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Dean Kennington says goodbye to Montreal

“Our primary function is not to be Anglican... but to proclaim the gospel.”

By NICKI HRONJAK

Very early on in his tenure, the Very Reverend Paul Kennington had a vision that every visitor to Christ Church Cathedral would look into the eyes of Jesus. To this end, he had an icon made. *“It is very powerful. I put it right in front of the nave altar... this big face of Jesus. That’s the center of what we’re all about. Our primary function is not to be Anglican... but to proclaim the gospel. And all the other things fall into place.”*

During his six years as Dean, much has fallen into place at the Cathedral. It is his attitude of “go big or go home” and his relentless passion for the word of God that have made it so.

By the time this goes to press, Dean Kennington will no longer be in Montreal, but instead starting the next chapter in his life as an associate priest at St. Andrew’s, Leytonstone in North East Central London England. He was named dean of Christ Church Cathedral in December 2010, and by all accounts, left it a very different place from when he arrived; a more vibrant, active and musical community. According to one parishioner; *“Paul came among us as one who lived the liturgy fully... and people for whom Christianity had*

seemed tangential discovered new life in their faith.”

During his tenure, the Dean made many significant changes; some affecting the service directly and others more broad and cultural by nature, but all have made an impact on both faithful parishioners and the thousands of visitors the Cathedral welcomes every year.

He introduced bilingual services and bulletins, and encouraged time for contemplative prayer and silence during liturgies. He inspired and led parish retreats as well as new outreach initiatives, actively supporting the work of the revived Social Justice Group. As a skilled musician and lover of music, he commissioned new settings of the Mass and other works and introduced a weekday Sung Evening Prayer offered several times a week.

Ever mindful of the place of the Cathedral in the city, Dean Kennington cultivated a positive relationship with everyone from the city government to the street people surrounding the building. Of course, the dean is renowned for his passion for liturgy and the conviction of his faith which he communicates so tirelessly and eloquently.

Before he left, I had a chance to spend an hour or so with him.

The Dean freely admitted that, when he first moved here, it took a while to get used to the “two solitudes” of the city, the prevalent societal anti-clericalism, and, of course, our winters.

Yet, in hindsight, he saw many of these challenges as blessings. For instance; the gumption it takes to speak French fluently when you’re not a native speaker. The Dean was grateful for the experience, because *“I now have enormous empathy and respect for immigrants who have to conduct their entire professional lives in another language... I’m grateful to have learned what it’s like; how difficult it is to be an immigrant.”*

Yet, despite the acknowledged challenges, he will miss many aspects of living here. *“I’ll miss the city of Montreal, the people of the cathedral and the diocese and all the challenges and activities. I’ll also miss the French dimension and the multicultural dimension of the city – unlike any place on earth.”*

Acknowledging the many changes that have been made under his watch, the Dean said what he is most proud of is the spirit of optimism at the Cathedral. *“People have been encouraged to find what they’re passionate about and have been given a space where they can do it. It’s lovely*



Dean Paul Kennington preaches at the ordinations in May, 2016. Photo: Janet Best

that people are able to contribute optimistically and joyfully.”

Recently, the Cathedral took part in the *Les Journées de la Culture* and there was a whole new team of people who organized it. According to the dean, *“We had concerts, displays, talks, singalongs... and, for the first time, I had absolutely nothing to do!”*

During that weekend, over 3,000

people passed through the cathedral. While acknowledging that this is an unrealistic number to expect in most parishes, he feels that community events are important opportunities even for rural churches. These events invite people to come into the building in a comfortable, non-threatening way.

While it’s difficult for many of *continued on page 9*

St Jax takes off

Old and new unite in faith



Parishioners of St Jax at the church’s re-opening on September 11, 2016.

Photo: Janet Best

Spirits and voices have been lifted high this fall, as both new and old parishioners joined the new church planting team at St Jax Montreal. St Jax is the new bilingual and community-friendly name for St James the Apostle, which remains the official name of this 150+ year old parish in downtown Montreal.

Since the beginning of pre-launch activities at Easter, some 80 adults and 30 children have become part of St Jax, assigned to teams of welcome, children, worship, hospitality and the Alpha Course.

“Of particular joy is to see four former churchwardens serving as Alpha leaders, hosting both new and former congregation members in their exploration of faith in our Lord Jesus Christ” says Incumbent the Rev. Graham Singh. “Last week we welcomed a new refugee family from Iran and this week we buried one of our dearly beloved octogenarians – yes, this is a church plant but it’s also just good solid church!” says Singh.

Alongside faith-based activities like regular Sunday celebrations at 10am and Alpha on Wednesdays at 6:30pm, St Jax has opened its doors

more widely to a new series of 22 concerts run by the City of Montreal. Other groups, such as Alcoholics Anonymous, the St James Literary Society and Action Réfugiés Montréal, as well as corporate users, have benefited from the early renovations of space. “It was a particular joy to welcome our Diocesan colleagues for a training day in October,” said Singh. “I heard many people reflecting on our removal of pews and installation of modern sound and video facilities – I heard them say ‘this isn’t so complicated – we could do this too!’”

Please keep St Jax in your prayers as they approach their Christmas Carol Service on Saturday December 10th at 4:30pm and as this new team stabilizes and prepares for the future. As Anglican Montreal goes to press, St Jax is hosting this year’s conference of the Conseil du Patrimoine Religieux du Québec, which represents another exciting opportunity to both learn and share about new visions for the beautiful heritage buildings and mission sites that we collectively steward. More information can be found at www.stjax.org.

Bishop's Message



Most of us don't really like change... Yet if we think about it, there ARE times when change is a good thing, for instance, when we are uncomfortable or bored. Like it or not, though, change is all around us: people come into our lives and then they move on. Nothing is ever completely at a standstill. The idea that we can control everything is really an illusion.

In this issue, Dean Paul Kennington reflects on his time in Montreal and on what he thinks it takes for a parish to flourish. We are grateful for his leadership and sorry that he has to move back to England. We wish him and Jonathan every blessing in their new parish. I invite your prayers for your Cathedral as they go about selecting their next Dean.

The Advent scriptures that we will hear read in church remind us that things are about to change radically. God's

Kingdom wants to intrude into our lives. It wants to surprise us., to show up like a thief in the night! The themes are about preparation for the return of Christ and some of those readings are about catastrophic interruptions to the status quo and about the end of time.

I would rather be writing to you about holidays and love and beautiful decorations. Instead, I want to ask this question:

- What does it look like to be waiting for God to act? For God to bring change into our lives?
- What do we need to do to be ready and able to notice and welcome God's initiative?

May this season be one of preparation and of expectation and trust in the Holy One who is looking for a Kingdom welcome in our hearts and lives.

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

+ Mary

The survey says...

BY ANN CUMYN

There are all sorts of questionnaires. Some are tests or quizzes to find out how much we know. For these questionnaires we want the results as soon as possible. Fact finding surveys are of a different nature; yet, remembering our own answers, we are still anxious for the results so we can compare our responses to those of others.

So, many thanks to all of you who responded to the Anglican Montreal Survey. We had 99 replies in total, 21 were submitted in hard copy and 78 electronically.

There were some interesting and perhaps amusing responses. For instance, the only person who admitted to 'tossing' the Anglican Montreal obtains it electronically!

It was good to know the 91% of all

those who responded read the Bishop's message. However, 100% of those responding on paper read the news articles, 95% for those replying electronically!

It was not surprising to learn that 95% of those who responded on paper wish to receive the paper version of the Anglican Montreal; while, for those who responded electronically, a considerable majority were content with the electronic version. In total, it was a small majority of the total responders who preferred to read the newspaper on line. There is obviously a need for the paper version. However, while the opportunity was there to complain about the reduction in the frequency of the Anglican Montreal, only three people out of the 99 actually registered a complaint. If there is more discontent than that shown among

those who took the trouble to reply to the survey, then this was an opportunity missed.

Many of you were content with production of the E-news. There were several suggestions for improvement, some of which have already been implemented. However, it was noticeable that only a small percentage of those who responded on paper receive the E-news. Some of these have signed up to receive it, but one is left wondering how many people, either in rural areas or uncomfortable with computers, are being left out.

In conclusion, while the response was not overwhelming, it was definitely worthwhile. The information given to us is very welcome and will help in fine tuning both the Anglican Montreal and the E-news.

Christians share Advent experiences on social media

BY MARTHA HOLMEN

With Advent underway, Christians and Anglicans around the world are turning to social media to share their common experience of waiting and preparing for the birth of Jesus.

The Anglican Communion, partnering with the Society of St. John the Evangelist, is once again inviting Anglicans to join its global online Advent calendar. Everyone who signs up will receive a daily prayer and photo based on a different word each day. They'll also be invited to respond on social media with their own prayers and photos using the hashtag #AdventWord and the word of the day (for example, #Shine, #Hope or #Awaken). Those contributions appear with others from around the world in the Advent calendar at www.adventword.org.

For those not sure where to start, the Anglican Communion has provided resources explaining how to contribute and encourage others to join in. Newcomers can watch a tutorial video, clergy and parish leaders can download posters and bulletin inserts, and participants can see the full list of daily words so they can plan ahead. To see the resources or sign up for daily emails, visit www.aco.org/adventword. Participants can choose to receive emails in Arabic, Chinese, English, French, German, Hindi, Portuguese, Spanish, Tamil or American Sign Language.



The Diocese of Toronto responds to the word "Invite" in last year's AdventWord calendar.

Those looking to explore the meaning and mystery of Advent through social media can also join the Occupy Advent movement. Entering its sixth year, it describes its purpose as "reclaiming the holy season of waiting and watching for the Lord." Using the hashtag #OccupyAdvent, social media users share their thoughts and reflections as they try to resist commercialism and focus instead on Advent as a time to slow down and simplify their lives. To join the conversation, visit Occupy Advent at www.facebook.com/OccupyAdvent or follow @OccupyAdvent on Twitter.

Martha Holmen is the Digital Communications Coordinator for the Diocese of Toronto.

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



Loving and gracious God, during your earthly ministry you called children to you before all others. You expressed your desire for children to be encouraged to come to you as the kingdom of heaven belongs to them. We pray during this Advent and Christmas Season that you will nourish, protect, and lift up all children in our midst.

Creative and renewing God, we call upon you to support us in our efforts to reach the children and youth of this Diocese. Help us to see your word in new ways and to freely celebrate your presence among us. We give thanks for all the efforts being made in various congregations

across the Diocese to attract more young people to your church. We know it is essential for us to bring your message of love and grace to others, making your word easily understood and acceptable without losing its value. We pray that parishes in Diocese will enthusiastically embrace the vision and ideas that the children and youth have for the church.

We lift up such programs as Messy Church and Crosstalk Ministries and pray for their continued success. We pray for all the parishes that have taken on the Children and Youth Ministry Challenge. May those involved develop touching liturgies that have a lasting impact on all participants both young and old. We pray for the youth themselves that their problems do not overwhelm them and that their sense of success in their accomplishments lingers. We pray also for youth leaders who create meaningful programming that inspires these young people in all that they do. Lord in your mercy, hear our prayer.

**For more information on AFP-C, contact
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at valstacey@bell.net**

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Laying it on the Line

Editor's Note: Laying it on the Line is the first in a new series of articles written from the lay perspective. I welcome your thoughts and your ideas for future submissions.

BY PENNY RANKIN

"If we could read the secret history of our enemies—we should find in each man's life sorrows and sufferings enough to disdain all hostility"

— LONGFELLOW

These potent and concise words were penned by Henry Wadsworth Longfellow over a century ago. Longfellow, (1807-1882) was not a practicing Christian-yet his words resonate in ways that are deeply familiar to those of us who are. His brother Samuel, a Unitarian minister wrote that *"religion had permeated Henry's life... that his nature was at heart devout; and that though he did not care to talk much on theological points, he believed in the supreme of good in the world and in the universe."*

Longfellow, in asking us to contemplate the suffering of our enemies, mirrors numerous passages in the Gospel. Simply put, he is urging us to engage each other with compassion and suggests that doing so leads to "right relationship" such that hostility is replaced by acceptance and respectful accord.

There are those who would protest that this is the stuff of idealists and fools...and perhaps appropriately so in specific cases; but how do you reconcile such negativity and still uphold the 'Golden Rule' and the social justice imperatives it underscores?

In early September 2015 the vast majority of us living in the "first world" woke to a news cycle item that at first devastated, then mobilized, a worldwide response as the body of a small child washed up on the shore of a Greek island. In response to the outrage and passion that exploded, money was given and promises were made.

Sadly, the enthusiasm, goodwill and sense of personal engagement that marked the first months of the Syrian crisis are now waning. Today, none of us can deny the raw evidence of the pushback against men, women and children whose very humanity is now purposefully downplayed or vilified. Quotas and walls are bandied about as "solutions" to human tragedies. What is our response?

This is not "just" a crisis. Some would say it is a matter of sacred importance.

As the unfolding catastrophe crystallized in my mind, I began my

research. Immediately I recognized how wildly ignorant I was of much of what was happening both in Syria and around the world. The numbers I was confronted with are overwhelming, the statistics painful.

What is most disturbing is the increasingly divisive rhetoric that tries to suppress compassionate responses, deeming such outreach naïve or dangerous.

Globally today, UN figures set the number of "People of Concern" at just over 200 million. There are 2+ million registered asylum-seekers and over 16 million refugees, 5+ million Palestinian "Internally Displaced People" and over 65 million other IDP's. All have been forced from their homes by war, famine and/or natural disaster.

The number of people considered "stateless" is 10 million and over 100 million are homeless. (35,000 in Canada on any given night). Are you still reading?

On top of these figures are the 45 million (disproportionately women and children) who are caught in what is termed "modern slavery". In 2014, the US Department of Labour estimated that over 150 BILLION dollars in profits were "made" as a result of those forced into indentured and slave labour.

To put all this in perspective, 245 million people represent 7 times the population of Canada today.

There are now more than 700 refugee camps worldwide. The largest, Dadaab in Kenya, swelled to 348,000+ in 2015. The oldest camp is now almost 69 years old. Where is home if you were born in that camp 69 years ago?

Linked as we are to the Diocese of Masasi, did you know that there are nine UNHRC camps in Tanzania or that many of the over a quarter of a million people who fled Burundi this year sought sanctuary there?

In response to the collapse of infrastructure and patience in similarly challenged "host" countries, the UN has recently embarked on repatriation projects in Kenya and Pakistan, offering financial incentives to refugees to return to homelands that remain divided and dangerous.

It is no small wonder that more and more people are fleeing. Yet all too often they are rushing into the hands of death. In the course of three days in May more people died trying to cross the Mediterranean than died trying in the whole of 2013. (If trying to grasp the desperation behind taking such risks, I suggest you read Warsan Shire's poem "Home").

While facts can be checked, too often our "knowing" is predicated not on facts but on assumptions. Case in point: the "impression" many have that Europe is being overrun by Muslims-whose faith (some believe) is fundamentally incompatible with Christianity.



Penny Rankin is the People's Warden St Matthias' Church Westmount and member of the Diocesan Standing Committee on Mission.

The Pew Forum, a politically conservative NGO based in Philadelphia, released census data and analysis that indicates that the Muslim population in Europe (5.6% in 2010) is expected to increase to 10.2% by 2050-this taking in to account birthrates and migration trends. Are you even a wee bit surprised?

Armed with facts what can we do? The UNHCR itself outlines three options. The first is voluntary repatriation; the second local integration and the last is resettlement in a third country-though less than one percent of refugees worldwide are ever resettled.

Repatriation is unthinkable for those whose homes have been devastated by natural disaster or war.

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Announcing the 2nd annual Children and Youth Ministry Symposium

BY LEE ANN-MATTHEWS

We are thrilled to announce that the 2nd Annual Children and Youth Ministry Symposium will take place at Fulford Hall on Saturday, January 28th 2017 (10-3pm) This will be a crucial day for leaders to share their C.Y.M Challenge stories.

It will be exhilarating to learn how children and youth from across Montreal led their congregations in unique, innovative worship experiences.

Thanks to the hard work of the leaders, the encouragement and support of clergy, and the exceptional training provided at the C.Y.M Forum in Ottawa on November 5th,

we have many capable presenters, who are equipped and enthused to share the good news of their ministry in all of its variations. *Presenters must register by January 20th 2017 to ensure participation.*

Exceptional candidates will receive a plaque and visit from guest preacher and noted children's ministry expert Rev. Jean-Daniel Williams.

Please attend the Children and Youth Ministry Symposium to support the important work of children and youth ministry in the Anglican Diocese of Montreal. Contact mtlyouth@montreal.anglican.ca for details, to register and to RSVP. Lunch will be provided.



You are invited to share, learn, be inspired and encouraged by contributors to the **Children's and Youth Ministry Challenge** #CYMChallenge. Lunch will be provided. RSVP mtlyouth@montreal.anglican.ca



Notable

Messy Church

Friday, December 9
5:30 pm to 7 pm

Crafts and supper.
Come join the fun!

Martha's Community Soup Kitchen

Wednesdays from
January 11 – April 26

Come enjoy soup and fellowship!

Church of the Resurrection

99 Mount Pleasant Ave
Pointe Claire
514-697-1910

Notable

Come to the "Wassail"

Celebrate the holiday season with new and old friends, great carol singing followed by "holiday cheer!!"

Friday, December 2
7:00 p.m.

Christ Church, Beaurepaire
455 Church Street
(corner Fieldfare)
Beaconsfield H9W 3S6

514-697-2204 or
Christchurch@qc.aibn.com

Freewill Offering with proceeds to
Christ Church Beaurepaire
Christmas Basket Fund.

Equipping the Saints

BY JEN BOURQUE

As I leave my house, in one borough of Montreal named after Mary, the mother of Jesus, and travel to Dio, in another borough, also named after Mary, I can scarcely avoid travelling over streets inscribed with a sacred geography. There's Notre-Dame de Grace, and Cote-St-Antoine. There's St-Henri, Bonaventure, St-Laurent, St-Denis, St-Hubert, St-Hubert, St-Michel, St-Mathieu, St-Marc, Villa Maria and Ville-Marie – indeed, before being named after the mountain, Montreal was Ville-Marie, Mary's City. If I were to leave the city – in nearly any direction – I'd meet

St-Anne, Ste-Marthe, St-Jean, St-Hilaire, St-Bruno, St-Eustache, St-Jerome, St-Agathe, among others. The city and the countryside are etched with the memories of God's holy people from ages past.

It is, of course, easy to remember these places for what they are now – that St-Denis is where you might like to sit on a terrace in the summer, or St-Jerome is on the way to go skiing. Ville-Marie becomes less a subterranean reminder of Jesus' mother, and more a tunnel I'd like to avoid during rush hour!

But what might happen if you walked along Ste-Catherine, past the shops, restaurants, strip clubs, office

towers and yes, even the churches, and recalled the faithful witness of Catherine of Alexandria, remembered as a teenaged convert to Christianity, a scholar, a martyr and intercessor? Or the writing and devotion of Catherine of Siena, mystic, politician and theologian? Or Kateri Tekakwitha, a Mohawk woman who lived part of her life and died just across the river – St. Lawrence's river! – in Kanawake?

At Dio this term, we're doing just this. In our Wednesday Eucharists, we're celebrating the memory of God's holy men and women of ages past, particularly those whose names mark our city. We're hearing their stories. We're meeting these faithful people as friends, as companions on the journey of faithful Christian witness in every age. We've met Mary, the Mother of Jesus, and Denis and we'll meet Laurence, Catherine and others before the term is done. We'll meet holy women and men who walked our streets, or perhaps

at least passed by Montreal – Kateri, Jean de Brebeuf, Jeanne Mance – and whose witness to the Gospel and love for God's people helped form this city.

As we hear these stories of discipleship in ages past, we're striving for the same faithfulness in our day, in this city. We too are praying and studying and working to become followers of Jesus, God's holy people here, in this city. Come and join us in St. Luke's chapel, or, if you can't, trace the sacred geography in your corner of this diocese, remembering and walking alongside the saints whose names are written on streets and rivers and mountains, adding your prayers, witness and discipleship to ours and to theirs.

The Rev. Jen Bourque graduated from Montreal Diocesan Theological College in 2008 and currently serves there as College Chaplain. Since her ordination, Jen has been a chaplain at the Montreal Children's Hospital, working with patients, families and



Jen Bourque

Photo: Tala Strauss

staff from diverse religious backgrounds. She is currently also part-time Associate priest at Christ Church Cathedral, where she oversees children and parent ministries.

Un nouvel élan au ROJEP...

Le 17 octobre dernier, le Réseau œcuménique justice écologie et paix (ROJEP) a tenu son Assemblée générale. Comme d'habitude, nous avons fait le bilan de nos activités pendant l'année, mais cette année est un peu différente, car nous sortons d'une année extraordinaire. Cette année, le comité de coordination du ROJEP a pris la responsabilité d'organiser le Forum mondial théologie et libération (FMTL) dans le cadre du Forum social mondial (FSM) qui s'est tenu à Montréal du 8 au 14 août 2016. Cet événement a été transformatif et nous continuons notre réflexion pour découvrir comment ces changements vont influencer notre réseau.

L'évènement s'est inscrit créativement dans la tradition des autres FMTL, celle-ci étant la 7e, qui consiste à réunir des groupes de la

base, des individus et des universitaires, autour du thème: «théologie et libération». La rencontre entre la tradition internationale du FMTL et les pratiques québécoises ont produit un événement magnifique, significatif et historique sur le plan de l'articulation contemporaine entre la foi chrétienne, les critiques des dominations et des oppressions, et les pratiques de libération et de création de la justice. Pendant les six jours passés ensemble, les quelques 425 personnes inscrites au FMTL 2016 ont pris part à de nombreuses activités organisées par 25 groupes ou organismes qui ont intervenus ou animé divers ateliers. Près de 70 personnes sont intervenues en plénière, dans des ateliers et des tables rondes, et dans le cadre d'une pièce de théâtre, de la présentation d'un documentaire, d'espaces de partage et de

célébrations symboliques. (Tiré du bilan d'activités de l'Assemblée générale.)

Le FMTL fut organisé par le comité de coordination du ROJEP, mais n'aurait pas été possible sans l'engagement d'une quarantaine de personnes qui ont constitué le comité d'organisation élargi, de la quinzaine de bénévoles ainsi que de l'appui financier d'organismes solidaires. Cette participation élargie a enrichi la réputation du ROJEP et nous avons accueilli cinq nouveaux membres lors de notre Assemblée générale. Comme réseau, nous avons découvert des ressources importantes qui peuvent être utilisées pour mobiliser des actions pour la justice, l'écologie et la paix. Comme réseau, nous devenons sans doute plus militants depuis le FMTL. Du moins, nous avons réalisé qu'il y a un nombre important de Québécois/es qui veulent discuter de questions théologiques.

Depuis longtemps, il y a une présence anglicane importante au sein du ROJEP. La révérende Gwenda Wells était impliquée pour plusieurs années et maintenant j'ai pris la relève comme représentante et membre du comité de coordina-



Un moment de célébration au FMTL dans l'ancienne chapelle du Collège Jean-de-Brébeuf.

Photo: Gilles Pilette

tion. Nous avons aussi participé au FMTL avec l'appui financier du « Mission Committee » du diocèse de Montréal, et par la présentation d'un atelier intitulé « Beyond Homo Economicus » par le révérend Jim McDermott, Beth Reed et la révérende Sophie Rolland. De plus, le révérend Alain Brousseau a participé sur le Comité de solidarité avec les autochtones du ROJEP. Notre participation dans le ROJEP est une partie

importante du travail œcuménique dans le diocèse, surtout dans le milieu francophone, et j'espère que l'enthousiasme généré par le FMTL va donner du souffle au travail du ROJEP dans les années qui viennent et que la participation anglicane restera toujours importante.

La révérende Sophie Rolland – Curé de la paroisse de Vaudreuil et membre du comité de coordination du ROJEP (2015-2017).

PLAN de VISION 2020

Nous célébrons qui nous sommes - l'Église de Dieu - nous nous centrons sur Jésus et la prière en orientant notre temps et notre énergie selon les cinq objectifs suivants :

- FORMATION DES DISCIPLES**
Ressources pour le développement de la foi
Liturgies variées (musique, prières, lectures)
Ministères variés des jeunes et des enfants
Ressources pour le soutien de la foi
Soutien aux ministères existants
- SANTÉ FINANCIÈRE DES PAROISSES**
Transition à la qualité paroissiale
Développement financier
- ÉGLISE VIVANTE**
Innovation théologique
Innovation
Ressources locales
- DÉVELOPPEMENT DU LEADERSHIP**
Créer les conditions de travail
Soutenir les dirigeants comme agents de changement
Accompagner les dirigeants et paroisses en périodes de transition
- STRUCTURES DIOCÉSAINES**
Centrées sur la mission de l'Église
Animées par des bénévoles
Assurant la vitalité et les ressources des paroisses

ANGLICAN MONTREAL

St. Lawrence Anglican Church
cordially invites you to our

ANNUAL CHRISTMAS CONCERT 2016

Directed by Rich Coburn

Sunday, December 11th, 2016 at 6:00 PM

520 - 75th Avenue
LaSalle, QC

Admission: \$15

For more information, please contact the church: Tel.: (514) 366-4652, email: stlawrence20@gmail.com

A Vision of Partnership – Journey to Masasi

ARCHDEACON BILL GRAY

Instruments of Unity

The Archbishop of Canterbury, The Lambeth Conference, The Anglican Consultative Council, and the International Council of Anglican Primates are all recognized in the world wide Anglican Communion as critical instruments of our unity.

Another important instrument of unity among worldwide Anglicans is our Diocesan Partnerships, which form more direct links internationally and nationally between church members. Not dependent on international hierarchies, these partnerships cultivate more direct, lateral relationships that promote true bonds of affection. We value these instruments of unity as our world communion is dependent upon building community through good will and loyalty.

In a church where both autonomy and diversity are valued and upheld, we do not depend upon authority, conformity or hierarchy to achieve unity. Rather, we rely upon our mutual desire and conscious choice to journey together in our common faith in Jesus Christ our Lord. These grassroots partnerships are essential to building and maintaining our community of faith so we can continue to build the kingdom of God. This is accomplished through the Partnerships Committee of the Diocese of Montreal.

Our Partnership with Masasi

This summer, the Rev. Andy O'Donnell, Darcy Gray and I, along with the Bishop Richard Frith of the Diocese of Hereford, U.K., had the enormous privilege of visiting our partner Diocese of Masasi, in Tanzania Africa, for their 90th anniversary celebrations. We were hosted by the Bishop of Masasi, the Rt. Rev. James Almasi. This occasion included attending confirmations, ordinations, dedication of new churches, visiting their Anglican school and convent, celebrating completed and planned PWRDF projects.

We were often greeted by large crowds of singing and dancing adults and children, motorcycle motorcades with bands playing. All conveyed the enthusiasm and commitment of a church that is alive, joyful, thriving and hospitable. The following comprise some of the important learnings of this experience.

Gender Equality

Currently in Masasi there are only male clergy. There are, nevertheless, capable women who provide incredible leadership who are greatly respected. The mother's union and women in religious orders are numerous and active. Bishop Almasi hopes to revive a Catechetical training centre to train lay leaders including women. This would be somewhat equivalent to our diocesan lay readers.

Everywhere we visited, Bishop James emphasized with enthusiasm that our Bishop is Mary Irwin Gibson to the delight and applause of all assembled.

The church is very involved in the community, especially through the PWRDF projects. These projects require church, community and government partnerships at all levels. Many of the civic and government leaders involved in these partnerships are women in positions of leadership and authority. The Diocese of Masasi has initiated the building of an Anglican girls' school to parallel the established Rondo boys school and theological college.

Religious Equality and Respect

Compared to other regions, Christians and Muslims co-exist peacefully and harmoniously in Tanzania. We attended community events that celebrated either the launch or the completion of several PWRDF/GAC funded projects. While the church and Canadian government help to fund the building of these projects, they require local community and government support to help operate and staff them in the long term.

This partnership is predicated on the practice that these projects are for the benefit of the entire community, Christians and Muslims. Consequently, at community events that celebrated a project, large crowds of both Muslims and Christians gathered together with dignitaries, speakers and entertainers from each religion. There are many Christian and Muslim intermarriages and mixed families. Muslim leaders were represented and recognized at the diocesan anniversary celebrations

Love for the Church in Canada

There is a genuine bond between the Dioceses of Montreal and Masasi. This is in part due to careful building of relationships through years of mutual visits that have included youth, lay people and ordained of all



Choir and Dancers of the Mkomaindo Parish Church during a service where close to 200 members were confirmed. This church was founded by freed African Slaves supported by Anglican missionaries.

orders. It is also due to the instant recognition and affection for the Canadian brand in Tanzania.

Masasi has experienced many PWRDF, CIDA and GAC church and government sponsored development projects over many years. These projects include water wells, medical centers, pharmacies and food security programs. This continued and repeated support is due to the successful management and oversight by the clergy, staff and volunteers of the local Anglican Church.

One can see the results with the satisfaction of knowing that our contributions have made a real difference. The display of the Canadian flag and maple leaf as well the presence of the Christian church is evident in all these projects.

Contextual Worship

There is much for us to learn from Africa about developing true, indigenous worship in our own context. The worship liturgy in Masasi as provided by the clergy remains traditional, sacramental, and Anglican-Catholic. The preaching is missional and evangelical. The African singing and dancing, the authentic and contextual community prayers and the commitment to stewardship are inspirational. The church is missional and is focused on making disciples and growing the church.

Sexual identity

Not once were we challenged on our decisions in the Canadian church regarding same gender marriage and related issues around sexual identity. While the church in Tanzania is in a different place in that journey, there was tacit acceptance and understanding of our need to follow our own path. The reality is that they want to better know us and our faith and not focus on divisive issues.

When we look back on those instruments of unity that preserved the church during these times of great diversity, I believe these Anglican partnerships will be recognized as having been one of the cornerstones of that unity. My prayer is that we will continue to commit to this partnership and continue these visits. Thanks to Bishop Mary, the clergy and people of the Diocese of Montreal, and especially the support of the Partnerships Committee for sponsoring our visit.



A selfie with Darcy Gray and residents of the youth hostel operated by the Anglican Convent in the Diocese of Masasi.



Archdeacon Gray, the Rev. Andy O'Donnell and the staff of the medical dispensary of the Anglican Rondo School for Boys and Theological Centre, which is funded by PWRDF/GAC. Father Ferris on the far left, is one of their teachers. Also pictured are Bishop Richard Frith and his wife Kay of the Diocese of Hereford, U.K.

Eglise anglicane
St. George's Church
 au coin de / at the corner of rue Peel
 et de l'avenue des Canadiens-de-Montréal

Cantiques à la Chandelle
 Carols by Candlelight

Le vendredi 9 décembre 2016 à 17h30
Friday 9th December 2016 at 5.30pm
 offrande volontaire / free will offering

Around the parishes

Grace Church Sutton celebrates 170th anniversary

THE VEN. TIM SMART

Grace Church in Sutton celebrated its 170th Anniversary on October 2nd with a visit from Bishop Mary at a service of Eucharist which included people from the parish of Sutton, the parish of Brome, Calvary United Church, Église St. André, and Olivet Baptist Church, as well as visitors and guests from near and far.

At the beginning of the celebration, Bishop Mary officially recognized and welcomed the Rev. Tim Smart as the new Territorial Archdeacon of Bedford and the Richelieu.

Afterwards, everyone enjoyed a catered meal in the parish hall where Bishop Mary received gifts from the parish given by Doreen Page, and Gail Booth of the United Church offered her thanks and a gift to Grace Church on the occasion of their 170th Anniversary.



The combined Anglican and United Church Choir pose with Bishop Mary.

Photos: Janet Best



The pews of Grace Church, Sutton were filled with parishioners and guests from near and far.



St Lawrence, Lasalle had a Quiet Day on Saturday, August 27th, with the Rev. Canon Joyce Sanchez as the guest speaker and a few ladies of Trinity Memorial joining our women for the day.

Abuzz with flowers and fellowship

BY PAM DILLON

The Parish of St. James the Apostle created quite a buzz in Stanbridge East in early August when it hosted its annual Flower Show. The church was filled to capacity with flower arrangements and displays. The tables set out for English tea under the big tent hummed with conversation and the white elephant table was a hive of activity, a treasure trove of old and new objects, something for everyone.

The flower show has been a much beloved institution for over sixty years; this year it was dedicated to the bees.

Much is known about the struggle of bees in our world, with so many factors contributing to their demise. Local beekeepers Pierre and Carole Pettigrew from Miel Pettigrew Farm in Freligsburg, were special guests. Their display of live bees in a hive at work was both fascinating and impressive and lucky flower show visitors got to taste the first crop of new honey from the apple blossoms.

The annual flower show is a reminder of how St. James the Apostle in Stanbridge East has contributed to the life of our village. A special display case was filled with archival flower show booklets and publicity posters.

In the early days of the flower show, much money was raised for church activities and of course the bills to be paid. Now we treat our annual St. James Flower Show as a legacy of the parish, and as a gift to new generations, especially to the children who can experience the joy of flowers and the satisfaction of a red ribbon well deserved.

It seems far away now, but in the



Kayden Crandall proud winner of a number of first prizes in the children's categories.

Photo: Annie Rhicard

deep of a January winter day, our volunteers will be busy as bees planning for the 2017 flower show.

How sweet it is to have made such sunny summer memories to keep us buzzing all year long.



The Queen Bee (Sandra Fortier) and one of her many Worker Bees (Rev. Marc Philippe Vincent) at the annual St. James the Apostle Flower Show held in August.

Photo: Olivier Morneau



Lay Pastoral Visitor, Helen Foster and Betty Rowe visiting Mildred Clarke in a Seniors Home. The ladies were long-time member of St Paul's Lachine which is now closed. Helen and Betty now attend St Stephens Lachine and many members of the parish know Mildred well because her daughter, Velda Ward sang in the choir at St Stephens. Mildred was so happy to see old friends!



Tattayna Gordon at Love in Motion CHL outing after church to Quinns Farm pumpkin patch October 16th

Deanery of the Laurentians

The Deanery of the Laurentians was very excited to host its first annual Deanery Eucharist and Picnic on Sunday, August 28th, on the beautiful shores of Lac de l'Achigan. Over 125 people from 16 congregations North of Montreal gathered together with Bishop Mary to celebrate the story of God's ministry across the region, including a confirmation of seven teenagers and adults.

We also celebrated Archdeacon

Ralph Leavitt's final Sunday in the Laurentian Regional Ministry prior to his retirement. Finally, the congregation of All Saints, Deux Montagnes was awarded the first Deanery of the Laurentians Missional Ministry grant of \$1,000 in support of their growing Messy Church program.

It was a wonderful day of celebration made possible by the hard work and dedication of people from one corner of the region to the other.



The Ven Ralph Leavitt displays his gift from the Laurentian Regional Ministry.



Seven teenagers and adults were confirmed at the Laurentian Deanery picnic.

Photos: Janet Best

Oldest Anglican church in Montreal celebrates milestone

St Stephen's Anglican church of Lachine's service to community goes back 185 years

By KEVIN WOODHOUSE, THE SUBURBAN (REPRINTED WITH PERMISSION)

While the borough of Lachine will fete its 350th anniversary next year, Lachine's St Stephen's Anglican Church, the oldest of its kind on the island of Montreal, recently achieved its own milestone. The church has been in service for the last 185 years, dating back to the construction of the borough's canal.

It was built originally for the area's Anglican Lachine Canal workers and their families so that they would have a house of worship to call their own. During the church's 125th anniversary in 1956, Lachine donated the gates framing the structure's walkway.

Recently, Mayor Claude Dauphin attended an event with councillor Maja Vodanovic who presented the Rev. Shirley Smith, the fourth woman priest to serve at the church, with a plaque and flowers to commemorate St Stephen's milestone.



L to r: The Rev. Mary Pickup, Deacon; Archdeacon (ret) Gordon Guy; Borough councillor Maja Vodanovic; Rev. Shirley Smith, Priest-in-Charge; and Mayor Claude Dauphin were on hand to celebrate Lachine's St Stephen's Anglican Church's 185 years of serving the community.



On September 11, The Rt. Rev. Mary Irwin-Gibson celebrated and preached at a combined service of the Regional Ministry of Bedford Stanbridge-East, hosted by St James Bedford. Bishop Mary was here to present Eric Dryden with the 2016 volunteer award for the Deanery of Bedford Brome Shefford. (L to r: Bishop Mary, Eric Dryden, Wendy Dryden and Andy O'Donnell)

All Saints' Day Jazz Mass

October 30 St. CHL celebrated All Saints' Day with a Jazz Mass and a wonder-full birthday party for Ros' 70th birthday. Our wee church was packed 90 people aged 2 to 95 – friends, family, parishioners. Five fabulous musicians on bass, guitar, harmonica, crums, all led by our Tom Mennier on the keyboard/piano. We entered clapping and singing "Oh when the saints go marching in..." A bunch of children jostling each other, carried three processional crosses to the front of our wee church. The roof was seen to lift several times. There was laughter – joy – creative chaos (well, a little or a lot depending on your capacity for living with



St CHL All Saints 2016 Ready for recessional hymn.

Photo: Helen Foster

chaos) ... sharing peace and communion. Our theme was based on the beatitudes and this quote from Sufi poet Rumi: "Use your voice for

kindness, your ears for compassion, your hands for charity, your mind for truth, and your Heart for Love."



The Rev. Thora Chadwick, Mr. Fred Wallet and the newly baptized and confirmed young people. Baptized: Nathan Venneman, Alisha Venneman, Kaitlyn Venneman, Victoria Venneman. Confirmed: Kayla Ramsay, David Ramsay, Catherine Schoolcraft, Jaidyn Loyer Wallet, Kaitlyn Venneman, Victoria Venneman.



St. Michael and all Angels Parish marked 50 years with a gala. The rector, the Rev. Michelle Eason and her husband the Rev. Lorne Eason are seen at the celebration dinner. Many founding members were present and were recognized.



Following her visit to our Diocesan Synod, the Rt. Rev. Barbara preached at St James Bedford on June 19, in the Regional Ministry of Bedford Stanbridge-East. With Bishop Barbara is the Rev. Andy O'Donnell.

Notable

Montreal Diocesan Lay Pastoral Visitors Retreat

Saturday May 27 – 9 am to 3:30 pm

Ermitage Sainte Croix
21269 boulevard Gouin Ouest, Pierrefonds

With speaker the Rev. Shirley Smith

Talk: Sharing Our Stories

Cost: \$35 (no refund), meal included. Pay by the end of March to Bev Jarvis

To Register: Bev Jarvis 514-626-7689 home or cell 514- 898-0853

A reflection on forty years of ministry

THE REV. CANON DR. LETTIE JAMES

Many years ago I was a fresh 'man' in an all girls' high school in England. Every Friday morning in Assembly we belted out the school song, 'Forty Years On.' It was a good song, full of post nostalgic references and hopes, but the chorus was, 'Till the field rings again and again with the tramp of the twenty-two men.' As an eleven year old it bothered me.

A few years later, when I came across the music mistress who was still at the school, I voiced my concern. "But it is such a lovely tune." she replied. Women's' lives didn't matter and it was perfectly appropriate to refer to women as 'men.' That was eighty years ago.

Forty or so years on, on the Feast of Pentecost 1976, I was ordained a deacon. I was urged to 'Lift high the cross to lead men to God.' The epistle from Timothy entreated me to 'be the husband of one wife, ruling my children and my house.' The sermon, read by a somewhat fundamentalist priest, was about family life and the place of women in the home. There was a prayer which

entreated God to raise men up for the priesthood. Women's' lives still didn't matter and most people did not understand why I was offended by the language which was the expression of a patriarchal Church.

I was acutely aware of the discomfort, distress and sometimes real anger surrounding my ordination. (there was a protest by a few priests and a number of adherents to St. Michael's Mission, recruited for the occasion.) Yet, I knew that I was called. My vocation had been tested and I was where God wanted me to be. I experienced such a sense of joy and peace that at last my vocation had been recognized.

My fellow ordinand, Philip Carr Harris, was gracious and accepting and the sermon, preached by an American theologian, was inspiring and appropriate. Yet, a woman priest was still very much an oddity. The U.K. had a woman Prime Minister, but in the Church, women's' lives still did not matter very much.

Forty years on I look back with thanksgiving for those years of ministry. Much ice has been broken and a few ceilings cracked. There

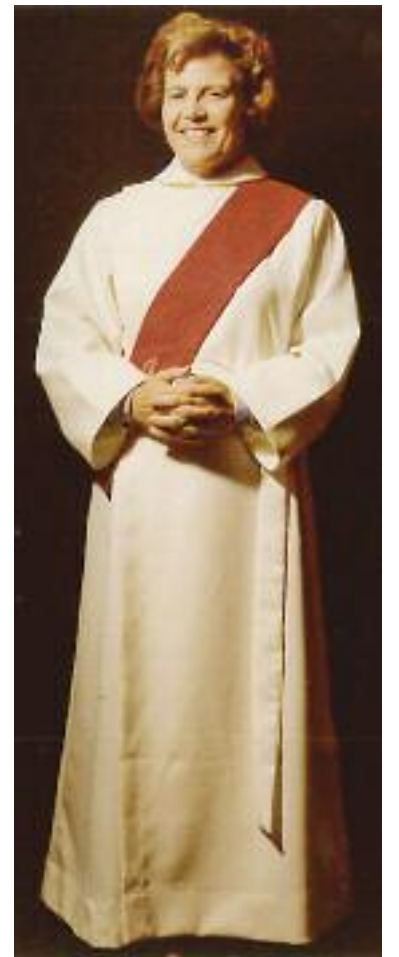
were many highlights in that journey. Here are a few:

- The gathering of the few women priests in Winnipeg after five years was a significant milestone. I was asked to present the keynote address. I remember how terrified I was but afterwards Ted Scott, the Primate, asked if he could have a copy to share with the House of Bishops. I felt affirmed. We shared our stories which seemed to be different in each Diocese.
- The designing and launching of a programme for Diocesan Pastoral Visitors was a task which I really enjoyed; some members of that first class are still doing that ministry. My participation in the Joint Working Group and its successor, the Anglican-Roman Catholic dialogue was very significant for me.
- St. David's Delson had been without a priest for many years. The Archdeacon called the warden and told him, I have good news and bad news. 'What is the good news?' 'We have a priest for you.' 'Good, but what is the bad news?' 'It is a woman,' said the Archdeacon. 'So' said

the warden. We tripled the congregation in a year (there were only 8 to begin with.) We had a thriving Sunday school and the first Confirmations in many years. They taught me a lot about lay ministry. In those days I celebrated 8 o'clock at St. Stephen's Lachine; 9.30 at St David's, then 11 o'clock at St. Stephens. I also was at the Montreal General for two days a week.

- My ministry at the Montreal General Hospital became my main ministry first as Anglican chaplain, then as Director of Pastoral Services. They did not care whether I was male or female as long as I did my job.
- My fight with the Government about the returning of Inuit bodies to the North resulted in it being discussed in Parliament and a new law being passed. I made sure that they were put on a plane and actually accompanied them to make sure. Previously they had been sent to a funeral home and then buried in a mass 'paupers' grave' although there was money provided for their return. Some-

continued on the page 12



Lettie James in diaconal robes, 1976

Military chaplaincy

BY CHRISTOPHER BELLE, CHAPLAIN, CANADIAN GRENADIER GUARDS

I was first approached with the idea of being a military chaplain back in 2000. A former priest in this Diocese had spent 25 years as a 'padre'. He was still in close contact with a number of his army buddies, and met with them frequently. He often spoke of the need for more chaplains, and how difficult it was to recruit. He noted my age at that time, as well as the average age of the soldiers, and felt that it might be a good fit.

I found the challenge appealing. I saw it as an opportunity to broaden my range of service. I am a priest in the Diocese of Montreal, and I have

always been in parish ministry. It is certainly not for lack of occupation that I decided to become a military chaplain. I recognized that my call to service extends beyond parish boundaries. I am God's servant throughout this wonderful nation of ours. I felt a call to duty on a national level, not just a parochial one.

My only issue was the fact that, up to that point in my life, I had not even been a Boy Scout. How would I handle the physical challenges of being with soldiers? Could I go in the trenches with them? How many pushups do I have to do? (Answer: As many as you are told!) Am I going to war? So many questions.

As it turns out, I had to go to boot camp. I had to live the life of a soldier

in order to be able to relate to one. I think that is what sets military chaplains apart from other chaplains. You do not have to be suffering from a disease to be a hospital chaplain. You are certainly not required to be a felon in order to be a prison chaplain. Army chaplains, however, must be soldiers, in order to gain the trust and respect of the men and women of the Armed Forces. I now have an idea of what they go through.

My main responsibility is the spiritual morale of the Unit. It is my job to report any issues of malaise, discontent or disenchantment. I am called upon to give a 'morale update' every week. I am the one who interviews soldiers pre- and post-deploy-

ment, attempting to assess their state of mind before and after their mission. I am the one who is called upon to lead worship services, including weddings and funerals.

I would say my biggest responsibility is to be with the soldiers. I am with them every Tuesday night, observing their exercises and drills, being present in case I am called upon. It is understood throughout the Forces that anybody can speak to the 'padre' in strict confidence. Ministry of presence is a very important service for our soldiers. They need to know where they can go to for help. They know who to call upon for comfort, in the midst of a setting that often frowns upon vulnerability of any kind. They can be themselves



Christopher Belle

with the chaplain.

St. Paul says "I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake..." (1 Corinthians 9:22-23) It is a challenge to forget self, step out of one's comfort zone, and meet people where they are. Is there anybody more deserving of this service than the soldier?



**158th annual synod
of the diocese of montreal
Saturday, June 17, 2017**

for the latest synod news go to
www.montreal.anglican.ca/synod

DIOCÈSE ANGLICAN MONTRÉAL

Notable

Events at St. James Anglican Church

328 Pine St. Rosemere
450-621-6466

**Every Wednesday from Dec 7
to Dec 21 then Jan 11 onward
10 am to 2 pm**

The weekly Drop In Centre with host Winston Fraser. Come by for a coffee, stay for soup and fellowship. The church is open for prayer and quiet meditation. The Drop In will close 21 December for the Christmas holidays.

Sunday, December 11, 2 at 4 pm
Carols and Lessons by Candlelight – An Ecumenical Service. Seasonal refreshments will be served. Price of Admission is a donation of nonperishable goods for the needy in our community.

Saturday, February 11 at 6 pm
Community Outreach Dinner – An open invitation to all residents of Rosemere and surrounding communities. Admission \$5.00 adults, children FREE. Seats are limited, reservations required. Call 450-965-7507. Sponsored by: St. James Church Drop-In Center.

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DIOCÈSE ANGLICAN MONTRÉAL

Welcome home

A smile, a bonjour et bienvenue.

BRIAN PERRON

On a Friday morning in October I had the honour to be part of a group of dignitaries from the Verdun, Ville-Emard and Lasalle community invited to welcome some 40 new Canadians from 22 different countries. For everyone, it was a special occasion to celebrate Canadian citizenship. Many dressed up for the occasion, with one family proudly sporting our patriotic colour red.

Those of us invited to speak could only imagine the plight some of these families experienced leading up to this day.

It was a cool day, as I opened the door and welcomed the new Canadians into the building with a smile, and a bonjour et bienvenue. In a way it came naturally to chat up the veteran at the door and to greet and welcome people making their way into the centre.

I had not been asked to greet them at the door, but I felt compassion for our new neighbours on this memorable day. It was the least we could do to welcome them to Canada.

At a designated time the crowd that had gathered was asked to move into the auditorium decorated with flags, banners and a basket of poppies represented by a proud veteran. After signing in they were given their documents and shown to their seats.

Many were shy and sat quietly by themselves with a sense of nervousness. But as I had the opportunity to speak to many of them before the service, I soon learned their names, discovered some interesting heritages; and some introduced me to their children like little Gabriel who was born Canadian.

There was a sense of love and respect in the room as we reached out the right hand of welcome; the same hand that we would raise as a sign of leadership, of strength, and of friendship as we would recite the oath and pledge of Canadian citizenship. Imagine that within just a few moments, by simply smiling and reaching out a hand of fellowship, two nations of people became one, in peace and solidarity.

It was during this time that I thought about this article which I had been asked to write. A few words to encourage us to welcome and be welcomed in our own churches and communities; these places we have been called to be and represent as dignitaries within our parish in the office of hospitality. However this calling does not come naturally and it is difficult. It takes a consorted practice, coupled with a purpose and a will; one of intentionality.

And now as the Christmas season is upon us, are we ready to welcome the many people who will come into our churches to celebrate the birth of our Lord, Jesus Christ. Will we be ready now and at Easter or for the next baptism, wedding or funeral, when we open our home up to others to hear the good news of Christ's love. Will they see this love in us? And will we be ready to welcome everyone from all walks and for all the right or wrong reasons. Regardless, can we look at each individual *without partiality*, with Hope, Faith and most of all, with Love?

These three words will sound familiar to many of you but will especially ring out for those of us who attended the clergy conference at the end of October. The focus and impulse was "Trust, Hope, Love: Christian Living in a Time of Conflict".

The two days were narrated and conferred by The Rev. Dr. L. William Countryman. Bill revealed to us and encouraged us to practice hope with a faith; a trust that leads to Love, and yet originates from Love. And we were invited to seek the day when all we will need to be and to exist will be love. For in love we will have achieved faith and hope.

But for now, we seek and we crave hope; "hoping against hope" as Apostle Paul says, because from these fragments of hope we grow and build into greater hope that leads into faith all the time diminishing fear with love. And it is in this that we find our calling to the office of hospitality.

With an urge and desire to reach out, welcoming our new neighbours and guests by looking them in the eye with a smile and by stretching out our right hand in peace, to relieve the fear, to build hope and to increase their faith that the love of God is indeed present here today in this house of God.

It is regardless and really not our concern why the person had come to church; whether they are doing this as a favour to grandma or for a treat later. Or could it be that perhaps it is because they are reaching out with questions like, "does God exist".

We can simply change fear to faith if we call out as Jesus did to Zacchaeus, "come down and invite me into your home" he said. There was a reciprocal searching, one for the other. As others come seeking the love of God, whether they can articulate it or not, we need to meet them in their hope and faith with a Love of God that invites them home.

Many over the holidays will be moved to search for the love of God in our churches we call home. Will they find us practicing a true and a loving hospitality, one that lifts them out of any fear or guilt into a peace of forgiveness?

It is not easy but it is specific. And this is why it is everybody's call and

duty to click the inner switch and turn on the specific gift God has given you, by allowing the Holy Spirit to take the lead, to speak for you and to listen for you.

When we reach out with our own power we can fail, but when we pray and trust God, we receive far more than we could ever give. We must give of ourselves as though a life depended on it. This takes practice. Although as we exercise our gifts we may see rejection, in the end through the application of hope and faith with love, we will realize a binding fellowship between communities, as was with our newest Canadian citizens.

Welcome all who come into your home, our church, understanding their shyness and perhaps guilt, by seeking a relationship without partiality, one of forgiveness strengthened with compassion and genuine trustworthiness that comes from allowing the spirit of hospitality to speak and act from within you this season. As we prepare through advent, prepare through practice, to allow others to meet the newborn Christ in you, by offering a smile, and a bonjour et bienvenue.



So, now today, as you begin a new life as proud Canadians, I wish for you and your families, the blessing of generation upon generation. I wish for you peace as you work, love and experience freedom in your faithfulness.

Photo: Luc Gagnon, Verdun City Councillor

Dean Kennington...

continued from page 1

us – immersed in the life of the church as we are- to understand how intimidating an unfamiliar house of worship can be, the dean has experienced it himself. He said, "When I first arrived, I lived across from a mosque. I wondered what it was like inside but there's no way I had the confidence to go in and look. And then it occurred to me that if I was scared, then how must other people feel? For a lot of people religion is very alien. Giving the unchurched an opportunity to enter the building on their own terms is an important part of building a relationship with people in the area."

With all his accomplishments during his tenure, you might think he has no regrets. When I asked him what he would've done differently he said, "I think I've been slower at making some changes than I should've been. He went on to explain, "When I came on interview, the one thing I said I was going to do was to remove 4 rows of pews. And here we are 6 years later and they're still there." While one might think it's a pretty simple task to accomplish, it isn't. "Because it's a national historic site it was very complicated. Plus, it's a very expensive business. You need to level the floor, relay the pipes. The pew project is still in the paperwork, but there other priorities. Yet, it's sad that it was the first thing I wanted to do but it's the one thing I've failed to do."

An abundance of pews aside, he recognized that there are significant challenges for whoever will take on his role in the future (the Rev. Dr Donald Boisvert will serve as interim rector). According to the dean, "The biggest challenge for the next dean of the Cathedral is going to be able to keep the positive spirit that the cathedral community now has and that we have built up in the city of the Montreal as part of our fund-raising."

The Dean and his team worked hard to persuade the government and local foundations of the importance of the building in the city and

that the Cathedral is genuinely open to everybody. (An \$8-million capital campaign is currently underway for the restoration of the spire, masonry tower, reparations of the roof, an upgrade of the electrical system, heating and lighting, as well as some interior upgrades, including creating a handicapped-accessible mezzanine.) "My successor will have to have this optimistic drive while the whole place is covered in scaffolding and tarps. There will be disruptions that will last for 4 years and the person will have to be excited by that. That's a huge challenge."

Yet, as exciting and distracting as the campaign and ultimately, the construction will be, it is essential that the focus remain on the mission. "Many people give to the spire for architectural and historical reasons, but I hope the next dean will say 'we're giving money to the spire because it points to God.'"

Of course, while the campaign will take a large part of his successor's time, the everyday life of the Cathedral will need attention as well. "He or she will need very strong leadership skills to inspire both lay and ordained people to ensure that the pastoral, liturgical, educational and missional life of the Cathedral goes on as well. The ability to hand things over is very important."

The dean had a few words of wisdom for not only his successor, but for all of the clergy and the laity of the diocese. And, not surprisingly, it had to do with the importance of having conviction and authenticity as one goes about the business of church.

"Sunday morning for most people is the only contact with the church, so the Sunday morning service is the most important single thing we do all week. Details matter. Even though we do it every week, it's really important that it's comfortable, that the microphones work, that the preacher has truly worked hard on that sermon to give people something worth hearing, that the musicians have practiced,

that the people reading the readings have really thought about what they're saying and that the people leading the prayers pray as if they really believe they are talking to God on behalf of the congregation."

He acknowledged that to create a powerful experience week after week isn't easy. "The danger is that it's so familiar to us, it becomes as if it doesn't matter anymore. It should be the point where people gather together to experience the presence of God. I struggle to try to make sure it happens. I say to everybody – you must do it like you mean it. If at any point you don't mean what you're doing, then you shouldn't be doing it. It doesn't matter if you have formal or informal worship, a robed choir or a modern band; you just have to mean what you do."

It's true that if you go online and look up church growth and millennials, the first word that comes up is authenticity. "People can see through a hypocrite or a fraud. They yearn to hear someone who believes what they're saying. We are authentic. We just have to show it more." And if anyone at the Cathedral forgets this, the icon is there to remind them.

Notable

Evensong and Benediction

5 pm Sunday, January 29
Church of St John the Evangelist
137 Ave. President Kennedy

A service of Evensong and Benediction according to the BCP, followed by a reception and meeting of St Margaret's Ward of the Confraternity of the Blessed Sacrament. The Confraternity is dedicated to increasing devotion to the Real Presence of Christ in the Eucharist and has been active in this diocese since the 19th Century.

For more information about the service or the Confraternity, call

514-288-4428

Notable

Paws&Pray at Christ Church Bearepaire

Paws&Pray features a worship service of the Holy Eucharist where canine companions and their guardians are a welcome part of our community. Your canine pets are not only welcome, but they also receive a blessing.

The next Paws&Pray services will be held on

Sunday, December 4 at 1 p.m.

The Paws&Pray worship services take place at Christ Church, Bearepaire 455 Church Street (corner Fieldfare), Beaconsfield.

For more information
514-697-2204 or email
christchurch@qc.aibn.com

PWRDF supports Pikangikum

By ANN CUMYN

"In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters." (*Genesis 1:1-3, NRSV*)

Water has been with us since the beginning of creation. Every stage of God's creation was seen by him as good. Our actions have often changed God's good into mankind's disaster!

Quebec is seen as the land of abundant water, but we still need to learn habits that will not waste water. Perhaps we can be persuaded to do this by looking to our neighbours. One such neighbour is the First

Nations town of Pikangikum, Ontario, about five hundred miles NW of Thunder Bay.

The plight of Pikangikum came to light following a tragic fire in which a whole family died in the blaze. Subsequently, it was learned that the only available water to be put into the ancient fire-truck had to be collected by drilling a hole in the ice covering the lake! Many houses have neither safe running water nor indoor plumbing. Added to this is the fact that the town is not on the electrical grid but is powered by an inadequate and ancient diesel generator.

After two years of raising money for projects outside Canada, the Montreal Unit of the PWRDF is

now looking at our needs at home. By supporting First Nations communities, in a way that meets their needs rather than ours, is to take an important step in acknowledging their self-governance. Our choice for 2016-2017 is to raise funds to equip a house in Pikangikum with a source of potable drinking water by providing the home with a cistern and a wastewater holding tank, as well as the necessary fixtures and plumbing. The total cost of such a project is about \$20,000. This fundraiser will last all year, with several churches not starting until after Christmas. Additional information can be obtained from your PWRDF rep or from rmacgregor@montreal.anglican.ca.



In the First Nations town of Pikangikum, Ontario Many houses have neither safe running water nor indoor plumbing

An exciting adventure in children and youth ministry!

By LEE-ANN MATTHEWS

The Anglican Diocese of Montreal, in partnership with the Anglican Diocese of Ottawa, has embarked on an exciting adventure in children and youth ministry by launching a revolutionary new project called The Children and Youth Ministry Challenge (CYMC).

The goal of the CYMC is to get parishes excited about hosting a liturgy that is created by and for kids. The objective is to get children and youth involved in church leadership and to give them a voice. This may in turn delight and surprise parishioners of all ages.

One of the things that make this project so interesting is the many ways with which it can be approached. There is no formula to adhere to, nothing distinctly programmatic



about the challenge. It welcomes and encourages creativity, individuality and self-expression.

Mark Dunwoody, the Missioner from the Diocese of Montreal,

described it this way. "It's as though we were at a "cook-off" and have simply given the same ingredients to each church community and asked them to make something delicious to eat!"

Participants are invited to share their CYMC stories and outcomes through social media #CYMchallenge and at the next Children and Youth Ministry Symposium in Montreal on January 28th 2017. Winners will be selected by a jury and prizes will be awarded, which will include a plaque of recognition and a visit from noted children's ministry expert and PhD candidate in children's ministry, Reverend Jean-Daniel Williams.

Contact MTL Youth Project Coordinator Lee-Ann Matthews for info lmattthews@montreal.anglican.ca

Notable

St. George's Church
23 Perrault Ave
Ste. Anne de Bellevue H9X 2C6

2017 Courses and Programs

Godly Play
Sundays – 10:00 am
DivorceCare
Tuesday 7:00 pm
January 10 – April 4
GriefShare
Tuesday 7:00 pm
January 10 – April 4
Boundaries
Tuesday 7:00 pm
April 18 – June 6
Community Yoga
Wednesday 10:00 am
January 11 – April 26
Café@STG
Wednesday 10:00 am – 3:00 pm
January 11 – April 26
Messy Church
Once a month every fourth
Wednesday 5:00 pm
Amplified Youth Group
Fridays 7:00 pm

For information about these programs contact our office:

514-457-6934
office@stg.church

Check out our courses, events and worship gatherings on www.stgeorgesanglicanchurch.org

Notable

Christ Church Cathedral events December and on Advent

Saturday, December 3 4:30 pm – Music for the season

Saturday, December 10 4:30 pm – Sing-Along Messiah

Add your voice to sing the glorious music of Handel's Messiah along with members of the cathedral choir, professional musicians and soloists under the direction of Patrick Wedd.

Saturday, December 17 4:30 pm

Organ recital: La Nativité du Seigneur, neuf méditations by Olivier Messiaen. Patrick Wedd, organ.

Sunday, December 18 4:00 pm – Music and Readings for Christmas Music, carols and readings to celebrate the beauty and joy of Christmas.

Wednesday, December 21 6:30 pm – Blue Christmas

A time of prayer for healing, peace and hope for those who find the Christmas season difficult.

Christmas Eve and Christmas Day

Christmas Eve Services Saturday December 24

4:00 pm Christmas Eve Family Eucharist and Christmas Pageant

7:00 pm Christmas Eve Eucharist (in French)

11:00pm Midnight Mass

Christmas Day Services Sunday December 25

8:00 am Said Eucharist for Christmas

10 am Christmas Day Festival Mass

12:45 pm Said Eucharist for Christmas (in French)

Epiphany

Friday, January 6 Epiphany 12:15 – Sung Eucharist for Epiphany

Sunday, January 8 4:00 pm – Music and Readings for Epiphany Music, carols and readings to celebrate Epiphany.

Looking Ahead

Shrove Tuesday Pancake Supper February 28 6 pm

Ash Wednesday March 1 Eucharist with the imposition of ashes

7:30 am Said Eucharist – 12:15 pm Choral Eucharist

7:30 pm Choral Eucharist



Jesus is Born

A Christmas Concert

Featuring the **Trinity Memorial Church Choir**
With Friends & Soloists

*Traditional choral selections alongside
Spirituals and Gospel Including a Carol Sing*

Sunday, December 11, 2016 6:00 PM

Trinity Memorial Anglican Church
5220 Sherbrooke W
Vendome Metro, or #24 bus

Tickets \$15.00
Available at door
or 514 484-3102



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Check out www.africanpalms.com and place your order today!

Honour the Lord with your substance, and with the first fruits of all your produce Proverbs 3:9

BY NEIL MANCOR

Giving through PAR pre-authorized remittance is an easy and convenient way to support your local church and help your leadership plan the parish budget. Your donations are taken care of each month and the church gets an even distribution of income. Signing up is easy and you can change or cancel your donation at any time. PAR is managed by your envelope secretary in the

same way as envelopes.

Many people object to PAR because it removes the visual element of making the Lord's offering in Church: when we place our envelopes on the plate which is then offered at the Communion Table. But PAR is based upon an important biblical principle of giving "first fruits" or tithing. "Honor the Lord with your substance, and with the first fruits of all your produce." (Proverbs 3:9). The traditional tithe as practised

in some denominations is a 10% tithe of net income. Most people aim to give away around 5% of their net income to various charities including church. Statistically speaking, if every member of a given congregation gave 2.5% of net income most churches would have all the resources they need to thrive.

Spiritually, tithing takes the decision about giving to a different place: at home, with my finances and the Bible in front of me. Instead of

giving from what is leftover at the end of the month or giving from whatever happens to be in my pocket at the time, we sit down, and in prayer trust God enough to make a commitment to tithe a proportion of our income each month. PAR is a way of making that tithe happen. All tithing is an act of faith in the God who has given us all that we have, including our money. It is an act of

trust that God will provide for all our needs. It is also a way to take seriously our responsibilities as members of our local Church and support its ongoing life and ministry.

2 Corinthians 9: 7 *Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.*

PAR: pray about it!

On the Line...

continued from page 3

As for local integration, most of the host countries are impoverished or lacking in the resources to absorb such large groups of people. The issue is extremely complex.

Nevertheless we have options:

We can support local programs such as Action Réfugiés Montréal. We can help sponsor a family. We can support NGO's in the field and we can advocate for stronger responses to the situations before they lead to mass exodus and upheaval internal or otherwise. We can choose to support the homeless here and abroad and indeed other vulnerable people. We can advocate and educate, raise havoc and eyebrows... How are yours right now?

At some point we may even "hand it over to God" - declaring the "problem" to be too big to either fathom or face. We may not be able to fathom it...but not facing it certainly has us confronting our relationship with the 'Golden Rule'-or it should do.

We have come a long way from Longfellow...or have we?

Longfellow may not have intended to re-script the Sermon on the Mount-but the 'Golden Rule' still resonates. Are we not to stop, discern, ask and listen? Doesn't our faith prescribe a compassionate response? Are we not told to love our enemies? As Christians don't we have the title deeds on all this?

Actually we don't.

With a little research, the universality of the 'Golden Rule' is clear. Its

known history goes back well beyond all things Judeo-Christian. Geographically speaking it has long been articulated in some form in both the Indian subcontinent and in the Far East. Jesus, Confucius, Muhammad and Buddha would have had a lot of time for each other.

All the major world religions recognize our human *capacity* to connect and empathize with others. They all entreat their adherents to realize and nurture compassion in their personal and communal lives. The 'Golden Rule' may not always be practiced "religiously" but it is nevertheless ancient wisdom that is universally celebrated and known.

In September of this year, I attended the Global Conference on World's Religions held here in Montreal. There were many notable speakers all of whom emphasized the vital importance of a compassionate, informed and inclusive response to others in the world.

Charles Taylor spoke of our "resistance to diversity" that he saw expressed through scapegoating and stereotyping. Sri Sri Ravi Shankar focused on fundamentalism and fanaticism, describing them as two sides of the same coin whereby behaviour is driven by ignorance and reinforced by socio-economic injustice-in other words a classic breeding ground for fanaticism.

Others emphasized the role of indifference and intolerance on the world stage. The tendency to take defensive narrow retreats into our own corners was described as a symptom of our disconnect with the

Golden Rule. Gregory Baum suggested that shying away from acknowledging any complicity in the tragedies unfolding, or denying evidence of causal relationships, calls in to question our willingness to engage each other with compassion.

It was Karen Armstrong who best consolidated a response to the specific question of how to identify and confront the issues at hand. She said that before anyone can challenge their own myopia in the face of other people's suffering it is necessary to know both the fact of the suffering and to clearly and systematically understand the facts that contribute to that suffering... Shades of Longfellow...

She asked the audience to look at the world with the eye of compassion...to increase our awareness of the pain in the world and not to luxuriate in our good fortune. Failing to do so takes us away from the narrative that dominates the Gospel and appears glaringly hypocritical to those already in our pews as well as those who may be considering joining our churches.

We are all vulnerable beings, all imperfect and sometimes we are dramatically so. The gift we receive in reaching out to others is a potent and powerful point of entry for both giver and receiver. Some choose to take other paths to a deeper relationship with God; but for many, it is in walking -ever mindful of our own vulnerability- with those whose existence is framed by suffering that we can best individually and collectively embrace, learn, model and uphold the 'Golden Rule' and the social justice imperatives it so clearly underscores.



A
C
W

Anglican Church Women of the Diocese of Montreal

Commemorate
The National Day of Remembrance & Action
on Violence Against Women

Tuesday, December 6th, 2016

Holy Eucharist at 12:00 noon
Christ Church Cathedral
635 St. Catherine Ouest

Celebrant: The Revd Shirley Smith
Homilist: The Revd Amy Hamilton

Light refreshments following the service in the
Cathedral's Baptistery

**"BIENVENUE À TOUTES ET À TOUS !
EVERYONE WELCOME !
We look forward to seeing you.**

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3rd Tuesday's include the Après Concert
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- January 17 From the MSO to you! Gary Russell (cello) with Sandra Hunt (piano)
- February 21 The eclectic and talented Yubin Kim ensemble
- March 21 Connie Kaldor and family - with the participation of the Festival de la Voix and the City of Beaconsfield
- April 18 The outstanding 'Vortex' flute quartet, including Dave Gossage and a great rhythm section.
- May 16 The Chad Linsley/Renée Yoxon duo performing their enchanting programme 'Impossible'

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(for video clips of previous concert selections and other information)

Single Tickets are \$20.00, 6 concert Season Passes are \$90.00 and a 3 concert Mini Pass is \$50.00 (any 3 concerts).

For more information, contact the Church Office at (514) 697-2204 or Earl Wilson at (514) 486-9338.

Tickets will also be available 'at the door' the night of the concerts. Doors open at 7:00 p.m. and the concerts start at 7:30 p.m.

"Congratulations to the Lakeshore Chamber Music Society for your ongoing contributions to our cultural life."



BLACK LIVES MATTER
St. CHL - Sunday, February 19
6341, de Lorimier (bw Bellechasse & Beaubien)

Notable

Carols by Candlelight

St Jax Montreal
1439 Saint-Catherine W.

An all-age ancient-modern celebration of Christmas, with all your favourite carols.

Saturday December 10
4:30pm - 6pm

Information, 514-849-7577
or stjax.org.

Chantons Noël

St Jax Montréal
1439 rue Sainte-Catherine O.

Un festival de cantiques de Noël traditionnels et modernes pour toute la famille.

Le samedi 10 décembre
1h30 - 18h

514-849-7577 ou stjax.org

Mile End Mission's night of special memories and giving thanks

By LINDA LOU HACHEY

On October 20, 2016, the Mile End Community Mission held its 8th Annual Thanksgiving Benefit Dinner & 25th anniversary celebration at le Crystal Reception Hall in Ville Saint Laurent. And what a lovely celebration it was! Among the special guests were the Rev. John Beach, founder of the Mile End Mission who travelled from Nantucket, MA for the event; the Rev. Roslyn Macgregor, the Mission's Director for most of its 25 year history, and Executive Director of the House of Friendship, Luke Martin, who was the Mission's first board President.

We were also honoured to have

Bishop Mary Irwin-Gibson at the event who, among other things, presented beautiful recognition plaques from the Diocese of Montreal to Rev. Beach for spearheading the creation of the Mile End Community Mission and to the Rev. Macgregor for her 17 years of dedicated service & leadership as the Mission's Executive Director. Bishop Mary further acknowledged the Mission's first three volunteers and co-founders: Andrée Lenard and the late Hannah Barr Elliott and Connie Olson, for their devotion and contribution to the development of the Mission.

Many long-time friends of the Mission were also on hand to say a

few words about the organization's accomplishments over its 25 years in the Mile End community, including the Honourable Thomas J. Mulcair who was accompanied by his Outremont constituency assistant, Graham Carpenter.

One of our early-day's Mission members, Lubo, spoke from the heart about what the Mission has meant to him over the years and another member, Norm, showed his appreciation and talent by singing a wonderful Elvis song with the band. The many other Mission members who joined in this celebration truly had a great time. Here's to a wonderful celebration of life, of fellowship and community!



The Honourable Tomas J. Mulcair commending the Mile End Mission for its 25 years of service to the Mile End community with Bishop Mary Irwin-Gibson, the Mission's director of 17 years, the Rev. Roslyn Macgregor and the Mission's founding member, the Rev. John Beach.

Photo: Emanuel Kolyvas



On Nov 2, 2016, the Commemoration of all the Faithful Departed, the Dio students and staff celebrated the Eucharist according to the first Book of Common Prayer, published in England in 1549. Dr. Torrance Kirby, McGill professor of ecclesiastical history, preached. Under the direction of Mark McDonald, MDTC director of music, the choir sang the communion service from John Merbecke's *The booke of Common praier noted (1550)* and pieces by Byrd and Tallis. Front row: Torrance Kirby, Anna Lewton-Brain, Rona Nadler, Meagan Zantingh and Adrian Foster (organ) back row: Jonathan Stuchbery, Rob Hamilton, Jen Bourque (presider), Ben Stuchbery, Tyson Rosberg (assistant), Mark McDonald.

Photo courtesy: Torrance Kirby/Scott Potter

Lettie James...

continued from page 8

times their families never knew what had happened to them.

- I treasure the memories of Wednesday morning services with the Inuit patients. I spent many hours with the first bone marrow transplant patients who were isolated for weeks. I remember the first AIDS patients and give thanks for that ministry which soon grew. I have a lovely memory of taking an Inuit patient for a ride up the mountain in my Mini, accompanied by a nurse who held the I.V. pole out of the window. Alice had never seen a tree before. That was joy in ministry.
- There was that wonderful anniversary at St. Stephen's Lachine when the mayor actually closed the street after church on the Sunday morning so that a team of Quebec dancers could perform. We celebrated afterward and you will have to just imagine me doing the tango with Bishop Hollis on 12th Ave. Lachine.

Yet, it was not all joy. Sometimes it was a lonely ministry as at the time of the Polytechnique massacre. The R.C. chaplain was sick and I was alone in the E.R. dealing with patients but also trying to help families searching for their daugh-

ters. I stayed for 36 hours. This was a ministry that I had not chosen but came to love. I so badly had wanted to be a parish priest.

I spent some time in the then Frobisher Bay teaching a few social workers to deal with teen suicide. Sadly that is still a concern. I slept on the floor of the parish hall with another professional.

Recently I took a trip back to England where I had the joy of meeting with relatives after many years. One of them remarked, 'Lettie, you have not changed a bit.' Of course it was not true. But what of the Church? Has it changed? Have I helped it to change? Has the Ordination of Women to the Priesthood made any difference to the way we do church, to the way that we perceive and express God? To the way that we perceive ourselves and our relationship with God? Do women's lives matter any more than they did?

Throughout the years I have gently challenged non-inclusive language. During an inter regnum in the parish where I was an honorary assistant after retirement, the organist produced the hymns for the Sunday Eucharist. One of them was 'O brother man, fold to thy heart thy brother.' I assured him that we did not use that hymn. 'But it is such a

lovely tune' he replied. Déjà vue. I persuaded him to find another hymn in the same metre. He really did not understand what the problem was.

Inclusive language is not just about semantics, it is an expression of our perception of and relationship with God. I have also (sometimes not so gently) fought against discrimination of any kind. I had a hard time convincing an early Synod that Violence against Women should not just be referred to the Women's Unit; it was a male problem often within the clergy family, although they did not recognize it.

I experienced real harassment from a male priest for 35 years until he died. The response from the establishment was, 'Well, you know how he is.' We have changed a bit in that area but it still needs work. Finally women can enter a situation without their gender being questioned. Women are the leaders both in the U.K., Germany, Iceland and perhaps soon in the U.S.A. The Church still lags behind in many areas.

Yet, change is evident. Three years ago my husband and I attended a service in Ontario where a baptism was to be done at the Sunday morning Eucharist. There were quite a number of relatives and friends present. When the opening procession came into view a little boy jumped up and down excitedly and

2016 Clergy Conference

The diocesan clergy were honoured to welcome the Rev. Dr. Bill Countryman as guest speaker at this year's annual clergy conference, held at the CAMMAC Music Centre in Harrington, QC, last month.

Bill brought a wealth of wisdom and compassion to the table as he led the clergy in a conversation about the three theological virtues: Trust, Hope, and Love.

The breadth of his historical knowledge, from the Biblical era to the Reformation, allowed the conversation to play out from a number of different angles and lent weight to his argument that the theological virtues are essential for healing the rifts in the larger framework of the Christian Church today as well as the rifts in our inner lives.

Bill also gave a public lecture, sponsored by the Montreal Diocesan Theological College, on the role of the Scriptures in the Church.

This conference was the first



in a series of three on the topic of Nurturing Vocations.



Lettie James in 2009.

said quite loudly, 'Mommy, mommy, the priest is a daddy.' He had always known a woman priest and had no idea that men could be priests.

Women being ordained now do not have any perception of what it was like in 1976. Perhaps that is good, but our past needs to be acknowledged and dealt with if we are to really change. There are still people, both clergy and laity, who do not understand why we must use inclusive language. There are still those who use Old Testament quotes out of context to justify their homophobia.

We are a Gospel Church which needs to be inclusive. Perhaps we all

need to recapture the true meaning of the mission of the Church and concentrate less on the peripheral concerns which steal so much of our time, resources and energy. Women were the first messengers of the Gospel. We are a Church where everyone matters and should feel welcome and valued and loved.

I give thanks for so many people who have helped and encouraged me on my journey. I especially give thanks for Ian Stuchbery, my first Rector, who really threw me in at the deep end and insisted on not treating me differently from the other curate who was male. I especially value the friendship and help that Archdeacon Peter Hannen always gave me. Even in the days when he disagreed with the Ordination of Women he always graciously helped me when I needed to know how to do something. Females were not servers in those days and certainly not administrators so I had not grown up learning to serve at the altar. There were so many others who encouraged me on my journey for whom I give thanks.

The challenges are different now, but the Holy Spirit is not static, she jogs along and keeps pace with the times. There is still work to do, but if we really listen and do what God is calling us to do, then forty years on we may be the Church that God wants us to be – a Church where everyone matters.