

ANNIE ITTOSHAT

A priest of the Diocese of the Arctic, Rev. Annie Ittoshat, hopes to establish a ministry in Montreal to the city's growing Inuit population. See Page 3.

JAMES ALMASI

Right Rev. James Almasi was consecrated September 21 as the Bishop of Masasi, Tanzania. The diocese has a partnership covenant with the Diocese of Montreal, which sent a delegation of four to the consecration. See Page 10.

ROGER SPACK

Roger Spack of the Parish of St. Michael and All Angels in Pierrefonds was honoured by the Anglican Church of Canada with the Anglican Award of Merit, its highest award for a lay person, for his many years of service to the church at local, diocesan and parish levels, including youth work and activity in the charismatic renewal and Anglican Essentials movement. Archdeacon Fred Hiltz, primate, visited the parish October 26 to present the award. See Page 20.



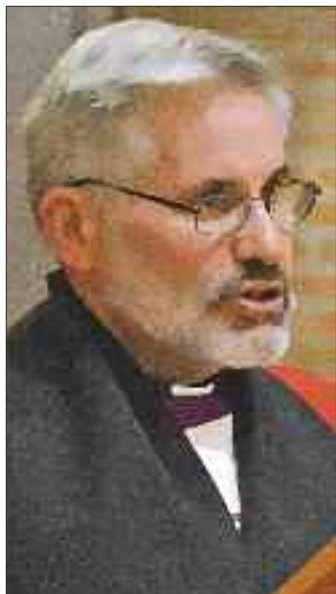
'The Church is never static'

Bishop Barry Clarke said in his address at the opening Eucharist of the October 18 diocesan synod. In the photo, Archdeacon Janet Griffith, stepping down after seven years as executive archdeacon and vicar general of the Diocese of Montreal, shares a pew with her successor in that post, Archdeacon Bill Gray. For more coverage on the staff change and synod, see inside this issue.

(Photo: Harvey Shepherd)



Bishop's Message



*You better watch out
You better not cry
Better not pout
I'm telling you why
Santa Claus is coming to town.
He's making a list
And checking it twice;
Gonna find out who's naughty
and nice
Santa Claus is coming to town.
He sees you when you're sleeping
He knows when you're awake
He knows if you've been bad
or good
So be good for goodness sake!*

This Christmas jingle tells children to expect a visitor. To receive this visitor, certain moral requirements are placed on the child. The child has to be in the right state of being.

This is a rather rubbishy jingle but perhaps it tells us a lot about what we are telling our children – and ourselves – about this visitor. It's all about our sense of our own worthiness.

This is not the message of Christmas.

The message of Christmas is about God's grace. The visitor whom we as Christians receive arrives in love and surprises us through grace. He becomes one with us because he identifies with our potential to live the fullness of life. He comes that we might have life and have it in abundance.

One of my favourite poems at this season is from the 1987 volume *A Cry Like a Bell*, by Madeleine L'Engle:

First coming

*He did not wait till the world was ready,
till men and nations were at peace.
He came when the Heavens were unsteady,
and prisoners cried out for release.*

*He did not wait for the perfect time.
He came when the need was deep and great.
He dined with sinners in all their grime,
turned water into wine. He did not wait*

*till hearts were pure. In joy he came
to a tarnished world of sin and doubt.
To a world like ours, of anguished shame
he came, and his Light would not go out.*

*He came to a world which did not mesh,
to heal its tangles, shield its scorn.
In the mystery of the Word made Flesh
the Maker of the stars was born.*

*We cannot wait till the world is sane
to raise our songs with joyful voice
for to share our grief, to touch our pain,
he came with Love: Rejoice! Rejoice!*

I pray that you experience the joy surrounding the visitor who comes to stay, and his name is Jesus.

+ Barry

BISHOP'S CHARGE ✠ 2014



'A church that mobilizes to live out God's mission will become a healthy church'

Bienvenue aujourd'hui à tous ceux et celles présents, au 155^{ème} Synode du Diocèse de Montréal. There is a clarion call from the words of the prophet Isaiah. A call that reminds us that the church that you and I live in is a church that is not static, nor is it a church of the past, but very much a church of the present and of the future. A church directed and guided by the Holy Spirit and in the ecumenical faith that we share with our partners sharing this Synod with us. We are together in one holy, Catholic and apostolic church. Together we believe in one Lord, one faith, one Baptism, one God and Father of all. We gather together, as a community called the Diocese, before our Synod today.

Together, we belong to a parish and a community life within the church – together – as one body in Synod, to share in both administration and direction. We pray, and spirit leads us. We are one people, as our Anglican traditions so eloquently and powerfully remind us – one people in our diversity, sharing Eucharist.

CALLED TO GROW – TOGETHER IN GOD'S MISSION

One of the hallmarks of the recent ecumenical discussions as we live our common faith is to ask ourselves: *How do we effectively witness to God's mission in the world?* This question brings me to this year's theme for our Synod: Called to Grow.

And if I were to add a subtitle to our theme, it would be: Together in God's Mission.

This year, this week, I celebrate the 10th anniversary of my ordination as a bishop. Along with that, I celebrate the 10th anniversary of my installation as the 11th bishop of Montreal.

I look forward to continuing to share in this leadership in the Diocese of Montreal. I was once asked, what brings me the greatest joy as bishop? They don't ask what brings me the greatest sorrow. My experience of moving around in the diocese, sharing in worship, leadership and conversation in our parishes and community ministries is probably the far most enriching thing that I celebrate as bishop. Joy comes from knowing that I am surrounded by so much imagination and creativity – and a desire and a hope for the

church to be faithful in her witness in God's mission in this 21st Century.

LA MISSION DE L'ÉGLISE EST CELLE DU CHRIST

As I mentioned a moment ago, the Church is never static. She is always on the move being led by the Grace of God's Holy Spirit. We as a diocese continue to live out our belief in and our understanding of the Five Marks of Mission within the Anglican Communion. We adapted these as a part of our focus as church within the diocese and also within the Anglican Church of Canada. And in these Five Marks of Mission, *Les Cinq Marques de la Mission, la mission de l'Église est celle du Christ:*

1. Proclamer la Bonne Nouvelle du Royaume de Dieu
2. Instruire, baptiser et encourager les nouveaux croyants
3. Répondre par amour aux besoins humains
4. S'efforcer de transformer toutes structures injustes de la société, confronter toutes violences et rechercher la paix et la réconciliation
5. Œuvrer pour la sauvegarde de l'intégrité de la création par le soutien et le renouvellement de la vie sur la terre.

Partout autour du diocèse, lorsque je fais mes visites, je vous plusieurs symboles des Cinq Marques de la Mission de Dieu. Today as we meet it is with thanksgiving for God's generosity towards us. We teach our children that we need to be thankful for what they have and for what they receive. And sometimes, as we grow older, we forget about gratitude and the generous spirit of God within and around us. Children remind us that there's something significant about giving thanks. The Eucharist that we celebrate is thanksgiving; thanksgiving for the life, death, resurrection and ascension of our Lord Jesus Christ. We meet with a real sense of gratitude for so many in the life of this church who have served and are now moving on. I am filled with a tremendous amount of gratitude for Archdeacon Janet Griffith – for her leadership in the diocese as Executive Archdeacon and Vicar General, exercising ministry beyond what anyone could even ask for, or imagine of her. I'm grateful for her tremendous support of me in my episcopal ministry, and for the life of the diocese. I know that I will not be the only one who will miss her leadership. Today, I am bestowing the dignity of Archdeacon Emeritus and Vicar General upon Janet as she

leaves to follow a new call and challenge in her ministry.

I am also grateful to the Venerable Bill Gray who has accepted my appointment effective November 1st to be the Executive Archdeacon and Vicar General of the Diocese of Montreal, and today I will install him in that position.

I am also grateful to Janet Marshall: her giftedness in Congregational Development, her leadership in the life of the church and working among parishes and with many individuals to face the tough questions about resourcing for ministry, building and engaging in new forms of ministry, particularly around areas of congregational growth and development and natural church development.

Today is the feast of St. Luke, the physician, a wonderful opportunity for us to once again hear those wonderful words of Jesus in Luke's gospel.

Luke 4:16-22 is where Jesus stands in the synagogue and the scroll is open to him, and he reads these words:

Il se rendit à Nazareth, où il avait été élevé, et, selon sa coutume, il entra dans la synagogue le jour du sabbat. Il se leva pour faire la lecture, et on lui remit le livre du prophète Ésaïe.

L'ayant déroulé, il trouva l'endroit où il était écrit:

L'Esprit du Seigneur est sur moi, Parce qu'il m'a joint pour annoncer une bonne nouvelle aux pauvres; Il m'a envoyé pour guérir ceux qui ont le cœur brisé,

Pour proclamer aux captifs la délivrance,

Et aux aveugles le recouvrement de la vue,

Pour envoyer libres les opprimés, Pour publier une année de grâce du Seigneur.

Ensuite, il roula le livre, le remit au serviteur, et s'assit.

Tous ceux qui se trouvaient dans la synagogue avaient les regards fixés sur lui.

Alors in commença à leur dire: Aujourd'hui cette parole de l'Écriture, que vous venez d'entendre, est accomplie.

Et tous lui rendaient témoignage; ils étaient étonnés des paroles de grâce qui sortaient de sa bouche, et ils disaient: N'est-ce pas le fils de Joseph?

Those words remind us of what Jesus felt was his vocation – being sent into the world by the Father. And God's mission is that we are sent into the world, guided and empowered by the Holy Spirit, NOT to

continued on page 17



bishop barry clarke and patrick wedd invite you to the
annual carols sing along with the bishop

free-will offering to benefit the less fortunate

Wed, December 10, 1pm, Christ Church Cathedral
ste catherine st between
university and union
McGill Metro

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Top staff change at synod office

Bill Gray executive archdeacon, vicar general. Janet Griffith receives emeritus titles

HARVEY SHEPHERD

In a service October 18 in Christ Church Cathedral, the Diocese of Montreal and Bishop Barry Clarke welcomed a new chief aide to the bishop and bade farewell to the previous one.

The portion of the opening service of the annual diocesan synod in which the bishop “bestowed the dignity of Archdeacon Emeritus and Vicar General” on Archdeacon Janet Griffith, his top lieutenant for seven years, and commissioned Archdeacon Bill Gray as “Executive Archdeacon and Vicar General” of the diocese, was relatively brief.

It was not necessary to make Father Gray an archdeacon, since he was “collated” last June as territorial archdeacon of Bedford and the Richelieu with oversight of Anglican churches on the Montreal South Shore and the Eastern Townships, a post he retains for now. The bishop

and the downtown Montreal parish of St. George’s Place du Canada need to find a new rector for St. George’s, where Archdeacon Gray had been rector since September 2012.

The title of archdeacon and vicar general emeritus was among a number of tributes paid to Archdeacon Griffith.

The bishop said in his address at the synod Eucharist that “I am filled with a tremendous amount of gratitude for Archdeacon Janet Griffith – for her leadership in the diocese as Executive Archdeacon and Vicar General, exercising ministry beyond what anyone could even ask for, or imagine of her. I’m grateful for her tremendous support of me in my episcopal ministry, and for the life of the diocese. I know that I will not be the only one who will miss her leadership.”

Also, although the bishop presided at the Eucharistic liturgy over all, Archdeacon Griffith rather than the bishop led the Eucharistic prayer.

There were a few informal tributes to Archdeacon Griffith during the crowded business section of the



Bishop Barry Clarke prepares to install the Ven. Bill Gray as vicar general and bestow emeritus titles on the Ven. Janet Griffith. Archdeacon Michael Robson, who served as the bishop’s chaplain at the Eucharist, is to the rear. (Photo: Tony Hadley)

one-day synod.

Diocesan treasurer Norman Spencer praised her contribution to the business and financial operations of the diocese. Himself active in property management in his private life, Mr. Spencer paid facetious but obviously heartfelt tribute to how

much real estate lingo the archdeacon picked up in the last few years.

Susan Winn, a laywoman with a leading part in a wide range of diocesan activities, praised Archdeacon Griffith’s faithful service to God and the bishop and her ready availability through her BlackBerry

smartphone whether she was in her office or out of Quebec and Canada.

There were also brief and in some cases light-hearted tributes to Bishop Clarke on the occasion of the 10th anniversary of his consecration as bishop.

Inuk priest may establish Inuit ministry in Montreal

Annie Ittoshat is first Inuk M.Div.

Rev. Annie Ittoshat, an Inuit from Kuujuaapik, a village at the mouth of the Great Whale River in northern Quebec who was in Montreal to discuss prospects for a ministry to Inuit in Montreal, was introduced to delegates to the October 18 Diocese of Montreal synod.

Ms. Ittoshat, a priest of the Diocese of the Arctic who has studied at John Abbott College on the West Island, graduated from Wycliffe College in Toronto in May – the first Inuk to receive a master’s degree in divinity.

She said in a brief conversation that the exact nature of the ministry was still being worked out but she hoped it would be set up quite soon.

She said she hopes to work with three populations of Inuit, largely Anglican, in Montreal: people temporarily in the city, often to receive medical services, a significant number of staff in various health, social services and government agencies, and street people.

There are also some practical issues to be worked out involving housing and other arrangements for herself, her husband Noah, a miner, and their three children.



Bishop introduces Rev. Annie Ittoshat to synod

Answering the call to a Godly work: environmental stewardship

RICHARD MATTHEWS

Richard Matthews is rector’s warden and social media co-ordinator at St. Philip’s Church in Montreal West. He is a member of the diocesan stewardship of the environment committee, owner of The Green Market Oracle and president of the firm Small Business Consulting.

The Anglican Diocese of Montreal’s Stewardship of the Environment committee is proud to announce the launch of its social media platforms.

This launch signals our efforts to play a more active role in raising awareness about environmental issues and provide a platform for action across the diocese. This initiative is informed by the Anglican Communion’s fifth Mark of Mission:

“To strive to safeguard the integrity of creation and sustain and renew life of the earth.”

Like faith communities around the world, Anglicans, Episcopalians and Lutherans are heeding the call to act on behalf of creation. We are inspired by the Pastoral Message on Climate Change which was released in September by the heads of the Anglican Church of Canada, the Episcopal Church, the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada.

The message began by saying, “We are united as Christian leaders in our concern for the well-being of our neighbours and of God’s good creation that provides life and livelihood for all God’s creatures.”

These Christian leaders encour-

age involvement. Whether as consumers, investors or voters, we all make decisions that are directly tied to the health of our planet.

“The Holy Spirit’s work in us leads us as faithful consumers and investors in a global economy to make responsible choices to reduce energy use, carbon emissions, and the wasteful consumption of water and other natural resources,” the message explains.

Despite the seemingly impossible task of righting centuries of environmental abuse, the four church leaders encourage us to have faith and believe that our efforts are not in vain.

“All who care for the earth and work for the restoration of its vitality can be confident that they are not pursuing a lost cause. We serve in

concert with God’s own creative and renewing power,” the message states.

In addition to our existing mandate to advise the diocese and be a liaison on their behalf, we seek to expand our promotion of environmental stewardship and our service as a resource group to parishes. Our action oriented activities over the next year will focus on four key areas:

1. Encourage involvement: We will work together both within the church and with other faith communities to create an inclusive movement.
2. Educate: We will actively engage people on environmental and climate issues with a special emphasis on young people.
3. Communicate: In an effort to

shape both public and private policy, we will communicate with a wide range of decision makers.

4. Support a Global Climate Agreement: Using social media and other efforts we will support efforts to secure a Global Climate Agreement in 2015.

We invite everyone to join us as we begin an exciting new chapter of environmental stewardship in the Anglican Diocese of Montreal. We welcome your involvement and your thoughts.

Please visit our blog, stewardshipoftheenvironment.blogspot.ca/ See us on Facebook: www.facebook.com/anglicanstewards Follow us on Twitter: [@ecoanglicans](https://twitter.com/ecoanglicans) <https://twitter.com/ecoanglicans>

Janet Griffith heads back to Brantford

Executive archdeacon for seven years thinks 'amazing' diocese in good shape for the future

HARVEY SHEPHERD

Archdeacon Emeritus Janet Griffith says her seven years as executive archdeacon of the Diocese of Montreal were fulfilling both personally and as ministry.

It was a time of hard decisions. But she thinks they were good years for the diocese and that she is leaving it in better shape than it was when she arrived.

She stepped down October 18, the date of the annual diocesan synod, to take up a new appointment effective November 1 as rector of the new Brantford Regional Ministry, with four congregations and three buildings. That's in the southwestern Ontario Diocese of Huron, where she was director of human resources before coming to Montreal on October 1, 2007. She has also been reappointed a canon of St. Paul's Cathedral in London, Ont.

The retiring executive archdeacon told diocesan gatherings in Montreal that her return to Brantford was a response to the challenges of the new ministry, but also to the fact that in Brantford she will be living close to children and grandchildren.

In an interview just before the October synod, she said she had found the Anglicans of the Montreal Diocese to be "amazing people," particularly in view of the challenges they face. The environment in Quebec, with its multiculturalism and European influence, is quite different from that in Ontario. But in other ways the Anglican Church is just the same.

The Anglicans of Quebec, she said, have strong clergy leadership and lay leadership and are "a pilgrim

people as they overcome the challenges of their buildings" and the strain church upkeep puts on their energy and resources. She was also impressed – even by comparison with what she had seen in Ontario – by the support Montreal Anglicans give to missions, from urban ones like St. Michael's Mission to modest food pantries in smaller parishes.

The job in Montreal turned out to be somewhat different from what she had expected. She was hired largely because of her background in human resources and her job title was "executive archdeacon and director of human resources."

Especially in her earlier years in Montreal, she was indeed active in introducing such innovative programs as "Fresh Start," with gatherings for clergy going to new parishes and lay people in parishes welcoming new pastors – "clergy Fresh Start" is still active – and a discussion group for clergy in their first parishes.

To some extent catching up with dioceses and similar groups elsewhere, the diocese developed a "Safe-Church policy" – dealing with, among a multitude of other things, police checks for clergy, staff and volunteers. This has lately been expanded by incorporating an anti-harassment policy. The archdeacon was assisted in these files by a "human resources co-ordinator," who has tended to become more autonomous, especially since the current one, Sophie Bertrand, arrived just over a year ago.

The executive archdeacon found that much of her time was taken up with concerns about property and money.

She was heavily engaged in the complex issue of what to do with funds from the sale of churches buildings or other properties that are sold after parishes cease operations –



Lay activist Susan Winn presents the emeritus vicar general with a painting evocative of her dog and grandchildren.

and even more complex issues involved when a parish does not wind up but sells or redevelops some of its property.

In an effort to reduce the need for ad-hoc decisions on such funds, the diocese, about six years ago, quietly began setting aside 10 per cent of proceeds from the sale of property from closed parishes for grants to mission-oriented projects in parishes, now known as G.U.M. grants (for growth, understanding and ministry), and another 20 per cent for a revolving fund for loans to parishes for mission-oriented capital projects (an elevator for the handicapped would be one example.)

These arrangements were presented to the Diocesan Council in November 2013 and applications for the grants and loans were invited last spring.

The archdeacon's attention to such matters has not been confined to principles and policies. She has also been intensively involved in

negotiations, often behind-the-scenes, with parishes interested in redevelopments, potential buyers and a real-estate consultant and a construction management company with whom the diocese has developed working relations. As she stepped down from her archdeacon's post, significant discussions regarding 13 parishes were under way. (See story on this page.)

These involvements and other concerns in parishes and elsewhere frequently took her out of the synod office. Staff at 1444 Union Avenue, accustomed to a digitally challenged Bishop Barry Clarke, had to accustom themselves to their vegetarian archdeacon's fondness for communicating by BlackBerry.

She arrived in a diocese structure that seemed designed to serve the much larger Anglican population of 25 years earlier, she said. There were "hard decisions" about staffing and funding.

"I think we have revised the

governance structure of the diocese three times and the structure of the synod office four times."

But the upshot has been that deficit in the diocesan budget that was running around \$1.2 million when she arrived has been all but eliminated, she said. The \$2.4-million budget would be running around the break-even point except for a decision by the synod to dip into reserves for youth work and to support some congregations.

That's a decision she endorses. "We chose life."

In her view, she leaves a diocese that is "in a very good financial place."

"The Diocese is in the most stable position financially that it has been for many years. The clergy and people are in a good position move forward with God's mission and the Marks of Mission of the Anglican Communion."

FOR SALE? FOR RENT? FOR MISSION!

Departing archdeacon sums up some possible parish redevelopments

STAFF

In one of her last acts as executive archdeacon of the Diocese of Montreal, Ven. Janet Griffith summarized the state of possible property development at a number of parishes in the diocese.

In a written report to the diocesan synod October 18 – her last day as executive archdeacon – she comments briefly on parishes that are looking to "repurpose or develop property for the purposes of providing or funding mission development."

She indicates that Wayne Heuff, a Montreal real estate consultant, and staff of Omnia Technologies Inc. of Blainville, a multi-disciplinary group specializing in construction management, "continue to provide oversight and direction in attempting to move forward on larger property issues."

She mentions these parishes:

- **St. George's Châteauguay**, there has been an initial meeting with Omnia about "finding a potential developer to either buy land or

preferably build a seniors' home that will provide access by elevator to the church's main floor and basement.

- **At St. Mark's Longueuil**, "Omnia provided an initial study which indicates that the city would allow limited building on the land not to exceed two storeys," for religious, social or school use. One year remains in the city's lease of the church grounds as a park. "The church building is historic. The parish hall can be demolished. The corner with the (former) rectory was sold to the city a number of years ago."

She notes that the St. Mark's worshipping community recently moved to St. Barnabas St. Lambert, where it shares the building with the St. Barnabas congregation. Work is continuing regarding the possibility of building a Québécois ministry based at St. Mark's.

- **At St. John the Evangelist** (next to Place des Arts in downtown Montreal) the piece of land the parish hall now occupies "may be given favourable consideration for development by the city." The development "would need to house a parish hall," she writes.

"Omnia has had initial conversations with the corporation of parish."

- **St. Barnabas Pierrefonds** "is located on a main street. There is a viable worshipping community with big dreams for outreach ministry but their building is literally falling down and needs a minimum of \$800,000 work. Could the area be redeveloped to provide monies for ministry that may or may not include space on the same site for the worshipping community?"

She says an Omnia report states that the zoning would allow eight stories and Pierrefonds-Roxboro Borough Mayor Dimitrios Jim Beis would be "very supportive of partnerships with other community service agencies. The building is considered of some heritage value.

- **St. Paul's Lachine** (on 44th Avenue) is in an area designated "English heritage." it is one block from bus stop but about 10 blocks from the train. There is no Métro station. It is on 47,000 square feet of land.

"Consideration has been given regarding the possibility of moving the Diocesan offices to this site but due to limited parking and public transportation a commission recommended to the bishop that this was not a viable option. There is no

longer an Anglican worshipping community on the site. At time of writing there have been offers from other denominations to use the space as a church."

- **St. George's Granby** "has a large piece of land currently used for municipal parking. They would like to build a seniors housing unit on the site. We would have to discuss if it would be owned by the developer or the parish."

- **St. James Bedford**, also in the Eastern Townships, "is interested in having a developer build seniors housing on some of their large pieces of land."

- **St. James the Apostle** on St. Catherine Street in downtown Montreal "wishes to develop their land. Some initial meetings have taken place."

- **The Diocese of Montreal and Christ Church Cathedral** are currently considering options regarding the quarters, mainly on the second and third floors of 1444 Union Avenue behind the Cathedral, that are currently occupied by Fulford Hall and the offices of the synod and cathedral. Archdeacon Griffith says the cost of occupying these premises is roughly \$200,000 a year.

- **St. Philip's Montreal West** has "had several developers propose various projects including an upscale seniors' 1,000-square-foot condos." A private school was proposed at one point. "They need to move forward due to finances."

- **Trinity Memorial**, on Sherbrooke Street near the Vendôme Métro station, "has had further proposals from developers and are looking at their options. Their financial situation is challenging."

- **St. Georges Place du Canada** "has an offer on the piece of land that is currently occupied by their parish hall."

- **St. Mary's Kirkland** "is in need of some extensive outer refurbishing and the parish has already accomplished a considerable amount."

The departing archdeacon also notes that, "In May, we sold an old rectory in Pincourt and we need to sell a large slice of land in Sorel. A recent offer fell through.

"We have a small piece of land for sale in St. Hippolyte (in the Laurentians) and a small church in Bolton Glen (St. Michael's)."

A new vicar general puts down roots

Glass plant brings back memories of youth in southwestern Ontario

HARVEY SHEPHERD

The new executive archdeacon and vicar general of the Diocese of Montreal had not lived in Montreal until he became the rector of the historic St. George's Place du Canada downtown a little over two years ago.

But Archdeacon Bill Gray, 59, feels at home in the city and diocese for several reasons. He and his wife Ruth have had friends in Montreal for a long time. He has always had the practice of adopting whatever city and area he lived in – most recently Peterborough, where he was rector of All Saints' Church for five years before coming to St. George's Place du Canada.

Moreover, his passion is history, particularly Canadian history, in which Quebec and Montreal have of course been central. In his travels around Montreal he can spot older buildings still showing evocative traces of their past.

These include not only buildings with religious and political histories but industrial ones like the old Dominion Glass plant in the Point St. Charles district. It's of particular interest because it brings back memories of his younger days, when he was one of several members of his family who worked in the Dominion Glass plant in Wallaceburg, in Southwestern Ontario.

Father Gray gets a thrill out of walking along St. Urbain Street, where Mordecai Richler lived and which he wrote about in his cele-

brated novels.

His induction service as the rector of St. George's in October, 2012, included the traditional presentation of symbols of his ministry – prayer book, bread and wine and so on – by representatives of various groups in the congregation.

But there was also something different. Rabbi Lisa Gruschow, who not long before had become the senior rabbi of Temple Emanu-El-Beth Sholom in Westmount, was on hand to present him with a copy of the Hebrew Bible as a representative of St. George's multi-faith partners.

And in moving to Montreal, he and his wife settled in the Bois-Franc neighbourhood of Ville St. Laurent, between Laval and Montreal and convenient to road and Métro links but also noteworthy for its cultural and language diversity.

That was a big attraction.

"When everybody is in a minority, it creates a kind of harmony," he said in an interview.

He's very conscious of the French fact in the diocese too. While he doesn't claim his own French is any more that serviceable, he's honing it with the help of a tutor.

St. George's – itself with quite a diverse congregation – was probably a good introduction in another way to the challenges he will face as vicar general. As it struggles to prepare itself for future ministry and keep up its 19th-century building, the church has been negotiating to sell the land its hall stands on to the developer of a commercial condominium project. He said the proposal is "on track" although the laborious process of getting municipal and other permits



Bishop Barry Clarke installs the Ven. Bill Gray as executive archdeacon and vicar general.

(Photo: Harvey Shepherd)

could take two or three more years.

As vicar general, he will be working with parishes across the diocese that also face challenges regarding their people, property and buildings. During the seven years of his predecessor, Archdeacon Janet Griffith, he thinks the diocese has done a good job of trying to "resource" parishes for the future, and "I'm just committed to continuing that process."

He and the parish are disappointed that his stay at St. George's was not longer than it was but he appreciates the "supportive and understanding" attitude of his parish to the news of his departure. As St. George's once more begins to search for a new rector, he expects to provide some liturgical support for a while. He also takes some comfort from the strength of the lay leader-

ship at the church and the quality of the young assistant curate at St. George's, Rev. Nick Pang.

"I wish it had been longer at St. George's but we can't always time these things as we would like."

On becoming vicar general, Archdeacon Gray did not have to be collated as archdeacon. Since last June, he had been territorial archdeacon of Bedford and the Richelieu with responsibility for oversight of the Anglican Churches on the South Shore of Montreal and the Quebec Eastern Townships. He retains that responsibility for the time being. As it happens, for one thing, some of redevelopment and other issues currently on the front burner in the archdeaconry are among the more important ones for the diocese at the moment.

Like his predecessor as executive archdeacon, Archdeacon Gray has roots in Southwestern Ontario, where he was ordained deacon in 33 years ago, in 1981 and priested in 1982. He is a graduate of Huron University College at the University of Western Ontario, in London, with a Bachelor of Arts and Master of Divinity.

He spent 25 years as a priest in several churches of the Diocese of

Huron before going on for five to All Saints' Church in Peterborough, in the Diocese of Toronto, and then St. George's.

He has had a range of administrative posts, including that of archdeacon, in his former dioceses and in the Ecclesiastical Province of Ontario (which covers about the same territory as the civil province of that name.) He served on a number of committee and held other offices, some of them concerned with candidates for the priesthood or people recently ordained.

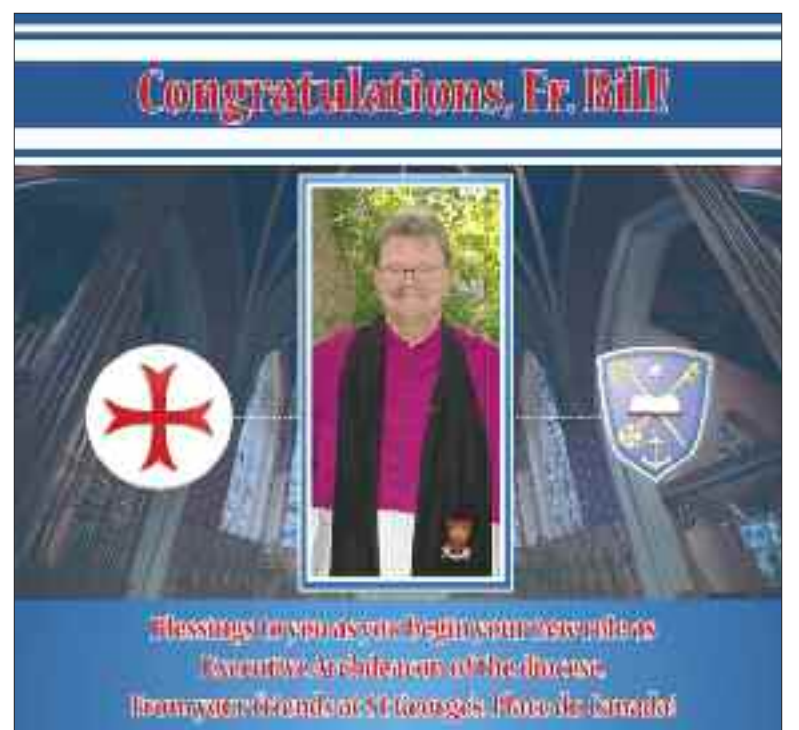
Ruth, to whom he has been married for 37 years, is a florist, currently at Westmount Florist. They have two adult children, Chelsey, 24, who graduated from Trent University in Peterborough with a degree in sociology and business and is employed by the City of Peterborough in recreation management, and Darcy, 20, who is in his second year in the engineering at Carleton University, Ottawa, and works as an aquatics supervisor.

The new vicar general and his wife have a cottage in the Kawartha Lakes, not far from Peterborough. He loves the outdoors, is a passionate boater, swims and skis.



Archdeacon Griffith is feted at a lunch with synod staff.

(Photos: Harvey Shepherd)



'Gimme a P'



PWRDF cupcakes were on the menu when Christ Church Rawdon in the Lanaudière celebrated Primate's World Relief and Development Fund Sunday on October 19 with a special service followed by a light lunch in the parish hall. The hall was decorated for the occasion by parishioner (and diocesan PWRDF member) Verna Asbil-Negm, ably assisted by her team of nieces: Amanda, Cassandra and Chloe. Participants watched the "Fredsays.ca" video, "Have You Eaten Today?" and launched a campaign to see how many \$80 food baskets they could fund by the end of the church year. In the first two weeks they raised over \$450 to help AIDS patients in Mozambique have the nutrition they need if their medication is to work properly. In photo, Francine Girard arranges cupcakes to spell out P-W-R-D-F.



IT'S WHAT CHURCHES DO

Synod hopes to make a case to insurers

HARVEY SHEPHERD

Anglicans in the Diocese of Montreal think ministry to the marginalized and vulnerable is a normal church activity – and hope the Anglican Church of Canada will help make that clear to insurance companies and law courts.

At least that's what a motion adopted by an overwhelming vote at the diocesan synod October 18 says. Dean Paul Kennington of Christ Church Cathedral – among churches where apparently homeless people hang out or even bed down on the church steps or lawn – said he hopes the motion would help reinforce the potential risk to a parish if someone sued it as a result of an incident.

The motion is to be transmitted to the national church's Council of General Synod in the hope of

eventual consideration by the General Synod.

The dean said the Cathedral staff became concerned about the issue as a result of an incident some time ago involving a fight between the dogs of two people camping on the lawn of the downtown Cathedral, although the incident did not actually lead to a lawsuit or insurance claim.

Diocesan Chancellor David Eramian said an insurance company executive had told him a parish insurance policy would not protect the parish in such a case because allowing homeless people to camp out is not a normal church activity. The chancellor said he would not necessarily rule the same way.

The dean said, ministry to the poor and the vulnerable is not an easy task and may mean ministry to prostitutes, drug dealers and sex offenders, following the example of Jesus. But it is "a non-negotiable part of the Gospel."

Responsible risk-taking means due diligence to try to minimize hazards, he said. "But do we give up and let insurance companies decide what is a normal church activity?"

In the mean time, lay and clergy leaders of the Christ Church Cathedral parish continue to ponder how to be advocates for the homeless – and also how to respond to homeless people who gather or camp out on the Cathedral steps and lawn. After consultation with some of the homeless who gather on the steps and in an attempt to reduce litter on the Cathedral steps, the Cathedral installed a large bin in September where the homeless could store possessions. Discussions among representatives of the parish, the Diocese and the Montreal police about people who use the lawn and steps are continuing. The parish, the police and other groups are working on the idea of reinstating public toilets on nearby Phillip's Square.

Ottawa church closes

Bishop John Chapman of the diocese of Ottawa presided over a tearful Sept. 18 farewell service for All Saints, Sandy Hill, which had served its parish since 1900.

The vestry decided in May to transfer the title to the diocese and merge with the nearby St. Margaret's in July. The church had lost two major tenants, was badly in need of costly repairs and was facing a deficit of \$60,000 for 2014.

Chapman said he shared the sadness of the occasion on a personal level because it was the church of his parents and grandparents, and the one in which he was baptized.

Crosstalk



Sophie Rolland

Turning buildings from burdens into assets

Proportunities seminar hears about past, future innovations

HARVEY SHEPHERD

About 60 lay people and clergy from across the Diocese of Montreal came to Fulford Hall on Saturday, November 8, for a discussion on imaginative ways parishes have been seeking to turn buildings that may have been seen as burdens into assets and might do so in the future.

The "Proportunities" gathering, organized by a committee led by Rev. Sophie Rolland (at microphone in photo) heard about how St. Peter's TMR sold its parish hall to raise much needed capital for repairs and replaced pews with chairs so dinners and other events can take place in the same area as is used for worship.

The heard about how St. Stephen's Westmount now worships in its former rectory but hosts a soup kitchen in the church – which is also rented by another congregation for Sunday worship.

They were told about the experience of Trinity St. Bruno, where the small congregation sold its church and now shares the space of the local Roman Catholic Church, and about

proposals for mixed-use redevelopment with non-profit or commercial partners.

They heard about the merger of three parishes into what is now the Church of the Epiphany in Verdun.

Along with other initiatives in the Diocese of Montreal, those present saw and heard about how churches in other dioceses and other denominations, especially Roman Catholic, reimagined their quarters.

In one of their first joint appearances since Archdeacon Bill Gray became executive archdeacon of the diocese, both he and Bishop Barry Clarke discussed how ideas about sacred space have been evolving.

Archdeacon Gray also talked about the complex negotiations now under way around a condominium housing project planned by a developer on the space now occupied by the church hall at St. George's Place du Canada, where he was rector until his recent appointment as vicar general of the diocese.

Other photos show Trisha Sante of St. Stephen's Westmount, at the lectern, and Paul Crowe and Rev. Bruce Graham of Trinity St. Bruno and Rev. Patrick Wheeler of Epiphany Verdun.



Trisha Sante

Canada briefs

Edmundston parish hopes to rebuild

Parishioners of St. John the Baptist Church in Edmundston, N.B., which was destroyed by suspected arson late September, hope to quickly rebuild their church.

The Rev. Deacon Fran Bedell, who is in charge of the shared

ministry with St. Paul's United Church, said they would like to build a new church that looks the same on the outside but is reconfigured in the interior.

The plan is awaiting approval from the diocese of Fredericton.

The New Brunswick Anglican

Synod 2014

Work with ex-prisoners continues despite cutbacks

Chaplain says ministry is 'carried by the vision of gospel hospitality'

STAFF

Financial pressures resulting largely from cutbacks in federal government support challenge the viability of a Montreal ministry to released prisoner and prisoners on leave, according to its chaplain, an Anglican deacon.

However, the Rev. Canon Peter Huish hasn't given up hope.

"Although challenges to our financial viability continue, even grow, this is an auspicious moment in the life of our project, Canon Huish says in a written report submitted to the October 18 synod of the Diocese of Montreal.

"In spite of viability concerns," Montreal-Southwest Community Ministries "is carried by the vision of gospel hospitality for the stranger: those of our brothers and sisters who have been excluded and often completely isolated in our society's 'correctional' practices."

He writes that MSCM "works in accordance with principles of Restorative Justice for a safe community, through the accompaniment and reintegration of those who have served time in a penitentiary."

The ministry will celebrate the 15th anniversary of its founding at the end of this year. Last September it marked the 13-year anniversary of its weekly community meeting, Open Door, which takes place in Fulford Hall in the offices of Christ Church Cathedral and the Diocese of Montreal behind the Cathedral.

Canon Huish said the ministry is grateful for the use of the hall, but "especially grateful are the 30 to 40 participants in each gathering. Open Door is the centrepiece in our shared endeavour of community-making."

Canon Huish said the MSCM has enjoyed modest financial support over the years from the chaplaincy

division of the Correctional Service of Canada but the continuation of this beyond March 2015 is in doubt because of a lack of government interest in supporting social programs.

This is especially worrying as the largest part of our funding, for its participation in a five-year national demonstration project for Circles of Support and Accountability, which offer volunteer support groups for people who have served sentences as sex offenders, was coming to an end in October, 2014.

"Ironically, the evaluation from this demonstration project, to be released this fall, is expected to show that Circles provide significant reductions in reoffending by those

The stress of overcrowding, double-bunking... (and) the despair that goes along with longer sentences... all contribute to much greater pastoral demands.

who are accompanied in this way, and hence significant benefits for public safety, and yet there is no prospect for further funding for us and the 14 other sites across the country who have participated in the measurement project.

"Nevertheless, there are indications that financial support by personal donors is growing and that this might become a key in our viability. We are grateful for this and will pay more attention to growing in this area, while trimming operating costs as much as we can, commensurate with yet being able to function appropriately. It is clear to all of us, most pointedly to our many volun-

teers who give so much of themselves year after year, and to our beneficiaries who go on to productive lives in the community, in their families, that there are large and multiple benefits of the very modest financial investment made in our work."

Canon Huish, who is also a part-time chaplain at the Federal Training Centre, a cluster of prisons in Laval, also reported to the synod on this work. He and Rev. Canon Tim Smart, part-time chaplain at the Cowansville Institution, previously served as chaplains under a contract between the diocese and Correctional Services of Canada and are now employed by Kairos Pneuma Chaplaincy Inc., a new organization with a Canada-wide contract for interfaith prison chaplaincy and spiritual care.

He said he is "grateful to yet have a role as institutional chaplain in two penitentiaries, located in Laval, in spite of significant rearrangement of their resources by the Correctional Service of Canada. A part of this change has been the administrative merge of these two institutions which now have a combined inmate population of approximately 800 (and still growing) compared to some 450 about three years ago. This reflects the "tough on crime" approach of the federal government and the squeezing of administrations together in an attempt to mitigate the cost of the increase in prison populations across the country.

"You might imagine the impact on chaplains of such changes. The numbers certainly speak of more work but the increase in need is not simply arithmetical. The stress of overcrowding, double-bunking, rationalization of food services, dramatic cuts in inmate earnings for employment, in addition to the despair that goes along with longer sentences, tightening of traditional staged and managed release practice, all contribute to much greater pastoral demands upon us and the



Peter Huish

volunteers who so generously give of themselves in helping chaplains to make the walls that divide our community less absolute than they are."

He writes that despite the difficulties "there is Grace at play," particularly in the efforts of volunteers.

"The adherence and persistence of volunteers who could not imagine life otherwise for themselves, and the always surprising arrival of new volunteers, in this chaplaincy endeavour, is truly inspiring to me. I am grateful to yet have a role in chaplaincy, with these volunteers as my examples."

With Kairos Pneuma taking over as contractor, chaplains "now have to work more intentionally to ensure that inmates have the pastoral care needed from their communities of faith and that, equally importantly, the faith communities themselves hear a prophetic call to care for and to include their outcast brothers and sisters in their understanding of what it is to be church."

The Rev. Holly Ratcliffe, whose part-time chaplaincy at the medium-security Drummond Institution in Drummondville ended last spring, reported to the synod that changes across Canada in federal penitentiaries by the government continued this year.

The closing of the Kingston Penitentiary and the Leclerc penitentiary in Laval in September 2013 had a direct effect on other penitentiaries. Until 2013 Drummond

Institution had had a large concentration of sex offenders. Within six months, however, all sex offenders were moved out, and street gangs and drug offenders transferred in.

She continued to hold a bilingual ecumenical Bible study in the chapel every Monday evening and see inmates individually and had become devoted to "restorative justice" work with sex offenders, but had to begin again to develop relationships with inmates with "a very different profile."

A full-time Roman Catholic chaplain and a part-time Protestant chaplain are now at the Drummondville Institution under the Kairos Pneuma contract.

Reporting on his work at the men's medium security prison in Cowansville, the Rev. Canon Tim Smart writes that, "While new prison blocks go up and a new building for the administration has been built, services for inmates continue to decline. We are close to 700 inmates now.

"This current federal government values punishment over rehabilitation as they put more money and energy into building projects and then announce cuts in areas of staffing and programming which might assist inmates in their rehabilitation and restoration. When you take away hope and focus on the warehousing of people, you make both prisons and the streets unsafe."



'We must be in relationship with Christ'

Bishop Barry commissions the co-chairs of the Anglican Fellowship of Prayer in the Diocese of Montreal, Valerie Bennett, left, and Stacey Neale. This year he asked them to revive this ministry in the diocese. "If we are to be a disciple of Christ, then we must be in relationship with Christ, practicing his presence through prayer," he said at the service.

(Photo: Harvey Shepherd)

Synod finances sound, treasurer says

STAFF

The current financial position of the Diocese of Montreal is “extremely sound,” diocesan treasurer Norman Spencer reported to the October 18 synod.

Like other investors, the diocese could be affected by today’s extremely volatile financial markets but as a long-term investor the diocese is in a relatively good position to weather short-term fluctuations, he said.

The synod approved an operating budget of \$2.43 million with an

Synod
2014

operating loss of \$330,207, both a little above the 2014 budget but a little below the anticipated actual results for the year.

These results do not include three items of \$100,000 each that were also in the 2014 budget but that the budget treats as special and non-recurring. “Property administration,” largely fees to specialist Wayne Heuff and to Jean-François Beaulieu of Omnia Technologies Inc. of Blainville for their work on redevelopment proposals for church properties is one such item. Close to \$125,000 was actually spent for this in 2014. Another item of \$100,000 for extraordinary fund-raising expenditure is back in the budget although a similar allocation was unspent this year; spending on fund-raising in 2014 was confined to the \$25,000 in the regular budget. Finally, a special item of \$100,000 in the budget for

youth work is about the same as estimated actual spending this year.

The budget includes no special revenue from the sale of former churches and other properties, although Mr. Spencer expects some revenue from this source.

According to audited financial statements presented to the synod, the net assets of the diocese rose by about \$2.1 million during 2013 and were about \$13.5 million at the end of that year. The increase was due mainly to an increase in the value of the investment portfolio and to a gain of almost \$1.25 million on the sale of the former St. Columba Church and hall in West-End Montreal, partly offset by pension costs and amortization. (According to a more recent unaudited statement, net assets were below \$13.4 million at the end of September.)



Norman Spencer

DIOCESAN COUNCIL TO STAY MONTHLY

Diocesan clergy want the Diocesan Council – the governing body of the Diocese of Montreal between annual synods – to continue to meet 10 times a year (monthly except for July and August). They voted down a resolution at the annual synod that would have permitted the council to meet as infrequently as every three months. The motion would have permitted the chairperson – normally, the bishop – or any five members of the council to call special meetings at other times, as at present.

Relatively brief discussion at the synod and the Diocesan Council meeting in September indicated that some members of the council feel there is not enough business to make monthly meetings worthwhile.

The procedural rules of the synod provide that clergy and lay delegates vote separately on such a matter. Bishop Barry Clarke, in the chair, called for the clergy to vote first by show of hands and apparently considered the negative majority was obvious without a count, so that the proposal was defeated and there was no need for a vote of lay delegates.

FASTER PROCESS URGED FOR SPONSORED REFUGEES

Delegates to the October 18 diocesan synod called for the Canadian government to speed up procedures for handling the cases of -be refugees who hope to come to Canada as refugees with the support of private sponsors in Canada like relatives or church groups.

With relatively little debate, the delegates agreed to ask Bishop Barry Clarke to intercede with Prime Minister Stephen Harper and the Minister of Citizenship and Immigration, Chris Alexander, to provide a time frame that would permit refugees, many of them now in overseas refugee camps or scraping out an existence in third countries, that would at least be comparable to those for refugees sponsored by the Canadian government itself. Mark Weatherley, a delegate from the Church of the Resurrection Valois in Pointe Claire, said government-sponsored refugees often get to Canada within a year or so after applying but with private sponsorship it can be much longer.



Bishop Barry Clarke presents an award to Penny and Raymond Noël of the Parish of St. Andrew and St. Mark in Dorval for their diverse services to the diocese over the years. The two were recently part of a four-person delegation to the consecration of Bishop James Almasi of the Diocese of Masasi in Tanzania. The diocese has a partnership covenant with the Diocese of Montreal, which Mrs. Noël has been especially active in encouraging. Mr. Noël’s interests have included work the environment.

(Photo: Harvey Shepherd)

News in brief

Items in federal bill dismay refugee council

The Canadian Council for Refugees expressed deep dismay in late October at provisions in a bill then before Parliament that it said could lead to newly arrived refugees being deprived of social assistance.

The provisions, in an omnibus bill called Bill C-43, could, for example,

impact pregnant women and mothers with small children who arrive in Canada knowing no one, having fled persecution in their country of origin, said Loly Rico, president of the council. “They will soon be accepted as refugees and become contributing members of society, but when they first arrive, they desperately need a helping hand. Denying that helping hand would be contrary to who we are as a country.”

Provisions in Bill C-43 would

allow provinces to impose residency requirements for access to social assistance for refugee claimants and other people without permanent status in Canada.

Newly arrived refugee claimants could therefore be left without any means to survive, at precisely the time when they are most vulnerable, said a joint statement by the council and an organization called Canada without Poverty. It takes several months before refugee claimants have access to a work permit. Shelters for people who are homeless, social service agencies, faith communities and private individuals would be left with the unmanageable challenge of providing for a very vulnerable group which includes children who have recently experienced torture or other forms

of persecution.

The statement said the provisions would clearly contravene Canada’s international human right obligations to make sure all people in Canada have access to basic needs, the statement said. Moreover, Canada has legal human rights obligations towards refugees who seek asylum in our country.

The Anglican Diocese of Montreal supports the refugee council indirectly through Action Réfugiés Montréal.

Over 425 mosquito nets for Masasi

Parishioners, especially young ones, of Christ Church Cathedral raised \$4,271 in a campaign between late June and late September in a

“Weave-a-Net” appeal to provide insecticide-treated mosquito nets, via the Primate’s World Relief and Development Fund, in the Diocese of Masasi, Tanzania, which has a partnership agreement with the Diocese of Montreal. Donors were invited to “buy” a length of string to weave into an artwork created during the appeal.

A six-foot model of a mosquito hung from the Cathedral ceiling. Jonathan Bailey of the Cathedral notes that the funds raised grow to \$17,085 if you factor in the federal government contribution through the Canadian International Development Agency of \$3 for every \$1 raised. This will provide 427 treated mosquito nets along with training, support and aftercare.

Former NHL enforcer gives back to community

Knuckles Nilan speaks at Mile End Mission dinner

HARVEY SHEPHERD

“I accept my life, every single bit of it,” former Montreal Canadiens “enforcer” Chris (Knuckles) Nilan told the audience at the Sixth Annual

Thanksgiving Benefit Dinner for the Mile End Community Mission October 25.

“I also accept the bad times.” Speaking to an audience that included, among others, Bishop Barry Clarke, members of a number of Anglican parishes and the Sign of the Theotokos Orthodox Church in

Montreal, which has embraced the mission as something of a parish cause, Mr. Nilan recounted his life story.

It began in the Boston area – where he was very much on the Boston side of the Bruins-Habs rivalry – and brought him to the Habs’ 1986 Stanley Cup-winning

dream. Montreal, where he came reluctantly as a result of a National Hockey League draft, became “the city that adopted me.”

But the dark and light sides of his life continued to intermingle as he went on descend into addiction to alcohol and pain-killers, then overcome these addictions, with the help

of someone he called as a result of prayer.

He urged his audience to support the Mile End Mission in its efforts to help others as others reached out to him in his bad times.

“I want to give back to the community that gave me so much.”



From left are Vicky Nikolakakos and Andrew Sarrasin of the organizing team, board president Emanuel Kolyvas and Jaime Holtz, accompanying Chris Nilan.

(Photos: Harvey Shepherd)



Auctioneer Scotty Kessler works the room

**the
2014
bishop's
action
appeal**

DIOCÈSE ANGLICAN MONTRÉAL

Parish Nurses Program To promote health and healing through counseling and education. This ministry will focus on whole-person care for the spiritual and physical well-being of our parishioners.



Montreal Mission Internship An MDTC program to enable 6 young adults to spend the summer working in the service of others, exploring the idea of vocation while participating in the life of our community.

THE 2014 BISHOP'S ACTION APPEAL

Here is my single gift of: \$20 \$30 \$50 Other \$_____

OR Here is my monthly gift of: \$10 \$20 \$30 Other \$_____ (by postdated cheques or credit card)

Unless you indicate otherwise, your gift will be split equally between the Anglican Appeal and the Bishop's Action Appeal (local projects)

Direct my gift toward: Parish Nurses Program Montreal Mission Internship
 Bishop Action Appeal (local) projects only

Name _____
Address _____
City/Prov/PC _____
Phone _____

Contribution Method

Personal cheque payable to **The Diocese of Montreal**
 Visa Mastercard Enclosed are 12 postdated cheques
Card Number _____ Exp _____
Signature _____

OUT OF AFRICA

Journey to our partner diocese of Masasi

BILL GRAY

Here is a report by the Ven. Bill Gray, who was one of four delegates from the Diocese of Montreal to the consecration of the Right Rev. James Almasi as Bishop of Masasi, Tanzania, as explained more fully in the report. Archdeacon Gray is now vicar general of the Diocese of Montreal.

Tanzania, Africa-September 20-October 2, 2014

With the retirement of Bishop Patrick Mwachiko of Masasi, a dear friend of Bishop Barry and our Diocese of Montreal, the bishops, clergy and people of the Diocese of Masasi and the Anglican Province of Tanzania, Africa, with many visiting government and foreign representatives, gathered on September 21 at the Cathedral compound in Masasi to consecrate and enthrone their new bishop-elect, James Almasi, as the new Diocesan Bishop. As Bishop Barry was previously committed to attend the consecration of the new Bishop of Fredericton that same day, he requested that Archdeacon Bill Gray and Archdeacon Michael Johnson attend this occasion on his behalf. Penny Noël, chair of the Partners Committee of the Diocese of Montreal and her husband Raymond also attended.

We first visited with other delegates from the United Kingdom representing another partner, the Diocese of Hereford, and the SPG and together lunched with Bishop Patrick and his wife at his retirement farm near Masasi. We ate fresh papaya, which we helped harvest



After service at a rural village parish, children standing on cement blocks parish members made themselves for the building of a new church.



Over 2,000 attended the open-air consecration, including about 20 bishops.

from his property, which included cashew trees, pineapple plants, mango trees and livestock.

In the time preceding the service of consecration we had supper with the Bishop-elect at his house in the Cathedral compound with a large representation of the diocesan management team and officers. We also enjoyed a supper with Anglican sisters at St. Anne's guest house.

The service of consecration was conducted outside on the Cathedral grounds on a canopied platform on a beautiful day that was illuminated by bright sun and covered with blue skies. Over 2,000 in attendance were seated under open-air tent canopies for shade. Approximately 20 Bishops participated along with many government representatives, foreign visitors, diocesan clergy and local lay members. The inspiring service included the solemnity of Anglican Catholic liturgy combined with joyous and exuberant African spirituality expressed through song and dance and spontaneous acclamations and praise of the congregants. The entire ceremonies including the Bishop's Charge, speeches by dignities, presentation of gifts and a

separate service of enthronement inside the Cathedral that followed the service of consecration lasted seven hours. This was all followed by more singing, dancing and feasting where the energy and the enthusiasm of the people continued unabated.

The consecration was followed by a two-day diocesan clergy conference facilitated by Archdeacons Bill and Michael. The conference format included both presentations by the facilitators and group discussion among the participants. The conference themes centered on leadership, communication, decision making, church governance and management. Their diocesan clergy conference took place at the same time as Montreal's and Michael and I reflected that this was a missed opportunity to have done a Skype link but local internet proved unreliable at the time. We did uphold you all in prayer. We discovered that we share many common experiences, challenges and issues in church leadership no matter the culture or geography.

Following the two-day clergy conference, we drove by land cruiser

RICA

for several hours on rough roads to the more remote and rural Tunduru district of the diocese. We visited the site where the foundations had been made for a proposed Anglican girl's school. We visited local parishes including Tunduru where they are building a new rectory and church for a growing congregation. We attended a local church service filled with the faithful on a Wednesday afternoon where the choir sang and danced in an incredible solemn Eucharist where Archdeacon Bill preached. The next day, before returning to Masasi, we visited more congregations and then crossed the unity bridge into the neighbouring country of Mozambique. This relatively new and expansive border bridge is an engineering marvel with arches in the shape of elephant tusks and expansion joints and supports that ensure its low maintenance and longevity. In Mozambique we saw our first monkeys and baboons.

In the following days we visited more rural village churches. In all of our visits we were greeted by local congregational council members and representatives. They shared with us who they are and the opportunities and challenges their churches faced and we responded by sharing our story.

All of these churches had large congregations with many participating in leadership in worship and parish life. Many of these villages were without basic infrastructure of inside plumbing, water and electricity. Most churches faced economic challenges while attempting to build adequate buildings and provide clergy housing and transportation. The diocese consists of about 30 parishes, each comprised of approximately eight to 12 congregations. The priest may provide services to perhaps two or three churches each Sunday in services lasting up to four hours each. Some parishes have two clergy to provide services to the large number of congregations in their charge. Catechists and Lay Readers provide worship leadership in congregations the clergy cannot attend on Sundays. Some rely only on sometimes unreliable motor bikes or in one or two cases simple bicycles in order to travel between their congregations. Most clergy have to farm on the side in order to provide them the basic nutritional necessities. In all our visits we were greeted with warm and generous hospitality and were well fed and housed by the diocese.

We also visited many local projects that were developed and managed by the Diocese of Masasi and funded in large part by the Anglican Church of Canada through the Primate's World Relief and Development Fund and the Canadian Government through the Canadian International Development Agency who have provided matching funds to that which the church provides.

The projects included sustainable water supplies through deep-bore-hole community wells, primary health care services through medical centers (dispensaries), and sustainable agriculture through farm livestock (milking cows and goats). The actual development and implementation of these projects depended largely on the leadership of the Diocese of Masasi and particularly Father Geoffrey Monjesa, diocesan program director. Through these programs the community is provided such things as basic pharmacies, inoculations, vaccinations, diagnosis, treatment, birthing centers, food supply, nutrition and aids victims treatment and support. Water provision is essential in a country that experiences long periods of minimal rainfall and subsequent drought and lacks the infrastructure for municipal water and irrigation. Transportation is essential as well and the land cruisers in which we travelled were also purchased by PWRF and CIDA as well primarily for use by staff managing these projects but also available on occasion for use by the church.

Archdeacon Michael and I attended a four-hour meeting with the Bishop and Diocesan Management Team to discuss proposed future plans for our partnership that provides the basis for similar discussion and decisions required here at home. Bishop James is committed to continuing our relationship and partnership. We identified communication, parish twinning and youth ambassador visits as potential future priorities to strengthen our partnership.

On the Sunday the week after the consecration Archdeacons Michael and Bill both preached in two congregations each at services lasting individually four hours. These were incredible experiences revealing enthusiastic and dedicated communities with full churches that took time to share joys and needs and truly care and pray for one another. Again the inclusion of well prepared and conducted solemn liturgy with ample clergy and lay leadership combined with joyful singing and dancing provided an inspirational experience.

Finally on our last day in Masasi we visited the Rondo Junior Seminary for Boys and Theological College. We were greeted by schoolboys and teaching faculty in the chapel with students ranging in age from primary to seniors as well as the dozen mature theological students. The boys sang the school song and national anthem in harmonic parts that was incredible. We toured the campus, guest house, student dormitories, faculty residences, classrooms and medical centre where school life occurs. Like many of the churches we visited which were building new churches, residences and parish halls, Rondo campus was engaged in



The four Montreal guests at the consecration, Archdeacons Bill Gray (in clericals) and Michael Johnson, Raymond Noël (with beard) and Penny Noël, pose with the former Bishop of Masasi, Right Rev. Patrick Mwachiko and his wife, Emerciana (Emmy). Both visited Montreal while he was bishop.

its own building program of erecting new residences.

After leaving Masasi on our way home we visited the island of Zanzibar. We toured the Anglican Cathedral built on the site of the old slave market and dedicated as a memorial to the abolition of slavery. One of the significant contributions to ending slavery in East Africa was the result of the work of Anglican Bishop Edward Steere who supported famed missionary and explorer Dr. David Livingstone in convincing the local potentate Sultan to abolish slavery there in 1873. The church altar is located directly over the old auction platform. There is a defined circle on the altar floor that is the location of the whipping post. The crypt under a house on the Cathedral grounds is where the slaves were jailed in chains in inhuman circumstances. Bishop Steere's remains are buried behind the altar and the wooden cross over the altar is said to be made from the tree under which Dr. Livingstone died. Holy Trinity Church in the town of Masasi where Archdeacon Bill preached and where Bishop James was Rector before his election was the first Christian church in south east Africa founded by some of the first slaves freed in Zanzibar. This pilgrimage to Africa was life-changing. It renewed our spirit and

faith that in a land of limited resources and material scarcity we encountered a Christian community

that is rich and abundant in their faith in Christ Jesus and the gifts of the Spirit.



Several local Anglicans show off a new well pump installed by the Diocese of Masasi. It was funded by the Primate's World Relief and Development Fund and Canadian International Development Agency.



Men dance during the consecration festivities.

The closer to God, the closer together

At inter-church gathering speakers focus on the spirit

HARVEY SHEPHERD

If churches want to draw closer to one another they should draw closer to God. One way or another, that was a theme of several of the 14 speakers, mostly scholars or bishops, at a two-day conference in late October in the Anglican Diocese of Montreal's downtown Fulford Hall.

But views on how to get to a more profound spirituality diverged.

"We need to gather at the Empty Tomb where we experience transformation," Bishop Barry Clarke of Montreal told an audience of ecumenical activists, church representatives, university students and others at the conference, organized by the Montreal-based Canadian Centre for Ecumenism October 25 and 25.

At a time when churches face challenges from new expressions of spirituality, from atheism and disbelief and from dogmatism within religions themselves, "it is wonderful to talk about evangelism and the renewal of the church," he said.

But discussion of "one Lord, one faith, one baptism" cannot be solely related to matters of church hierarchy but must rather be "about the reign of God," he said. Part of that challenge is to take the ecosystem seriously.

Bishop Ioan Casian, based in Wentworth Township in the Laurentians as Vicar Bishop of the Romanian Orthodox Archdiocese in the Americas, said the secret of a successful ecumenical movement remains the centrality of Christ.

"Dialogue with one another needs to go together with dialogue with the Lord, with openness to the Lord and one another, flexibility, finesse and an attentive and symphonic spirit."

He said Orthodox churches face particular challenges because in the parts of the world where they are concentrated modernity has also arrived quickly, making for a particularly intense dialectic between "tradition and becoming."

Discussing the encounter between Christian and First Nations spiritualities, Christine Jamieson, one of several speakers from the department of theological studies at Concordia University, said western spirituality has lost a sense of rooted spirituality. Aboriginal spirituality focuses more "on God in this context, in this space."

Paul Allen, also from Concordia, identified ecological issues as one of several areas where Roman Catholics and Protestant evangelicals, have found some common ground.

Rev. Thomas Ryan, a leading ecumenist and a former director of the Canadian Centre for Ecumenism, said a new "spiritual ecumenism" calls on Christians to "open ourselves to the transforming power of the Holy Spirit."

"The measure of our concern for unity is the degree to which we pray for it," said Father Ryan, who is now based in Washington, as head of the Paulist North American Office for

Ecumenical & Interfaith Relations.

The conference marked the 50th anniversary of the founding of the Canadian Centre for Ecumenism for 14 years and inaugurated a new Irénée Beaubien s.j. Ecumenical Institute, named for the Jesuit founding director of the Canadian Centre for Ecumenism, now 98.

Father Ryan was also one of two keynote speakers at a "Gospel Call" ecumenical renewal mission on the West Island October 25-27 in St. Luke's Catholic Church, Dollard des Ormeaux, St. Michael and All Angels Anglican Church in Pierrefonds and First Christian Reformed Church in Dollard. The other keynote speaker was Rev. John Armstrong of the Reformed Church in the United States, an ecumenically minded author and broadcaster. Bishop Barry Clarke was among other speakers.

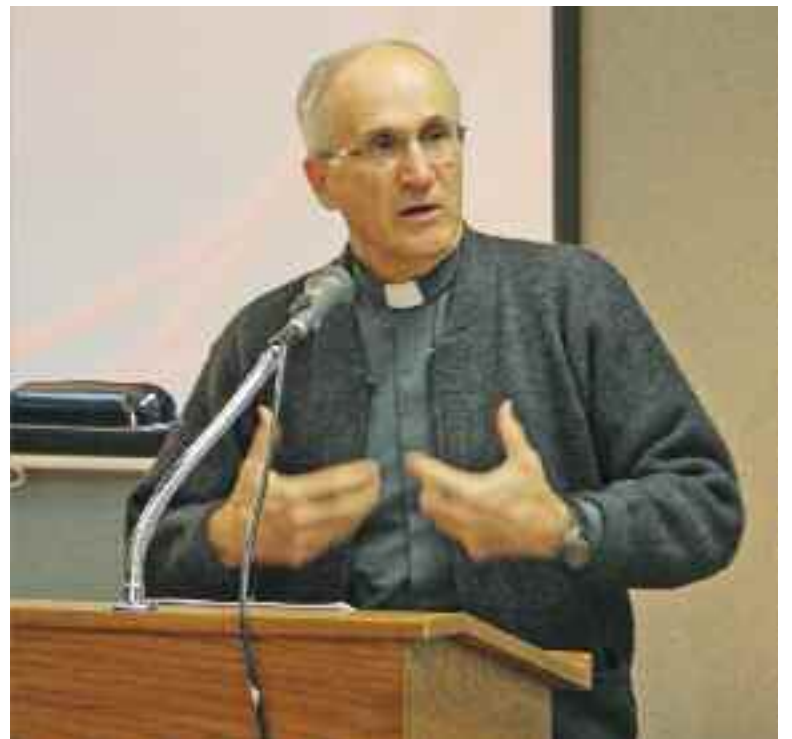


Rev. John H. Armstrong, left, U.S. author and broadcaster and a keynote speaker at a peripatetic West Island rally, poses later with Bishop Barry Clarke and Rev. Deacon Brian Cordeiro, chief organizer of the rally.

(Photos: Harvey Shepherd)



Bishop Ioan Casian: Christ at the centre



Father Thomas Ryan: spiritual ecumenism

Foundation asks \$50 a parish

New executive director aims at higher profile

"I didn't know Anglicans had their own Foundation!" That's what Anglican Foundation's Executive Director hears all the time. When Judy Rois took over the reins in 2011 and heard these words over and over, you might think she would be discouraged. Not so with Rois who had worked as a parish priest for twenty-six years in the Diocese of Toronto. This apparent lack of awareness among Anglicans simply galvanized Rois and her team into action. Along with Shane Parker, Dean of Ottawa, one of the Foundation's Board Directors, they formed a Strategic Planning Team, began a marketing and communications plan, and before you could blink an eye, they were off and running. Four years into the plan, AFC has a new look and feel, a new tagline: *imagine more*, a clearly defined statement of identity, and a buzz surrounding it.

As Rois travels across the country,



Judy Rois

she reminds people that at General Synod 1956, Canadian Anglicans voted for the creation of their own Foundation, and agreed that every parish every year would contribute a minimum of \$50 in order to build up a fund that could be invested, and from which funding would be avail-

able to parishes who did not have quite enough resources to start a renovation on their church or rectory, seed money for an outreach project or community initiative, payment for tuition fees for theological education, ministry in Canada's North, and funding for young people to attend choir school, to name only a few.

Fifty-eight years later, those annual \$50 donations and the investment income generated, along with bequests and individual gifts have made it possible to put \$28 million right back into ministry among Canadian Anglicans.

"As I travel across the country," says Rois, "I have discovered that that many Anglicans do not know anything about the \$50 agreement, and I don't blame them. It was a long time ago when that decision was made." She's delighted to work with an amazing Board of Directors, chaired by the Primate. Together they have decided to leave the minimum annual donation at \$50, mak-

ing it as manageable as possible for most parish budgets. She and her team have already begun a *Free Up Fifty* campaign for 2015, inviting all 1600 or more parishes in Canada to give at least \$50 each year. At present, 300 parishes are annual donors.

The Primate chairs the Board. He says, "Through a number of new initiatives AFC is gaining a revitalized profile in our Church as it supports some of the most exciting developments in ministry across the country."

When Rois isn't on an airplane visiting applicants and recipients, spreading AFC energy, she sits propped on a stool in a non-traditional office with a non-conventional management style. She confers with her staff team several times a day, and together they have a hard-working and energetic approach to their work and a commitment to serving their donors with excellence. "What shall we do next?" she asks. And you never know what they might come up with next.

Equipping the Saints

Teaching and the priesthood: not so different



Donald Boisvert at his ordination as a deacon in 2012.

This one of a series of columns by students, staff and friends of the Montreal Diocesan Theological College. Donald L. Boisvert is assistant priest at Christ Church Cathedral, and associate professor and chair of the Department of Religion at Concordia University.

I came late to Anglicanism and to ordained ministry. Late, however, is only a function of time. Long before I was received or the bishop placed his hands on my head, I had chosen a path that was consistent with where I ended up and also instrumental in bringing me there. That path was education.

I have always considered my teaching to be an integral part of my vocation: the flip side, as it were, of my priestly ministry. Actually, it's more like a continuum, or perhaps a spectrum. An educator is someone

who opens up new vistas of critical insight for his or her students, and who is able to inspire them to go beyond themselves. Good teachers help develop a desire for learning in their students. A priest does much the same thing, though in a different register. She or he should certainly also inspire and guide, but the desire, if perhaps slightly different, is at least complementary to that of learning. The desire is for God, in terms of both a relationship and a form of knowledge.

When I found myself in my late 50s as a theological student at the Diocesan College, I had expected a difficult transition. How would I cope with being in the student role rather than the one I was used to, that of the professor? How would I feel being on the other side of the desk, as it were? Would I feel threatened, insecure, or perhaps slightly overwhelmed?

In fact, despite some initial anxiety, the transition was an amazingly smooth one. In large part, I think this was because of the nature of what I was doing and learning at Dio. There, I was learning to sharpen my desire for God, and I was doing that with others, both students and faculty mentors, who were engaged in a similar process of discernment and training. Moreover, it was happening in an inclusive ecumenical context, where I could learn and

pray and simply be with fellow seminarians and teachers from different Christian traditions. I loved this effusive and sometimes inebriating mixture. It motivated and inspired and deeply molded me.

There was also something incredibly "incarnational" about all this. I mean by that a sense of vivid immediacy about God's presence, and a willingness to be open to its surprising wonders. Whether it was in our everyday life of common prayer or rich liturgical celebrations, our shared meals or occasionally combative classroom discussions, these all reminded us of the gift that was, and is, God-among-us.

Actually, when I stand in front of a classroom, I am still conscious of this, though I do not verbalize it for obvious reasons. In the back of my mind, however, I know that I am doing a form of incarnational work, and that I am trying to open minds and hearts to something – some would say someone – beyond the immediacy of everyday existence. I know this is a sacred trust, in much the same way as my priestly ministry is. God has placed me there as an educator. God expects me to do God's work then and there, at that time and in that place.

In hindsight, I can see that it was my time at Dio that sensitized me to this aspect of my work as an educator. I am trained as a sociologist of

religion; I look at religion from a particular scholarly perspective. Religion is a social fact, a thing to be analyzed, dissected and critically examined. Those are all good and necessary things. Such scholarly endeavour, it should be remembered, however, also partakes of God's work, and I am thankful for the theological and in-ministry training that helped remind me of this. In a way, the incarnation happens every day in my classrooms and my seminar rooms, even though the language I use may be of a different sort.

In this season, we are reminded, in ways large and small, of the wonders and unexpected beauty of God's incarnation in the person of an infant born millennia ago in a backwater part of a great world empire. Yet God never ceases to amaze us. God is always calling us to new and sometimes surprising forms of incarnation in our own lives and those we touch in others. The incarnation still matters to the work of education, because, in the person of Jesus Christ, God was teaching us something essential about ourselves and our world. That it was all good, and that we needed to pay close attention to that fact. God the educator is still teaching us these things.

Blessings for a very joyous and happy Christmas.

HOLY MOLY!

Sunday school is back at St. Philip's Montreal West

RICHARD MATTHEWS

Richard Matthews is rector's warden at St. Philip's Church in Montreal West

St. Philip's is proud to announce the revival of its Sunday school program after a protracted hiatus. St. Philip's used to have a thriving Sunday school, but, as at so many other churches, it was suspended because of dwindling enrolment. In recent years, St. Philip's has been undergoing its own revival and as attendance grew, so too did the numbers of young families with children. It became apparent that there was a need and so in the Fall of 2014, a rejuvenated program was resurrected. The new program is called "Holy Moly," and it is designed to be exciting, fun and engaging.

Brooke Struck, the Coordinator of St. Philip's Sunday school, has dedicated his energies into crafting a program that integrates children into the community in an atmosphere

that piques their interest and encourages their involvement.

Brooke is well known to parishioners at St. Philip's. His mother, Barbara Baily, started coming to our church in the mid-60s. She was married in the church in 1975, and Brooke was baptized here in 1988. Brooke's two siblings, Alexandra and Jordie, were also baptized at the church.

As a boy, Brooke attended St. Philip's Sunday school, and later he joined the choir, which left a strong impression on him. He fondly remembers Claude Bernier as a "fantastic" choirmaster, whose spirit left an indelible mark. In 2010 Brooke left Montreal to pursue a PhD in Philosophy, and he returned in 2013 with a desire to "serve the community that he knows."

In addition to rejoining the choir and sitting on the Advisory Board, Brooke volunteered to co-ordinate the curriculum for the Sunday school. He was inspired by his sister's children and his hope to be able to

provide them with a place at the church. "We cater to the older generation through our outreach, but we also need to cater to kids," Brooke said.

While there is also an undeniable sustainability issue involved in bringing children and their families into the church, Brooke chiefly emphasizes passing on our traditions. He is a strong believer in the role that the church can play in the community. "There is a strong tradition of service at St. Philip's" he explained. "Sunday school can introduce you to a tradition, and gives you the tools you need to engage that tradition."

Brooke currently oversees eight volunteers who animate the program week after week. In addition to formatting the curriculum, Brooke provides the logistical support and orientation sessions for all the volunteers. He also provides support materials for each of the twelve sessions that make up each module.

The program is not rigid or literalistic; it leaves room for questioning, allowing children to express their natural curiosity and encouraging them to ask questions about God. As Brooke explains, "our diverse group of volunteers gives the

program balance." It allows kids to partake in an environment where, "differences of opinion are not just tolerated but explored."

The reasons why young people should come to Sunday school are the same reasons that bring anyone into church. This involves, "regular rituals [and] coming together to reaffirm values we all espouse."

The curriculum focuses on Biblical stories. "We have a shared bedrock of stories that does not move; but what does move is what we take from these stories," said Brooke, by way of explaining the relationship between the Sunday school and scripture.

"The church has a role to play with regard to our attitude toward answering questions." Rather than being didactic, the approach sees learning as more of a process. At Sunday school kids can "learn the stories and give them some experience figuring out what they mean."

The Holy Moly program gives kids a chance to discuss Biblical stories in groups and then do arts and crafts related to the readings. Rather than setting out one interpretation as correct, this approach provides important ways for kids to start engaging with and understand-

ing these stories for themselves, hopefully providing tools to go back to these stories again and again, each time gaining new insights. "Educating children is not like computer programming where you enter the information and just walk away," Brooke said.

The school is ideal for children between the ages of 5 and 10. The wide range of ages gives kids a chance to learn from and to teach one another.

Acknowledging that not all children are exactly alike, it is the educator's job to figure out how each individual child can be involved. As Brooke explains it, Sunday school is a, "starting point from which to build. It is not a catch-all, but rather a catch-most."

Sunday school is an important part of teaching children about scripture, worship and a life of community service. The future at St. Philip's, like that of many other churches, is uncertain. As Brooke concluded, "it is precisely because the future is not assured that our efforts matter so much."

For more information go to our website: stphilipsanglicanchurch.blogspot.ca/p/education

Mile End Mission seeks help at Christmas



Again this year, the Mile End Community Mission is calling upon the generosity of supporters to help make Christmas a time of greater joy for the many individuals, families and children who suffer the daily effects of poverty in the east-central Mile End neighborhood and surrounding areas.

"With your help, we hope to host another wonderful Christmas dinner for more than 300 individuals and families, fill 150 Christmas baskets including toys for 100 children of the Mission, and prepare special Christmas stockings with much-needed personal items for 40 men and women," Linda (Lou) Hachey, the director, says in an appeal.

"Sadly, without these activities, many of our members would have very little joy during the holiday season. In the Spirit of Christmas, we encourage you to make a donation of money, non-perishable food, toys, personal items and/or your volunteer time."

Donations can be sent to the Mile End Community Mission, 99 Bernard St. W., Montreal, QC H2T 2J9. Those seeking information or who want to help can call (514) 274-3401, visit the Mission website at www.mileendmission.org.

In the photo, Mile End Mission supporters took their mission to the streets in their annual Christmas guignolée last year.

A community that values children and youth ministry

St. Thomas N.D.G. is not your usual Sunday school

LEE-ANN MATTHEWS

Lee-Ann Matthews is youth ministry co-ordinator at St. Thomas Church in West-End Montreal.

In September, St. Thomas Church in the N.D.G. launched some exciting new programs. The words exciting and church are not often seen in the same sentence but they fit together here.

Our small N.D.G. parish has a long history of children's and youth ministry that was revitalized three years ago, when I was hired, under the leadership of the Rev. Karla Holmes. The standard Sunday morning children's program was renamed F.A.S.t (Free as the Spirit takes us) in an effort get away from the stereotype of the Sunday school that can be seen as boring, flat or regurgitated. I wanted to do something different and decided to try a whole new approach.

The best part of this project was that the community itself was so welcoming – not just offering platitudes but actually standing back and allowing the program the space to grow. They trusted my vision and encouraged my efforts meaningfully. They welcomed children and youth into the church service itself and allowed us to be authentic, spirited and sometimes outrageous. We

embarked on a very exciting experiential journey. We explored questions of spirituality in an honest and fearless way. We expressed ourselves through explorations in art, scripture, poetry music and drama. We attracted new families and even managed the amazing and unthinkable feat of keeping the confirmed kids post confirmation!

Most recently, thanks to the success of the Sunday morning F.A.S.t program, the encouragement of our corporation and a diocesan grant, our ministry was able to expand. We now offer a weekly F.A.S.t Friday program at 4:30 p.m. for those aged 8-15 years old and a monthly family-friendly S.A.L.t (Spirit and Life Together) Church service on Sunday afternoons at 4:00.

These new programs are innovative, relevant and in touch with the needs of the community. The Friday classes combine physical fitness, spiritual wellness and emotional health. I teach a bootcamp and yoga component as well as prayer, sharing of food and feelings. There is lots of screaming, laughing, sweating and intensity – followed by a much appreciated slower paced yoga, prayer and meditation session. I feel really blessed to be able to offer these wholesome classes. I am particularly inspired by the fact that I prepare and serve a meal. It's very nurturing and holistic. I couldn't have predicted how strongly I would feel about it



F.A.S.t youth group at St. Thomas

or how it would unfold but I'm thrilled to say that it's surpassing my expectations.

S.A.L.t Church, the new Sunday afternoon service is an interactive, family-friendly, all-ages, worship opportunity that encourages meaningful participation. Rev. Karla leads the service with prayer, scripture and Eucharist but uses a fresh and holy approach. I offer a hands-on activity and together we share a light meal. It's a very uplifting and unconventional way to do church but it's so inspiring to be outside of the traditional church model and to pioneer new ways to worship and experience God in community.

The feedback for both programs has been very positive and one of the recurring themes is that people appreciate the use of outdoor space;

taking a walk and observing God's creation in the garden on the church grounds, jogging around the block chanting bootcamp songs or walking in silent contemplation.

As these programs emerge and touch members of the community in unexpected ways, it becomes evident that there is not one prescription for faith expression.

People are diverse, varied and constantly evolving. I believe that we have strong successful programs for a number of reasons but the most significant is the responsiveness, acceptance and openness of the St Thomas church community itself. It has truly allowed youth ministry to flourish. This is true not just in the things we say, but more importantly in the ways we ACT.

Week after week, month after

month and year after year, St Thomas has proven itself to be a community that values children and youth ministry not just in terms of where resources are allocated but through a flexible, loving and generous attitude. I am touched by this spirit and by the ways it has accommodated, included and encouraged me in my work as a youth leader.

I couldn't ask for a more encouraging community, one that is patient, loving and kind and that "walks the walk" of Christian Life!!!

For information call the youth ministry co-ordinator Lee-Ann Matthews 514 953-4060 or email kidsspaceyoga@gmail.com or contact St. Thomas Church directly at 6897 Somerled Ave. Montreal 514 484-2750.



Food donations from participants in F.A.S.t Friday.



PWRDF lunch raised \$420 for a hot-lunch program in Haiti.

The Stillness Within Giving birth to the light

*The people walking in darkness
have seen a great light;
on those living in the land of deep darkness
a light has dawned.*
– Isaiah 9.2

*We are entering the season of darkness
during which we partake in
the most ancient of miracles,
giving birth to the light.*
– Joan Borysenko

It is December. The days grow shorter, and the nights longer. Nature blankets the land with a quiet chill. As the natural world enters into a place of womb-like darkness, many different spiritual traditions urge us to do the same – to go inward and reflect on the heart's true light.

December offers us this opportunity: to enter the darkness in order to give birth to the light of something new in our lives. Joan Borysenko puts it this way:

“December is the month in which all the forces of nature are aligned to help us give birth to the Light within. It is the month in which the soul can awaken and find its way back home to compassion, love, joy, and

peace.”
The Christmas story dramatically points to this “birthing” process. The tinsel and toys of a commercialized Christmas season pale in comparison to the risky birthing process expressed so eloquently in the story of Jesus’ birth. This story speaks of a journey with the Divine through the womb of darkness into the light of new possibilities. This is a journey of the heart; it involves nothing less than the discovery of our true self and real transformation.

John O’Donohue beautifully expresses this birthing process, the desire for our soul’s true home, in his poem “For Longing.” He writes:

*blessed be the longing that brought you here
and quickens your soul with wonder.*

*may you have the courage to listen to the voice
of desire
that disturbs you when you have settled for
something safe.*

*may you have the wisdom to enter generously
into your own unease
to discover the new direction your longing
wants you to take.*

*may the forms of your belonging – in love,
creativity, and friendship –
be equal to the grandeur and the call of your
soul.*

*may the one you long for long for you.
may your dreams gradually reveal the
destination of your desire.*

*may a secret providence guide your thought
and nurture your feeling.*

*may your mind inhabit your life with the
sureness
with which your body inhabits the world.*

*may your heart never be haunted by ghost-
structures of old damage.*

*may you come to accept your longing as divine
urgency.*

*may you know the urgency with which God
longs for you.*

This season, as part of your own inward journey, you might want to use the following exercise. It was adapted from one used regularly by Joan Borysenko.

Close your eyes. Take a few conscious

breaths, and relax as much as you can. Then, without judgement, be aware of how you are feeling in the moment. Now imagine that your face has been turned away from the sun, and is in shadow.

Slowly see yourself turning toward the sun. Then just let yourself rest and relax in its rays. Notice how your body and mind both relax. Watch as your skin takes on a healthy glow. Now imagine that the sun you feel is Divine light and love shining on you, transforming you. Allow yourself to be rested, changed and warmed. The only effort you need make is to be still, and accept the loving light pouring over and through you. (Sometimes the best prayer is simply to bask in God’s love.) Relax in the warmth for as long as you like. When you decide to finish the exercise, express your gratitude for what you have received, and vow to be open to the ways new possibilities are being born in your life.

This season may we share in “the most ancient of miracles, giving birth to the light.”
With love and blessings,

Cedric



A column by **Cedric Cobb** where you might find a meditation, a poem, an awareness exercise or an inspiration.

Reflection

‘JESUS’: Who is he to you?

**One man’s response:
WOW, what a person!**

JOHN SERJEANTSON

The Rev. John Serjeantson is a priest living in Bolton Est.

Who and what is Jesus to you? If you will look at him you will see that he is more than the church has ever been able to put into a system. He defies all definition. He is so full of paradoxes and apparent contradictions. He is magnificently human. Yet somehow he is more. In some mysterious way we can experience the Love



John Serjeantson

and Truth of God through him. So it is important for us to grow in our understanding of him. We are inclined to take a few of his character traits and build our faith on those. It seems to me that at a time when the church is wondering in which way God is leading us we need to look more closely at Jesus. Particularly, we need to look at those parts of his personality that don’t appeal to us or we have ignored.

When I think of some of the characteristics of Jesus, my response is WOW! What a person!

Jesus was unashamedly and without apology himself. “This is me, like it or not,” he seemed to say. “I am the beloved son of the Father.” He had a sense of his own self-worth, made in the image of God.

That self had many sides. He was very down-to-earth and a carpenter. He was also a visionary, a prophet and poet. He was a man of feeling and compassion for others, and yet he had a quick and able mind. He was a humorist who told jokes as part of his teaching method. He enjoyed a party and needed the company of others. He also needed times of quiet away from people. He was a person of action who got things done, yet he spent times in prayer with his Father. He enjoyed a good meal, yet spent times of fasting.

He taught that marriage was given by God yet that doing God’s will is more important than any human relationship. He taught that

it is right to care for the needy, yet he accepted gifts of great value. He was a teacher, healer, worker of miracles and preacher. He cast out evil spirits.

He operated in the Holy Spirit, yet he was himself. He came as the humble servant of all, to give his life in the service of others, yet he called his disciples to exclusively follow him before anyone or anything. He taught that in himself was something greater than the law, the temple and the national Jewish institutions. He called himself the Son of Man (earth) yet said he and the Father were one. He mixed with people of all levels of society, the rich and poor, the religious, the acceptable and the out-cast. He reached out and touched the untouchable lepers, (the equivalent in his society of those with AIDS in ours). He treated men and women as equals, unaffectedly and without patronizing. He was a super storyteller, especially of parables. He was gentle yet he angrily drove out those who commercially exploited his Father’s “house.” On occasion he upset economic enterprises. He knew the scriptures (our Old Testament) and taught from them that he fulfilled them, yet that in himself something greater was present. He told the truth, he hated hypocrisy. He perceived the hidden thoughts of others and spoke them. For this some people hated him. He had a wisdom which baffled his adversaries. He sometimes walked through an angry crowd unhurt. He had an authority and immediacy which made him fully present in each situation. He went around doing good. He healed people, yet did not want it broadcast. He refused to do gimmicks to win popularity. He refused to use military power to control people and to achieve his purposes. This angered those who wanted to force the Roman invaders from their country. He was there to do his Father’s will. He gathered a small group of disciples around himself, yet he spoke to large crowds. He was in touch with the world, nature, people’s everyday lives and also with the angels and things

invisible, whether good or evil. He told his disciples he had chosen them and he also told them to decide for themselves. He encouraged them to grow in self-awareness. He had a wonderful, dynamic, life-giving ministry, yet the greatest gift he gave was when he did nothing, when he allowed himself to be crucified. “Father forgive them for they know not what they do.” He gave his life as ransom for many. He died. He rose again from death, the same person yet in a transformed state of being.

What was the secret of this life? He was himself, yet as Henri Nouwen has written, “Jesus’ primary concern was to be obedient to his Father, to live constantly in His Presence. Only then did it become clear to him what his task was in relation with people.” He calls us to do the same. So much more can be said about this wonderful, colourful, mysterious, paradoxical, charismatic person we call Jesus.

Our Father, who art in heaven. Thank you for Jesus. Thank you for



Daniel (Lothaire Bluteau) portrays Jesus in this scene from Denis Arcand’s 1989 film *Jesus of Montreal*.

loving me. Help us to understand Jesus better. Help me to value the unique person that I am. Help me to live constantly in the awareness of Your Presence and to do your will like Jesus did. Help your church to receive from Jesus and to model itself on him to your glory, through your Holy Spirit. Amen

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



Lord Jesus, give to your church a renewed desire to pray, that together we may know your will, be filled with your love, and experience your grace and power for the healing of your world.

Lord Jesus, as we think of the Diocesan activities that fill the December calendar, we pray for:

All those who are alone and unloved during the Christmas Season or in hospital away from family and friends. May those who care for these individuals be strengthened in their mission as they bring light and love to them.

All the parishes that are planning Christmas concerts, nativity pageants, and other seasonal programming. May these events unfold seamlessly and bring joy and peace to the performers and spectators alike.

This we ask in your precious name, Lord. Amen.

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

Advent

Tradition is never static – La Tradition est bien vivante

PAUL KENNINGTON

This message by the Very Rev. Paul Kennington, dean, was originally printed in the quarterly calendar of Christ Church Cathedral.

Dear Friends,
“God is not afraid of new things.”
 The prophet Isaiah could have written those words, but they are Pope Francis’ at the end of the Synod on the family. It’s a good message for Advent. It’s good to hear the Catholic Church talking in public about things Anglicans have talked about for years. I am encouraged by that.
“God loves this newness so much,” added Pope Francis. He could have added, with the Evangelists, that God surprised everyone that first Christmas by coming not as a warrior to fight the Romans, nor as a King to drive out Herod, but as a newborn baby. A crying baby is a surprising revelation of God—who would have even thought of that possibility, much less approved? So when life frightens us with new things we can’t understand or contain, angels sing **“fear not, for behold, I bring you good tidings of great joy.”** Isaiah and the New Testament writers saw tradition as something alive and surprisingly modern, something we hand on from generation to generation. It is never static in a past golden age. Some Catholics may feel more comfortable with past certainties, just as some Anglicans are tempted to stay in 1534, or 1662, or 1959, or 2014. But **“God is continually surprising us.”** We celebrate Jesus’ being born in a way that only a few besides Mary and Joseph recognize – poor shepherds, foreign mystics, and a very old couple who pray a lot. **“A Christian who lives the Gospel is God’s newness.”** May this Christmas surprise you with new joys, and may your New Year be filled with God’s Good News.

Chers amis, chères amies,
« Dieu n’a pas peur de la nouveauté »
 Le prophète Isaïe aurait pu écrire ces paroles, mais elles sont du pape François à la fin du Synode sur la famille. Elles sonnent bien pour l’Avent. C’est une bonne chose que l’Église Catholique commence à discuter en public de ce dont nous, anglicans, discutons depuis bien des années. Cela m’encourage.
« Dieu aime tant cette nouveauté » a ajouté François. Il aurait pu ajouter, en accord avec les Évangélistes, que Dieu a étonné tout le monde au premier Noël en venant non pas en guerrier pour combattre l’Empire romain, ni comme un roi pour chasser Hérode du palais, mais comme un nouveau-né. Ce bébé qui pleure est aussi une merveilleuse révélation de Dieu. Qui aurait cru cela possible et même approuvé? Aussi, alors que la vie nous effraie avec des choses incompréhensibles et incontrôlables, les anges chantent: **« Ne craignez pas, car voici que je vous annonce une bonne nouvelle, qui sera une grande joie ».** Pour Isaïe et les écrivains du Nouveau Testament, la Tradition est bien vivante, étonnamment moderne, quelque chose que l’on transmet de génération en génération. Elle n’est jamais figée dans un âge d’or.
 Certains catholiques se sentent peut-être plus à l’aise avec les certitudes du passé, tout comme nous, anglicans, sommes souvent tentés de croire que nous sommes toujours en 1534, ou 1662 ou 1959 ou 2014. Mais **« Dieu nous étonne continuellement ».** Nous célébrons Jésus né d’une manière que peu à part Marie et Joseph reconnaissent – de pauvres bergers, des mystiques étrangers, et un vieux couple qui prie beaucoup. **« Le chrétien qui vit l’Évangile est la nouveauté de Dieu »** Que cette fête de Noël vous étonne avec des joies nouvelles, et que le Nouvel An vous comble de la Bonne Nouvelle de Dieu.

Welcoming new friends to a Canadian Christmas

SUSAN WINN

Christmas 2013 was everything we could have hoped for.

Our table was filled with the chatter and laughter of beautiful young people.

The turkey and trimmings were prepared with care.

Under the tree were treats for everyone present.

The tree, brightly decorated with ornaments gathered over 50 years of family life, brought delight.

The young people with us were not our own children and grandchildren.

They were Scholars from several African countries, attending McGill University.

We had been delivering winter coats and jackets from our church community to the International Student Center when we met Nellie, a student from Kenya.

Nellie is a vivacious young lady with plans to return to her country following her studies to share her learning.

We invited her to our home for Christmas.

Nellie asked if she could bring some friends, and explained that McGill had just embarked on a new program, the Mastercard Foundation Program for African Scholars.

Following a conversation with one of the mentors in the program, we had invited twelve for Christmas dinner!

We were so excited and could hardly wait!

Many of our friends offered to help with transportation on Christmas Day.

Some brought desserts. Our community shared our delight in welcoming our new friends.

The students were from Kenya, Ghana, and Rwanda. They had been in communication with their families through Skype and email.

“My mother says thank you! She couldn’t believe you were having us all in your home.”

One thing we had not considered – our Golden Retriever.

A number of the students were frightened of dogs, and Tilly looked



rather large.

For some of our visitors dogs reminded them of soldiers searching their communities, or strays that could be vicious.

We put Tilly on a leash and kept her restrained. It was hard to explain that Tilly is a gentle, loving pet.

They needed to learn this for themselves.

Then some of the students crept near her to pat her soft coat, and Tilly rolled over in delight. They all wanted to be photographed with Tilly.

One of the miracles of the evening was a boy from Rwanda, whose parents had been killed when he was an infant. He formed such an attachment to Tilly that he asked if she could sit beside him on the drive back to McGill.

He found it hard to say goodbye to her. Amid laughter and story telling we learned about one another. When we asked God to bless our food and our time together, the students nodded in delight.

This was part of their tradition as well.

The evening went too quickly. Four cars drove through the brightly lit streets on that cold winter night, back to the residence at McGill.

With hugs, and our hearts filled with gratitude, we decided it had been one of our best Christmases ever!

Notable

Christ Church Concert Series

The Perfect Christmas Gift for music loving family and friends!

The 3rd Tuesday of the Month Starting on January 20th, 2015

Over five concerts, audiences will be treated to great music including Brass Consorts, a la 50-voice a cappella choir, Irish music, and a string and piano ensemble among other wonderful offerings.

Save the Dates!

Concerts take place on the 3rd Tuesday of each month from January to May at Christ Church, Beaurepaire, 455 Church Street, Beaconsfield. For tickets and more information please call the church office at 514-697-2204 or contact Earl Wilson, the Musical Director, at 514-486-9338

Notable

ADVENT AND CHRISTMAS AT CHRIST CHURCH CATHEDRAL

635 St. Catherine St. W.
 CAROLS WITH THE BISHOP
Wed., Dec. 10, 1 p.m.

SING-A-LONG MESSIAH.
Sat., Dec. 13, 4:30 p.m.

LA NATIVITÉ DU SEIGNEUR
 Olivier Messiaen
Sat., Dec. 20, 4:30 p.m.

Organ recital by Patrick Wedd
 MUSIC, READINGS AND
 DANCE FOR CHRISTMAS
Sat., Dec. 21, 4 p.m.

CHRISTMAS EVE
Wed., Dec. 24
 Eucharist and Christmas pageant:
 4 p.m.
 Messe de Noël (en français) 6:30 p.m.
 Midnight Mass: 11 p.m.

CHRISTMAS DAY
 Said Eucharist 8 a.m.
 Festival Eucharist 10 a.m.

SUNG EUCHARIST FOR
 THE EPIPHANY
Tue. Jan. 6, 12:15 p.m.

MUSIC AND READINGS
 FOR EPIPHANY
Sun., Jan. 11, 4 p.m.

Notable

L'OASIS MUSICALE

CONCERTS at CHRIST CHURCH CATHEDRAL

Samedis 16h30 / Saturdays 4:30 p.m.

635 St. Catherine W., Métro McGill

Freewill offering to support the artists/
 contribution volontaire pour soutenir les artistes

Saturday 6 December, 4:30 p.m. / Samedi 6 décembre, 16h 30
In the Moon of Wintertime Music for the Season. Dans la Lune de l'hiver

Special invited artists: Ariadne, directed by Chad Heltzel
 Works by J.S. Bach, Arvo Pärt and Johannes Brahms and carols

Saturday 13 December, 4:30 p.m. / Samedi 13 décembre, 16h 30
 Sing Along Messiah. All singers welcome,
 Patrick Wedd, conductor, soloists and string ensemble.

Saturday 20 December, 4:30 p.m. / Samedi 20 décembre, 16h 30

Olivier Messiaen: La Nativité du Seigneur:
 Neuf Méditations pour Orgue Patrick Wedd organ.

Information 514-843-6577 x236

loasismusicale@gmail.com – www.oasismusicale.blogspot.ca

Notable

ADVENT AND CHRISTMAS SERVICES

The Church of St. John the Evangelist
 137 President Kennedy Ave. (corner of St. Urbain St.)
 Montreal.

Dec. 7, Second Sunday in Advent

Solemn High Mass at 10:30 a.m. followed by coffee and tea in the parish hall
 Advent Procession with Lessons and Carols followed by Evensong and
 Benediction at 5:00 p.m.

Dec. 14, Third Sunday in Advent (Gaudete Sunday)

Solemn High Mass at 10:30 a.m. followed by coffee and tea in the parish hall

Dec. 21, Fourth Sunday in Advent

Solemn High Mass at 10:30 a.m. followed by coffee and tea in the parish hall

Wednesday, Dec. 24, Christmas Eve

Solemn High Mass with procession and Blessing of the Crib, 10 p.m.

Thursday, Dec. 25, Christmas Day

Solemn High Mass with Procession and Visit to the Crib. 10:30 a.m.

Thursday, Jan. 1, The Circumcision of Our Lord (New Year's Day)

10:30 a.m. Solemn High Mass

Tuesday Jan. 6, Epiphany of our Lord

Solemn High Mass with Procession 5:45 p.m.

Information: 514-288-4428, www.redroof.ca

BISHOP'S CHARGE ✠ 2014



continued from page 2

think that EITHER you, or I, or even the church, has a mission. We can pause, perhaps, to realize that historically, in the last generation, we have had enlightened parishes in God's strategic plan that have accomplished wonderful work discerned from the spirit of God, which is working in and among our communities. But, sometimes we forget that we don't have a mission, I don't have a mission, you don't have a mission.

WE ARE CALLED TO GOD'S MISSION

We are called to engage in God's mission, to discover a fresh vision. God is calling upon us in this century. A church that mobilizes to live out God's Mission will become a healthy church. A church that evolves, moves out into the world to discover where God calls us to be. And so I ask that we continue to seek and search and discern how God is working within us, continue to reflect on our sacred texts, the scripture, to reflect upon and pray as we discern God's mission! The Kingdom of God, Le Royaume de Dieu et la parole de Dieu nous parlent de justice, de réconciliation et de la paix.

It speaks to us about the world – and to the world – about God the Creator who loved the world so much that He sent His Son into the world. The church, such as it might appear at times, is sent into the world to gather us together for worship sustained by word and sacrament. Jesus knew well that the Spirit was upon Him, that the Spirit was everlasting. He went into the messy world to face some of the most difficult challenges and conditions of people's lives.

IT'S DIRTY AND MESSY AND UGLY AT TIMES

And so we wrestle and struggle to be faithful to the gospel and to God's mission – we do have a Good News story to tell. But this Good News story reminds us that it's dirty and messy and ugly at times. It is also about a God of love and about humanity's love. And, as we strive to make sense of our institution and our structures and our governance, let us not forget that it is about people and God's Mission into the world. I am delighted to know that so many communities, parishes, communities and ministries and chaplaincies live out this wonderful passage from Luke's Gospel. I pray we continue to see signs of this life emerging within us, beyond us in ways that honour our partnership with God and God's creation.

Where are we in that vision? This question brings me to our next one, similar to the question asked in many places across the country: *Where is the church in this diocese, faced as it is with the challenge revolving around the state and spirit of our Real Estate?*

The Diocese of Montreal has some 300 million dollars in insured real estate. A number of places around the diocese are asking hard questions about building and lands. Buildings are in many places way beyond our capacity to manage and maintain. Some of these building structures are in disrepair and, in some cases they require millions of dollars to be brought up to standard.

Each of these communities, these places where people gather are wonderful communities of faith. And yet, they feel so often burdened by the land and buildings that they have inherited. I'm following with admiration these gathered communities as they ask the tough questions about their buildings, and about rendering them more effective about their better usage – or even about their dismantling. Some of their properties are being "repurposed." This positive approach sees the financing of ministry as a mission intended to relieve the burden of maintaining the buildings that the parishes have outgrown.

There are a number of places in the diocese: Trinity Memorial, St. James the Apostle in downtown Montreal, St. George's at Place dun Canada, St. George's Châteauguay, St. Barnabas in Pierrefonds, St. James in Bedford, Granby. All throughout the diocese, these tough questions are being asked, not solely for financial gain, but more importantly for faithfulness in response to God's initiative and an invitation to ministry.

We, here at Cathedral Place, along with Christ Church Cathedral, recognize that the burden of Cathedral Place beckons for increased financial support as costs of living climb. So, we struggle alongside of you in the process of determining effective stewardship of our resources in keeping with the Gospel. We are seeking to manage our resources with vision. And we seek new ways of sharing our spaces within Cathedral Place. Over the next number of months you'll be hearing more about this.

ECOLOGY

We all recognize that a real challenge within the life of the church and the world is to respond to the ecological crisis that we are now facing. How do we care for the earth? We recognize the Fifth Mark of Mission, reminding ourselves of the urgency to strive and to safeguard the integrity of creation, and to sustain and to renew the life of the earth. I am pleased, when I move around the diocese, for confirmation and baptism, that that Mark is now part and parcel of baptismal ceremonies as a reminder to those in the discipleship that it is not solely about an inward nurturing of faith, but also an outward expression of faith in the creation that God so loves.

We can view our environment as an opportunity to engage in the wider community with whom we are committed to care for God's created order, to be stewards in the care of all creation. I challenge us to continue in our communities to look at the ways in which simple things like recycling, heating systems and making the church greener, can each demonstrate our commitment to care for the earth. Norman Lévesque of the Canadian Centre for Ecumenism has published a book, *How to Make Your Church Greener*. It's a study published in both English and French, and I encourage you to read this book.

EDUCATION

This year we are saddened by the death of the Reverend Dr. Ellen Aitken, the dean of the Faculty of

Religious Studies. She was an episcopal priest, living her ministry in the life of the diocese and beyond; an academic, a pastor, a friend to many and supporter of the Montreal Diocesan Theological College and Diocese of Montreal. We give thanks for her witness among us and also to the wider academic world. She will be sorely missed. May she rest in peace and rise in glory, as we continue to offer our prayers of support toward her husband, Dr. Bill Porter.

This is also the final academic year of our principal, the Reverend Canon Dr. John Simons. He has served faithfully in leadership in preparation for those in ordained ministry, in their formation, for over 20 years. He comes to that place where he has decided to retire and move into new areas of academic studies and growth. On behalf of the diocese, I want to extend my gratitude to John for his leadership at Montreal Diocesan Theological College and also his leadership in the life of the church and the Diocese of Montreal. Thank you, John.

This past year, I, along with approximately 600 teenagers from across the country, attended the Canadian Lutheran Anglican Youth gathering. The gathering takes place biannually at different locations across Canada. At CLAY we encountered scripture in meaningful ways; we experienced ancient and modern ways of worship, learned together in special interest forums, enjoyed fantastic social events and made connections with youth from all over Canada to celebrate our life together. I would invite our communities and parishes to try and support more Anglican representation at CLAY gatherings.

In two years, in 2015, the gathering will be held in Prince Edward Island. Eighty per cent of the gathering community is Lutheran and twenty per cent, Anglican. To show our full communion partnership, we can channel our energies toward finding ways to increase our youth participation in that event. It is a wonderful venue. Showing up there one cannot escape being touched by the blessings of the earth.

I knew it was wonderful for me to be there, and while there, I also had a wonderful experience in Kamloops, to visit with our companion diocese, APCI, the Anglican Parishes of the Central Interior. On one Sunday, I was invited to preach in the Parish of Lytton. And in the Parish of Lytton, I discovered in the prayers of the people – and how good it was! – to hear that the Diocese of Montreal was being prayed for! Particularly, it was the Parish of St. James, Bedford, Farnham and Phillipsburg that has agreed with the people of Lytton to be partners. So that's one of the ways in which we continue to celebrate our common partnership.

LEADERSHIP

In this time of change and transition, what is it that we need as a diocese? We need to look about managing change. We also need to look within ourselves, at our attitudes, behaviours, and some of the ways in our speech that are not conducive to healthy building for community.

As a child, I learned to blame others for what happened in my life.

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'Ministry beyond what anyone could even ask for, or imagine'

BISHOP'S CHARGE ✠ 2014

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I blamed my brother for conflicts when he beat me up; in school, I blamed the teachers when they failed me on a piece of paper. But as I matured – some would say I ma-

tured, – I realized that laying blame does not provide growth. So when anyone blames somebody else for something, nobody has to take responsibility for anything. So nobody grows. And we are “Called to

Grow.” To grow maturely in Christ and in God’s mission.

Change management talks so often about restlessness, messiness, disagreement and conflict. All these dynamics often live within many family systems, to be sure. The question we need to ask is: **How do we work together to move beyond conflict?** It is much easier to be chaplain to a visionless and dying church, but if you want to build something of lasting value in the kingdom, you’ll experience a lot of difficulty. The downside of any great effort for God is that complexities get in the way. So you have multiple issues all demanding our energy simultaneously. People have expectations and life challenges. As all ministry flows out of relationships, you’ll ever be confronted by the complex issues that people bring with them into the church and ministry. You’ll need to develop systems of administration and pastoral care, small groups, worship, leadership training, and budgets. And on top of that, you’ll need a tool chest of coping strategies to deal with the surprises that come with change.

We here at Synod office will continue to strive to create a Synod office structure that will help you face these changes by providing practical support. The leadership of people, especially in volunteer organization, like a church, can become very complex. Leaders need to grow and develop in faith and skill in order to handle the growing complexities of the modern church.

DISCIPLESHIP

What are the disciplines and the marks of the disciple in our parishes and community ministries? How does that look? How might we create systems for discipleship that don’t smack of just another program or academic study? How can we embrace with awe, the mystery and wonder of God’s transformative work? If we are to be a disciple of Christ, then we must be in relationship with Christ, practicing his presence through prayer. Prayer is

vital as we ask for the spiritual help. Prayer is an extremely critical key in all of this as it demonstrates how discipleship is not merely something we do, but a relationship or an apprenticeship we grow into.

I am grateful that at today’s celebration I will commission the co-chairs of the Anglican Fellowship of Prayer in the Diocese of Montreal, Valerie Bennett and Stacey Neale, to be installed in this ministry. The Anglican Fellowship of Prayer has been around for a long time, and it has been known in the diocese at various points of our history. I’m pleased to be able to support and encourage this renewal of The Anglican Fellowship of Prayer within the diocese, and particularly to support Valerie and Stacey as they make know the resources that are available to us to help build our life of prayer in the church. Valerie and Stacey are available for further conversations and will share the materials that are currently available for this.

KHURSHID BEGUM AWAN

The church in all her varieties of ways continues to strive to share this good news in worship and in outreach. Today I want to acknowledge with a real sense of gratitude the risk faced by the Parish of St. Peter’s Town of Mount Royal, with its leadership Reverend Dr. Chris Barrigar, the Reverend Brian Perron, the Corporation and the people of St. Peter’s. They took this risk when they showed hospitality and provided sanctuary for Mrs. Awan. This was not an easy decision nor was it taken lightly, and they made this decision; and I supported this decision knowing that there was a crisis in a person’s life for deportation. Her ill health would make it almost impossible for her to travel and St. Peter’s provided that hospitality and worked alongside me and the *Médecins sans Frontières* (Doctors Without Borders). We garnered solidarity across borders and the help of an immigration lawyer to present our case to immigration. Mrs. Awan is now living in her daughter’s home,

receiving the medical care she needs. Her situation remains unresolved in terms of her staying in Canada. So I would continue to pray for her and to pray for her family and for many others who find themselves in similar situations, potentially facing deportation with little or no support. We must give our support and our voice to the voiceless in our community.

The life in the church is wonderful. Our experiences of travelling to meet with our partners, whether it be APCI, or the Anglican Parishes of the Central Interior, or the Masasi in Tanzania, are wonderful gifts of partnership that offer us great opportunities to experience God’s mission unfolding in ways that challenge us to see ways that are different from our context and culture. We witness a common faith in Jesus Christ and in God’s mission to sustain us and hold us together, empowering us by encouragement and strength to be equally faithful to the context and culture in which we live, here in Quebec.

Our society continues to wrestle with consumerism, secularization, pluralism, multiculturalism, and issues of language. But a church that mobilizes to live out God’s mission will become a healthy church, one that has courage to engage the world of which we are an integral part. We’ll also be aware of how transformative our Good news is.

Our 155th Synod theme is **Called to Grow**. We as Christians are called to step out of the boat with Peter to reach out our hand to Jesus and follow, and lead, and grow in our faith, in our love of God’s people – to have Jesus at our centre. It is then, I believe, that all of the rest will become clear.

We are not alone in this ministry in these confusing times. We are God’s people – a pilgrim people. A pilgrim people are led by God’s spirit. Just as Jesus forged a new way, we are being called to serve God and God’s people – to be light in this world. Amen.



Bishop Barry Clarke holds a surprise bouquet of balloons he received at the end of the synod worship service in honour of the 10th anniversary of his consecration as bishop. “I look forward to continuing to share in this leadership in the Diocese of Montreal,” he said earlier in the service.

(Photo: Harvey Shepherd)

‘We don’t have a mission, we are called to God’s mission’



Bishop Barry Clarke expresses surprise and delight on receiving a cake during a synod business session in honour of the 10th anniversary of his consecration as bishop. His secretary, Mary Abate, is behind him. Her daughter, Sabrina, of Patisserie Dolci Piu in St. Laurent baked the cake.

(Photo: Harvey Shepherd)

continued

Sales & Events

Christ Church, Beaufort
455 Church St. (corner Fieldfare Ave.),
Beaconsfield,

WASSAIL

Fri., Dec. 5, 7 p.m.

Kick off your Christmas celebrations with good friends and great carol singing, followed by "holiday cheer." Come to the annual "Wassail" at Christ Church, Beaufort. Free will offerings support the Christ Church Christmas Basket Program. For information: 514-697-2204.

Epiphany Verdun

4322 Wellington St.,

MINI BAZAAR

Sat., Dec. 6, 9:30 a.m.-2 p.m.

Handicraft, bake table, Christmas table, white elephant, books. Information 514-769-5373, epiphany.verdun@gmail.com, www.epiphanyverdun.com

St. Stephen's with St. James Chambly

2000 Bourgogne St. in Randell Hall

CHRISTMAS TURKEY SUPPER

Sat., Dec. 6, 6 p.m.

Please join us for this beautiful festive meal. The price of the meal is a donation, but please call us if you will be attending: 450-658-5882.

Christ Church Beaufort

455 Church St., Beaconsfield

CONCERT SERIES

Starting Tues., Jan 20,

January-May

Save the dates for the second season of the Christ Church, Beaufort Concert Series starting on Tuesday, January 20th. Over the course of five concerts, audiences will be treated to great music including brass consorts, a 50-voice a cappella choir, Irish music, and a string and piano ensemble among other wonderful offerings. It is the perfect Christmas gift for music-loving family and friend! Concerts take place on the 3rd Tuesday of each month, through to May at Christ Church. For tickets and more information call the office at 514-697-2204 or Earl Wilson, the musical director, at 514-486-9338.

Spiritual Calendar

STILL PRESENCE SPIRITUALITY CENTRE MEDITATION CIRCLE

Christ Church Beaufort

455 Church St., Beaconsfield,
in the Chapel

**Mondays Dec. 1 and 8, 7 p.m.,
then resuming Jan. 5**

Alternately led by Michael Johnson and Cedric Cobb This month, "Open Awareness." We cultivate ways to separate your identity from your work and to remember your inherent value and connection to Source. We will also cultivate a grounded presence and an open heart. To learn more visit the website at www.stillpresence.com or contact Father Michael at 514-697-2204.

SERVICE OF REMEMBRANCE 25th ANNIVERSARY OF THE TRAGEDY AT THE ÉCOLE POLYTECHNIQUE

Christ Church Cathedral

535 Ste. Catherine St. W.

Sat., Dec. 6, 12 noon

presented by the Anglican Church Women. Celebrant, Rev. Shirley Smith, homilist, Rev. Canon Joyce Sanchez, incumbent, Trinity Memorial Church, Deacon, Rev. Merlyne Howard. Light refreshments will follow in the baptistry.

PAWS & PRAY

Christ Church Beaufort

455 Church St., Beaconsfield

Sun., Dec. 7, 1 p.m.

Paws & Pray is a service of the Holy Eucharist that focuses on our relationships with our canine companions. Everyone is welcome, with or without a dog. The next service will be on Feb. 1. Info: 514-697-2204

CAROLS BY CANDLELIGHT SERVICE

St. George's Place du Canada

1101 Stanley St.

Fri., Dec. 12, 5:30-6:30 p.m.

A joyful tradition featuring carols in English and French.

CAROLS AND LESSONS BY CANDLELIGHT

St. James Rosemere

328 Pine St.

Sun., Dec. 14, 4 p.m.

Ecumenical service. Readings in different languages. Festive refreshments will follow the service. Please bring a gift of non-perishable goods for the less fortunate. (Beginning Dec. 14, the Wednesday drop-in centre will close for the Christmas and New Year's holidays.)

FESTIVAL OF LESSONS AND CAROLS FOR CHRISTMAS

St. Matthias' Westmount

131 Côte St. Antoine Road (Bus lines 24, 104 and 138 stop at Metcalfe Ave. and Sherbrooke St.)

Sun., Dec. 14, 5 p.m.

Freewill offering

CHRISTMAS EVE SERVICE OF LIGHT

St. James Rosemere

328 Pine St.

Wed., Dec. 24, 9 p.m.

Ecumenical service. Readings in different languages. Festive refreshments will follow the service. Please bring a gift of non-perishable goods for the less fortunate.

WEEK OF PRAYER FOR CHRISTIAN UNITY

CELEBRATION 2015

Santa Cruz Portuguese Mission,
60 Rachel St. W., Montreal

Sun., Jan. 18, 4 p.m.

Members of all Christian denominations are invited to come together for prayer. Organized by the Canadian Centre for Ecumenism.

Two priests no longer hold licences

Bishop Barry Clarke announced in October that two priests recently active in the Diocese do not currently hold licences to exercise ministry.

One is Rev. Marsha Mundy, who had been serving the Evergreen Anglican Community in St. Lazare, near Hudson, since the end of 2002, a few months before her ordination as a priest in May 2003. The community was formed as a mission in 1999 and, according to its website, ceased receiving financial support from the diocese in 2008. It meets in a chapel rented from a local United Church.

The other, Rev. Allan Gault, in his early 70s, a former banker who served parishes in Eastern Ontario

for about 10 years, had been priest-in-charge of several churches in two parishes in Cowansville and the Brome area since 2009-2010.

The bishop's announcements included no details. Apparently the two situations are unrelated and the parishes are carrying on with interim arrangements.

One announcement said Rev. Allan Gault "has voluntarily relinquished the exercise of...ministry" in accordance with the relevant canon of the Anglican Church. The other announcement said Rev. Marsha Mundy "does not currently hold a license to exercise priestly ministry in the Anglican Church of Canada."

"Elves" help raise funds

Since 2006, St. Nick's Christmas Shopping Day for Children held at St. Thomas', Seaforth, Ont., has raised more than \$10,000 to benefit children's programs in the community.


Children ages three to 13 are invited to shop for family members by donation at the door. As they enter the church, they are greeted by a volunteer elf. While they wait their turn to shop, they are entertained by a storyteller and enjoy cookies and juice.

Money raised in the past has supported programs such as school music, day care, childhood grief recovery, cancer support, Huron Church camp and Booster Clubs.


Huron Church News




St. Lawrence Church in LaSalle had a good turnout October 25 for its 31st annual International Night. Everyone seemed to enjoy themselves.



CHURCH OF THE
EPIPHANY
Diocese of Montreal
Anglican Church of Canada



Mini Bazaar



Saturday, December 6th 9:30am to 2:00pm

Handicraft, Bake table, Christmas table,
White Elephant, Books

514-769-5373 | 4322 Wellington St.,
epiphany.verdun@gmail.com | Verdun, QC
www.epiphanyverdun.com | H4G 1W4

Notable

VOLUNTEER NEEDED

to assist with Love in Motion programme usually one Sunday a month.

Other activities/times possible and negotiable. A small honorarium is possible. Experience with young children, especially those who are vulnerable. Program is exceeding hopes and expectations and we need help.

St. CHL Anglican Church,
6341 de Lorimier, Rosemont.

Up to 20 children aged 2-9.

For more information, please contact Lori Olson at Mile End Mission 514-274-3401 or Rev. Roslyn Macgregor at St. CHL 450-646-3297

ANGLICAN FOUNDATION OF CANADA 

Free Up \$50

FREE UP FIFTY

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TO GOD BE THE GLORY

Award of Merit recipient remembers a 'wonderful life'

ROGER SPACK

It was a glorious service of Holy Communion with wonderful singing, superb preaching and even liturgical dance. Many of my old friends were there. God was glorified and the Holy Spirit present! There was a cake at the reception that followed the service with the inscription, "Never too old to get a gold star."

I had the privilege of receiving the Anglican Church national Award of Merit on Sunday October 26th. Our Primate, the Most Rev. Fred Hiltz came to St. Michael's and All Angels church in Pierrefonds to present this award. It is given to lay persons "who have made an outstanding contribution over several years to the life and work of the Church nationally and/or internationally." My service to God and the Church began in the Anglican Young People's Association and eventually brought me to two Montreal parishes, the Diocese of Montreal and, nationally, Anglican Renewal Ministries and the Essentials movement, now called Anglican Communion Alliance.

I am most honoured and humbled by this award and give the Lord thanksgiving for enabling me to be part of His work, trying always to remember that it is Jesus' Church and His mission, and all we do must glorify Him. It has been special for me to be a leader, and, for nine years, chairperson, in Anglican Renewal Ministries over the last 21 years. The Mission of ARM Canada, and now also my personal mission statement is, "To help people discover the fullness of their life in Jesus, in which they experience the release of the Holy Spirit and his gifts for ministry." This ministry is vital to the life of each growing parish and the church generally. I have seen clergy and laity renewed in the Holy Spirit, as they come into deeper relation-

ship with our heavenly Father. In the words of the *Book of Alternative Services*, "Glory to God, whose power working in us, can do infinitely more than we can ask or imagine."

My life started in Hamilton, Ontario, 84 years ago in an Anglican family where my grandfather was vestry clerk and my aunt looked after the parish books. The pews were numbered and rented, but there were usually at least 300 people in the regular congregation and 400 in the afternoon Sunday School. I remember the Sunday School annual examinations on the year's course work and teachers and clergy who were powerful influences on my life.

In my teens, I was invited to join the local Anglican Young People's Association branch and later became Ontario provincial president. As I began to work with clergy and people from other parishes, my understanding of the faith was greatly enlarged. Like many friends, I met my spouse-to-be through that organization – in my case, at a provincial conference in Windsor attended by about 400 young people. I was conference chairperson and the local press came to take a few pictures. My wife-to-be, from Ottawa, was one of several ladies in a picture with me. At our wedding, I delayed the service while I wrestled off my life membership ring to make room for the new – now 55 year marriage ring. God is so good!

Lil and I have been blessed with two children. Our daughter Andrea, married to Rob, lives in Ottawa with our grandson, Robin, now goalie for the Concordia University hockey team. Our son Neil lives in Brossard and is married to Sonya with our 4-year-old granddaughter Lydia.

CN Rail moved us to Montreal in 1967 and we became members of St. Barnabas Pierrefonds, later moving to St. Michael and All Angels. I have been warden, parish council chair and member, communion assistant and, particularly, involved in parish



The primate of the Anglican Church of Canada, Archdeacon Fred Hiltz, reads the citation for Roger Spack's Award of Merit. Speaking to the congregation, the primate described Mr. Spack's "devotion over so many years to be a good, strong, faithful disciple" in activities including the Anglican Communion Alliance. "It is important for the whole church to understand the perspectives of the Anglican Communion Alliance, along with other perspectives," the primate said.

stewardship and later diocesan stewardship leadership. Working on these stewardship campaigns, I learned to tithe – that is, return to God through the church at least 10 per cent of my income. I now understand how important it is for me to support the parish for my own spiritual growth – not just give money, and time and talent because the parish "needs it."

Visiting families during stewardship campaigns, I learned that most Anglicans have a sketchy understanding of the Bible and our faith. As a relatively new Christian, I was blessed with excellent teaching clergy, believing friends and Bible study groups. Lil and I were caught up in the charismatic movement, the movement to help the church understand the importance of God the Holy Spirit in each of our lives. I found that belief in Jesus Christ as Lord and Saviour, his death and resurrection is new life, meaning and purpose. That faith has changed our life and the lives of many of my

friends and we have seen God's healing power work in our lives and the lives of others.

After a time of growing as Christians in a parish with superb leadership came the stage of "how do you pass it on?" I participated in and saw the effectiveness of the right type of teaching, including the Life in the Spirit Seminar – similar to ALPHA – and became an organizer and leader in this work. Many lives were revitalized by this teaching.

In 1994, there was a major conference in Montreal, Essentials '94. Seven hundred people attended from three theologically conservative organizations, the Prayer Book Society of Canada (traditionalists), Barnabas Anglican Ministries (evangelicals) and Anglican Renewal Ministries (charismatics). All were concerned that the Church was going away from Biblical teaching. These organizations committed themselves to try to bring the Church back to its biblical roots through the Essentials movement.

This movement helped keep the church together until 2007, when the Anglican Network in Canada was formed as a separate Anglican Church. For 20 years I have been committed to Anglican Renewal Ministries and what is now known in our church as the Anglican Communion Alliance. This group is holding a national conference October 22-24, 2015 in Toronto on the topic, "Desiring the Kingdom, Christian Formation in the Here and Now."

With all of the above, I have worked in the railway industry for many years as a manager and later as a railway operations consultant – and always a railway enthusiast.

It has been for me a wonderful life with God and my family and we have been blessed in every way. I trust it will continue as long as my life continues, always knowing that the next life, the nearer presence of God, will be better.

To God be the Glory!

Diocesan Clippings

Minister to francophones, seniors at Cathedral

Jean-Jacques Goulet is a recent addition to the pastoral team at Christ Church Cathedral, focusing especially on French-language ministry and ministry to people over 40.

Mr. Goulet, who has a master's degree in divinity and previously served as a Mennonite pastor, is currently on the Cathedral staff as an intern with a view to ordination as an Anglican priest.



God loves the person behind the mask



Seventeen children aged 3 months to 9 years were among participants in a combination All Saints jazz mass and Halloween celebration for Love in Motion at St. CHL – St. Cuthbert, St. Hilda and St. Luke Church – in the Rosemont district. Love in

Motion is an ecumenical project for children, especially ones who need a caring group. "Everyone had a mask, including the adults, and we shared what we hide behind our masks," reports the Rev. Roslyn Macgregor. "God loves the person

with the mask and the person we sometimes hide by pretending we're not scared or angry, by smiling when we want to cry. The children were reminded that church is a place where we love them, and they can come to us to talk about anything.