



ANGLICAN MONTREAL



There's a new cafe in town! See page six for the latest from Mile End Community Mission.

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Charting our Course Through this Next Season...

NEIL MANCOR

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

We are in the midst of launching a new season of activity in our communities of faith and yet, at the time of writing, there is still uncertainty. Resuming in-person events is calling us, but once again the spectre of a COVID variant places a question mark over our plans. But throughout this whole experience, what has encouraged me the most is the sheer resilience of all of us - Anglicans gathered in different places, determined to continue.

Congratulations to everyone who held on through Zoom worship and Facebook Live services. Yes, the pictures ended up sideways sometimes and the wifi cut out in the middle of the sermon, but we persevered. We are a resilient people with much to hope for and I know that your communities are up to the next challenge.

As the old certainties about

how we operated have been largely swept away, the world in which we find ourselves now offers opportunities for the local church; we just need to make some shifts in our thinking. A key shift we need to make has to do with the people who live near our churches and the way we interact with them.

Spiritual - just not Anglican

I was very encouraged by Judy Paulsen's presentations to our Synod this year. One of the most important things she taught us had to do with the spiritual lives of Quebecers. You may recall the distinctions made in the Angus Reid study between people who are religiously committed, privately faithful, spiritually uncertain and unbelievers. This is not only in relation to Christianity but to religion and belief in God across the board.

What the research shows us is that even if participation in institutional forms of religion is declining, spirituality and

faith remain an evolving part of people's lives. Though not measured in participation in corporate worship or church membership, the fact remains that for about 8 in 10 Canadians, spirituality is an important part of their lives.

This is a huge opportunity for the local church because spirituality is an important part of our lives too. This can be a point of connection between your church and people who live in your community. Your parish is as close to the "ground" as possible and has the most access to the communities in which you are placed. The shift we need to make is in recognizing that many of the people who live all around our Churches are spiritual but they are not Anglican.

We cannot assume that there are enough people moving into our neighbourhoods who identify as Anglican to share among our parishes. Nor can we assume any longer that putting the word

"Anglican" (or United Church or Presbyterian or anything else) means anything to most people passing by. That does not mean that we should cease to be who we are or not cherish the traditions that define us. We have gifts to share and we should share them. It simply means that we have to be open to new conversations that start in a different place. Many people want to explore faith and spirit, and so do we. But that faith is often not narrowly defined and we need to be able to hear that.

Faith around the table

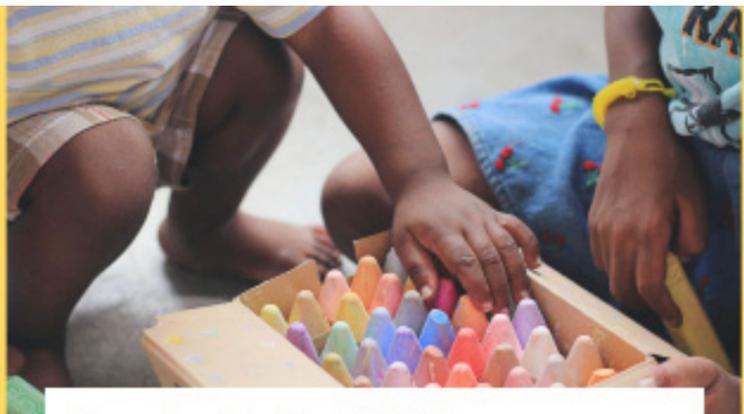
One of the growing ministries in our Diocese is Supper Club which meets on Monday evenings. We used to meet in person around dinner. When COVID struck we transitioned to meeting on Zoom and watched each other eating dinner! The real heart of this community is in the conversation, and in the safe space created for people to

share their lives and stories. Our conversations range from faith, doubt and God to prayer, Jesus and life. We are able to doubt and disagree, yet also to figure out what faith means to me right now. We've shared together, prayed together and grown together. I treasure the new friends I have made at Supper Club and have gained much from knowing them.

Those kind of conversations do not happen during times of public worship, nor are they meant to. But they are the first step in engaging with others about that which is most essential to us as human beings. A great place to start might be amongst yourselves as a community. Think about creating a space in your schedule to get together over dinner and just talk. Have a conversation about something that really matters: faith and doubts, questions.

I grew up going to parish potluck dinners and cannot count how many times I found myself sitting at a table in a

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Saturday, October 16 2021

CHILDREN'S MINISTRY MATTERS

short presentations, workshops & conversations on recovering children's ministry after a pandemic



REGISTER MONTREAL.ANGLICAN/YOUTH



Children's Ministry Matters Recovering Children's Ministry Following a Pandemic

LEE-ANN MATTHEWS

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

As Christians, we know that children matter. We know that children's ministry matters. And we know that this pandemic has been grueling and has placed an enormous burden of isolation on children and youth. Let's gather to reflect on how we will tackle these issues.

On Saturday, October 16th, we will hear from leaders addressing best practices and wondering about ways we can respond pastorally to our young people when they need it most.

What to Expect? A series of short presentations followed by an interactive workshop to provoke questions and help us in our collective quest for inspiring ministry that delivers spiritual nourishment for children.

"My life of faith was nurtured from early on as my parents prayed with me, read bible stories to me, and took me to church. The church welcomed me and included me in the telling and singing of our story of love and hope. It's so important for us to know that children can also have a relationship with God and learn how to foster that. This early formation helped to inspire a lifelong love of Christ and a sense of belonging to him and his people."

- Bishop Mary Irwin-Gibson

"It is astonishing that we pay so little attention to the fact that Jesus' most lovely promises and most stern warnings involve the care and attention we pay to children and youth. Every act of loving encounter and meaningful attention is a prophetic engagement with the future and a profound statement of what we believe a human being is. This ministry is not only urgent, it is the greatest of human privileges."

- Bishop Mark Macdonald

"One of the biggest surprises in some recent data on Canadian spirituality was that many people who are not connected to a church nevertheless desire for their kids to be taught about faith by a faith community. This means that, whether or not a church presently has kids in their congregation, every church should be exploring how they could connect with and serve the children in their neighbourhood in order to share the gospel with them and their families."

- Rev Dr. Judy Paulsen

This will be a hybrid event. To register or for more information email Lee-Ann at mtlyouth@montreal.anglican.ca.

Bishop's Message

The experiences of the past year have changed us as a church and challenged us to reflect on who we really want to be. And on who God wants us to be! We can no longer pretend that we don't know about racial injustice and the ravages of colonialism in our country and in our own neighbourhoods. We have felt shocked and ashamed to learn what residential schools were really like, and that so many indigenous communities still lack adequate access to drinking water, health care, and education. Our partners in the Territory of the People and, indeed, people throughout the world have suffered from the effects of climate change: heat waves, forest fires, drought, flooding, grasshoppers. We have had to grieve so much that is wrong in our world: wars, famine, human trafficking, environmental degradation, poverty, greed, and selfishness. If you feel unsettled and anxious about all that is going on, know that I do too. How do we go forward as the church? Questions like that can leave us feeling powerless and uncertain.

Uncertainty is disruptive and many of us have longed to go back to the permanence and comfort we once knew in the church – even if there were things about it that we had grown tired of or that we knew were not perfect. Is it possible that in our comfort we have been blind or negligent in our calling as Christians to be pilgrims? It is hard to be pilgrims and not permanent residents; hard to be on a journey, having to adapt to new conditions and concerns. And yet, I believe that the life of the Christian is just that: the life of a pilgrim, meeting, walking with, listening to and learning from Jesus on the way.

Bishops across the world are wrestling with the same questions! The Lambeth Conference is a gathering of bishops from the Anglican Communion (the whole world!); small groups of bishops have begun meeting online and studying 1st Peter and getting to know one another before next summer in Canterbury. The conference theme will ask what it means to be "God's Church for God's World?". I was recently interviewed by their media team and asked "What does it mean to proclaim good news (in our Diocese of Montreal), when it feels like there's so much bad news around us?"

That's a good question for us all and I wonder how you would answer? I think it means loving the people God puts in front of us (no matter how hard that might be!); having our eyes open for signs of opportunities and situations where our gifts and our commitment to Christ can be put to use. It means being people who have recently spent time with Jesus and with fellow pilgrims, and who have God's grace and love and hope to share. What I do know is that all of us are called to service, sacrifice and loving witness in Christ's name and through his power working in us.

Here is a hymn we sometimes sing, followed by a blessing, which I find encouraging. May you also be encouraged in your life as a pilgrim.

Every blessing,

+ Mary

Brother, sister, let me serve you;
let me be as Christ to you;
pray that I may have the grace to
let you be my servant too.

We are pilgrims on a journey,
and companions on the road;
we are here to help each other
walk the mile and bear the load.

I will hold the Christ-light for you
in the nighttime of your fear;
I will hold my hand out to you,
speak the peace you long to hear.

I will weep when you are weeping;
when you laugh I'll laugh with you;
I will share your joy and sorrow,
till we've seen this journey through.

When we sing to God in heaven,
we shall find such harmony,
born of all we've known together
of Christ's love and agony.

Richard Gillard (1953 -) © 1977 Scripture in Song

A Blessing of Change

What we choose changes us.
Who we love transforms us.
How we create remakes us.
Where we live reshapes us.
So in all our choosing, O God, make us wise;
In all our loving, O Christ, make us bold;
In all our creating, O Spirit, give us courage;
in all our living, may we become whole.

Jan Richardson

Message de l'évêque



Les expériences de l'année écoulée nous ont changés en tant qu'Église et nous ont poussés à réfléchir à ce que nous voulons vraiment être, et certes, à ce que Dieu veut que nous soyons! Nous ne pouvons plus prétendre que nous ne sommes pas au courant de l'injustice raciale et des ravages du colonialisme dans notre pays et dans nos propres quartiers. Nous avons été bouleversés et remplis de honte en prenant connaissance d'une part, de ce qu'étaient réellement les pensionnats autochtones et, d'autre part, que tant de communautés autochtones n'ont toujours pas un accès adéquat à l'eau potable, aux soins de santé et à l'éducation. Nos partenaires du Territoire du peuple et, en fait, les gens du monde entier, ont souffert des effets des changements climatiques : vagues de chaleur, feux de forêt, sécheresse, inondations, sauterelles. De plus, nous continuons à déplorer tant de choses qui ne vont pas dans notre monde : les guerres, la famine, la traite des êtres humains, la dégradation de l'environnement, la pauvreté, la cupidité et l'égoïsme. Si vous vous sentez déstabilisés et anxieux face à tout ce qui se passe, sachez que je le suis aussi. Comment pouvons-nous aller de l'avant en tant qu'Église ? Une telle question peut faire naître en nous des sentiments d'impuissance et de confusion.

L'incertitude est perturbatrice et beaucoup d'entre nous ont désiré revenir à la stabilité et au confort que nous avons connus dans l'Église - même s'il y avait des choses dont nous nous étions lassés ou que nous savions imparfaites. Est-il possible que notre confort nous ait rendus aveugles ou négligents pour répondre à l'appel chrétien de nous mettre en marche comme des pèlerins ? Je conçois qu'il soit difficile d'être pèlerins au lieu d'être des résidents permanents ; qu'il soit difficile d'être en voyage, de devoir s'adapter à de nouvelles conditions et préoccupations. Et pourtant, je crois que la vie du chrétien n'est que cela : la vie d'un pèlerin, rencontrant, écoutant et apprenant de Jésus en cheminant avec lui.

Sachez que les évêques du monde entier jonglent avec les mêmes questions ! La Conférence de Lambeth est un rassemblement d'évêques de la Communion anglicane (le monde entier !); de petits groupes d'évêques ont commencé à se réunir en ligne, à étudier la première épître de Pierre et à apprendre à se connaître en préparation de la rencontre de l'été prochain à Cantorbéry. Le thème de la conférence portera sur le sens d'être "l'Église de Dieu pour le monde de Dieu". J'ai récemment été interviewée par son équipe de médias et on m'a demandé : "Qu'est-ce que cela signifie de proclamer de bonnes nouvelles (dans notre diocèse de Montréal), alors qu'on a l'impression qu'il y a tellement de mauvaises nouvelles autour de nous ?".

C'est une bonne question pour nous tous et je me demande comment vous y répondriez ? Pour ma part, je pense que cela signifie aimer les personnes que Dieu met devant nous (même si c'est difficile !); avoir les yeux ouverts pour discerner les occasions qui se présentent afin que nos talents et notre engagement envers le Christ puissent être mis à profit. Cela signifie être des personnes qui ont récemment passé du temps avec Jésus et avec d'autres pèlerins, et qui ont la grâce, l'amour et l'espoir de Dieu à partager. Ce que je sais, c'est que nous sommes tous appelés à servir, à nous sacrifier et à témoigner de notre amour au nom du Christ par la grâce de sa puissance qui agit en nous.

Voici un hymne que nous chantons parfois, suivi d'une bénédiction (*traduit et librement adapté par Marc-Philippe Vincent*), que je trouve encourageante. Puissiez-vous aussi être encouragés dans votre vie de pèlerin.

Avec toutes mes bénédictions,

+ Mary

Que je sois pour toi serviteur
comme Jésus, notre Sauveur
que j'aie la grâce, mon frère, ma sœur
d'être servi par ton cœur.

Pèlerins sur le long chemin
et compagnons sur la route,
ici-bas pour nous entraider-,
pour le fardeau, partager.

Du Christ, la lumière porterai
dans les nuits de ta frayeur,
et ma main vers toi je tendrai,
la paix remplaçant tes peurs.

Mes larmes à tes larmes se joindront
Nos rires aussi s'uniront
Tes joies, tes peines partageant
Jusqu'au tout dernier moment.

Et lorsqu'aux cieux, nous louerons Dieu
Dans la parfait' harmonie
Fruit de ce qu'on aura compris
De l'amour de Jésus-Christ.

Richard Gillard (1953 -) © 1977 Scripture in Song

Une bénédiction du changement

Nos choix nous changent.
Ceux que nous aimons nous transforment.
Notre façon de créer nous renouvelle.
Notre environnement nous métamorphose.
Ainsi, lorsque nous devons faire des choix,
Seigneur, donne-nous la sagesse.
Dans tous nos amours, ô Christ, donne-nous
l'audace.
Lorsque nous créons, ô Esprit Saint, donne-nous
le courage;
et dans notre façon d'être, donne-nous
l'authenticité.

Jan Richardson



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The Church's role in creating systemic racism and what can be done about it
an interactive, experiential workshop
Friday, Oct 1 - Saturday, Oct 2
antiracism@montreal.anglican.ca

DIOCÈSE ANGLICAN MONTRÉAL

Confronting the Past: Looking to the Future

CHRIS BELLE

The Rev Christopher Belle is the Regional Dean of the South Shore and a member of the Diocesan Anti-Black Racism Task Force

The Anti-Black Racism Task Force of the Diocese of Montreal serves to equip the clergy and (lay) people of the Diocese of Montreal with the skills and awareness necessary to create and foster healthy, vibrant multicultural, multi-ethnic parishes which can support the spiritual growth of all God's people.

With this stated objective in mind, we are pleased to announce our upcoming conference entitled **Confronting the Past, Looking to the Future: the Church's role in creating systemic racism and what can be done about it.**

There will be stimulating talks and engaging workshops.

We will examine the Church's responsibility to promote equity, diversity and inclusion.

Our Conferencier is Dr. Myrna Lashley, PhD. Dr. Lashley is an Associate Professor in the Department of Psychiatry, McGill University. Among the many and varied posts that Dr. Lashley has held, she was a director of the Canadian Race Relations Foundation, as well as having served on the *Comité consultatif sur les relations Interculturelles et Interraciales de la Communauté Urbaine de Montréal*.

The conference will be held online (via ZOOM) 01-02 October, 2021. All clergy, lay readers and lay pastoral ministers, wardens and others in parish leadership are encouraged to attend.



Congratulations to Janet Best, whose image (above) was chosen for the cover of the 2022 Canadian Church Calendar. The photo was taken at the ordination of the Rev Joel Amis at Christ Church Cathedral on September 29, 2019. The hands are Bishop Mary's.

Genocide in Canada

RICHARD CAWLEY

The Rev Richard Cawley is Honorary Assistant at St John the Evangelist.

I am writing this missive as an Anglican priest and as a Canadian citizen. I am deeply concerned that we are not naming the horror of the Residential Schools for what they were, a deliberate genocide.

In international law, genocide is part of a broader category of crimes against humanity. It is an intentional action to destroy a people in whole or in part. Article 2 of the United Nations Convention on the Prevention and Punishment of the Crime of Genocide includes "forcibly transferring children of one group to another group". This convention was passed by the UN in 1948 and was declared "Entry into Force" on 12 January 1951. This convention was signed by Canada.

The stated intention of the Canadian government in setting up the Residential Schools was to destroy aboriginal cultures by suppressing their languages (the chief vehicle of cultural transmission) and the ties of family and community life by separating children from their parents and transferring them to government supported Residential Schools. These schools were financed by the federal government and run by the churches of Canada - Anglican, Roman Catholic, Presbyterian and Methodist (later the United Church). This process predated Confederation but was formally imposed after Confederation. In 1920 the Federal govern-

ment made it mandatory for First Nations children to attend residential schools and made it illegal for them to attend any other schools.

The Canadian government, actively supported by the people who elected them, engaged in a systematic genocide of First Nations people for a period of more than a hundred years. Treaties made with First Nations were designed to remove them from access to land that had supported them for centuries and such treaties were often broken by the governments who made them.

The reason for the removal of these peoples from their aboriginal lands was to allow European settlers to take them over and Canadian business interests to benefit from them. This is a process called colonialism. It consisted of large scale immigration to replace existing populations of indigenous peoples. European culture and values were imposed on aboriginal communities. Under the direction of the federal government, Canadian churches carried out the suppression of aboriginal cultures by demeaning, denying and demonizing them. Central to this process was the forcible placing of children in the Residential Schools. This was deliberate, cultural genocide. The deaths of so many children, often buried in unmarked graves is but one of the results of this policy. The continuing distress of those who survived the Schools is well documented.

What can we do as a nation

and as a church in the face of this appalling history? Formal apologies have been publicly rendered by the government of Canada and by three of the four churches involved in running the residential schools (Anglican, Presbyterian, United Church).

When Vaclav Havel said that people need to live in truth, he also meant that nations cannot hope to hold together if they come to some common - and truthful - version of their past. (cited in *Blood and Belonging*, by Michael Ignatieff)

I believe that the recognition and naming of what happened in the residential schools as a genocide is the first step in coming to terms with our past. Until we call what happened a genocide we will not be facing the reality of our past. Without facing and accepting and naming the truth of our genocidal past we will not be able to move forward in concert with First Nations people to right these wrongs. It will also allow us to address the injustices and discrimination visited upon First Nations people that continues to this day.

The truth of this naming will make us free. Free to understand, free to act and free to commit to appropriate action.

If we continue to avoid naming our past actions as genocide it will be a confirmation that we are far from sincere in our intention to right the wrongs of the past and to treat our aboriginal neighbours as equals.

For more information go to www.anglican.ca/tr/histories/

Letter to the Editor

Dear Editor,

When I consider what has happened in the Anglican Church of Canada in the last fifty years or so I notice that there have been significant changes. I ask myself this question; "Is the Anglican Church of Canada departing from the teaching and fellowship of the apostles as mentioned in the baptismal covenant?"

In the "Acts of the Apostles" it is recorded that the apostles were arrested, and brought to trial before the ruling council. They charged them not to preach about Jesus. Then one of the members of the council named Gamaliel cautioned them. In summary, he said that if what they are preaching is not of God it will die out. "If it is of God it will flourish, and you will not be able to overthrow it. You might even be found opposing God!"

So what are we to make of the recent changes? Are they of God, or are they not? Perhaps they are. Perhaps some are, and some are not. Or, perhaps they are both a departure from the apostles' teachings; and also, led by the Holy Spirit.

Yours in wondering,
 John Serjeantson

Notable

Montreal Dio is offering **online courses** this fall for those interested in deepening their Christian faith, knowledge and leadership skills. Courses start soon! Go to www.montrealdio.ca/our-courses to learn more.

Save the Dates!

Sept 8th is the deadline to register for the September 21st **Clergy Conference** with the Rev Canon Dr Stephen Fields.

Compline with Bishop Mary is returning to Facebook Live on Wednesday, September 15th at 8pm.

A **pilgrimage** to Portugal and Spain is scheduled for May 27 - June 8, 2022. To be hosted by Archdeacon Robert Camara. To learn more, email vicar.general@montreal.anglican.ca.

Parish Happenings



A Garden Grows in Montreal West

The Community Garden at St Philip's Church has become a permaculture food forest. Photo supplied.

JAMES PRATT

The Rev James Pratt is the incumbent of St Philip's Church.

In August 2019, St Philip's Church - along with the NDC group Incredible Edibles and a group of students at Concordia - launched a community garden. In 2020, we broke ground on a project to transform the land into a permaculture food forest.

This year, expansion continues. In May, despite rising lumber prices, we constructed two more raised beds, bringing our total to six. Volunteers planted lettuce, kale, mustard greens, various herbs, tomatoes, cucumbers, pole beans, zucchini, and radishes. We continue to experiment with what grows best in which location. About a dozen volunteers, both parishioners and neighbours, tend the garden, water, weed, and plant; we also have a few volunteers who pick some of the produce and deliver it to seniors. As socializing is otherwise restricted, it has been an excellent opportunity for small groups to get together and have face-to-face contact while working. Likewise, when working in the garden, there is an opportunity to interact

with the many people who come through in the course of a day, some just passing by, others very interested in what is growing. We encourage visitors to sample the strawberries, take some lettuce or beans, or whatever is ripe for harvesting, for their supper. We also educate them about the plants and about gardening in general.

"...when working in the garden, there is an opportunity to interact with the many people who come through in the course of a day, some just passing by..."

In the spring, I was spreading mulch between the plants, and a neighbour passing through asked about what I was doing. I took a break to show him how dry the soil was, and to explain how the mulch will help trap moisture in the soil, so that we don't have to water it as frequently, thereby conserving water. That led to a discussion of how the flowers there will help attract bees and beneficial insects, which will also pollinate the squash, cucumbers, beans, tomatoes, and fruit trees. From there, I could explain how the

whole project is part of how we "strive to safeguard the integrity of God's creation, and respect, sustain, and renew the life of the Earth", as our Baptismal Covenant urges.

That care for creation includes our furry and feathered friends. Last summer, during a long dry spell, squirrels chewed off the tops of our plum and mulberry trees, in order to get moisture from the sap. This year, we have put out dishes of water around the garden, for them to drink. So far, they have left the trees alone. But they did feast on the sunflowers that we planted, before they even had a chance to bloom. We may need to allocate some plantings for the squirrels, just as we have for the birds: a mountain ash tree will in a few years' time provide berries that last into winter, and (we hope) keep the birds away from the fruit trees.

For next year, expansion plans include an "herb spiral", a mound with a spiral arrangement of rocks supporting a variety of perennial and annual herbs, and a few more fruit trees.

At the Church of St Mark & St Peter: from Music Director to Technology Director

CHRIS BARRIGAR

The Rev'd Chris Barrigar is the incumbent of St Mark & St Peter.

At the Church of St Mark & St Peter (CMP), St-Laurent, a confluence of factors have come together that will see the position of Music Director eliminated by the end of August this year, and a new position, Technology Director, added as of September 1. For many years, the Music Director role has supervised both traditional and contemporary music at St Peter's TMR, then, post-merger, at CMP as well. Over the years, as new members have joined the church, the number of parishioners able to lead the contemporary music has grown from one (Stephen Mullin, the Music Director) to about half a dozen. Within a vision of parishioners leading as much of parish ministry as possible, this means that CMP is now in a position for parishioners to take over leadership of the contemporary music. The positions of Organist and Choir Director will be retained, with Mr Stephen Mullin remaining in those positions.

At the same time, three other developments have converged for CMP around

the theme of technology. First, our society (especially younger generations) has become increasingly technology-centric, and so the vision of CMP's Leadership Team includes figuring out the potential implications for how we do worship, ministry, and mission in such a technology-centred age. Second, the renovations to CMP's facilities are now completed, and these include advanced audio/visual technology for our present and future needs. Third, the pandemic has opened up new technological options for how we engage in community life, ministry, and mission, through such platforms as Zoom, YouTube, and social media.

Given this convergence of factors, the CMP Corporation is making technology in worship, ministry, and mission a strategic focus for the future of CMP, and thus has created the position of Technology Director to coordinate and lead our efforts in these areas. This role will also be filled by Mr Mullin, as audio/visual technology is actually his principle profession. We are excited about these changes, and we are eager to see how God will use these new directions in future at CMP.



A farewell party for the Rev Tapiwa Huggins Gusha and his wife who are moving to a parish in Winnipeg. Hosted by the Rev Chris Barrigar and Fiona Crossling. Also pictured, Mr Mark Gibson and Bishop Mary.



Bishop Mary poses with Dalia Beauséjour-Dumas. Photo by Janet Best.



The confirmation of Dalia Beauséjour-Dumas at St John the Evangelist on June 20, 2021. Photo by Janet Best.

Parish Happenings



John and Cynthia Dinsmore (from Grace Church, Sutton). Photo by Tim Smart.



Fr. Tyson doing what he loves best! Photo by Tim Smart.

The Rev Tyson Røsborg celebrates first in-person worship in the Eastern Townships

We are happy to share some photos from the first celebration of the Eucharist by Fr. Tyson Røsborg, on the Feast of St. James the Apostle on July 25, 2021.

This event was also the first in-person worship service for most of the region since the start of the pandemic. While Fr. Tyson was ordained a year previous, many of the churches of the Eastern Townships continue to worship online using Zoom.

In total, 58 people attended the special outdoor service -- some from as far away as Ot-

tawa! Gathered in lawn chairs, all who attended enjoyed the beautiful weather and each other's company as well as the worship.

Fr. Tyson's sermon focused on the life of St. James and pilgrimage, and challenged listeners to think about this time of pandemic as a journey closer to God.

A simple reception of iced tea and individually-wrapped baked goods followed the service, following all the necessary health and safety requirements.



Bev Ireman (Grace Church, Sutton), Archdeacon Tim Smart, and Edelmera Harrison (Trinity Church, St. Bruno) post for a photo after the service. Photo by John Monroe.

“Paws and Pray” dog-friendly service makes a comeback!

JOEL AMIS

The Rev Joel Amis is the incumbent of Christ Church Beaufort.

When I applied to be the new priest of Christ Church Beaufort (Beaconsfield), I read in the parish profile about a program called “Paws and Pray” which the church had done for a number of years, but which had fallen by the wayside due to a long interim without a parish priest (with COVID on top of that). Intrigued, I did a bit of research online, and, to my delight, learned that this was an actual church service where dogs were welcome! There was no doubt in my mind that if I were selected to be Christ Church's new parish priest, Paws and Pray would make a comeback as soon as possible!

Many of you who've been in this Diocese for a while have probably heard of Christ Church Beaufort's dog-friendly worship service. After its initial launch about 10 years ago Paws and Pray garnered national church attention -- being featured in the Anglican Journal -- and even local secular attention, with a feature in The Montreal Gazette and



Friends enjoy a Paws and Pray service at Christ Church Beaufort.

CBC News. Pet blessings have long been commonplace, but a regular monthly full worship service welcoming our furry friends was a new idea. Over the years a regular worshipping community developed around this Sunday afternoon service, attracting people who would not necessarily show up for a Sunday morning service.

For some sceptics -- especially those without pets -- such a service might seem like a novelty, a gimmick. But we mustn't trivialize the importance of pets to the emotional and spiritual well-being of very many people. I

recall when I was doing my Clinical Pastoral Education at a long-term care facility that one of the most frequent expressions of grief I encountered among the elderly was that they couldn't have their dog or cat in the residence with them.

Now, for the cat lovers out there (of which I am one), you might ask whether cats are welcome as well. Though I'd love to be able to include our feline friends, practical considerations have traditionally limited Paws and Pray to canine congregants (the exception being the annual pet blessing). Bringing a large

group of dogs and cats together in the church is both stressful for the cats and distracting for the dogs... But now that online streaming has become a routine part of our worship services, cats, birds, hamsters, etc. can virtually attend from the comfort of home!

Paws and Pray doesn't just focus on dogs, however. The service, in its music and preaching, is oriented towards care of God's creation and our role as stewards of God's GOOD creation -- a theme which the Church too often neglected throughout its history, and one which is of vital importance for us today.

Depending on how the COVID situation develops, we are tentatively looking to relaunch Paws and Pray on October 3rd (4:30pm) for the Feast of St. Francis of Assisi. This inaugural celebration will likely include a blessing of all pets. Members of any parish (or no parish) are welcome, whether you bring your dog or just love dogs! If you'd like to be put on the Paws and Pray email list, please email christchurch@qc.aibn.com or follow us on Facebook!

Notable

Alpha at St Jax this fall

Alpha starts at St Jax on Wednesday September 22nd. To register go to stjaxchurch.org and click on “Get involved”.

Join us Sundays at 10 am for coffee and bagels, followed by our service at 10:30 am with Worship & Teaching.

Both Alpha and Sunday services are onsite and online.

Ordinations

Wednesday, September 8th at 7pm at Christ Church Cathedral The Rev Susan Searle to the presbyterate, Fresia Saborio and Benjamin Stuchbery to the Diaconate (transitional).

Notable

Revive re-starting! Revive groups start the week of September 20th. Mon - Thurs Cost \$20 for Participant Guide.

Contact Neil Mancor for information or to register. nmancor@montreal.anglican.ca

Fund-raising with Respect: PWRDF Montreal Diocesan Project 2021-2022

ANN CUMYRN, ROS MAC-GREGOR & STEPHANIE (TADDY) SPRINGER

Mrs Ann Cumyn and the Rev Roslyn Macgregor are co-chairs and Ms Stephanie Springer is a member of the Montreal Unit of PWRDF.

Why do we donate money from our precious funds to what we perceive as worthy causes? There are many reasons, but for us, as Christians, the answer is simple; Jesus taught us to do this in a way that reflects Jesus' love for all, especially for those who are marginalized.

Those who give reflecting Jesus' love try to find out where help is most needed.

This coming year, Montreal PWRDF will focus on ways to help our Indigenous relatives. How do we do this in a

respectful manner, as we seek to de-colonize from the "we know best" attitude which we have perpetrated for so many generations?

As usual, PWRDF is ahead of the game in creating partnerships and fund-raising for this cause. PWRDF is launching an Indigenous-led fund to which Indigenous organizations and communities will be able to draw from. The Indigenous communities will identify both the needs and the solutions and PWRDF will support in partnership as needed. The best kind of gift is one given with no strings attached. Imagine receiving a car and being told that you can only drive the car if Aunt Suzy is sitting beside you!

This approach means PWRDF Montreal won't be walking to raise funds - for

example - for water in Pikangikum. We won't be in control of where the funds go and we won't be raising funds for specific projects or partners. We don't need to be in control. Rather, we will acknowledge that Indigenous communities know what they need and trust PWRDF to do what they do best: partner with communities in their decisions and recognized needs. Are we ready and willing to commit to this extremely worthwhile project without knowing precisely how our funds will be used?

With the tragic discovery of the children's bodies buried at residential schools it's difficult for Indigenous communities to know immediately what they will require. We can help by making sure the funds will be available as communities iden-

tify their needs. We do know there are four likely areas of application: Community Health, Climate Action, Youth Engagement, and Safe Water.

Government actions have too often ignored the importance of loving relationships/partnerships that respond to true needs. The plight of the children in the residential schools shrieks at us today. Not only is there the horror of the past but, even today, children living in Indigenous communities are not treated as equal to the children in the rest of Canada. Failures on the part of government have crossed, and still cross, party lines - having continued for over 100 years in what we now recognize as genocide.

Many settler people have the mistaken understanding

that Indigenous people cannot manage their funds. Indigenous peoples face difficulties, even when funding is available. The amount of paperwork required to apply for funds and to account for their use frequently places an unreasonable burden on small communities. The auditor general noted that innocent administrative errors may give the impression, or even be used to give the impression, that funds have been misallocated and/or mismanaged. (*Archived - Aboriginal Auditor General*)

PWRDF Montreal looks forward to sharing more information and fund-raising ideas in the near future and we would love for you to share your ideas with us.

For Resources, see the green box on page 8.

Open minds Open designs Open lives

LOU HACHEY

Ms Linda (Lou) Hachey is the Director of Mile End Community Mission

After a grueling period of Covid-19 restrictions with freezing winter line-ups outside the Mission for hot take-out meals, groceries and other needed supplies.... our dreams of warmer weather, loosened regulations and an end to curfews brought a whole new vision of a spring and summer wrapped in hope and TLC.

Witnessing the re-opening of restaurants and terraces everywhere and the joy this brought, we thought, YES! Let's create an expanded outdoor terrace for our members so that they too can gather together, terrace-café style, to enjoy the sights and sounds of the neighborhood in the company of friends.

So, in came the new bistro sets with umbrellas and folding benches which made the Mission look more like a café than a soup kitchen. We laughed to ourselves as passers-by often

looked quizzically as if to say, "I didn't know there was a café here".

The expansion of our existing 'Terrace Connie' wrapped around the corner of Bernard and St. Urbain streets and accommodates up to 30 people. Our summer staff started each morning by setting up the Mission café, preparing a huge vat of coffee and then serving our members refreshments and snacks throughout the day as though they were customers at any neighborhood café-terrace. Additional activities at our terrace setting included a tea party, weekly art sessions, BBQ lunches, choose-your-toppings ice-cream events and a couple of outdoor bazaars organized by Doris and her team. It also served as the meeting point for other fun activities in the city.

We also set up an outdoor speaker so we could listen to Trevor's fabulous playlist of music that he's been putting together since he started working with us eight years ago. As Carlene, Missy, Eddy and Eleni balanced their days

coordinating all activities related to food, they kept a watchful eye on our members' needs for cold water and popsicles during the intense summer heat. Together with our other Leadership Team members, Micheline, Helen and Michel, regular lunch and food bank services were provided at the door.

The positive energy and atmosphere that has been engendered by simply re-thinking and re-designing our summer set-up has truly helped increase both personal and community dignity at the Mission. It also tied in nicely with the sentiment of one of our Mission friends, James, who often refers to the Mission as 'the Club'. There's no doubt that sitting comfortably in a bistro chair being served tea and biscuits is much more appealing and comforting than standing, for all to see, in a Mission food line. Unfortunately, because we have over 100 people coming to our weekly Food Bank, we don't yet have enough tables

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Provincial Synod Calls Montreal Members into Leadership

SUE WINN

Mrs Sue Winn is a member of the Diocesan Partnership Committee.

On Friday, June 18th and Saturday, June 19th, the Synod of the Ecclesiastical Province of Canada was held on ZOOM. Delegates from the seven eastern dioceses, Montreal, Quebec, New Brunswick, Nova Scotia/PEI, and three dioceses of Newfoundland attended meetings chaired by Archbishop David Edwards and Prolocutor, Trevor Lightfoot. The two days included worship, presentations and small group discussions.

In Archbishop Edwards Primate address he expanded on the Synod theme, "Rejoicing in Hope", asking if parishes exist for self-preservation or for the impact of their local commu-

nity for good. He noted that the numbers of religiously unaffiliated are rising, and asked if we, as the church, are ready to play our role.

Bishop Mark MacDonald was welcomed with gratitude as he spoke about the recent discoveries of unmarked graves of children who had attended residential schools. He stressed the need for repentance and the urgent need to build relationships with Indigenous communities.

Primate Linda Nicholls spoke about a new vocabulary arising from worship during the pandemic. A key word is "pivot" as we are called to re-discover Morning and Evening Prayer and to discuss the future of the Holy Communion. Our Primate also called us to the work of dismantling racism.

General Secretary Alan Perry outlined projects of the Council of General Synod, including the dismantling of human trafficking, support for a developing indigenous church and the attack on climate change. General Synod 2022 in Calgary, Alberta will focus on the theme, "Let There Be Greening".

As Sue Winn stepped down as executive lay secretary following three years of service, Dion Lewis was elected as Deputy Prolocutor (2021-2024), and The Rev. Andy O'Donnell and Eden Mancor were elected to the new Provincial Council. These individuals will provide leadership in the changing roles of the Provinces as strategic planning continues through this next triennium.

The Day Camps Cook-Along

Come and join Day Campers across Canada to explore the traditions of Harvest Thanksgiving as CTM alumnae share their favourite Thanksgiving recipes and teach us how to prepare them!

Three Saturdays: September 18th, 25th and October 2nd from 3-4pm EST on Google Meet. Cost 20\$ for 3 sessions.

For information on how to register go to www.crosstalkministries.ca.



Crosstalk Ministries Day Camps 2021

VALERIE TAYLOR

Valerie Taylor is the Day Camp Director of Crosstalk Ministries.

It has been another quiet summer for Crosstalk Ministries Day Camps since this is the second year, with no applications received from churches or communities wishing to host our programs.

Over the past winter and spring the Day Camp planning committee and I put in long hours developing three different program models, which we hoped and prayed could be adapted and used, despite lockdowns and restrictions.

A "normal" summer has, for many years, meant between 25 and 30 Day Camps running in 5-6 provinces over a 6-week period from the end of June to early August. After the total lockdowns of summer 2020 we decided for 2021 to put a lot of effort into a virtual experience, the concept being that a church or community would purchase the package and that families who registered would then receive a secure link to a Google Drive package that included PowerPoints of songs, puppet videos and quizzes along with other documents filled with instructions for multiple games, crafts and liturgical dance, all geared to a backyard or indoor family style venue.

We also honed 2 versions of our in-person package for

churches or communities who might be able to mount a small Day Camp on site We upgraded the Program Manual and Community planner, and even offered a version that included the services of an online mentor who would join the local community during daily planning meetings and offer troubleshooting via text message throughout the Day Camp week. But, although there were a few enquiries in the lead up to summer, there were no applications.

Meanwhile our planning committee has forged ahead. We continue meeting monthly and consider ways to provide effective children's ministry in addition to our Day Camp programs.

Last spring, during Lent we offered our first Cook-Along series: - 3 Day Camp Alumnae "chefs" shared Lenten recipes from their own cultural heritages and day campers and their families from across Canada joined in for cooking lessons via Google Meet.

This autumn we are offering "Season Two", which will be a 3-part series based around Thanksgiving recipe traditions.

Later in the autumn we will be launching an E-Book on the subject of All Ages Gatherings. This book includes outlines for innovative liturgies reflecting

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Equipping the Saints

A Conversation between the Rev Dr Jesse Zink and Dio's new Director of Pastoral Studies

The Rev. Dr. Heather McCance began work as the new Director of Pastoral Studies at Montreal Diocesan Theological College in August. Heather is originally from Ontario and served in parish ministry in the Diocese of Toronto for twenty years. For the last four years, she has been working in the Diocese of Rupert's Land as the Ministry Developer, responsible for clergy development, the ordination process, and a host of other responsibilities, including re-thinking formation for ministry in a changing church.

Dr. McCance has degrees from the University of Waterloo, Trinity College at the University of Toronto, and Tyndale University. Her Doctor of Ministry degree at Tyndale focused on fieldwork supervi-

sion and mentoring relationships for leadership formation in the church.

What drew you to Dio and to this position?

I've spent the last four years working in ministry development, helping people find courses and training opportunities as they deepen their theological understanding and skills for ministry. At Dio, I will have the blessing of developing and leading those courses and training opportunities more directly, with the opportunity to be more closely involved in vocational formation with students.

Dio works beyond a traditional Master of Divinity program in many ways (although that program, with its partnerships with McGill's School of Religious Studies, the United Theological College and the Presbyterian Theological College, is also really innovative). I particularly appreciate the ways Dio reaches out to the wider church through the Reading and Tutorial program and online non-credit courses (particularly for lay disciples),

and I'm really looking forward to being part of these.

The church is in the midst of significant change and transition. How do you feel about the position of the church in the world? Where do you see the church heading?

The Church, as always, is called to witness to the in-breaking of the Kingdom of God through Jesus Christ, in the time and place in which God has placed us. The past seventeen months of a global pandemic has revealed that we are capable of change, and the places God is inviting us to witness by word and action: the urgent call to care for God's creation, the imperative to act for justice among all human persons, bringing reconciliation and healing where there is brokenness, speaking to Christ's love.

Discipleship and the work of the Church has always been contextual, and that will continue to be so. Thus what these aspects of mission look like will continue to evolve in different places and times; we simply need to

resist the temptation to focus on institutional survival and trust that God will shape us and our life together in ways that bring God's mission to the fore.

Why is theological education important for the church?

All Christians need to be equipped for the work of ministry. Part of that equipping is the shaping of our hearts and minds and imaginations so that we are so deeply theological in all that we do that we are not bound to the ways of this world but able to export the world as God sees it and dreams it. Thus those who are theologically educated will be increasingly called upon to work to equip others for that work, as well.

What lessons do you take from your time in parish ministry for your work in theological education?

The vast majority of those undertaking theological education are members and leaders in parishes. My ability to ground my teaching in lived parish experience is really helpful for learners.

When sharing what might seem merely theoretical, I can then share a story about a time in my ministry when that theory was illustrated. And conversely, my own theological inquiries are deeply informed by my years in parish ministry, in the questions and joys and sorrows that people bring to their church community.

You've spent a lot of time in school. How has this further study enriched your ministry? In particular, how is your Doctor of Ministry degree helpful in thinking about the life of the church today?

I love learning, and always have. All of my studies, whether more 'theological' or 'practical' have deepened my own faith, informed my preaching, given me skills for leadership, and allowed me to pass on my learnings to others. Completing a D.Min. in Ministry Leadership was a wonderful opportunity to study leadership in all aspects of society and to understand the ways Christian leaders can strengthen their God-given gifts in leading others to live into God's mission for the world.

Which Way Next?

JESSICA BICKFORD

The Rev Jessica Bickford is Co-Founder of Phoenix Community Projects

Imagine that you are in a high school class, filled with a bunch of seemingly interested teenagers. At the front of the class, a kind-hearted woman is leading her students in yet another discussion on their future plans and goals. As a know-it-all teenager sitting in that class, I thought I knew the direction I wanted for my life.

What amazed me were the kids that seemed to have their life plans detailed out. Though I never thought there was anything wrong with this approach, I just never could imagine how one could stay on a planned path, as there are so many life events that could easily throw you off course. You see, as a child, I was a product of divorce that brought me from Alberta to Quebec and so, instead of being confident in my future plans, I had adopted the attitude of "we'll see what the future is when we get there".

The summer after graduating high school, I attended a Christian camp. The messages around life's plans and direction were pretty much the same, but this time they were painted in an air of religious platitude. "Life is about doing God's will; this is his path for you; be that person God wants you to be." One counsellor went so far to say, "Jessica, God has shown us what kind of person he wants you to be. You just have to live up to that potential." I never really under-

stood what this meant. Why would God tell someone else who I am meant to be when I am here, available for that discussion?

What was more uncomfortable for me was the well-intentioned staff who tried to get me to act like them; to conform to their ideas of how to be a good person, but more importantly, adhere to the criteria of how to be a good Christian. How often has the church used this type of language? On one hand, we tell people that God is all loving and all accepting, and on the other, if they do not fit into this mold, pray this way, look like us well then...they just aren't Christian.

As people start to emerge from the pandemic cocoon, the world reawakens to a new reality. We have been "woke" to the experiences, the abuse, and the pain of the indigenous community, black community, women and children. One benefit of the pandemic is that the world has slowed enough so that we have been able to see and hear each other. We can no longer dispute or deny the negative experiences that the wounded have shared.

So, what's next? Having heard these stories and seen the results of a small portion of these experiences, the church (from parishioner to the Anglican Communion) needs to take a good look at itself and like the graduating student decide: Who are we? What do we represent? What is our message? How do we practice what we

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Charting our Course continued from page 1

Church basement eating, talking and laughing. Along with this obvious community-building, many in the Church have recognized that table fellowship is an opportunity to grow together spiritually. A dinner or coffee house gathering based around a question or conversation can deepen fellowship and create space for true sharing. Think about how much time Jesus spent eating with people. The very first Christians would get together for table fellowship as well as for worship. But the growth point for many of us is in learning to share spiritually in a way that is meaningful to us. Table fellowship can be a great way to foster

that. If we can create that safe space amongst ourselves, we will then be able to extend that invitation to others.

A Key Question

A first step in exploring new opportunities for your church is to ask this question of yourselves as a community.

Is there a place in your Church people can share their spiritual journeys? Sometimes the hardest step we have to take is to be able to share faith and doubt, God, Jesus and life amongst ourselves first. This does not happen at coffee hour or in casual conversation. We need to set aside time and

space for this important work. See if you can carve out some time in the month to eat and share together in a focused way. If nothing else happens, you will grow together as people of faith, and that is the most important growth there is. And then bring a friend or open up that space to the community.

There is so much hope for the local church as we chart our course through this next season. Because you, the People of God, have shown yourselves to be resilient and dedicated. You have gifts to share. So share them and see what God will do.



Ste. Catherine's Girls School in Namasakata will provide high-quality education in a safe environment.

Progress at Ste. Catherine's Girls School in Diocese of Masasi

In 2019, a portion of the funds raised through the Bishop's Action Appeal were allocated to the new secondary school for girls in the town of Namasakata in the Diocese of Masasi. Even through the pandemic, construction and future planning for the school continued. The St. Catherine

Girls Secondary School (pictured above) will fill a profound need in this poor and rural area of the country for high-quality education for girls in a safe environment. The girls look forward to studying in their new premises, and are grateful for the financial support provided by the Diocese

of Montréal. Along with the Bishop's Action Appeal, several Montréal parishes also provided support. When school gets underway, photos of school activities will follow. Bishop James Almasi sends his deepest gratitude for the Montréal Partnership.

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

Creator God, you entrusted us with the care of this beautiful and life-giving planet. Over the millennia, we have truly held dominion over it. We have allowed ourselves to get caught up with insatiable greed and rampant exploitation. We beseech you, dear Lord, to forgive us this transgression and eliminate this desire for more at any cost from our hearts.

Protector God, we cry out to you again and again to save us from the perils of the natural world. This lamentation has been unceasing for months and grows louder and louder as we experience one disaster after another. We pray for protection from wild fires, intense hurricanes, extreme droughts, tornados, and floods, yet we fail to

acknowledge our hand in the process of climate change. Help us to understand how we can alleviate and prevent these recurring catastrophes.

Sustaining God, instill in our hearts and minds a sense of moderation so we can save our global home. Help us to heed the advice of our scientists to reduce our carbon footprint and give up our dependency on fossil fuels. We pray for scientists as they invent more accessible and green technologies, and devise ways to predict storms, lessen the damage and restore habitats.

Redeeming God, bring us your mercy so we can once again be good stewards of your precious creation. Please encourage us to do everything we can to improve the sustainability of the environment.

Indwelling God, your love for creation has already inspired many members of your church to organize and take up the cause. The global initiative, The Season of Creation*, is a time of reflection and action in the many ways we can celebrate and fight for the environment. We pray for the organizers of this movement, and all those who are engaged in this vital challenge

Lord in your mercy, hear our prayer.

God Bless,
Valerie and Stacey

*This program runs from Sept 1 to Oct 4. For information, please visit: <https://www.anglican.ca/publicwitness/season-of-creation/>

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

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PWRDF Resources for further information (links are on our website montreal.anglican.ca/pwrdf)

Government funding for schools on the reserves is approximately 30% less per child than that received by the off-reserve schools.

Child & Family services for First Nations failures are well documented

In 2020, Auditor General Karen Hogan, noted that the government continues to provide inadequate funding for clean drinking water in First Nations.

We also encourage you to watch the following: (Links on website)

• **Generous Futures: Indigenous Perspectives on Decolonizing Ryerson University, June 2021**

• **Stolen Lands, Strong Hearts Anglican Church of Canada video on the repudiation of the Doctrine of Discovery**

Which Way Next? continued from page 7

preach? Even more importantly: What is the church's role in this world?

Mark 12:30-31 says God's two commandments are, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." And: "Love your neighbor as yourself. There is no commandment greater than these." This passage maybe a good place to start the conversation.

To love God seems like an easy task. The question is, do you love God for who you believe God to be or for who God truly is? To love God as they love us, we must nurture a relationship that allows our mind, heart, and soul to be open to all that God is. By doing so, we are opening ourselves to something that "can do infinitely more than we can ask or imagine". When we limit, label, or put God in a finely labelled box of our understanding, we disallow the very nature and essence of God.

This dynamic can also be applied in loving our neighbours. To love our neighbors as ourselves is a message of equality. It is not our role to "convert" our neighbors into cookie cutter Christians, but to love them for who they are. Throughout Jesus' ministry, he met people where they were. By sharing love and acceptance, people chose to change. Although we see examples in the Bible of people leaving their "sinful ways", these personal decisions to change are not made from a position of conformity. In that brief encounter with Jesus, those individuals felt loved, and seen.

Finally, God has created each

person with gifts, talents and abilities to serve, minister and foster the love of God based on their own capabilities. This capacity does not lie solely within ordained ministry, but with all those who wish to emit love in the world. It is imperative that we take the time to love ourselves by caring for our emotional needs and wellness. By doing so, we can encounter others from a healthy place. When love is replaced with power, control, money, prestige and self-interest, then we lose our purpose and become disconnected from God...from love.

The church and its members are at a junction and it is time to re-evaluate our message, ministry, even self-expression of individual faith so to ensure we communicate, offer, and provide love. As we engage in this time of discernment, we must remember it is our responsibility to:

- guarantee safe spaces for people to heal, grow, nurture and strengthen in love (aka God).
- advocate by standing with and for those whose voices have been silenced, persecuted and whose rights have been abused or oppressed.
- share our stories and experiences of God's love not just through words, but through actions.

Like the student whose future life goals got misdirected, so too has the church gone down its unintended path. To find the right direction, we need to find our bearings and no matter what priority we feel is the greatest, in actuality the greatest of these is love.

Open minds Open designs Open lives continued from page 6

and chairs for everyone.

As we carefully strived to protect our community from the Covid-19 virus, Lori took important steps to help as many members as possible receive their two vaccinations. But this seemingly simple task was riddled with road blocks for many of our members, since the vast majority don't have access to a computer, internet, or in many cases, a telephone. Many others struggle with

language or literacy challenges and/or find automated call centres too difficult to navigate. Mobility problems also prevented some members from being able to walk to a bus stop to go to the vaccination centre where they would then need to stand for long periods of time. With all this in mind, Lori just knew that she had to become deeply involved in the process in order to help our Mission friends overcome real-life bar-

riers that could prevent them from getting vaccinated.

At the writing of this article, the sun is still shining strongly and the sights and sounds of summer still abound. With great hope for continued positive Covid-19 outcomes, we wonder how we'll continue to re-think and re-design our approach to poverty, to community, to life.

SAVE THE DATE!

MILE END MISSION'S 13TH ANNUAL

Thanksgiving Benefit Dinner & 30th Anniversary Celebration

Will be held on October 28th at 6pm, at Petros Laurier, or through Zoom as per public health regulations in the fall.

TICKETS ON SALE SEPTEMBER 15TH
FOR MORE INFORMATION
PHONE #: (514) 274-3401
EMAIL: FUNDRAISING@MILEENDMISSION.ORG
WEBSITE: MILEENDMISSION.ORG



Crosstalk Ministries Day Camps 2021 continued from page 6

key feasts and festivals of the Church year and will be of help to Children's Ministry leaders looking for new ideas as communities open up and begin to gather in person. As part of the Day Camp programs we have always included a Follow-up Brochure with suggestions for these sort of initiatives, now we are fleshing out the ideas and providing detailed instructions for implementing informal all age community worship times.

In Advent we will once again be presenting "Carols & Cocoa" an online Carol-sing which last year saw close to 50 friends of Day Camps from coast to coast join together. Circle your Calendars for Saturday December 11th and watch for more details on the CTM website: www.crosstalkministries.ca and FaceBook Page: - www.facebook.com/Crosstalk-Ministries-Canada

We have not forgotten the large community of Day Camp

Team Alumnae, spanning 40 years of ministry. During the pandemic Alums have come together online for Advent and Lenten programs plus a Day Retreat and a Virtual Team Gathering. All of these activities have received positive feedback and plans are underway for similar ventures, moving forward. As a result of COVID the increased use of different online platforms has opened up opportunities to build stronger ties with those who live across Canada and even in other countries and has

brought blessings in the midst of a global crisis.

As a small charity CTM relies on the proceeds from our Camps along with donations from individuals and churches. With very little revenue since 2019, the situation is becoming quite bleak. We fervently hope that many communities will be in a position to host Day Camps in 2022 but meanwhile we are looking to those who care about this ministry to offer support, as you are able. We

deeply value both prayers and donations while recognising that many churches and individuals are suffering financially after the months of lockdowns and restrictions.

Donations can be made via E- Transfer to donations@crosstalkministries.ca Please indicate that your gift is for Day Camps. To donate via Canada Helps or PayPal; links for both these platforms are on the CTM website.