



**The Rev. Brian Perron**  
on feeding and nourishing  
our neighbours, p. 5



**Zach Ingles**  
on cultivating meaningful wor-  
ship in your community, p. 3



**The Rev. Sophie Rolland**  
shares the benefits of the  
upcoming Restorative  
Practices Retreat, p. 4



**The Rev. Canon Steven Mackison**  
looks at all things liturgical, p. 5



The Rev. Nick Brotherwood leads the Carols by Candlelight service on Christmas Eve 2016 at St. Stephens Church in Westmount.

## Reflections on the Closing/Merging of St. Stephen's, Westmount

JENNA SMITH AND FRED TAPPENDEN

*Jenna Smith is the former Chair of the St. Stephen's Futures Committee and Fred Tappenden is the former People's Warden of St. Stephen's.*

*Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness toward you, provided you continue in his kindness. ROMANS 11.22 (NRSV)*

The Apostle Paul wrestles with the vexing reality that God does not always work in the ways his people expect. In Romans 9–11, the unexpected move is Paul's vision for how Gentiles are included in the people of God. To some, Paul's grounds of inclusion are not in step with God's prior actions. For Paul, however,

*"It is possible to speak truthfully, act wisely, and disagree in kindness during the journey of honestly assessing a church's future."*

inclusion "depend not on human will or exertion, but on God who shows mercy" (9.16). Ultimately, Paul's message is one of hope and openness that speaks of both God's kindness and of God's severity. Kindness in that God establishes new

avenues of mission and ministry in the world, but severity in that the ending of older ministries occasions much sorrow and pain.

In some ways, the story of St. Stephen's, Westmount is a witness of the kindness and severity of God. In November 2016, the community of St. Stephen's determined that we could no longer continue in our present state, and we tasked the corporation to explore a merger with St. Jax Montreal. Though most parishioners agreed – to varying degrees of satisfaction – with this decision, it nevertheless was difficult and painful. What led us to this place? In this article we tell our story of how we came to close one chapter

*continued on page 11*

## Living within our Means, Giving within our Means: Stewardship by the Grace of God

STEVEN MACKISON

*The Reverend Canon Steven Mackison is Chair of the Finance Committee and Incumbent of St. George – Place du Canada*

It is embarrassing when you are the Chair of the Finance Committee and discover that your parish tops the list of those who have drastically depleted their investments. It is alarming when you take a first peek at a budget proposal for vestry and see that you are planning to go so deep in the red that the ink will start to look like blood.

When crisis comes, embarrassment and alarm may be the first response, but it is what you do with that response that matters. The question for us was: were we going to respond with concerted action or disconcerted denial? Fortunately, at St. George's, these uncomfortable truths were a catalyst for change.

Having spent so much of our legacy, the most popular sentiment expressed by parishioners was: "we have to live within our means!" Indeed, but then the penny dropped and we also came to realize that "we have to give within our means." In other words, stewardship is what had been largely ignored in our parish.

This is not to cast aspersions on ourselves or shame parishioners' past. It is merely to say that when you are sitting on a large investment portfolio, high above want or worry, it is easy to ignore the importance of

stewardship: which is nothing less than the gracious response of the soul that comes to know how much it has been given by God.

So our response was to embark upon a stewardship campaign entitled "Living Within our Means: Giving Within our Means". This was a way of committing to both sides of the stewardship coin, a critical appraisal at what we could afford to spend, and perhaps of greater significance, a more generous accounting of what we could give. In considering both these facets of stewardship, information and education were crucial to forming a plan.

In researching stewardship in the Anglican Church of Canada, we discovered that the average household giving per year is approximately \$1250. We were well below that average. While that may seem discouraging, knowing that people just like us were able to give generously was actually helpful in determining our own stewardship goals.

Often, people don't even know what they should be giving. So armed with these and other figures we prepared a stewardship package that contained: information on giving with an emphasis on planned giving: ways to give (such as PAR, legacies, charitable remainder trusts), a theological and scriptural account of giving, and an analysis of the budgets for the last five years.

The goal of our campaign is not just to raise revenues through

planned giving, but to instill the importance of pledging. In order to budget more accurately and to reinforce the importance of commitment we asked everyone in the parish to pledge. This is a real challenge for those who are uncomfortable with pledging, especially for those who fear making a promise that they may not be able to keep.

However, many have risen to the challenge precisely because the culture of our church is changing into a community that communicates more clearly and transparently about all aspects of our life together, including our finances. We are becoming a church that is more generous in all that we do and the success of our stewardship campaign will be a tangible of expression of that change and of our gratitude.

For we believe that gratitude happens when the illusion of scarcity is transformed by the reality of abundance. Ours is a God who gives to us so abundantly through one another that – when we truly see how much God's grace touches our lives – we cannot help but be inspired to give.

**As you leave the nave of St George's and enter the choir, there are two beautiful carved angels; this is one of them.**  
*Photo by Liza Levchuk*





# Bishop's Message



What is church really? What is the future of the Church? I know that some of us in Montreal are wondering and praying about these questions and maybe others of us are just worrying about it. The picture that some people may have grown up with is of a safe little (mostly private but welcoming) community where they will be taken care of. Others think of it as a means for looking after those in need of pastoral care.

Do we think of it as a spiritual training club? Should we consider it as a place to meet with the One who has called us and sent us into the world to be salt and light?

I've been thinking about Jesus' words in Matthew 16:24-26, "If any want to become my

followers, let them deny themselves and take up their cross and follow me."(NRSV). The Message says, "Anyone who intends to come with me has to let me lead. You're not in the driver's seat; I am."

The Church is about following Jesus. It's about discipleship and making disciples. Everything we are and everything we do flows from this! Rather than being passive, we need to be active in listening to God and in learning about what God has called us to do.

Ash Wednesday begins the time in the Church year when we focus on "upping our spiritual game". Don't settle for just giving up a treat or two for Lent. Take on the challenge of trying to listen to what God is saying to you, of letting Jesus be in the driver's seat – of really following Jesus.

Learning how to serve and follow Jesus is a lifetime commitment. When you read this I will have been to Bishop school in Canterbury – meeting new bishops from across the Anglican Communion and also visiting the birthplace of Anglicanism. So much has changed since those venerable buildings were built!

What the future holds is unclear to me but I dream that our church will have alive, empowered disciples and followers of Jesus, who:

- ◇ Are full of the love and mercy and grace of God, and still growing
- ◇ Are generous and sacrificial inside and outside the church
- ◇ Know they are called and sent by God, and are responding to the call of God in their lives
- ◇ Share the love, mercy and grace of God in Montreal
- ◇ Are each training another person to be a disciple
- ◇ Are growing in the gifts of the Holy Spirit
- ◇ Are open to church in many different forms and expressions

Will you take up the challenge?

+ Mary

## Forming Relationships within our Community

### Training Event:

**Saturday, April 29th, 9:30 am to 2 pm, Fulford Hall, Cathedral Place Lunch Provided.**  
A continuing education event sponsored by the Standing Committee for Human Resources, Diocese of Montreal.

### ARCHDEACON BILL GREY

The Church is still coming to terms with learning how to live at the margins of society instead of at the centre. As individuals and families, we live every day in the "real world". This can be a great asset to the

church as we build new bridges from our faith community to the community around us. Yet, somehow this potential remains largely untapped.

As Anglicans, we mostly live our faith and act out our church membership as a compartment of our life that is less visible to others with whom we interact (including even our own families). Consequently, in spite of our members living as part of the wider community, as an organization, the church can feel separate and apart.

While our buildings house self-help groups, homeless shelters, day cares, and food banks, at the end of the day, these often exist apart from our mission and ministry of making disciples.

The focus of this training event is to learn to bridge this gap. Along with a variety of community leaders, we will examine those points where the church and community intersect and explore both realized and missed opportunities.

Through topics such as social media, public services and shared property we hope to discover common goals which will enable natural alliances and relations.

I recently heard a sermon at St. Peter's, TMR, where the homilist explored three options for how the faith communities tend to position itself in circumstances at the margins: One is to differentiate and perhaps even separate; another is to accommodate and integrate; still another is to engage and restore.

The example provided was that of Israel when living in exile under

foreign dominance. In such circumstances the religious often disagreed on how to position themselves. They disagreed on whether they were required to try and live separately or as part of their foreign occupiers while maintaining their faith. Separate, they might better maintain their cultural and religious identity but risk further oppression, survival or irrelevance. Integrated, they might better their lives and influence but risk contaminating or diluting their faith.

Sometimes the prophets counselled a third way. By continuing to fully live their faith as an integral part of their altered community, they might help better their community by becoming a positive influence on others. As the prophet foresaw, to better one's society is to better oneself.

We find the church in similar circumstance today trying to respond to living at the margins of society. Part of the negative outcome of feeling marginalized is the perception that our society is hostile to the church. This perception of hostility or indifference increases our tendency to withdraw and disengage. We lack confidence and perceive the community around us suspicious of our motives.

There is emerging a new dynamic of modern networking assisted through modern communications and social media. Better communications have produced a better climate of appreciation between different segments of modern society. This increased awareness has produced



a more positive openness to overcoming the sense of "other" and encouraging a sense of "us".

This new climate of renewed openness to the mission of the church (and the church's ability to reach out rather than simply working to draw in) requires faith communities to develop new skills and training in community relations and understanding. It begins with the realization and acceptance that those who live outside our faith community are not hostile or our enemies. We are part of one another.

Surveys continue to discover that even people who are not members of organized faith communities think of themselves as Christians and/or believers. There is still an incredible residual spirituality that can form the basis of forming trust and new relationships.

What is required is for the church to recognize and regain confidence that in the community around us still provides opportunity for us to better engage. We may even discover that in this arid spiritual climate there is still a thirst and hunger for the values of the gospel's good news.

What's happening?

**find out!**  
**subscribe to the weekly diocesan e-newsletter!**  
contact nicki today at  
514-843-6577 or  
editor@montreal.anglican.ca

DI@CÈSE ANGLICAN MONTRÉAL

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# Laying it on the Line

*Editor's Note: This is the second in a series of articles written from the lay perspective. I welcome your thoughts and your ideas for future submissions.*

## 3 Attitudes to Cultivate Meaningful Worship in Your Community

ZACH INGLES

*Zack Ingles is a local musician, worship leader, and ministry consultant; working on various projects with the diocesan youth department. On Sundays, he can be found worshipping at St. Peter's TMR.*

Ask ten people in your parish, "What is worship?" and you'll receive ten different answers. Though their answers may have some commonalities, for many (if not most) worship is a very subjective experience, both for individuals and communities.

Our scriptures also stress the importance of regular communal worship as an essential part of Christian life. But, what happens if what I

consider meaningful in worship is the exact opposite for you? How then do we cultivate meaningful and engaging worship experiences in community?

I've had the privilege of serving in leadership in numerous denominations, from charismatic evangelical to high Anglican. And, over time, I've noticed a trend. When we enter into conversations about worship, more often than not, our expression is what defines our intention.

In other words, we've decided our *What* before we've explored our *Why*. Why are we singing that hymn or saying this prayer? Why are we using a hymnal instead of a screen? Why do we have certain people leading and others listening? Why do we stand and sit when we do?

All of these *Why* questions are vital to cultivating authentic, accessible and relevant worship experiences in our churches. These are also timely questions. We need to be exploring our *Why* as we respond to changing local and national church contexts.

These questions are part of a larger intergenerational and interdenominational conversation. They are essential to the survival of every worshipping community; from high church to low church, and from fresh expressions to heritage expressions. The days of doing things because "we've always done them that way" are done.

Our young adults, youth and children can sense inauthenticity and apathy from miles away. They are asking for a church that is a living, breathing, dynamic force that fearlessly proclaims the hope of Christ to all. I wholeheartedly believe that the Anglican Church has incredible potential to answer this call.

This is an incredible opportunity we find ourselves in the midst of. So where do we begin? Whether you're a young person, lay leader, or clergy member who ponders these questions, my challenge to you is to allow these three attitudes to radically influence the way you do church.

### Attitude of Authenticity

Authenticity is a state of heart, not a style of worship. Who are the people in your community? What are they passionate about? What inspires them in worship? What inhibits them from worshipping?

Communities that know and understand their common identity are a force to be reckoned with. They understand who they are and why they exist. They are not static, but a dynamic collective that allows each new voice to energize and influence the larger whole.

### Attitude of Accessibility

Accessibility is about asking questions like: How approachable is your community? Is it like a family dinner, where no person goes unnoticed? Or is it like a subway car, where everyone does their own thing and interact only when absolutely necessary?

Can an outsider, or non-believer, enter and understand what's going on or do they need a manual? Accessibility isn't just about creating a place where all feel welcome. It's about levelling the playing field so all are valued, regardless of seniority.

### Attitude of Relevancy

Relevant communities grow because they meet people where they are at. Is your worship influencing and affecting how those in your com-



Zack Ingles

munity live? Relevancy is not about chasing trends, but prioritizing people over ideas. Our worship shouldn't be a cultural commute, rather, a sacred extension of one's being.

My prayer is, that in adopting these attitudes, we would rediscover our calling to be ambassadors of Christ. May we be bold in our pursuit of understanding this identity. May we inconvenience ourselves for the sake of those whom we minister to. May we be fearless in our attempts to reconcile our faith with the world around us. And as we step up and step out in faith, may God reveal to us infinitely more than we could ask or imagine.

## St Michaels Mission Grateful for the Generosity Montreal Anglicans

NICKI HRONJAK

Everyone who lives here knows how brutal Montreal winters can be; and no one is more acutely aware of this than the city's homeless population. Last year, this group suffered 13 deaths; over half of them were weather related. And just one month into this year, the death toll is up to 5 people.

St Michael's Mission is doing the best they can to avert this heart-break – and offer warmth for those who need it most. For the third consecutive winter, they are providing a warming station, or *halte de chaleur*, for those living on the streets. When the temperature dips below -20, the Mission opens its doors from 9pm to 7am and folks are welcome to come in, rest their feet, get some nourishment with hot soup, coffee, tea and baked goods. They can even leave with a blanket. It is the only warming station run by a day mission in Montreal.

With funding by *la Société de Développement Social* and other community partners, getting people to the warming station is a collaborative effort. According to Executive Director, George Greene, "With the help of the Old Brewery Mission shuttle bus, intervention workers and STM employees refer people they find left in the cold either to our warming station or a night shelter which has vacancy. We will come together to reach out to those who are forgotten outside in the cold and assure they have the option to keep warm."

Of course the warming station is just one of the many services the

Mission, provides. They also offer meals, showers, crisis intervention, legal advice, haircuts, foot care and many other essential services for some of the 3000 homeless people in the Montreal downtown core. In the past year, they have also welcomed other missions, such as Saint James Drop-In Centre and Amitie/Friendship, to their family.

There is a long standing relationship between the Mission and the Diocese of Montreal. Not only is the Mission housed in St John the Evangelist (the Red Roof), but I've heard George say on more than one occasion that "we wouldn't be here if it weren't for the Anglican Church." He lights up when he talks about how local parishes help out; "Some serve monthly pancake breakfasts, others donate freshly ground coffee and produce from their garden. We have churches regularly donating linens, toiletries and food. One parish invites us for Christmas dinner in their parish hall every year. And of course, there are several Anglican parishioners who have a regular presence at the mission, from delivering baked goods to giving haircuts."

George would love to see more parishes get involved... and there are many ways to help. The Mission is always looking for gently used clothing, especially men's smaller sizes (it is rare to see an overweight man living on the streets). Donations of food, toiletries and socks are welcome as well.

And of course, financial support is critical to the operation of the mission. That is why George was both honoured and grateful to



George Greene speaks at last year's memorial service at St Michael's Mission. Photo by Janet Best

have been chosen as one of the beneficiaries of this year's **Bishop's Action Appeal**. It couldn't have come at a better time, as it's been a tough year for the Mission. For the first time, they are running a financial deficit, in large part due to the loss of \$70,000 in government aid and private donations. That's why the help of the Bishop's Action Appeal is particularly appreciated.

If you would like to donate to the Appeal, you can call the Synod Office 514-843-6577 or visit the website at [www.montreal.anglican.ca/baa2016](http://www.montreal.anglican.ca/baa2016). Your support is warmly welcomed.

**Saturday, June 17th  
In Fulford Hall**

For the child taken,  
For the parent left behind.

**The 158th Synod  
Truth & Reconciliation  
Anglicans Respond**

vestry papers, nominations, motions & proposed canonical changes due March 17  
for up-to-date info go to [www.montreal.anglican.ca](http://www.montreal.anglican.ca)



# Restorative Practices Retreat

**Fridays, March 3 & 10 from 6-9pm  
Saturdays, March 4 & 11 from 9am-3:30pm. 250\$(includes coffee/snacks all sessions, lunch on Saturdays)  
Fulford Hall, 1444 Union, Montreal  
2nd floor. Minimum number of participants: 12.**

SOPHIE ROLLAND

We are very excited to have Dr. Anne Martin from the Shalem Mental Health Network come to our diocese to lead us in a Restorative Practices Retreat. Many of us have already worked with her, as she led an introduction of Restorative Practices for the clergy last spring and she has been working directly with some of the parishes in the diocese to work through specific conflicts. We are excited for this opportunity for deeper engagement with the tools and skills of restorative practices so that we can use them effectively whenever and wherever conflicts arise.

After the successful completion of the retreat, participants will receive a certificate from the International Institute for Restorative Practice. This will enable participants both to implement practices within their own parishes that would foster

restorative practices in the resolution of conflicts and would also equip participants to facilitate more formal restorative conferences at neighbouring parishes. It is, therefore, important that participants complete all four sessions.

So, what are these Restorative Practices? They are techniques and approaches to conflict that foster healing and resolution to conflictual situations. One of the mysteries of faith is that some of the most difficult, painful and damaging conflicts between people take place in church settings. Likely many of us know of congregation-based disputes that have left people hurt and embittered – perhaps even questioning their faith. Likewise, many congregations have few tools to deal with these conflicts appropriately.

The restorative process allows participants to express what happened from their perspective and how they and others have been affected. It then holds people accountable for their behaviour and how their behaviour has impacted on others. It supplies a supportive opportunity to find ways to move

forward that are acceptable to everyone involved. Ultimately the restorative process seeks to encourage a general restorative environment so that misunderstandings and small disagreements have less of a chance to escalate to more serious and divisive conflicts.

These practices are not focused on finding a consensus or to seek harmony. They do not seek to accommodate every individual's opinion, need or interest. They are not based on a democratic model of decision making and do not require the leaders to forfeit their prerogative to make decisions, establish policies and procedures. Rather they are practices that are based on fair processes which have been shown to allow people to live with any outcome so long as they believe the decision making process is fair.

*"Individuals are most likely to trust and cooperate freely with systems – whether they themselves win or lose by those systems- when fair process is observed"* Kim & Mauborgne, Harvard Business Review, July-August 1997.

The principles of Fair Process

include engagement by those involved, explanation of the decision making process and an expectation of clarity. A fair process will involve individuals in decisions that affect them by asking for their input and allowing them to refute the merit of one another's ideas and assumptions. A fair process will also ensure that everyone involved and affected should understand why final decisions are made as they are. Confidentiality, when required, is respected. Lastly a fair process will set out any decisions and expectations clearly so that individuals will understand what is expected of them going forward.

We strongly encourage you to consider engaging in this retreat as an individual or as a parish group. Both in the wider church and as a diocese, we are going through a period of significant change. These changes tend to increase fear within a congregation and eventually foster conflicts which can be devastating to a community that is often already struggling. With these tools we can work through conflicts with integrity and offer outcomes that encourage the restoration of relationships.



Dr Anne Martin from the Shalem Mental Health Network will lead the Restorative Practices Retreat.

Having restored our relationships and with tools to address conflicts as they arise, we will be then be engaged and ready to look outwards and proclaim the Gospel, confident that our church communities are characterized by honesty, fairness and justice – which after all signs of the Reign of God within our midsts.

By Sophie Rolland based on the material found on the Shalem Mental Health website at [shalemnetwork.org/support-programs/support-programs-restorative-practice/faithcare](http://shalemnetwork.org/support-programs/support-programs-restorative-practice/faithcare).

# PWRDF Montreal – Enthusiasm, Commitment, Generosity

ROS MACGREGOR

For three years, we have chosen a diocesan project, such as Fred Says, to focus on and to unite us. In September 2016, we also made a change in our meetings and decision-making process. There had been a committee that met separately from the larger group of diocesan reps and others who gather at noon on the second Thursday of each month. Firstly, it became more and more difficult to get the committee together. Secondly, why not involve everyone in the decision-making?

There is so much talent and commitment amongst the 14-20 people who gather each month – voices that add grace, knowledge, creative ideas, and energy to our endeavours. One thing is lacking – the voices of those who are unable, because of distance or other reasons, to attend the meetings. To this end, the list of members of PWRDF Montreal is nearly updated and we would love to add others, even if they can't attend meetings. We want you to tell us how you can, and do, participate in PWRDF. We hope if your parish doesn't have at least one

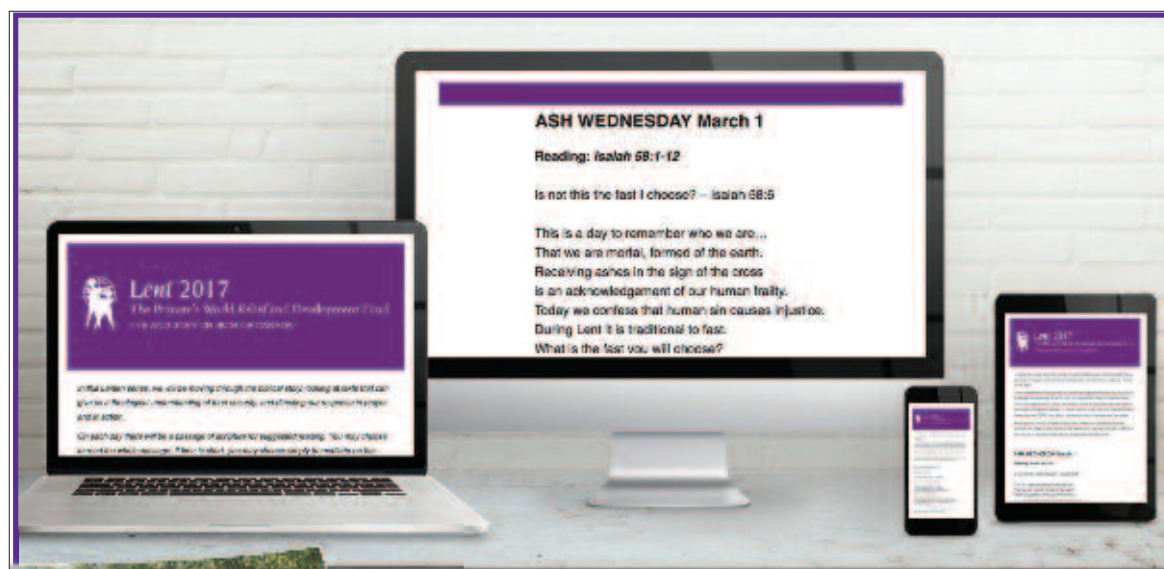
PWRDF rep, that you will find one (or more!) and let us know. You'll receive frequent communications, and we hope you will respond. J

The 2016-17 Diocesan Project, with the blessing of Bishop Mary, is to partner with Pikangikum through the Pikangikum Water Project. Our goal in Montreal is to raise \$20,000 to equip one home with a cistern and a wastewater holding tank, as well as the necessary fixtures and fittings. More would be great!

To help reach our goal, we are planning a special day in September, when we can all be involved in an



Little boy at the well – Imagine having to go outside to get your water every day, as they do in Pikangikum. Photo given with permission by Dave Steeves.



## NEW THIS YEAR! Receive PWRDF's Lent Resource as a daily email!

Sign up at [www.pwrdf.org/seasonal](http://www.pwrdf.org/seasonal) and each day you'll get an email that includes a reading, prayer or meditation specially chosen by the Reverend Susan Spicer. Dig deeper into the issues of food security and food sovereignty and read more on-the-ground stories from PWRDF.



The Primate's World Relief and Development Fund  
THE ANGLICAN CHURCH OF CANADA

exciting fundraising event. Watch for news of this creative diocesan project.

Pikangikum has labelled themselves: "A community of constant despair." 95% of the homes have no water or waste water services. There is an extremely high suicide rate amongst young people and 80-90 attempted suicides per year. (more information available on request: [roslyn.macgregor@gmail.com](mailto:roslyn.macgregor@gmail.com))

Dave Steeves (who will be our speaker at our annual meeting and dinner in June) is Co-executive of Pikangikum Working Group with Bob White (Miqmaq) and Bing Leblanc (Assembly of First Nations, Ottawa). All three are engineers. The rest of those working with them are

also volunteers. After at least five years working with the Council and chiefs at Pikangikum, partnering in honourable ways, they have earned the right to be listened to. They also work with Habitat for Humanity. The money is well spent. There is transparency and monitoring of progress.

Speaking of GENEROSITY, PWRDF Montreal donated between January 1 and December 31, 2016:

Churches	\$27,680.93
Individual donors	\$34,000.00
<b>Total</b>	<b>\$61,680.93</b>

We are small – but we are awesome! And did you know that 100% of funds designated for a specific PWRDF project go to the project? Spread the word.



# Liturgical Lexicon

STEVEN MACKISON

*The Reverend Canon Steven Mackison is the Diocesan Liturgical Officer.*

This new feature of Anglican Montreal came about through a discussion with the Editor. It is meant to provide an informative, yet playful, look at all things liturgical. We shall begin with one of the liturgical objects that is central to our worship: the chalice.

**The Chalice:** If you are a soup-sipping purist like myself, you probably pshawed the movement to sip your soup from a cup – which has risen in popularity since the mid 80's. For those of us who prefer our soup in a bowl, being asked to take our soup in a cup was – If not the last straw – then at least hard to swallow.

Well it may bowl you over to discover that the chalice from which we sip, Sunday by Sunday, may have begun its life as a bowl, too.

In the early church, the final resting place of the most Holy Grail (the cup Jesus shared with his disciples at the Last Supper) was a topic



Antioch chalice at the Metropolitan Museum of Art in New York City. Sold by Fahim Kouchakji, 1950; the Cloisters Collection.

Photograph by Marie-Lan Nguyen

of much debate and intrigue. In fact, in the sixth century, pilgrims on route to Jerusalem, were led to believe that the Grail rested in the church of the Holy Sepulchre.

When they arrived, seeking the

cup of Christ, they discovered a chalice, largely resembling the ones we see today; a lofty, ornate, silver vessel – except that it was fastened with two handles around its perimeter, much like any modern day victory cup or trophy.

However, in the eighth century this would-be-grail was found to be of spurious origin, so the search for the Grail resumed. The next likely candidate was the *Sacro Catino* of Genoa, which legend had it was brought to Italy by James during his apostolic wanderings. Rather than being cup-shaped, this grail was an emerald and glass bowl measuring approximately fourteen and a half inches in diameter. However, this alleged grail was so opulent and costly that church authorities saw right through the hoax and it was excluded from consideration as the Holy Grail.

That said, research into the life and times of Jesus suggests that the cup of the Last Supper may very well have been more like a bowl. After all,

poor Judean peasants ate and drank with simple, uncouth, implements.

To add further credence to the bowl vs. cup controversy, it is interesting to note that the term chalice (from the Latin calyx) can mean cup or bowl. Furthermore, the term grail is a garbling of the Latin word “cratalis” which refers specifically, and only, to a bowl.

However, whether the chalice is or was a bowl or a cup is of little consequence. As with other sacred vessels, what is significant is not so much the object itself, but what it contains. The chalice is among the most sacred of objects because we believe that it is nothing less than the cup of salvation; into which we pour the symbol of Christ's blood poured out for us.

As St. John Chrysostom once said: “The table was not of silver, the chalice was not of gold in which Christ gave His blood to His disciples to drink, and yet everything there was precious and truly fit to inspire awe.” Since his name “Chrysostom”



The Rev. Canon Steven Mackison. Photo by Liza Levchuk

literally means “the golden mouth,” I guess you could say that he knows not only of what he speaks, but from whence he sips.

For a more comprehensive history of the chalice see *The Catholic Encyclopedia Online home.new advent.org/cathen/03561a.htm* or “*The Oxford Dictionary of the Christian Church*” (Elizabeth A. Livingstone, Frank Leslie Cross Editors) – both of which provided some of the information for this article.

## Simply, a meal with a new friend...

**Food Security:** *Imagine, creating a cooperative of like-minded organizations with the desire and wherewithal to feed and nourish our neighbours, every day of the week.*

BRIAN PERRON

*Rev'd Brian Perron – Pastor with Epiphany, Verdun.*

A few years ago, under the guidance of Revd Patrick Wheeler, 3 congregations came together with a vision to nourish one another, but more to reach out to the community, to the Parish of Verdun and Ville-Emard. However, to serve the community effectively the new found Epiphany realized they would need to invest heavily into a brand new professional kitchen. Even today, people are in awe of this masterpiece

Once Epiphany's new kitchen was completed, a trial partnership was created with a local food bank to prepare and serve a monthly community lunch for a nominal donation of \$2.00. We soon realized that we could easily do this lunch alone. However, we also realized that if friendships and community were to be garnered, once a month was not enough. So last year we partnered with Reclaim Literacy to provide a second monthly lunch. As we plan for a third one, we realize the people we are welcoming are now getting to know and support one another.

There are many reasons why people do not eat properly. Sometimes, especially at the end of the month, it is due to a lack of money, but often, the desire and will to cook a good meal is just not there, particularly if you are alone. I was so moved when one of the ladies who participated at one of our lunches approached me and said, “Merci Père, this is the first time in over three months that I have enjoyed a meal with another person, bless you”.

We know there are partnerships ready to be taken advantage of. Sometimes all we need do is to participate in meetings with local



consulting groups with the intention for social development in our city. This is how our new partnership began within CDSV (*la Concertation en développement social de Verdun*).

In mid-December I attended a meeting hosted by CDSV which brought together many of the organizations of Verdun already involved in food security; from growers, sellers, food banks, and the kitchens presently serving meals to the community. Following that meeting, we, along with our friends from South West Mission, decided to organize a gathering of kitchen facilities in Verdun that we hosted at Epiphany in mid-January. Together we served a light lunch providing an example of what could be done to nourish and instruct at the same time.

Simon Dumais, consultation animator with CDSV, began with key questions of why we had gathered together. Through introductions from each organization, we realized we could do some wonderful work in Verdun, but only if we shared what we each already had collectively. By sharing, with better structure and efficiency, we could compensate for any lack of our own resources by optimizing existing community resources.

Through this collaboration of the more than 14 community groups in

and around Verdun, we began to see and feel the energy of solidarity and promise even from some who may have arrived with some skepticism. The groups realized that some of our facilities are at capacity and others are barely being used; good stewardship calls us to be efficient with what we have been given.

*“Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ”*

1 COR 12:12.

The principle goal of the day was to create a “calendar of places” where people could go for a good, well priced meal, in a place with an inviting environment that offered a radical hospitality of pure welcome. We realized there is great need in Verdun. Our neighbouring social services are working hard to cater to people who sometimes have to look beyond our municipal borders in order to sustain themselves and their families. As we assembled to care for our neighbours, we saw an almost pastoral care in helping the helpers who are at a tipping point or wits-end. By speaking out in consultation they found peace and healing through camaraderie of like-mindedness.

Further to providing a good meal, we realized that many of us could provide education and instruction to

those coming out for a meal. We do this with our partnership with RECLAIM at something we call “Lunch and Learn”.

Opportunities for learning are endless: city councilors can share what is happening and relay information on the many services still unknown to so many. We can teach people how to prepare meals, especially with produce they may not be familiar with. Others may offer language courses, services to immigrants, information about laws and social norms.

All of this interaction provides opportunities for discipleship. Each person called with their distinctive and unique gifts to encourage and to enrich others to become disciples

themselves in the kingdom of God.

Imagine, providing a supervised place where neighbours can work shoulder to shoulder, preparing food for one another (and perhaps praying with one another); wow!

So for now, we have on our first collective calendar; a handful of lunches and some dinners, even breakfasts for children at school. We urge you to reach out in your community. The wheel has been invented and someone is already doing that work we have been called to, but they need your help as you need theirs. Pray and then seek out a ministry of feeding and nourishing the people where you have been called, and in this the Gospel will be shared within the kingdom of God.

VIGILE de PAQUES



19h00

7:00 pm



EASTER VIGIL

SAMEDI, LE 15 AVRIL

SATURDAY, APRIL 15

Messe bilingue pour les enfants et les jeunes de coeur

Bilingual service for children and the young at heart



99, Bernard ouest, corner/coin St-Urbain



# Around the Diocese



St. Jax Carol service on December 10, 2016.

Photo by J.A. (Tony) Hadley



Le Rév. Nathaniel Saint Pierre, le Rév. Dr. Victor-David Mbuyi Bipungu, l'archidiacre Jim Bennett, Tyson Rosberg, le chanoine Steven Mackison à l'installation de Victor-David Mbuyi Bipungu comme prêtre en charge de l'Église de la Nativité le 11 décembre 2016.



Rév. Dr. Victor-David Mbuyi Bipungu avec son épouse Brigitte et leur fille Davidine à son installation en tant que prêtre en charge de l'Église de la Nativité, le 11 décembre 2016. (non représentée: la nouvelle fille Daena Liette qui n'était pas encore née).



Christ Church Cathedral Christmas Pageant December 24, 2016.

Photo by Janet Best



The Ven. Michael Robson, rector, Mrs. Debra-Lee Batyi, who was Confirmed, Marion Gardner, Received into the Anglican Communion, and Jarka Loffelman, recipient of the Bishop's award, Nov. 20, 2016 at Christ Church Rawdon.



The Rev. Tim Wiebe, Mrs. Joan McKinnon and Bishop Mary cut the 175th Anniversary Kick-Off Cake at St Paul's, Knowlton on Sunday, January 22, 2017. (Mrs McKinnon's father, George Foster, raised the money to build the present St. Paul's, Knowlton in one week after the second St. Paul's burnt down in 1941.)

Photo by Janet Best





The Rev. Stephen Petrie (left) lights the Advent candle at St. Anne's Military Hospital Sunday service.



Claire Fearnley, Ian Sinclair, Alison Bentley and Constance Middleton-Hope, Hudson lay readers at the training day November 19, 2016.



Diocesan College Carol Service and potluck December 2, 2016.



All Saints Church, Deux-Montagnes, welcomed Carl and Patricia Jackson on October 2, 2016 to celebrate their recent 60th wedding anniversary. Carl and Pat were the very first couple to be married at All Saints Church. They now live in Franklin Centre, Quebec, and made the journey to join our congregation for the Sunday morning service and a celebratory lunch. Both Pat and Carl gave a presentation of their wedding and happy life together to a rapt audience. They also brought us lots of apples from their orchard and everyone enjoyed meeting this very special couple. Ken Walsh, pictured was a guest at their wedding and shared lots of happy memories with Pat and Carl.



On Sunday November 13, 2016 at Christ Church Cathedral, we celebrated the collation of new canons Keith Schmidt and David Sinclair, the installation of Pamela Yarrow as Archdeacon and the ordination of Jonathan Daniel Cathell-Williams, M.Div., ALB, AA, to the diaconate.  
Photo by Janet Best



# Using the Old Testament in Preaching

IAN SINCLAIR

“Who cares about kings?” The Rev Professor Dr. Patricia Kirkpatrick asked the Diocesan Lay Readers at a recent Study Day in November. She was referring to the next Sunday known as “the Reign of Christ the King”. After all, what do we in the 21<sup>st</sup> century know of kings? People struggled to understand the metaphor of autocratic rule, then scurried for alternative metaphors. Kings as Shepherds? Teachers? Boss? Health care worker? Mother and Father? Could we bridge a concept from long ago to today’s society?

Translating the Bible for today’s world is a task undertaken by Lay Readers on a regular basis. Professor Kirkpatrick urged us to be diligent – to explore the context of both that time and our own time, to see if in fact the biblical message could speak to our time. She suggested we occasionally try preaching the Good News from the Hebrew Scriptures – the Old Testament. One can imagine the problem – wars, purges, skulduggery – where is the Good News in this? Dig a bit deeper and the question is, where in this passage are the kingdom values that Jesus proclaimed?

By way of illustration, Professor Kirkpatrick used the example of the slaughter of the Amalekites in 1 Samuel 15. We condemn this kind of wanton killing today, but what could we learn from this tale?

There are three characters in the story – Saul, Samuel and God. God has told Saul, through the prophet Samuel, to kill the Amalekites – man, woman and child – and to destroy all

their possessions. Samuel encounters Saul returning from the massacre, escorting their king and herding cattle and sheep.

“What is this bleating of sheep that I hear?” asked Samuel. Saul explained that he was bringing them for sacrifice to God. Samuel replies by personally slaying the king of the Amalekites, thereby finishing the work that God had given Saul. He chastised Saul thoroughly for disobedience.

Is this the same God that we have to love and trust? “Surely not!” we say. After some discussion, Professor Kirkpatrick pointed to three verses: “God is not a mortal that he should change his mind” (1 Samuel 15:29) and two instances of “the Lord was sorry that he had made Saul king” (15:11, 35b). In fact, the passage almost hides competing views of God! Is he a decisive, unfeeling king, or One who is grieved, feels emotions, and could even ride a donkey, apparently powerless, into Jerusalem?

The Bible, Professor Kirkpatrick suggested, doesn’t always provide “answers”, but is a record of faith by and about those who have sought God in the daily workings of their lives. As such, the record is to be cherished for the truths it can reveal. She likened it to a play – one can experience Shakespeare’s Romeo and Juliet as a child, a teenager and a parent, and ask of the text three different sets of questions. Likewise, we bring our own context and issues to a Bible passage, and may experience it anew each time we read it.

Not only that, but the play itself modifies the audience. Just as the hearer is affected by the story of



Bishop Mary poses with the Lay Readers at the Study Day and Commissioning Service, November 19, 2016.

Romeo and Juliet, so also is a congregation affected by the words of its regular preacher. Those words ‘make’ a congregation. If you are told you are ‘stingy’, you will become that. If you are told you are ‘graceful’, you will likewise become that.

The Bible, in other words, is always mediated by the preacher, and the Word of God shapes the congregation, building it into the people of God. The responsibility is awesome, and so also is the privilege of accompanying people into a closer relationship with God.

In a discussion which was profiled as a dialogue between the Prof and the Bishop who came for the afternoon, The Rt Rev Mary Irwin-Gibson suggested that “from a Christian perspective, we are biased to God’s

grace.” The Bishop was speaking of the stories of the Old Testament, the ones we find less palatable. The Bible is full of stories of people. We bring our own lens to the Scriptures. We see people responding to circumstances – the story is the thing, not the event itself. They are carried off to Exile. They sit, they repent, they ask themselves how they can further the faith. They create alternative practices because they can’t get to the Temple. We, too, create alternative practices to live out our faith while the ground under us seems to be shifting.

“Have you found your humanity in the Old Testament?” asked Patricia. Mary replied with the words of Psalm 139 – “Lord, you have searched me and known me... [from] my mother’s womb”. The Bishop recounted her brush with cancer, as a time she needed to find her Source and Strength. “Read the psalms”, she said, “You can find humanity there”.

Bishop Mary preached at the Lay Reader Commissioning service. She recounted how she loved to prepare

a meal for guests, wearing an apron that had been her mother’s. Jesus, too, put on an apron and washed the smelly feet of his disciples, shocking them. As Lay Readers, we model Jesus, not a plastic idea of Jesus, but the One who served others and went to the deepest places of their humanity. We need not be ashamed if we don’t have it together; we need to know Him who has it together, who has experienced the shame of the Cross and triumphed, who fills us with His Spirit and sends us out. “When we put on the white robes”, she said, “we need to think of them as aprons, to serve others a really good meal, a kingdom feast for God’s kingdom people.” Indeed, that is the king we care about!

To sum up an informative and inspiring day in the words of Professor Kirkpatrick, “The steadfast loving kindness of the Bible is that part of faith we struggle with the most, and interestingly enough has not changed as the basic building block of all that we do as a faithful community”.

## Mission Support Lenten Challenge – No Place For Apathy

PENNY RANKIN

In a world that seems bent on building walls the Mission Standing Committee of the Diocese of Montreal has actively chosen to focus on the exact opposite: our Lenten Challenge aims to build, not walls, but bridges, by bringing together parishioners from multiple congregations from across the Diocese to faithfully work together to serve each other and others in need.

It is especially true in these challenging times, that apathy and divisiveness be recognized as great

foes to the Gospel. To that end, it is our prayers that you, and your community network, will be inspired to respond creatively to this opportunity to develop unique and exciting projects that reflect your response to the Gospel, the 2020 Vision Plan and the Marks of Mission.

To that end we have set aside up to \$3000 in funding to be awarded to the project that is seen to best emphasize compassionate collaboration and community building. The challenge is strategically designed to encourage relationships and to plant seeds of sharing between parishes as

well as between our churches and others. It comes down to building and sustaining life-giving partnerships.

Details and submission information have already been sent to your Parish Corporation and they are also readily available on our webpage [www.montreal.anglican.ca/mission-standing-committee](http://www.montreal.anglican.ca/mission-standing-committee).

Should you have any additional questions regarding the Challenge please contact one of the members of the committee listed on the site or Nicki Hronjak at the Programme Office at [programme.office@montreal.anglican.ca](mailto:programme.office@montreal.anglican.ca).

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



Heavenly Father, we thank you for demonstrating your loving kindness to us. As the Government of Canada wrestles with ways of fulfilling their promise of reconciliation with our Indigenous People, we pray that they will not hesitate to do everything possible to bring help and healing to our First Nations brothers and sisters who, in some cases, are longing for the simple necessities of life. We lift up the work of PWRDF and its efforts to help bring the necessity of water to the residents of Pikangikum. This community is one of many that struggles with multiple issues, but lives in hope that their lives will keep improving. We pray for the residents of this remote place and all who are working to make a difference in their lives.

God of the Spirit that moves us, we lift up the Just Generation and its National Youth Project, “Right to Water” which is raising awareness about Pikangikum and wider issues around the importance of water. We pray for the leadership of this group and the young people who benefit from this program. We give thanks for the work of Indigenous Bishop Mark McDonald and his group Pimatisiwin Nipi (“Living Water”) who have been quietly raising awareness and funds for this initiative since 2011. We pray that the wider attention brought to this issue by PWRDF will help the residents of Pikangikum to realize all their hopes and dreams.

Gracious God, help us all to remember that you require everyone to do justice, love mercy and walk humbly in your sight. Give us grace to do everything in our power to bring them your love, joy, peace and hope which Jesus wants us to share in abundance. Lord in your mercy, hear our prayer.

Lord in your mercy, hear our prayer.

**For more information on AFP-C, contact  
Valerie Bennett and Stacey Neale  
at [valstacey@bell.net](mailto:valstacey@bell.net)**



the mission standing committee's  
lenten  
challenge  
2017



# Fresh Expressions Canada: from an Initiative to a Movement

MARK DUNWOODY

Last November, I met with Dr John Bowen, Bishop Mary Irwin-Gibson, Dr Judy Paulson and Rev Nick Brotherwood to discuss a new transition in the life of Fresh Expressions Canada. As I take on the role of Fresh Expressions Canada Team Leader, I will rely on the past experience of Nick and John who were thanked for their contributions to the program over the past few years.

We put so much time and energy in maintaining, planting, growing and shaping churches for Christians. But how might we pay attention to the fact that the fastest growing religious demographic in Canada is *No Religion*? Additionally, how might we form missional communities that are focused on *Dones* (those who have given up on church and decided

they are better off without it) and *Nones* (those who are not affiliated with any organized religion)?

I believe the Fresh Expressions movement speaks directly to these questions. Evidence-based research confirms that it is now one of the most significant missional movements of the 21st century – spreading quickly across Europe, North America and Australia. Fresh Expressions it is now making a difference across Canada by equipping all types of individuals to start all types of missional communities. These pioneers start from a place of longing in their heart to create evolving structures that strive to serve the people they care for and love.

In 2017 I will begin creating a new low-touch, high-support ‘Mission Shaped Network’ by listening to those who understand there is a

missionary crisis in Canada. These change agents will be visionaries drawn from an eclectic arena of Church leaders; business folk, local practitioners, social entrepreneurs, theological educators, and other missional change agents.

My vision is to create A ‘Mission Shaped Network’ of churches and individuals who will commit to a missional paradigm of planting new churches in Canada. This spring I will start by building a team of people with whom I will develop a plan for the new Fresh Expressions entity to be in place by October of this year. If you find yourself drawn to this movement, please feel free to contact me for more information, Mark Dunwoody, Missioner, Anglican Diocese of Montreal, 1 514 238 6477, markdunwoody.org.



Dr. John Bowen, retired director of the Institute of Evangelism, Mark Dunwoody, interim Team Leader of Fresh Expressions Canada, the Rev. Nick Brotherwood, November 29, 2016.

# The Children and Youth Ministry Challenge (CYMChallenge)

## Providing an Opportunity for Children and Youth to Engage with Liturgy

LEE-ANNE MATTHEWS

In September of 2016, the MTL Youth team launched the Children and Youth Ministry Challenge. This was an exciting opportunity for young people to engage with liturgy and leadership across the diocese, some of whom did so for the first time!

Our hope was to allow creative and fresh liturgical expressions to emerge and for kids to feel a sense of ownership, playfulness and – most importantly – a sense of belonging in church.

Worship leader, Zack Ingles, provided motivation and support to the project by visiting parishes, listening to stories and giving feedback.

The project culminated at the 2nd annual Children and Youth Ministry Symposium (CYMS) on January 28, 2017 at Fulford Hall. Over 30 enthusiastic leaders gathered to share and learn from one another.

This was a powerful day of worship, encouragement and validation. The organizers received praise for offering support and fellowship to these often overlooked initiatives. Diocesan Missioner, Mark Dunwoody, congratulated the participants and attendees, reminding them that “...there is nothing more important than the children”.

Eight leaders submitted entries on behalf of their parishes at the CYMS. Although many of the presenters had overwhelmingly positive results executing the CYM-Challenge, this wasn’t the only experience; some questioned the project as they were already including kids in worship as a standard practice, while others expressed frustration that their congregation was resistant to it, or that attendance



Leaders gather at the 2nd annual CYMS on January 28, 2017 to share, pray and learn together.

was inconsistent.

Many leaders who didn’t officially participate in the CYMChallenge were nonetheless inspired by it saying that there has been a buzz around youth groups and Sunday schools. This has opened a dialogue about building a liturgy that is more engaging and inclusive to children and teens.

The CYMChallenge was a powerful project with a lasting impact. Its ripples are still being felt as clergy and lay people are placing more value and importance on ministering to young people. Our future depends on it!



The United Church of Canada / L'Eglise Unie du Canada  
Synode Montréal & Ottawa Conference

## Travelling Road Show

### A Workshop for Treasurers and Trustees Stewardship and Outreach Committees

**Saturday, March 18, 2017**  
Summerlea United Church, Lachine, QC  
8:45 am – 3:30 pm



**Bring your questions about**

- Congregational Finance & Operations
- Asset Management
- Congregational Giving
- Environmental Stewardship
- The Narrative Budget
- Outreach: Faithful Living

**Registration:**  
Free! – Lunch included  
Deadline: Monday, March 13/17



**Information and registration:**  
<http://travellingroadshow.weebly.com/psales@united-church.ca>



# Announced Closure of Trinity Memorial Church, NDG

## Anglican Diocese of Montreal Engages Major Repurposing of Church Buildings

ARCHDEACON BILL GREY

*The Diocesan 2020 Vision Plan expresses our desire to be motivated by ministry and mission rather than maintenance, to be courageous in order to take risks and make difficult decisions for the sake of God's mission.*

As we seek ways to empower congregations toward a new future, and create churches that address current needs, a major repurposing of some of our buildings is required. Changing demographics and populations affect the sustainability of local congregations and there is an urgent need to re-allocate resources from non-viable ministries to viable ministries to address today's mission needs.

Trinity Memorial Church, NDG, was a small, vibrant, loving church that was no longer financially viable, was in serious debt and had deferred significant and costly maintenance on their building that had proven impossible for them to repair and maintain.

For the past six years, the Diocese of Montreal had subsidized this church to an extent beyond any other church in the diocese by paying 50% of the clergy stipend, spending diocesan capital reserves for neglected property repair, financing parish indebtedness, and providing diocesan paid staff and consultants resourced to help establish financial viability. Unfortunately, this support could not surmount the impediments to financial health.

We tried, for over a decade, to partner Trinity Church with another

community enterprise, including but not limited to, the NDG Food Security Depot. We had also attempted merging the church with other parishes. None of these efforts succeeded.

In addition, existing parish income depended on external resources such as rent from The NDG Food Security Depot who have been actively looking for a new permanent home, so we were aware their time as a tenant of Trinity Church was limited and would eventually end.

Therefore, a decision was made to close Trinity Anglican Memorial Church, NDG, as of the end of last month. Despite a decade of investigating – in partnership with the parish leaders – viable alternatives for this congregation, a solution could not be found that would ensure financial substantiality.

Trinity was largely a destination church, rather than a neighbourhood church, meaning that many members attended from other parts of Montreal well beyond NDG. This means that, as the parish population ages, it would've become more difficult for many to manage the long commute to church with the resulting requirement for them to attend a church nearer to where the parish member lives.

As with many other churches, Trinity had few youth and younger adult members attending church. There was a congregation of 40 to 75 people attending services in a building that was built to seat 1,000 people.

Plans are underway with the leadership of Trinity Memorial Church to help its parishioners find a new spiritual home. As a diocesan family we are indebted to the parishioners and leadership of Trinity

Memorial for their faithful community presence in NDG. The tri-parish refugee sponsorship project with St. Thomas and St. Philip's Anglican Churches will continue through the other two parishes.

It is understandable that members who lost their spiritual home experience and express profound grief and hurt. The Anglican Diocese of Montreal is aware of the pain resulting from the difficult decision to close Trinity Church, NDG. The Diocese offers care and support to non-viable ministries as we help them transition to a different future and relocate. We have established a pastoral care team of clergy and lay leaders from area Anglican churches to assist former members of Trinity with this expressed need.

Area churches offering a welcoming spiritual home to Trinity members include St. Thomas Anglican Church on Somerled, NDG; St. Philip's Anglican Church on Sherbrooke in Montreal West, St. Mathias Anglican Church in Westmount; St. Lawrence Anglican Church, LaSalle; Epiphany Anglican Church, Verdun; and St. Paul's Anglican Church, Cote des Neiges and St. George's Church, Place du Canada.

As with Trinity Memorial Church, NDG, many of our Anglican churches also have significant Caribbean memberships. At least two other area churches; St. Lawrence, LaSalle and St. Paul's, Cote des Neiges, have majority memberships of people of Caribbean descent.

Nancy Greene-Grégoire, Trinity Church People's Warden wrote the following in the Trinity Tract Parish Christmas newsletter:

*"Trinity Memorial Church at 5220 Sherbrooke St West, Montreal is an active living congregation which has grown over the last few years and continues to attract new members.*

*It was built as a memorial to soldiers who died in World War I, and is classified as a Class B Heritage building. Its construction began in 1922, the corner stone was laid in 1923, and the building dedicated in 1926, thus it has been part of the NDG community for over 90 years.*

*Since 2010, the Hall has been the*



*temporary home of the NDG Food Depot, while they look for permanent space, and Trinity has been very happy to have had the opportunity to host this group. Not only by the NDG Food Depot but also by the community at large has appreciated the green space we provide for gardening projects and other outdoor activities.*

*Our own gardens have received more than one prize from the city, and this is thanks to the loving care provided by Catherine Mouldedoux.*

*For the past 6 years with Rev. Canon Joyce Sanchez leading us, the Trinity community has embraced "Love is our Greatest Gift" as our guiding principle and has really grown as a spiritual community. Wednesday Bible Study is filled with regular parishioners, but also has a faithful contingent of people who come only on Wednesdays.*

*Music is a huge part of our worship, and our music director, Chris Grocholski, is known for welcoming anyone and everyone, and for producing amazing music for our liturgy, time after time, year after year, for over 20 years!*

*In the past 3 years, under the direction and dedication of Rev. Deacon Jessica Bickford, Family Life Project/Phoenix has made a place for itself in Trinity, building a family community and providing inviting workshops and worship for families and all generations. Jessica has also been the lead organizer of our Neigh-*

*bourhood Block Party held in September for the past 2 years.*

*The community has built both a strong Mothers' Union group and a dedicated Men's Fellowship group. As well we would not have worship without the important work of the Altar Guild. The parish has been a home to many from the Caribbean community, both Anglican and not, who come from throughout the Montreal metropolitan area. It has been the site of important community funerals, memorial services for political leaders, and various celebrations held by the West Indian community over the past decades.*

*As one parishioner who recently joined Trinity put it "Throughout my many, many years of religious practice of many religious groups, I have never witnessed or experienced parishioners to be so devoted, so generous, as those of Trinity Memorial Anglican church."*

*Yet for many years, the building has been too big for our community and has required major repairs that have been way beyond what the parish could afford. This vibrant church community has been looking for a redevelopment project that would allow us to remain at this location, in a smaller space more suitable to the size of the congregations.*

*For the past 6 years, the Anglican Diocese of Montreal has helped by providing half of the funding for a full time priest, and by actively working with developers as they came forward, to see what could be done with the building, yet still leave space for us.*

*The parish learned in October that there is no longer any funding to help with the salary for a full time priest, and that any new development project proposal will leave any space in the building for our church. Projects up to now had never come to fruition, so the Diocese decided it was necessary to remove the requirement to keep space for Trinity. Since 2011, Trinity has had a debt to the Diocese."*

## Notable

### Spring Events at St Paul's, Greenfield Park, 321 Empire

**World Day of Prayer** for all of our surrounding communities with several churches taking part on March 3 at 7:00... There will be refreshments and fellowship after the service.

More information, call 450-671-6000 or 450-671-8639

**Book Sale**, March 11 from 9:00 – 2:00.

There will be books, CDs, DVDs, games, and lots more... Lunch will be available. More information, call 450-678-2460.

**Annual English Tea**, May 6 from 2:00 – 4:00. The theme this year is "Canada's 150th Birthday". Come and enjoy a lovely tea with hors d'oeuvres, tiny sandwiches, scones and toppings, small desserts, raffles, door prizes, games and more. Tickets by telephone \$12/adult – \$6/children 10 years & under... There will be NO tickets at the door.

More information, call 450-678-2460.

**Cafe Worship** one Sunday/month. This is a very informal service which lasts about 1 hour. So if you would like to sing some great spiritual hymns/songs, have a cup of coffee and sweets during the service and enjoy fantastic fellowship, come and join us... on March 26, April 23, May 28 or June 25.

All start at 10:30... Hope to see you there!

More information, call 450-671-6000.

**Garden/Garage Sale** on May 20 from 10:00 – 2:00. Come and browse through our many nearly new items or look at our great garden selections that need a new homes. Snack bar will be open.

More information, call 450-678-2460.

**Senior Activities** once/month on Saturday at 1:30. Come and be entertained while enjoying some great food. March 18, April 22 and May 27. All are invited... More information, call Winsome – 450-672-0105 or Jennifer at 450-672-7499.

**Teen night** on the first Friday of each month, 7:00. All teens 12-17 welcome.

We also have **children's nights**, usually the third Fridays in that month.

We show recent movies or have a game or bake nights, to get dates or more information, call 450-678-2460.

**The ladies of St. Paul's** and from surrounding communities meet the 2nd and 4th Tuesdays of each month at 7:30 pm to knit items for a local school, make polar fleece blankets (no sewing needed) which are donated to local hospitals and make crafts, etc. for our Country Christmas Sale in November. Everyone is welcome... refreshments will be served.

More information, call 450-678-2460



**Every woman needs a quiet time to stop and reflect and turn to God... a time when she can think through her priorities and take the time she needs to renew herself mentally, physically and spiritually.**

**Please take this time. Join us.**

## WEST ISLAND WOMEN'S SILENT RETREAT

April 28th–30th, 2017

Ermitage Ste-Croix, Pierrefonds

\$160, includes private room and all meals

With Spiritual Director, Rev'd Brian Perron

For info: Liz Glasgow, 514-453-0883 or glasgows@videotron.ca



The Right Rev. Bruce Myers will be seated as Diocesan Bishop in Quebec at Holy Trinity Cathedral, Quebec City on April 22 2017.



# A Special Thank You from Tyndale St-Georges in its 90th Year

LESLIE ROACH, LL.B.,  
COMMUNICATIONS AND  
FUNDRAISING ADVISOR

Tyndale St-Georges Community Centre in Little Burgundy will be celebrating its 90th Anniversary this year. As it marks this important milestone, the Community Centre is reflecting on those who have contributed to its success – from volunteers to staff, members of the board and its many donors.

Tyndale House (as it was called then) was founded in 1927 by Charles Johnson to help youth in the area, with the support of the Presbyterian Church in Canada. In the 1970s, the Anglican Diocese of Montreal also became involved and Tyndale House became Tyndale St-Georges.

To this day, Tyndale St-Georges continues to help youth in the neighbourhood, but the focus is now on the entire community. Through its Early Childhood Department, the Centre offers a range of programs to help infants develop and parents to learn new skills.

In the Children, Youth and Families Department, staff endeavour to create a sense of belonging through both the After-School and High School Perseverance programs. Through its Adult Development Department, the Possibilities Pre-Employability Program equips job seekers to (re-)integrate into the workforce.

The Community Centre also runs Tyndale Treasures, a boutique selling ‘nearly new’ clothing and is a partner in Café Burgz, a place where resi-



dents can socialize and enjoy a delicious and affordable meal.

Tyndale St-Georges receives generous support from its Church Partners, as well as from many of their congregations. “Last year, we received over \$70,000 from our Church Partners,” says Liz Falco, Executive Director of Tyndale St-Georges.

When asked which Anglican parishes had contributed, Ms. Falco noted that among the contributions received were those from the *Parish of St-George’s Anglican Church, Christ Church Cathedral, St. Mark’s Anglican Church, St. James Church Women, St. Simeon’s Anglican Church, St. Stephen’s Anglican Church and St. George’s Church A.C.W.*

“As we mark our 90<sup>th</sup> year, I would like to express our sincere

gratitude to all who have contributed to the ongoing success of Tyndale St-Georges. We are extremely grateful for donations and always encourage our supporters to volunteer their time if they can. Every year, hundreds of people donate their time to help make Tyndale St-Georges a success,” Ms. Falco says.

Indeed, there are many volunteer opportunities at the Community Centre. “Groups come in to cook for our youth, fashion or business savvy folks lend a helping hand in the boutique and educators help kids with their homework in the After-School program” says Christopher Lockhart, the Volunteer Department Director. “We would encourage anyone interested in sharing their skills to give Tyndale St-Georges a call at: 514-931-6265,” he says.

## St. Stephen’s...

*continued from page 1*  
in our parish’s history, and venture into something new.

### A Brief History of St. Stephen’s, Westmount

Before its official incorporation in 1848, the origins of St. Stephen’s stretch back to 1834, when the Rev. John Bethune began holding services in a room above a store on Wellington, near McGill Street. For 50 years, the kindness of God sustained St. Stephen’s through two fires and a devastating flood.

In 1898 the parish migrated up the mountain from Griffintown to Westmount, where it ministered to the communities of lower Westmount and downtown Montreal for nearly 120 years. This period of sustained ministry was not without its peaks and valleys. In 1975 attendance had declined to such a point that the church was put under the trusteeship of St. James the Apostle (now St. Jax). The parish was set to close. But, again by the kindness of God, a new chapter opened. St. Stephen’s was blessed with a period of ministry from 1975–2000 that saw us become one of the largest churches in the diocese. During these years of growth, the church launched vibrant ministries such as the Open Door Today, which continues to be a key outreach mission in the west end of downtown Montreal.

The year of 2009 was difficult for St. Stephen’s. As a traditionally evangelical congregation, many St. Stephen’s members were not in step with the Diocese’s move toward the blessing same-sex unions. A majority of the congregation – some 85% – opted to leave the Anglican Church of Canada. This was a painful process. We felt our family had been torn apart. Those who stayed at St. Stephen’s, a meager 10+ people, felt unsure and mixed about the issue, though ultimately they could not imagine themselves worshipping in a place where their gay and lesbian brothers and sisters were not equally welcome.

A split of this kind would have proven fatal for many churches, but again through the kindness of God, a small and nimble community sprung to life. From 2009–2016 St. Stephen’s grew from 10 to about 50 members at its peak. The community reflected a diverse group, including breadth in culture, age, socio-economic location, and sexual orientation/gender identification. Our young and older

professionals worked in every sector of society (academia, health, government, non-profit, and private), and at our peak our children’s church included nearly a dozen families. Given our proximity to both downtown and the Open Door, our active worshippers also included itinerant members.

### Visioning for the Future

On the surface, we looked like a promising community, but we saw that 2015 had been a difficult year for our budget. Continuing in our present state would put the parish in financial peril. In January 2016, the vestry of St. Stephen’s voted to create a Futures Committee, comprised of older and younger members. Budgetary issues were not the sole reason of the Futures Committee. There were other pressing concerns that led us to believe that we needed to take an in-depth and strategic look at our resources and at our direction as a community for the coming years. Our mandate was to “consult members, research models, and propose avenues for our future – both of Sunday morning gatherings and of our resources.”

Feedback from conversations and surveys was varied, much in the image of our congregation. One thing that was clear, however, was the fatigue felt by many core members at keeping our church functional: ministries and Sunday morning services rested largely on the shoulders of volunteers. Our ability to maintain our buildings and land was also waning. For the past several years, St. Stephen’s sanctuary had been used by the Open Door, a group we deeply cared about. Issues of “wear and tear” were harming the integrity of the building, and in 2015 the church building contracted bedbugs. Despite repeated efforts to eradicate the problem, it was difficult to utilize our properties for long-term ministry. We were caught in a vicious cycle: the challenge of maintaining our church life and land ultimately exhausted our largely lay-led community.

This all became abundantly clear during a church meeting held in June 2016. We all affirmed how much we loved our community, and that we had been blessed by this church, but we differed on what was next for us: some wanted to keep going, others wanted to close, and others wanted to innovate a new “re-plant.” Our minister summed it up well: “All

options are on the table, except for the status quo option. We can no longer remain as is.” These conversations were not easy, but they were honest and frank, and always conducted in love.

The option of “re-planting” our church – either as a group without parochial status or as a rebooted parish – was prayerfully considered. A member of the futures committee contributed the following analysis as to why we shouldn’t attempt a replant:

- 1) Lack of denominational backing (St. Stephen’s had not been pinpointed as a church plant by the Diocese)
- 2) No local contextualized mission (a church plant needs a mission that makes sense for its neighbourhood)
- 3) No seed money (it is very difficult to launch a new mission without significant funds in the bank)
- 4) No ministry team (it is ill-advised to attempt a church plant – at least one with buildings already under its responsibility – without full-time, trained staff).

### Processing the Kindness, Mercy, and Severity of God

By November 2016, St. Stephen’s recognized that major changes had to be made come January 2017. We could no longer afford even a part-time priest, our aging building was an increasing financial liability, and our community was generally in need of rest. Some parishioners expressed “a ceasing of spiritual growth” because of these factors. While we could have entered another calendar year and passed an unsustainable budget – thus requiring us to dip again into our cash reserves – doing so would put our community into a financial situation that was not reflective of good stewardship.

The reasons for merging with St. Jax were as follows:

- 1) St. Jax openly invited St. Stephen’s members to come worship, rest, mourn, and if they want, get involved. Despite our different styles and models, we felt that St. Jax could be a safe space for our members.
- 2) A merger with St. Jax was a way of honouring the long history of what God had done through St. Stephen’s, and of opening a new chapter in that story.
- 3) Through St. Jax we ensured some level of support for ministries dear to our heart, including our Syrian Refugee fund and the Open Door.
- 4) This merger demonstrated support of Bishop Mary and her



Sunday Gathering and Baby Celebration at St. Stephen’s, Westmount, 2014.

vision of mission within Montreal’s downtown core.

We are thankful to God for His kindness to us throughout our 168-year history. The last two years ultimately led us to recognize the difficulties of continuing on as we were. Our decision to close/merge is deeply difficult to process, and from our limited perspective we cannot help but feel there is something of God’s severity in this. And yet we see glimpses of a larger vision, glimpses of God’s kindness and mercy through His ongoing work in Montreal.

Friends, our diocese and churches are facing many changes ahead. Ours

was not a perfect story by any means – we did not reach unanimity in any one decision, but we learnt at St. Stephen’s that it is possible to navigate this process in a dignified and loving manner. It is possible to speak truthfully, act wisely, and disagree in kindness during the journey of honestly assessing a church’s future. It is possible to deal spiritually with the death of a church. But the most important lesson is that there is no plan, project, model, amount of money or good administration that will ever replace the work of discerning the voice of the Holy Spirit. The Spirit’s voice alone will guide our way.



photo by Janet Best

## Rest, read, reflect...

### Clergy Lenten Retreat April 2nd to 4th, 2017 Manoir d’Youville

register by March 13th  
[www.montreal.anglican.ca](http://www.montreal.anglican.ca)



# Love in Motion

ROSLYN MACGREGOR

*Roslyn Macgregor is the Incumbent of St Cuthbert, St Hilda, St Luke, and was recently named Honorary Chaplain of Mile End Mission.*

*Love in Motion*, a creative Sunday School program at St Cuthbert, St Hilda, St Luke, began after a tragedy involving one of our children from the 90's. Lori Olson said, "We have to do something for this generation of children. Show them God's love and ours and provide there is a safe place where they can talk about anything."

The *Love in Motion* services happen about once a month and we address issues like racism, bullying, and reaching out to others (eg PWRDF and veterans in Ste-Anne's Hospital).

Active participation in the service is encouraged! We have three processional crosses, so everyone can help carry them. In the beginning, there would be a bit of a scramble, everyone wanting to help and worried they wouldn't fit. Now the children organize themselves so each one has a hold on one of the

crosses. No problem!

At the Peace, we all stand – I whisper a few times to make sure everyone has the words, we open our arms, and say together "May the Peace of the Lord be always with you!" And then off to share the Peace with everyone. Children carry the elements and take up the collection with adult assistance.

One child helps serve, learning from Stella, our warden. Another child usually stands by me at the altar for the Prayer of Consecration, and then I hold the paten and he or she gives the bread. I encourage the child to take his or her time and to look directly at the person receiving.

At Epiphany, before the offertory hymn, I asked who would like to help, and three little sisters (who are shy and usually reticent), all volunteered enthusiastically. So they did. It was a tight squeeze behind our little altar. All washed their hands and each had a turn giving the bread.

This program gives children in need of faith and encouragement a place to belong and to know God loves them.



At the crèche having processed to a Mohawk re-write of "We three kings" – the gifts being rabbit skins, sweetgrass, moccasins and a dream catcher.



Assisting at communion.



**clergy lenten retreat**  
**Sun, April 2nd - Tues, April 4th**  
**at Manoir D'Youville**

[www.montreal.anglican.ca](http://www.montreal.anglican.ca)



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  
 Discernement vocationnel pour chaque membre  
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 Ressources pour le partage de la foi  
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