessions, but we seek your guidance to teach us to incorporate adoration in every prayer and oblation in every action.

God of infinite possibilities, we thank you for the advances in technology that created Zoom. This medium brings together AFP members from across the country to pray as one and to share our stories. We are delighted and grateful that so many people have joined this endeavor. Please instill in us a profound desire to pray without ceasing and a promise that this desire will never wane.

Lord in your mercy, hear our prayer.

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

Dio and UTC continued from page 1

two colleges will undertake in the coming year is whether we have the resources to continue this arrangement for the long-term.

What lessons do you think this has to offer to the church?

In some ways, we are late to the party. Across Canada, I know, Anglican and United churches are working together in new ways, including in this diocese. Our students certainly understand that they will need to work ecumenically in their ministry. More broadly, I think what this alliance shows is the possibilities that can come when we work together. It begins with asking basic questions about vision and mission. Dio and UTC do not have an identical understanding of what we

do. But in the course of conversation, it became clear that we have sufficient overlap to be able to work together and can be enriched where our visions are different. It also has a lot to do with trust. The conversations that led up to this announcement were marked by a high degree of trust in one another and a willingness to extend the benefit of the doubt to each other. That has allowed UTC to make this decision to trust Dio to be a place that can further its mission in Montreal.

Any last thoughts?

This is a moment of great possibility and excitement, not only for Dio but for theological education in this province more generally. I'm looking forward to the work that is ahead of us.



Photo by Greg Rajewski

The Ven Gordon Guy 1934-2021

The Venerable Gordon Guy died peacefully at home on February 2, 2021, surrounded by his wife Myrna and his children Corinne, David and Michael.

Gordon studied at McGill University and the Montreal Diocesan Theological College and was ordained Deacon by Bishop Maguire in 1965 and Priest on March 26, 1966. He served in the Parishes of Mascouche, St. Martin's

Otterburn Park, and was rector of St. Andrew & St. Mark in Dorval from 1976 until retirement in 2003. He became Archdeacon of St. Lawrence in 1997. The Rev. Canon Dr. Lettie James recalls that Gordon was a courageous supporter during the early discussions over the ordination of women and was the first priest to openly accept women priests. For many years, Gordon was instrumental in leading Marriage Preparation courses throughout the diocese. After retirement he continued to lend his wisdom and experience and to fill in where needed.

We give thanks to God for the many ways Gordon supported and contributed to ministry in Christ's Church. A celebration of his life and witness will take place when it is possible to organize such an event.

Rest eternal grant unto Gordon O Lord, and let light perpetual shine on him. May he Rest in Peace and rise in glory. Amen.



Three-year-old Wendel enjoys the Christmas pageant in his angel costume. Photo by Sarah Conway.

Virtual Pageant Brings Joy, Connection

SARAH CONWAY

Ms. Sarah Conway is a parishioner at St George's, Ste-Anne-de-Bellevue

In a year when nothing has been as it should be, our Church (St George's, Ste-Anne-de-Bellevue) has been making every effort to maintain as many occasions and traditions as possible.

We were all affected when told that we could not gather in person with our families and friends for the holidays. When all we wanted was to cling to what feels familiar and safe, our Church reached out its hand to be there for its congregation.

On the 13th of December we held our Zoom Christmas pageant in which we were all encouraged to participate, regardless of age. We had animals, shepherds, Kings, and even a tiger, all smiling together in the Zoom grid on our computer screens. My three-year-old son Wendel was so excited to see all of his church friends - dressed up in

their own costumes - and to show them his angel costume.

Wendel has attended St. George's since he was 10 days old and the congregation is very much a part of his family, so being able to see everyone each week at the Zoom services and attend Zoom Sunday school has maintained the connection we have to the church and its community.

Through the season of Christmas and into the New Year, we haven't felt alone or disconnected from our church family. Instead we are together each week supporting and checking in with one another as we all navigate these unknown waters.

There will come a time when Wendel and I can meet up with everyone at church and in person once again, and when that happy day comes I'm sure Wendel won't feel as though we've spent any time away from them, and the connection will have remained just as strong.

Vaccine-Hananiah and Cure-Jeremiah

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One unknown about both vaccines is how long the immunity will last after vaccination. Nor has it been established as to how long natural immunity will last after infection. These unknowns make the current COVID-19 vaccines only a partial response to this COVID exilic period like the prophecy of Hananiah hence termed, Vaccine-Hananiah.

Lessons from Cure-Jeremiah

Jeremiah 29:5-6 is not necessarily discouraging people from being hopeful of returning to Jerusalem, but Jeremiah was countering the influence of the unsustainable prophecy of Hananiah. Of much importance, Jeremiah was also helping the exiles to face the reality that the Lord planned to leave them in Babylon for decades. In this regard, they had to devise mechanisms of surviving and progressing in that abnormal environment so that when exile was over, they would have been much developed than before.

The greatest lesson the Church should adopt from Jeremiah is that we might be in this COVID-19 environment for much longer time than we assume hence we should be innovative and live as if we will be in this situation for the next decade. This will force us to invest in our streaming equipment which will remain useful even after the pandemic.

Conclusion

The COVID-19 vaccine is good and important, but it is not a cure and people need to continue with the recommended health practices. Vaccines may provide the needed, immediate, and short-term hope but people need to plan as if the situation will be like this for the next seventy years. Technology knows no curfew, technology knows no "lock-down", STAY SAFE BUT CONNECTED.

Notable

New Music Director at Christ Church Beaurepaire

Christ Church Beaurepaire is very pleased to welcome our new Music Director and Choir Master, Sylvia Bruns.

For the past 30 years, Sylvia has lived in the Montreal area and has worked with several different congregations—Presbyterian, Baptist, United, Anglican—playing the piano and organ, directing choirs, and organizing community concerts. Sylvia is committed to congregational singing and believes in maintaining the rich hymn traditions of the past while continually adding the best of contemporary worship music.

Originally from British Columbia, Sylvia has completed Associate Diplomas at the Victoria and the Royal Conservatories of Music, a Concert Diploma at McGill University and a Master's

Degree in Piano Performance at L'Université de Montréal. She has worked as an accompanist at McGill University and the McGill Conservatory as well as with various chamber ensembles and singers. Sylvia also finds great joy in teaching and maintains a full private studio.

Sylvia and her husband, cellist, Gerald Morin have three adult children.

We are grateful for Sylvia's excellent and inspiring contributions to worship services, both in-person and virtually. You can listen to her music at 10 am every Sunday. Our worship services are currently being live-streamed on our Facebook page ([Facebook.com/CCBeaurepaire](https://www.facebook.com/CCBeaurepaire)) and the videos are available after the services.