



# ANGLICAN MONTREAL



## ELLEN BRADSHAW AITKEN

dean of the faculty of religious studies at McGill University and a leading member and priest at the Church of St. John the Evangelist, died overnight June 13-14. Among those expressing shock was former British Prime Minister Tony Blair. See Page 10.



## BILL GRAY

was formally “collated” as territorial archdeacon of Bedford and the Richelieu June 1 at the Church of St. Stephen with St. James in Chambly. Archdeacon Gray is rector of St. George’s Place du Canada in downtown Montreal. See Page 9.



## JANET DENCH

executive director of the Canadian Council for Refugees (and an active parishioner at Christ Church Cathedral), told scholars in Toronto that many refugees “have suffered in ways that go beyond the realm of words. She was receiving an honorary doctorate from Regis College, the Jesuit school of theology at the University of Toronto.

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# Out of the past

Evoking the spirit of 1864, Bishop Barry Clarke arrives in a horse-drawn buggy to preside at the 150th-anniversary celebration of Holy Trinity Church at Iron Hill, near Bromes in the Eastern Townships, May 25. Maureen Jolley, an active lay reader in the parish, who served as the ceremonial bishop’s chaplain at the anniversary service, is beside him. For more on the anniversary, see Page 8.

(Photo: Harvey Shepherd)

## Now we’re Anglican Montreal

Introducing a new look for the paper – and the diocese

HARVEY SHEPHERD

Welcome to our new look!

You have in your hands the re-designed version of *The Montreal Anglican – Anglican Montreal*, as we are now calling what has been *The Montreal Anglican* since 1992.

The redesign is the work of a diocesan committee that sees it as part of a process that will move the image of the diocese – not just the newspaper – into the future. The more contemporary layout and logo are designed to enhance the appeal of the diocese to a new generation, including people who see themselves as “spiritual but religious,” while still being respectful of Anglican tradition.

The committee, which includes

Program Administrator Nicki Hronjak and Congregational Development Consultant Janet Marshall, also involves highly skilled volunteers, several of them with experience in the graphic arts – notably Brian Morgan, a parishioner of the Church of St. John the Evangelist and art director of the magazine *The Walrus*.

The diocese also retained a Montreal graphic designer and video director, Katherine Begg. Her design mandates cover a wide range of graphic design, visual identity programs, advertising and exhibition design. Her clients have included the aviation and defence technologies firm CAE, Brain Canada, a national non-profit organization that develops and supports multi-institutional research across the neuro-

sciences, McGill University and ÉTS – École de technologie supérieure (Université du Québec).

As you will already have noticed, the paper looks a lot different. Articles, photos and announcements are placed on the pages somewhat differently, the banner that appears on the front page is different, as are the headings on recurring sections like “Clippings.” Our new logo, resembling a bird in flight, appears on the front page, more or less where the crest of the Diocese of Montreal used to be.

The redesign of the paper also accelerates a trend toward what is known as modular layout, which has already characterized *The Montreal Anglican* to a considerable degree in recent years. Modular design, which

generally displays articles, photos and announcements in rectangular blocks, has had a vogue in newspapers since the 1970s. Some of you may have noticed the change in *The Gazette* and other secular newspapers.

Modular design means a change for parishes placing ads in the paper. We’re hoping that this standardization and the templates provided for ads will make it easy. Ad specs were widely distributed over the summer, but if you need a copy, please contact Nicki Hronjak at the diocesan office. Nicki will be happy to work with anyone needing help with the new criteria. She’s at 514-843-6577 or [nhronjak@montreal.anglican.ca](mailto:nhronjak@montreal.anglican.ca).

It is not just the newspaper that is being redesigned, although it is proba-

bly here that you are noticing the changes for the first time. In fact, the committee began its work by considering the visual image of the diocese over all and then focused on the newspaper in particular – not the other way around.

However, the idea is that you can expect to see the new look turning up in the layout, type faces and colour schemes of pamphlets, posters and other promotional material as well as letterheads and business cards, signage and the website.

For more on the redesign, see Page 12. And let us know what you think of the changes.

Good reading!

# The offspring of the Evil One are not individual people

PAUL KENNINGTON

Here are edited extracts from a sermon by Very Rev. Paul Kennington, dean, at Christ Church Cathedral July 20. The dean led a group of about 30 pilgrims, largely from the cathedral and St. George's Church in Châteauguay, to Israel and Palestine for 11 days, ending at the beginning of July, about the time hostilities between Israel and Palestine flared up. He returned with a second group of pilgrims, largely clergy, a few days later. The incident he describes was during the second pilgrimage.

As our pilgrim group stood by the pools of Bethesda in the Muslim quarter of the old city of Jerusalem the gunfire was so deafening that we couldn't hear the person who was reading.

Inside the serene gardens of the White Fathers, with the French tricolour flying confidently over St Anne's church, we were quite safe, but just outside the doors the riot police and the Israeli army (or Israeli Defence Force) were moving quickly down the old cobbled streets to stop a small group of youths throwing stones.

The real riot, however, was not with the stone-throwing teenagers, or with the now quite large group of Muslim women angrily shouting *Allahu akbar* as they were prevented from going up the Temple Mount to the Al Aqsa mosque in the holy month of Ramadan. It was the large group of rioting men outside Damascus Gate on Salah ah Din Street. They were throwing stones and Molotov cocktails, and

the IDF were replying with gunfire into the air and with crowd dispersing high decibel noise flares.

Eventually our pilgrim group moved out of St Anne's garden into the Ecce Homo Convent of the Sisters of Sion – where I had the privilege of celebrating the Eucharist in that holy place where Jesus was condemned to death. As we gathered around the altar, celebrating what was in effect a Eucharist of Good Friday, the gunshots were still echoing around the buildings. It was a strange mixture of remembering the violence done to Jesus and celebrating our most holy of liturgies amid the ever-present noise of modern conflict. It was a powerful experience and a story to tell.

In his letter to the Romans, St. Paul writes: "We groan inwardly while we wait for adoption, the redemption of our bodies" and "we hope for what we do not see, we wait for it with patience."

Now "waiting with patience" sounds a bit like "put up and shut up" and "pie in the sky when we die" – which is a poor response to issues of injustice and violence. It is as if St. Paul is telling us to keep on groaning and hoping and eventually God will sort it out. I think our modern-day Christian commitment to justice and peace is not happy with that, and we prefer actually to do something here and now. We not only hope for what we do not see, we try to make what we hope for happen. You could perhaps say that nowadays we wait for it with a holy impatience.

There exists a ladder between earth

and heaven, between the hard stone pillow of our reality and the longed-for heaven of the God of Abraham, Sarah, Rebekah and Isaac. We call it religion. For the Jews this ladder is the Torah both written and oral, the guidance which leads our minds and hearts and longings above this world towards God. For the Muslims this ladder is holy submission to the will of Allah and the words of the prophet in the Quran. But for us, for Christians, this ladder is Jesus himself – the new Torah, the new Obedience. We have in Jesus one who lived and died in this very real and broken world and yet taught and revealed a different vision of a very different world – the world of the Kingdom. It was as if Jesus was able by his incarnation to have his feet firmly in the mud and reality of this earth and yet by his unity with God the Father to keep his head firmly in the glory of heaven. That is why we listen to him, this is why we study his teaching, this is why we choose to follow his way of living. He is our religion, our connection between earth and heaven.

And so, as I took bread into my hands and broke it at the stone altar by the Ecce Homo Arch, where the human Jesus was condemned to death 2000 years ago – and as the gunfire echoed endlessly around us, I, and the pilgrims knew that we were experiencing something very profound. This Eucharist – this celebration of the Body of Christ – was the link between our world as it is and our new vision of what it could be. We were in this very quiet, humble, and yet defiant and strong act of Eucharist ascending and descending the ladder which leads us to God.

Of course we were quite safe. The riot outside the Damascus gate was a staged riot – a response to yet another provocative visit to the temple mount by Moshe Feiglin, the most hawkish of Israeli Members of the Knesset. Now, I know that gunfire and riots are never a game, and that people get hurt, but there was nevertheless a sense in which this was an ordinary bit of confrontation in a very confrontational context.

And – sympathetic though I am with my Palestinian friends in the West Bank who live with limited freedom behind a very high and ugly wall, with a poor standard of living and with little hope of a peaceful and just future – the only time I actually felt unsafe when in Israel was from the 150 or so rockets fired from Gaza into Israel each day. All are fired blind and most miss targets or are shot down, but occasionally rockets slip through. In Bethlehem we watched the trail of a Hamas rocket as it exploded in the sky, and on our way to Ben Gurion airport I wondered if today would be the day when a rocket would hit the airfield. No country can live with this daily and relentless firing of



Dean Paul Kennington pauses outside the Church of the Transfiguration on Mount Tabor in Israel during the visit of Montreal pilgrims. (Photo: James Roberts)

rockets and the daily potential of a rocket hitting a target – and that target being you.


And so in all this sorry violence, where innocent people are killed in a never-ending conflict where Hamas refuses a ceasefire and uses hospitals and schools to shield its weapons behind the sick and the young, and where Zionists expand into Palestinian land and cut off the water from whole villages for days on end, it is tempting to think that there never will be a solution – not until one of the parties is annihilated—a solution worse even than the ongoing violence. So perhaps it is tempting to say with St. Paul "I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us."

And yet it is that impatience that we read about in the parable of the Wheat and the Tares: injustice and violence grow side by side with holiness and righteousness. Like the people of Israel and Palestine we live in a promised land which is both beautiful and ugly, both very good and very evil – we enjoy our freedoms and our western comforts but others pay the price for it in the sweatshops of Bangladesh and creation pays the price for it as climate change destroys the fragile nature. Wheat and

tares are always very close to each other. I'm not happy with the simplistic interpretation that the tares in the field, the children of the Evil One, are actual people in our midst and that we can look around and see them. Presumably they would be the Hamas extremists who kidnapped and killed three Israeli teenagers, or the Israeli racists who then burned a Palestinian teenager to death in revenge.

I prefer to think the wheat and the tares are more closely entwined. The offspring of the Kingdom and the offspring of the Evil One are not for me individual people, but individual ideas, motivations, desires and decisions, which well up inside each and every one of us and lead us either towards the good or the bad, towards justice or injustice. And, as Jesus warns us, our ideas, motivations, desires and decisions are often two sides of the same coin. If we destroy our passion for power, for possessions and our pride, we might also destroy our passion for justice, for equality and for community. And so we struggle – groaning inwardly day by day – until the time when God will set us free and sort us out in a loving and healing way.

Which means, in the end, that we have no choice but to be patient.




## Called to Grow

Grow in the grace and knowledge of our Lord and Saviour, Jesus Christ." 2 Peter 3:18

### The 155th Synod of our diocese

In Fulford Hall, 1444 Union Ave, Montreal  
Saturday, October 18  
Registration & refreshments 7:30am  
Eucharist & Bishop's Charge 8:30am  
Light lunch provided  
Wine & cheese reception




## Appelé à croître

"Mais croissez dans la grâce et dans la connaissance de notre Seigneur et Sauveur Jésus-Christ." 2 Pierre 3:18

### Le 155e Synode du notre diocèse

Salle Fulford, 1444 Avenue Union, Montréal  
Samedi, 18 octobre  
Inscription & rafraîchissements dès 7:30  
Eucharistie & charge de l'évêque à 8:30  
Un diner léger sera servi  
Un vin et fromage suivant la rencontre




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# Obituary

## ‘Pain and suffering but also grace’

Bishop says Dan Fleming understood human frailty

HARVEY SHEPHERD

Rev. Canon E. Daniel Fleming, known for warmth and understanding toward numerous parishioners, colleagues and friends, died July 17 at the age of 80 after a lengthy illness.

Born October 1, 1933, educated at McGill University and the Montreal Diocesan Theological College and ordained as a deacon in 1956 and priest in 1957 in Kingston, Ont., Canon Fleming served parishes in Eastern Ontario and was a regional dean there for six years before returning to the Diocese of Montreal.

He became rector of St. Thomas Church in the N.D.G. district of west-end Montreal in 1970 and remained there about 15 years. He also was made an honorary canon of Christ Church Cathedral in 1970.

Preaching at a requiem service for Canon Fleming at Christ Church Cathedral July 25, Bishop Barry Clarke recalled that while at St. Thomas' Canon Fleming was one of the supervisors appointed by the Diocese of Montreal to mentor students preparing for the ministry. As a student at the diocesan college who was also posted to St. Thomas for two years, the bishop-to-be himself encountered Canon Fleming and his wife, Muriel (née Martin) of Waterloo, Que.

The bishop recalled Canon Fleming's ability to make allowances for human frailty.

“He understood the need to give each and every person the opportunity to let go, take risks, get up and start again.”

This reminded the bishop of how Jesus himself had a way of turning conventional idea of blessedness upside down.

God's kingdom includes pain, suffering and regret, he said, but also grace and “resurrection moments.”

Canon Fleming's life was lived among “the endless people he came in contact with” in his family and in the church and the wider community, the bishop said.

The canon's son, Geoffrey Fleming, who lives near Maberly, Ont., also recalled “the eclectic group of individuals” that his father supervised at St. Thomas'.

“Over all, I think what characterized my father was empathy and compassion.

“He gave us a template on how to navigate this world in which we live.”

Canon Fleming was made rector of the Parish of Rawdon, in the Lanaudière region about 60 kilometres north of Montreal, at the start of 1986 and became regional dean of the Laurentians the same year. He retired from that parish in 1989 but he and his wife continued to live in Rawdon.

However, there were other assignments in Montreal. In 1991 he was appointed a chaplain at the Royal Victoria Hospital and St. Margaret's Home in Westmount (now the St. Margaret Residential Centre, part of CSSS Cavendish).

He accepted a post as interim priest at the Church of St. James the Apostle



in downtown Montreal in May, 1994, in the aftermath of the violent death of the rector, Rev. Warren Eling and helped the congregation cope with that trauma and find a new rector (the late Rev. Jan Dijkman).

In 1996 he took on an interim post at St. Matthias' Church in Westmount.

He is survived by his wife, children Peter, Geoffrey, Scott and Krista, several grandchildren, a sister and a brother.



## Golfers again contribute to Mission Works

About 80 golfers turned out for the fifth annual Mission Works Golf Tournament June 9 at the Whitlock Golf and Country Club in Hudson and – with the support of generous donors and net of expenses – raised about \$11,000 to help the Diocese of Montreal carry out its mission. Above some golfers putting at the third hole. In the other photo, Sue Winn posed for a photo between Sandra Keymer-Temple, left, and Yvonne Wakeland to mark the fact that the Lay Readers' Association of the diocese sponsored a hole. The winning foursome was from St. Paul's Knowlton: Rev. Tim Wiebe, Keith Eamon, Charles Prosser and Tony Fagnoli. The debut of Bishop Barry's secretary, Mary Abate, as an emcee was a highlight of the dinner.

(Photos: Susan Winn)



## News in brief

### Stewardship day postponed

A stewardship day planned for September 13 by the diocesan Stewardship Council for a series of workshops to teach the basics of launching and running a local stewardship campaign has been postponed until early next year.

Any parish hoping to run a stewardship campaign this fall or winter is invited to contact Janet Marshall (jmarshall@montreal.anglican.ca or 514-843-6577 #256) or Archdeacon Michael Johnson (mjohanson@montreal.anglican.ca or 514-697-2204) for any assistance.

### New bishop inspires seasoned church official



A seasoned member of the top bureaucracy of the Anglican Church of Canada and the theme speaker of this year's Diocese of Montreal clergy conference will draw inspiration from one of the church's new bishops.

Archdeacon Michael Thompson, general secretary of the national church, has selected the theme “In and For the World” as his topic for the conference, to take place Sunday-Tuesday, Sept. 21-23, at the Manoir d'Youville, Châteauguay.

Elaborating on that theme, he quotes Right Rev. Melissa Skelton, installed March 1 as bishop of the Diocese of New Westminster (in and around Vancouver).

She described what congregations do as “assisting God in gathering a community, forming its members in their baptismal identity, equipping them for their baptismal ministry, and sending them into the world as the Christian folk – salt and light and yeast.”

Dr. Thompson elaborates: “Our effectiveness in this work is harder to measure than ‘average Sunday attendance,’ and demands some discipline about thinking, acting, and noticing what matters instead of what's easy to count.”

He will explore “ways to understand our congregations as agents in God's mission in and for the world.”

Dr. Thompson, 58, has been general secretary of the church since 2011. He has served parishes in the dioceses of Edmonton, Niagara and Toronto and teaches pastoral theology at Trinity College in the University of Toronto. From 2001 to 2004 he worked as principal secretary to the then primate, Archbishop Michael Peers. The official registration deadline for the conference was August 29.

### Youth intern sought

Bishop Barry Clarke and diocesan youth consultant Mark Dunwoody hope to recruit a young person this fall to spend a paid nine-month internship working four days a week with a parish, community missions and the diocesan office. The bishop says this initiative was made possible by generous contributions by individuals to the Bishops Action Appeal. “It will be our aim to keep you all fully informed of how things unfold with this exciting new initiative for our diocese,” an announcement from the bishop said.

“We believe that participating in God's mission in the world demands that we engage with young people with honesty and integrity, recognizing their particular developmental and spiritual needs,” Mr. Dunwoody added.

The intern will be expected to share the story of his or her experience with the diocese and beyond.

The intern must be at least 18 years old, “passionate about questions of faith and spirituality” and a team player with strong writing skills and extensive knowledge of social media. Bilingualism is, of course, an asset.

For information, call Mark Dunwoody at 514-238-6477.

### Executive archdeacon on sabbatical

The executive archdeacon of the diocese, Ven. Janet Griffith, is on a sabbatical leave that began June 10 and is to end September 14. Bishop Barry Clarke urged Anglicans to refer questions, concerns, challenges and successes to the territorial archdeacons, Sophie Bertrand for human resources issues or Stephen Tam for financial issues.

The bishop urged support and prayer that the archdeacon's sabbatical be fruitful.

### Lay readers ask \$75 a service

Bishop Barry Clarke has noted that at their annual general meeting in May, the Lay Readers of the Diocese of Montreal adopted a recommendation that the honorarium for a lay reader taking a service outside his or her parish be \$75. Travel expenses are to be paid at the Diocesan rate.

### New academic role for Donald Boisvert

Donald Luc Boisvert, associate professor in the department of religion at Concordia University, was confirmed on June 1 for a three-year term as chair of the department. Prof. Boisvert, who was ordained as an Anglican deacon in 2012 and priest in 2013, is also a curate at Christ Church Cathedral. Donald L. Boisvert has been teaching in the Department of Religion since 2003. Prior to that, he occupied a variety of senior administrative positions at Concordia, most notably as Dean of Students. From 2000 to 2007, he was co-chair of the Gay Men's Issues in Religion Group of the American Academy of Religion.

# Mile End Notebook

## ‘Love in Motion’ reaches out to children

Anglican, United parishes in Rosemont and Mile End Mission launch a caring group



“Love in Motion” means God’s love, faith, friendship and compassion! for participants in a new program. In the photo, Rev. Ros Macgregor shares worship with children.

LORI OLSON

A very important and meaningful group was born this year through a partnership between the parish of St. Cuthbert, St. Hilda and St. Luke (St. CHL), Trinity United Church and the Mile End Community Mission.

Following a tragic event, Rev. Ros Macgregor and I decided that we needed to do something to reach out to the children that are in need of a caring group. After meeting in February, with parents of some of the Mission’s children who expressed their interest and commitment to the idea, the group was in motion. A group where love and faith decide the direction of the group’s movement forward. A group bonding and sharing in God’s love.

All children are welcome to participate in this group, regardless of faith. The group now has about twelve children 3-9 years old.

St. CHL and Mission children participate in the child-friendly services that Ros Macgregor puts together. The children are so happy to be part of this group – to accept and believe in God’s love and to appreciate and love them-

selves and to know they are important and are God’s treasure!

Love in Motion’s long-term vision is to be able to give the children a place to be comfortable and to belong. To voice their opinions, to have people they can talk freely to and to know there is someone that will hold their hand and help them through tough times. To gain the support they need to be able to deal with whatever this world throws at them, and to know that they are not alone.

Our first activity was held in February at St. CHL to celebrate Black History Month. In May the children participated in the blessing of the gardens, and planted a vegetable garden, using seeds of love. Each time they go to church they run to check on how the garden is growing.

We have special activities once a month. Our next activity will be The Teddy Bear’s Picnic held at St. CHL Church on September 27 between 12 noon and 3 p.m.

Please join us and see what wonders this group is making in the lives of the young!

*Lori Olson is administrative assistant at the Mile End Mission.*

## Diocesan office now compiling police records on parish staff, volunteers

STAFF

The Diocese of Montreal human resources office is requesting all parishes and other diocesan organizations to forward police record checks on clergy, staff and volunteers to that office.

In a memo to clergy, churchwardens and parish safe-church co-ordinators, Sophie Bertrand, human resources co-ordinator, reiterates what she says is a policy that already existed requiring parishes and organizations to require applicants for high-risk clergy, staff and volunteer posts to obtain a police records check and renew it at least every three years.

However, she said, some parishes and groups had been forwarding these forms to the diocese and others had been keeping them in their own files. The diocese has streamlined its own procedures for processing and filing these documents and is asking groups to forward them to the diocese, partly in the interest of privacy. The records will be handled confidentially.

She said police checks – in the form

required by a policing authority, which may vary from municipality to municipality – are required for anyone applying for a post in which he or she will work with or be in contact with children, youth or vulnerable adults.

The parish must pay the cost of the records check, although arrangements with the diocese are possible if this will be a burden for the parish.

It is diocesan policy that no person who has been found guilty in a judicial proceeding of physical or sexual assault shall be permitted to work with children, youth or vulnerable adults in a church program, although if a pardon has been granted it may be taken into consideration in some cases. Someone with a criminal history could be accepted into a ministry position so long as the convictions were not related to the tasks of that position.

In a somewhat earlier memorandum, Ms. Bertrand reminded parishes and organizations sponsoring activities involving children, youth or vulnerable adults that they are required to submit an annual report on their screening

programs, this year by September 12. The information will be compiled and reported to the diocesan synod next month.

She also circulated the new Diocese of Montreal policy on harassment to clergy, parish safe-church co-ordinators and churchwardens in July. It can be found on the diocesan website.

She said the policy – approved by the Diocesan Council April 8 – becomes part of the diocesan Safe-Church Manual. (Anyone without a copy of this manual can contact her.)

Clergy, wardens and safe-church co-ordinators have been urged to read the policy carefully and ensure that all members of congregation are informed. A poster is also available on the website.

Mandatory online training on both the safe-church program and the new harassment policy will be offered to clergy, wardens and safe-church co-ordinators soon. Workshops under the title “From Prevention to Resolution” will take place on Thursday, Nov. 6 and Wednesday, Nov. 12.

## Under-40 clergy get together

‘In fact there is lots of life and lots of hope’

HARVEY SHEPHERD

In what is sometimes thought of as a dying church, Amanda Longmoore of Plaster Rock N.B. was not exactly surprised but was at least impressed to find that her conversations over three days with about 35 other young Anglican clergy from across Canada left quite a different impression.

“In fact there is lots of life and lots of hope as well,” she said in a conversation outside sessions of a conference for clergy under 40 organized by the Anglican Church of Canada in the synod offices of the Diocese of Montreal, host of the conference, June 17-19.

Ordained about 11 years ago at age 25, she has been serving Anglicans and now United Church people as well in the forest industry and agricultural community at the north end of the Appalachian Mountain range for 5½ years. About a year ago she oversaw the creation of an Anglican-United shared ministry grouping five churches, of which she is the pastor.

She appreciated the chance the “Conversations 2014” conference provided to learn about things happen-

ing in other parts of Canada and hoped to take home some ideas and resources that will help her in her work in Plaster Rock.

She was struck by the passion for the church of her colleagues from across the country.

“For me, Christian community is important. We can encounter God alone at all kinds of times and places but building community is something people crave and that’s important.”

Organizers of the conference used what they described as an “unconferencing” approach with little set program and lots of relatively unstructured time for peer-to-peer learning, largely in small-group and one-on-one conversations.

Joey Royal, 33, who has ministered to a congregation of Inuit, Dene and a wide variety from other origins for about two years in Holy Trinity Church in Yellowknife, said, “When you’re up north your world is really the parish.

He does get quite a bit of spiritual support from clergy of other denominations in Yellowknife, but he often does not have much contact with other Anglican clergy and he appreciated the

opportunity Conversations 2014 offered for this.

“There’s a real sense of togetherness, that we are all engaged in the same work. It’s good to know what your peers are thinking and doing and besides, up north, when you have a chance to go south you jump at it.”

Matthew Arguin, from London, Ont., a member of the planning committee for the conference, said it aimed to help build a network of contacts, friendship; and relationships.

“The face of the church is changing,” he said, and a new generation is facing new realities and new challenges. A priest has to ask himself or herself, “How do I, as a leader, empower others to be disciples?”

## Notebook

### Stewardship Day Postponed

September 13 was the day planned by the Stewardship Council to sponsor a series of workshops that would teach the basics of launching and running a local stewardship campaign. The Stewardship Council still wants to deliver on that goal but a series of unforeseen events, mainly related to available resources, have required us to postpone the day until early next year. The exact date is being determined with reference to available resources.

If you were counting on starting a stewardship campaign this fall or winter based on the learning experience that was planned for September 13, please contact Janet Marshall (jmarshall@montreal.anglican.ca or 514 843-6577 #256) or Archdeacon Michael Johnson (mjohnson@montreal.anglican.ca or 514 697-2204) so we can work with you in the mean time directly to assist and advise you in your work.

## New bishop for Masasi

Leaders in the Diocese of Montreal and several of its parishes will be sending greetings and prayers to the partner Diocese of Masasi, Tanzania, on the consecration of a bishop after an interregnum of about 19 months.

In an election July 28, Rev. James Almasi was elected the new bishop, with a large majority over the other candidate.

He succeeds Bishop Patrick Mwachiko, who retired in early 2013 after reaching the age of 65, as required by the rules of his diocese. The consecration of the bishop-elect will take place on September 21.

Bishop Mwachiko, Bishop Barry Clarke of Montreal and others from their dioceses exchanged visits and maintained other links under a partnership covenant that began seven years ago and was renewed for five years in 2012 but has been inactive since Bishop Mwachiko stepped down.

In an exchange of emails, the bishop-elect sent warm greetings to the Montreal Diocese and expressed the hope someone from Montreal could make it to the consecration.



A Pentecost jazz mass at St. CHL in June also incorporated the Love in Motion theme.



# Shelter braces for influx of homeless

Open Door has evolving relation with St. Stephen's Westmount

HARVEY SHEPHERD

"Spiritually, it's like trench warfare," Caleb Clark said.

He was talking about the day-to-day struggle in the hope of incremental gains against the ravages of poverty homelessness, mental disease, addictions and other forms of distress that afflict the people – about 70 per cent men, about one-third Inuit – who had been visiting The Open Door at a rate of around 100 a day, seven days a week.

For about 26 years The Open Door has been in an evolving relationship with St. Stephen's Anglican Church on the corner of Dorchester Boulevard – still known by that name in Westmount rather than René Lévesque Boulevard. It has been physically on the St. Stephen's premises for most of that time and for a long time the centre has been in the nave of the church itself.

Now 29, Mr. Clark came to The Open Door as a volunteer after moving to Montreal about 4½ years ago to be with the woman he has since married. He is now in his fourth year as director. He said he did not anticipate a job at the centre when he began working there, "but God had other plans."

A "pastor's kid" with a master's degree in ministry (and personally affiliated with the Vineyard movement), he was convinced his ministerial calling was not to the pulpit. He recalled that when he first saw people sleeping on the pews in The Open Door "I was glad to see someone had finally found a good use for these old pews."

Sometimes, when he thinks about some of the people who have been coming to the centre for years, he wonders whether he is making a difference at all.

"But I have seen dramatic change in a number of people's lives. I do what I can. I do 1 per cent and the other 99 per cent is up to God."

The interview took place around 2 p.m. on June 16 – some time after lunch and the time when the drop-in centre would have closed for the day. Generally, it was open 8:30 a.m.–2 p.m. five days a week, serving breakfast and lunch and offering a range of other services including bags of food, used clothing, the use of laundry machines and computers, haircuts and pews with bedding for daytime napping – espe-

cially in the colder weather – and referrals and counselling.

But beginning June 16 the centre has been open 7:30 a.m. to 3:30 p.m. The centre moved to longer hours partly in anticipation of the planned closing by the City of Montreal for close to a year of Cabot Square, a large park about a block away between the Pepsi Forum and the Children's Hospital, a favourite gathering place for itinerants.

Actually, the centre was not especially busy on its first afternoon of extended hours, although there were a few people making use of three available computers, talking with volunteers or napping on pews despite the good weather.

He takes some pride in the fact that the centre serves even people that some other centres reject – perhaps drunk or high on drugs, for example – provided they maintain at least a minimum standard of behaviour.

At the centre, he is one of four paid staff, some part-time, and is also supported by a leadership team of over 10 people drawn from clients, a number of community volunteers from supportive parishes and elsewhere and, generally, a group of other people fulfilling community-service obligations imposed by courts for minor offences.

The centre is financially supported by churches of several denominations as well as donations.

Its main religious sponsorship is a unique result of its history and that of St. Stephen's. The centre was a mission of St. Stephen's from 1988 to 2009, when it briefly became a partnership between that parish and the newly formed Emmaus Anglican Church, formed by a majority of the St. Stephen's congregation who left to affiliate with the traditionalist Anglican Network in Canada. The centre became the sole responsibility of Emmaus in 2010 and a number of board members and volunteers are from that parish but St. Stephen's parishioners are also involved, particularly in spiritual services furnished by, among others, the St. Stephen's parish priest, Rev. Nick Brotherhood.

(Despite a similarity of names, Open Door, a weekly gathering of released prisoners, prisoners on leave and volunteers in the Diocese of Montreal's Fulford Hall, is a different ministry.)

## Equipping the Saints

## What I didn't learn in seminary – and some things I did

This is one of a series of columns by students, alumni and friends of the Montreal Diocesan Theological College (or "Dio"). Rev. Jennifer Bourque is a chaplain at the Montreal Children's Hospital.

JEN BOURQUE

About this time last year, I found myself on a quest to find out about haircuts for newborns. I quizzed parents, nurses, hospital staff, friends and yes, hairdressers. I didn't know anything, really, about haircuts, other than how to arrange to have my own cut. I certainly never learnt anything about this in my studies!

I'm the chaplain in the neonatal intensive care unit at the Children's, and there, I'm asked to arrange for or preside at baptisms, blessing and other

sorts of rites for newborns. Over the course of a few weeks, I had met a number of families who wanted to shave their babies' hair. They explained to me that, in some Muslim communities, babies' heads are shaved in the first few days of life, and, parents then make a donation to charity. It follows a Sunnah of the Prophet Mohammed, and it's a way, several families told me, of giving thanks for the child's birth, and, out of their gratitude, giving back to those in need.

I learnt a lot of these parents, from the staff in the NICU, from some of the interpreters who know the South Asian community well.

Eventually, someone told me about a barber, who they promised could help. I learnt even more from these parents about how, in their tradition, they wanted to welcome their babies,

and give thanks to God for such a marvellous gift. Despite – and, perhaps, sometimes, because of – our religious differences, I was able to hear their hopes and fears for their children. I was also welcomed to witness their way of living through a hospital stay grounded in their own beliefs, and faithful to the practices of their tradition.

I had left Dio several years earlier feeling that I had been formed to do that sort of work – as a pastor, journeying alongside God's people in all sorts of situations. I felt that I had been formed in the spiritual riches of our tradition, and I had been given, time after time after time, the chance learn from the people I met in parishes, in hospital and in all sorts of other places.

I also find myself – perhaps more than anything, given my ministry now

at the Children's – grateful for the experience of being formed as a priest in the ecumenical and interfaith world of the Montreal School of Theology and McGill. At the hospital, I meet families from all sorts of religious traditions, and from no religious traditions at all. I might help a Muslim family find prayer space, discuss Shabbat observance, hear of someone's deepest hopes and fears, anoint the sick and baptize an infant, all in the course of a day or a week. I constantly meet people whose religious and cultural traditions are new to me.

I'm grateful that, during my training, I studied and worked alongside Anglican postulants as well as candidates for ministry in other denominations, and the whole diversity of McGill's student body. I prayed the offices and recited the psalms in St.

Luke's Chapel at the Dio knowing that others were turning to Mecca and reading the Quran. I shared office space with McGill students whose commitments as Jews or Buddhists informed their scholarship, just as my belief in Jesus informed mine. I prayed alongside my classmates, and heard many of my professors preach. In short, I was able to deepen my roots in the Anglican way of being Christian, while also walking alongside those whose beliefs and practices were very different from my own. Now, as a hospital chaplain, I have the great joy of a similar experience, as I journey, however briefly, with children and their families, and hear their stories of love, of fear and of faith.

# Visit to the Holy Land at a tense time



Pilgrims, largely from Montreal and Châteauguay, gather for a photo outside the Church of the Holy Sepulchre after walking the Via Dolorosa – according to tradition, the route Jesus walked on the way to his crucifixion. (Photo: James Roberts)

Very Rev. Paul Kennington, dean, at Christ Church Cathedral, led a group of about 30 pilgrims, largely from the cathedral and St. George's Church in Châteauguay, to Israel and Palestine for 11 days, ending at the beginning of

July, about the time hostilities between Israel and Palestine flared up. He returned with a second group of pilgrims, largely clergy, a few days later.

James Roberts of the Cathedral congregation, who took these photos,

commented, "I wouldn't presume to speak for anyone else in the group but I suspect many if not all will agree with me when I say that my faith has been deepened profoundly by the experience."



Dean Paul Kennington and several pilgrims share a moment with one of the Sisters of St. Vincent de Paul at their orphanage for abandoned children in Bethlehem. The pilgrims also made donations to the International Centre in Bethlehem, the school for girls of the Rosary Sisters in Gaza, and the Parents Circle, a ministry of peace and reconciliation that brings together Jewish and Palestinian parents who have lost children in the Holy Land conflicts.

(Photo: James Roberts)



On behalf of the pilgrims, Dean Paul Kennington of Christ Church Cathedral presents a cheque equivalent to about \$850 Canadian to the Anglican bishop of Jerusalem, Right Rev. Suheil Dawani, for the work of his diocese. (Photo: James Roberts)

## Former Montreal Diocese archdeacon to join international dialogue

**Archdeacon Edward Simonton to sit on Anglican-Oriental Orthodox International Commission**

STAFF



Archdeacon Edward Simonton, who moved from his post as rector of Rawdon and archdeacon of St. Andrew's in early 2012 to serve a parish in Lennoxville and as a

territorial archdeacon in the Diocese of Quebec, has been appointed as a member of the Anglican-Oriental Orthodox International Commission.

He is one of two Canadian priests who were appointed in recent months to posts on international ecumenical dialogues by the Archbishop of Canterbury, Justin Welby, with the endorsement of the standing committee of the Anglican Consultative Council from a list of nominees submitted by provinces of the Anglican Communion, a family of churches in more than 165 countries. Both posts had been vacant for decades.

Rev. Dr. Tim Perry of the Diocese of Algoma, has been named to the Anglican-Reformed International Commission.

Archdeacon Simonton described his appointment as a great honour. "I'm pleased to be able to serve on an international level and pleased that some of the work that I was able to do before will have an actual ecumenical result coming from my academic work," he said in a telephone interview with Marites N. Sison of *The Anglican Journal*.

As recipient of the Anglican Foundation of Canada's Scholarship of St. Basil the Great, Archdeacon Simonton spent time with the Syrian Orthodox churches in India around the time of his move from the Montreal to the Quebec Diocese.

Some posts from his blog during that trip; were reprinted in *The Montreal Anglican*, for which he had also written a monthly column for eight years while in the Diocese of Montreal. The archdeacon also served as liturgical officer for the Diocese of Montreal and is currently one of the 12 members of the Liturgy Task Force of the Anglican Church of Canada.

"I have been, for many years, interested in the Oriental Orthodox (churches) primarily for political reasons, because the ignorance level about (them) is huge," he said. "People just don't know who they are, they just haven't heard about the Armenian Orthodox or the Syrian Orthodox. They are just unaware of the existence of the most ancient churches in Christendom." As a result, Archdeacon Simonton said, the West has done very little about the political unrest in the Middle East, as it relates to the persecution of Syrian Orthodox and Coptic Orthodox churches and the cultural genocide of Armenians in Turkey.

Archdeacon Simonton is rector of Saint George's Church in Lennoxville and archdeacon of Saint Francis, both in Quebec. A graduate of University of Edinburgh in Scotland and the University of Cambridge, he is completing a doctor of ministry degree at the University of the South, Sewanee, in the United States.

Established in 2001, the Anglican-Oriental Orthodox Commission dialogue was suspended in 2004 at the request of Oriental Orthodox churches, who felt they needed to "step back from the table, not in a permanent way," at a time when the Anglican Communion was struggling with issues around human sexuality.

"It was around that time that the diocese of New Westminster (in and around Vancouver) was having its conversations around same-sex blessings and Gene Robinson was elected (bishop) in the (diocese) of New Hampshire," explained Archdeacon Bruce Myers, General Synod co-ordinator for ecumenical relations and interfaith relations. "We respected the decision and left it up to them to decide when the time would be right to start our conversation again."

Last year, the Oriental Orthodox family of churches approached the Anglican Communion to say it would like to begin talking "in an intentional way," again, Archdeacon Myers said.

"I think part of their impetus to restart the conversation is the reality on the ground for a lot of Oriental Orthodox people in the world – Syria, Egypt, Iraq – where these churches have been for hundreds and hundreds of years and are facing persecution and oppression like they've never seen before, or at least, haven't seen in a long, long time," said Myers. "Our restarting of the conversation is, at least, as much about standing in solidarity with them and supporting them in a very visible way as another world Christian communion, as it is about trying to make more visible the unity of the church through theological dialogue."

During its first meeting in 2001, the Anglican-Oriental Orthodox Commission addressed the questions of Christology (doctrine of Christ) and Pneumatology (doctrine of the life and work of the Holy Spirit). It later produced an agreed statement on Christology. The dialogue is scheduled to meet this October in Cairo, Egypt.

Archdeacon Simonton would like to be "supportive of our Eastern brethren during a time of huge political stress in their communities."

Archdeacon Simonton also pointed to past scholarship as well as the recent publication of Diarmaid MacCulloch's *The History of Christianity, the first 3,000 years*, which "rectifies and rebalances a historical look at where Christians come from by pointing out that we were persecuted under the Roman empire but not under the Persian empire." Christianity in the first century flourished in the Far East, and "for a long time, it looked as though the centre of Christianity would be Baghdad and Christianity would primarily exist in India, China and the Middle East."

"You can't ignore the development of the fact that we are an Eastern religion and it has massive implications for dialogue with other faiths," Archdeacon Simonton added. He said that while people find Muslim worship very alien in terms of its adherents' religious garb and prostrations when praying, the fact is that "all those were taken from Christians." He noted how the Oriental Orthodox prays with prostrations, use similar music and dress in a similar way as Muslims.

This article is drawn largely from one written by Marites N. Sison for the online version of *The Anglican Journal*.

# Activist for refugees honoured by Jesuit seminary

## 'Those who have suffered in ways that go beyond the realm of words'

Here are extracts from a convocation address last November by Janet Dench, executive director of the Canadian Council for Refugees (and an active parishioner at Christ Church Cathedral) on the occasion of her receiving an honorary doctorate from Regis College, the Jesuit school of theology at the University of Toronto.

I am invited here today, as I understand, as a representative of refugee advocates. So in thinking about what to say today, I have been reflecting on what I have learned from 25 years in this community.

I find myself drawn to the theme of silence.

I am sure many of you have also noticed how often silences speak louder than words, how the things unsaid are in some situations more revealing than the many things said.

Of course, it may seem perverse to choose the theme of silence, given my vocation as an advocate, in other words someone professionally called to give voice to injustice.

But advocates are also known for swimming against the current.

When I think about silence, I think first of all of the silence of those who have suffered in ways that go beyond the realm of words.

Suffering, as you know, wounds both through intensity and through duration – pain can be acute or chronic. Something that is really not very painful in itself can become devastating when it is long-drawn-out. In fact, a short experience of lack – say, lack of seeing a loved one – can be compensated, even outweighed, by the joy of reunion.

But when the separation goes on and on, the pain grows.

### PEOPLE WHO HAVE WAITED TOO LONG

Refugees – and those who work with them – know a lot about long-drawn-out suffering.

It seems to me that there comes a point where silence descends on those who have been in immigration detention too long, on those who have been separated from their families too long,

on those who have lived in limbo too long. It is a point beyond rage – a point where something has been broken – where no setting free, no reunion, no status documents will compensate, where the relief of a resolution will go no way towards healing the wound.

I am thinking, for example, of a young man whose life was kept on hold for years, denied permanent residence thanks to kafkaesque immigration rules. When finally – beyond hope – he got permanent residence, he fell into a depression.

Or a couple – similarly trapped in legal limbo. The stress of their prolonged immigration nightmare tore their marriage apart – yet it also tied them reluctantly together in a cold, silent embrace.

You get to notice this silence in people who have waited too long. There are no words. And the silence makes their pain invisible to most Canadians, who nonetheless live alongside them.

Sometimes there is silence because there is nothing to be done, nothing to be said. Many years ago I was marked by an encounter with a young Somali man whom I met in detention. He was about to be deported, having been denied a fair opportunity to present the reasons why he should not be sent back to a country in chaos. I was upset at the situation – but he was calm. So young and yet apparently resigned to the idea that he would be buffeted between countries, with nowhere to be safe. After talking to me for a while, he politely asked to be excused so that he could break his fast, it being Ramadan. I had nothing to offer him. But he offered me a powerful and humbling lesson about the limits of intervention and about the dignity of those whose rights are being violated.

There is also the silence of the supplicants. At many moments a refugee's life – and certainly life in its fullness – hangs by a thread, held in the hand of often unseen powers. Beware of angering the beast.

I'm thinking of the mother who is fighting against a faceless bureaucracy to be reunited with her young children. Months, years have gone past. She has sent documents. She has sent letters that go unanswered. Requests come for the same documents already submitted. The children are crying for their



Janet Dench at convocation

mother, but the bureaucracy has no ears. The mother senses, however, that the bureaucracy's hearing is peculiarly alert to any sound that might be construed as criticism.

With extraordinary dignity she continues to present her respectful petition. Finally her children arrive.

Those who advocate for refugees are also supplicants and must regularly silence their indignation if they are to serve the interests of those seeking relief from injustice.

I wonder if there is some corner of the universe where are stored up those suppressed cries of rage.

Then there is the silence of those whose lives are at risk or who cannot speak for fear of the consequences for loved ones back home. How often do we hear of situations that call out to be denounced, and yet the story cannot be told because to do so might compromise still further the security of those involved?

A man is deported summarily and probably illegally from Canada, without having a chance to make a refugee claim, and detained on arrival in his home country as a political prisoner. Publicizing this in Canada might hold the authorities here to account, but it won't help him back in his home country, and might even increase the

risk to him. And so we had to keep silence.

There is the silence too of shame – the woman who dare not say what happened while she was in jail – the shame that properly belongs to our world that makes the woman bear the guilt for what is done to her.

Fleeing persecution often means being forced into illegality – using smugglers, crossing borders irregularly, living without status. Another reason to keep silent.

Three years ago a boat arrived on the West Coast bearing children, women and men fleeing human rights abuses in Sri Lanka. We heard the shouts of "terrorists", criminals, smugglers, abusers, economic migrants. What we scarcely heard at all were the stories of the people on board the boat – their long and painful voyage, the experiences that made them take that risk, their hopes and fears on arriving in Canada.

For many refugees, the difficult period of flight and arrival is a passage, hopefully brief, between the life left behind and a new life painstakingly built here. There is often a silence about that passage, maybe in part because we as a society don't make much space for those stories to be told. And no doubt in many cases there is

too much pain in the memories. I wonder if sometimes the passage is felt as somehow apart – sacred – not to be spoken of too casually. Perhaps there is fear too of people's reactions – will they be thought less of because they once were refugees? will they too be labelled criminal, terrorist, abuser?

What we lose in the silence is the realization that the experience of being a refugee is familiar to many Canadians.

### THE SILENCE OF THE BYSTANDERS

And then there is the silence of the bystanders.

This, we know, is not a new silence. Centuries ago this silence was passionately denounced:

*The Lord saw it, and it displeased him that there was no justice. He saw that there was none, and was appalled that there was no one to intervene.*

ISAIAH, 59, 15-16.

This is the silence of those who feel that they don't know enough to speak up, they don't understand the technicalities. May we ask whether they haven't learned more because they don't feel enough common humanity with those forced to flee?

This is the silence too of those who do understand but who worry about the consequences of siding publicly with the marginalized and the unpopular – how, they worry, would speaking up affect their prestige, their budgets, their access to power?

\* \* \*

And yet there is not only silence.

There are the courageous public testimonies of refugees, sometimes at known risk to themselves, who speak out to advance the interests not just of themselves, sometimes not even of themselves, but of others.

There are the many individuals and institutions, many of them from a position of faith, who speak out clearly and consistently in support of refugees.

There are the thousands of people across Canada, including many former refugees, who each day act in defence of the unpopular, the marginalized – actions that are mostly unsung, but which mean more than words. Some of them are here today. It is in their name that I receive the honour given to me.

## 'A daily reminder of all that is good and decent within us and among us'

Here are extracts from a citation delivered by Professor Mary Jo Leddy of Regis College, the Jesuit school of theology at the University of Toronto, on the occasion of the presentation of an honorary doctorate of sacred letters to Janet Dench.

In the Gospel of Luke we read that an expert in the law, who wanted to justify himself, asked Jesus "And who is my neighbour?" In response, Jesus told the parable of the Good Samaritan.

In honouring Janet Dench, Regis College is honouring a person who makes the story of the Good Samaritan walk off the pages of the Scriptures and into this place called Canada. In a time when too many are too busy or too careless to notice refugees by the side of the road, she has acted and responded. She has not been indifferent. And she has made a difference.

Pope Francis thinks that the parable reveals who God is: "God

thinks like the Good Samaritan who did not pass by the unfortunate one. He asked for nothing. He went to help the suffering one. God is like this."

Janet Dench, who is not a stranger to graduate degree theological studies, has been the director of the Canadian Council for Refugees since 1998. This network of some 170 NGOs across Canada is committed to the protection of refugees and the settlement of refugees and immigrants. It is a lean and fleet organization run out of a small office in Montreal. Over the last 15 momentous years, it has provided a way for hundreds, thousands, of Canadians to act, speak for and work with refugees. Under the leadership of Janet Dench, the Canadian Council for Refugees has empowered many small groups to multiply the effects of their efforts in the struggle for justice for refugees.

In honouring Janet Dench, we also honour all those who have acted for justice as they responded in mercy to

the suffering of refugees. Years from now, the history of this time will record how, in a time of social cruelty, the Canadian Council for Refugees held its candle against the night.

All those who belong to this national network will confirm that it has been sustained, strengthened and inspired by Janet Dench. She has called every Canadian government over these 15 years to respect the best spirit of Canada and its laws and to legislate in accordance with international law. She has grounded CCR's vision and work in basic and non-negotiable human rights – the right to dignity, freedom and fairness for each person.

The struggle against, what Pope Francis has called, "the globalization of indifference" is an everyday struggle. Faith is a matter of daily, disciplined and determined fidelity. The faithful are counted as those who keep showing up at the meetings, even when all seems lost. Every day, even

before darkness has lifted, Janet Dench is at her desk, as Scripture says, "awakening the dawn". As the days unfold, she sends emails to the CCR network with information updates, organizes meeting across the country, presents briefs to parliamentary committees, speaks to the media. She has done so in a simple and direct manner, radiating an unusual combination of intelligence, competence and humility. And courage. It is interesting to discuss truth in the classroom but speaking the truth to power is a risky imperative for those who side with the powerless.

It is Janet Dench who has summoned the efforts of many and diverse groups, those on the front lines, those in the law offices and universities, those in the churches and has kept the focus of the CCR network on the issues that matter to the refugees by the side of the road. Under her leadership, the CCR has also expanded through a determined effort to include

young people and refugees themselves in the struggle for justice.

In honouring Janet Dench and her colleagues in the Canadian Council for Refugees, we are also, and most importantly, recognizing the refugees who have summoned them and us here today to become good Samaritans.

During his recent visit to the island of Lampedusa in the Mediterranean, to mourn the loss of yet more desperate refugee boat people, Pope Francis lamented that we are a culture that has forgotten how to cry, a culture that has forgotten how to care for each other.

Janet Dench is a daily reminder of all that is good and decent within us and among us, of all our desires to reach out to the one by the side of the road, on the other side of the ocean of indifference.

## 'The church is not dead,' bishop affirms

HARVEY SHEPHERD

"On September 30, 1863, Iron Hill changed forever when Rev. Thomas W. Fyles and his family disembarked at Ketzbeck Station in West Shefford," reads the first sentence of a history distributed at a service of thanksgiving on May 25 marking the 150th anniversary of Holy Trinity Church in Iron Hill.

Work in earnest began in May 1864 when a group of some 200 volunteers erected the frame of the church and, as they dispersed to work their farms, the minister himself painted it. The first service of worship was held on Christmas Eve 1864 (and its anniversary will be marked by another service this Christmas Eve).

And preaching at the service at the church, often associated with nearby churches over the years and now part of the Parish of Brome in the Eastern Townships, Bishop Barry Clarke paid tribute to the forebears who went on the make things happen.

"God placed in the hearts of settlers, priests, bishops and laity that we may meet Jesus and our lives be transformed in a way that we may know Jesus," the bishop said.

The history reports that on the first anniversary of this service the bell, which had been made by a well-known foundry in Troy N.Y. and had been horse-drawn from the customs house at Frelighsburg was rung for the first time.

"It is reported that a woman of dubious distinction rang a rival peal with a cowbell.

Bishop Francis Fulford confirmed 22 young Anglicans in 1865 and a further 22 when he returned three years later to consecrate the church. Bishop Ashton Oxenden confirmed another 17 in 1870.

Looking back over those years, their latest successor, Bishop Clarke, reflected that these ancestors were probably more rooted in the earth than people today, who may have forgotten some of their inheritance. Rural life across Canada is changing and young people are moving away.

"But in many ways you are still a religious people," worshipping a God



# Iron Hill in the Townships marks 150 years

In the tradition of their forebears, parishioners of Holy Trinity Iron Hill spruced up the old church for the sesquicentennial.

(Photo: Harvey Shepherd)

who is creator and sustainer of all life.

"The church is not dead. The church is alive, the church is living, the church has life."

But how that life is to be lived is a challenge, he said. The church needs to find a new way of being and be "far more intentional and more determined to build the body of Christ" and share its good news.

A capacity congregation of close to 150 included Rev. Allan Gault, priest-

in-charge since 2009.

Also on hand were two other priests who have played a big part in the life of Holy Trinity for well over a half-century: Rev. J. Wilmur Davidson, who first came there as a student minister in the mid-fifties and as incumbent from 1957 to 1979 presided over the centenary in 1964 and Rev. John Serjeantson, incumbent from 1979 to 1999.

Three of the priests who have served Holy Trinity Iron Hill in the past 150 years cut the traditional cake. The incumbent, Rev. Allan Gault, is flanked by Rev. John Serjeantson, incumbent from 1979 to 1999, on the reader's left, and Rev. J. Wilmur Davidson, incumbent from 1957 to 1979.

(Photo: Harvey Shepherd)



## Youth leaders from across eastern Canada swap tips at 'train the trainer' event

JUDY STEERS

Judy Steers was a facilitator of the "Train the Trainer" event

In late June, youth leaders from all seven dioceses in the Ecclesiastical Province of Canada met in Montreal for three intensive and rewarding days at the Train the Trainer event. The purpose was to equip youth ministry leaders – clergy and laity – with skills to be able to train youth leaders in their dioceses.

Presented by Mark Dunwoody, youth co-ordinator of the Diocese of Montreal, and Judy Steers from Huron University College in London, Ont., and the General Synod staff, the training took participants through teaching, planning and small group skills, contemporary approaches to youth ministry and reflective practice. One session which really resonated with participants explored the "value of participation" – what it is that motivates people (youth or adults) to want to participate in something; whether social institutions, groups, church communities or public activity. How do we encourage participation in

an era where young people are increasingly suspicious of institutions, and disillusioned about their own sense of agency and power to effect positive change?

Equipped with this foundation, each diocesan group took responsibility to plan and lead a peer-teaching session based on the new Trailblazing on-line education program. Trailblazing is an initiative of the national office in partnership with the Faculty of Theology at Huron University College. This interactive resource aims to provide theological formation to people in congregations leading youth ministry, whether staff or volunteers. While Trailblazing is available to and invites individuals anywhere to learn on their own and with others through on-line forums, many dioceses are planning to use Trailblazing as the foundation to diocesan youth ministry leadership training.

Hard work combined with exuberant adventures in downtown Montreal as youth leaders of all ages took to Bixi bikes to explore Old Montreal, "poutineries" along St Laurent Blvd. and the music and art of Les Francofolies

de Montréal and to visit landmarks like Notre Dame Cathedral and Place Jacques Cartier.

Diocesan teams returned with new skills and a vision to provide youth leader training in their own unique contexts. Some minister in deeply rural communities, widely separated from each other. Some are in urban or suburban contexts. Each team went home with the deep desire to bring a fresh energy to youth ministry and inspire local leaders.

Watch for youth ministry training and learning opportunities coming to your Diocese in the very near future!

Here is a reflection by Mary Thaler, a participant from the Diocese of Quebec:

"I was able to connect with other youth leaders from across Eastern Canada to share ideas and experiences, as well as practice specific skills in group facilitation. One skill which was particularly new and exciting for me was how to organize activities to create a safe, supportive environment where all participants feel confident contributing. Many of the modules on the Trailblazing website are on topics that I



Trainers in training keep balloons in the air.

(Photo: Cathy Laskey)

had been wanting to explore for a long time, and it was great to find a resource so adapted to my needs.

In the Diocese of Quebec, youth leaders face many of the same challenges as in the rest of our ecclesiastical province, such as limited resources and volunteers, as well as challenges more specific to us, such as bridging two linguistic communities, and a fraught historical context of the church within

our society. However, all of the youth leaders I spoke to before coming to the workshop were enthusiastic about their work and had lots of ideas about directions they'd like to work on and improve. I feel that, on my return, I'll be able to point them towards Trailblazing and other resources that can support and revitalize their ministry, and hopefully bring their great ideas to fruition.



# The ponies come back and parishioners stay out of the kitchen Resurrection Valois celebrates 90 years with faith and fun



Youngster and mother enjoy the return of ponies to Pointe Claire.

SOPHIE ROLLAND

*Rev. Sophie Rolland is priest-in-charge of the Church of the Resurrection Valois in Pointe Claire.*

Easter Sunday marked the 90th anniversary of the Church of the Resurrection Valois in Pointe Claire.

Over the year we have held or plan several events to celebrate our faith, to give thanks to the Valois community for a wonderful 90 years here and to celebrate our fellowship.

We decided to organize three principal events:

- First, to celebrate our faith, we invited the bishop to confirm two parishioners and to witness the reaffirmation of the baptismal vows of eight others.
- Second, as a gift to the community we hosted a Family Fair day.
- Third, to celebrate our fellowship we will be having a catered dinner on Saturday, September 20, with present and past parishioners, and friends of the parish.

We invited Bishop Barry to confirm a youth in our parish and a long-time parishioner who had never been confirmed in the Anglican tradition. As well, though every baptism service allows everyone present to reaffirm their baptismal vows, in the confirmation service there is an opportunity to reaffirm your baptismal vows in a more official way – front and center – to the bishop. On this day, eight parishioners took this opportunity to publicly reaffirm their vows.

In preparation, we held an education event called “Animate the Bible” where we focused on formation, interpretation and use of the Bible as a way to link it to our daily lives and to our faith. The series consisted of videos by leading progressive Christians and small-group discussions, supported by a journal. The series was well received and we are thinking of offering “Animate Faith,” by the same producers, next year.

The day of confirmation and reaffirmation was celebratory. We had a wonderful lunch accompanied by the anthem of the year, *Happy*, by Pharrell Williams. Everyone participated in lip-synching the words to order to create a video that we will show at our September dinner.”

The family fair was June 7. We had not had one for years but the Church of the Resurrection had been known for its family fair days in decades past – and particularly for the pony rides.

Over the five years of my ministry I often heard people reminisce fondly about the days of ponies and the sea of children who rode them. Thanks to a grant from the Mission Committee, we were able to revive this tradition by having the Monalea Petting Zoo come with ponies to ride and a slew of animals to pet and feed. It was a roaring success! Gifted with good weather, the church was awash with children of all ages having a wonderful time.

The purposes of the day were, to give a positive experience of what a church community represents to people with little or no church experi-

ence and, to give parishioners the opportunity to open themselves to the wider community in an event that was purely celebratory – not focused on fundraising. We did not raise a penny! It was a wonderful day!

People rallied together to bake cupcakes, prepare and oversee games for the children, set up the tent and BBQ the food and then serve the refreshments. All the work paid off when we all realized that it was being received so graciously and being appreciated by all who attended. The buzz around as soon as it was finished was how we could fit such events, perhaps less elaborate, into our regular calendar.

The catered dinner September 20 will be our gift to ourselves. The key word here is “catered.” The people of the Church of the Resurrection can and do put on elaborate dinners for up

to 100 on various occasions through the year, but for our anniversary we wanted to stay out of the kitchen. We hope that any and all of those who have been connected with the church over the years will come and join us.

Ninety years is a significant milestone and it has been an occasion to celebrate and rethink our place in our community and our faith. So far, it has been a wonderful opportunity to showcase the best of what it means to be Anglican in the 21st century. There has been enormous change both in the church and in the world since 1924 and there will surely be many more changes in the years to come, but the Church of the Resurrection remains a faithful witness to community and to the love of God in Jesus Christ in the West Island.



A goat and a llama were among the attractions of a petting zoo.

## New archdeacon for parishes in south and east

The formal “collation” of Very Rev. Bill Gray as territorial archdeacon of Bedford and the Richelieu took place Sunday, June 1, at 4 p.m. at the Church of St. Stephen with St. James in Chambly. Archdeacon Gray, rector of St. George’s Place du Canada in downtown Montreal, has responsibility for

most parishes south and east of the St. Lawrence River, from Châteauguay to Sorel and the U.S. border.

The position had been vacant since the beginning of October 2012, when Archdeacon Michael Robson, who had been priest at St. Margaret of Antioch in St. Hubert and St. Mark’s Longueuil,

was appointed Incumbent at Christ Church Rawdon in the Lanaudière and made a non-territorial archdeacon. Archdeacon Gray is one of four territorial archdeacons in the diocese.

Among those participating were the regional deans in the archdeaconry, Rev. Canon Tim Smart and Rev. Eileen

Steele of St. Stephen’s with St. James, as well as choristers of archdeaconry congregations. Members of archdeaconry parishes contributed to a potluck supper.

In other South Shore developments, Bishop Barry Clarke has asked Rev. Linda Faith Chalk of St. Paul’s

Greenfield Park to also have pastoral oversight for the Church of St. Margaret of Antioch St. Hubert and for St. Luke’s Hemingford and Trinity Anglican Church, Havelock. Rev. Christopher Belle of St. Joseph of Nazareth Brossard will be an associate for the oversight of St. Margaret of Antioch.

## Eastern Canada church faces changing times

**Bishop of Western Newfoundland to lead eastern Canada “ecclesiastical province”**

LEIGH ANNE WILLIAMS



Bishop Percy Coffin (soon Archbishop) of the Diocese of Western Newfoundland, will be installed September 18 as the new metropolitan for the Ecclesiastical Province of Canada.

As Metropolitan, Archbishop-Elect Coffin will succeed Archbishop Claude Miller, who is retiring as archbishop of Fredericton.

The new metropolitan was elected on the second ballot in an electronic vote by provincial synod members at the end of May.

The name of the Ecclesiastical Province of Canada, oldest of the four in Canada, can be a bit misleading nowadays. It is made up of the Anglican dioceses of Montreal and Quebec and the five dioceses in the Atlantic Provinces. The next provincial synod will be in Fredericton, at Saint Thomas

University Conference Centre, June 18-21, 2015.

With his characteristic self-deprecating humour, Archbishop-Elect Coffin told *The Anglican Journal* that his initial reaction was “fear and trembling,” but “I’m a firm believer in calling, and when you have that conviction, there’s a strength that comes with it in the belief that you are sustained in this by God and also by the people you work with.”

It is a challenging time for the seven dioceses in the province, in large part because the church is shrinking drastically in most areas, he said. Anglophone Anglicans have migrated away from Quebec and many rural communities are losing population to urban areas.

While the Anglican population in the diocese of Eastern Newfoundland and Labrador, which includes St. John and the economic activity produced by offshore oil, is holding steady or growing, in the diocese of Western Newfoundland it has shrunk by two-thirds, Coffin says, from 37,000 Anglicans in 1977, just after the Diocese of Newfoundland three, to under 13,000 now. That drop, he said, is consistent with figures from the last three Statistics Canada census reports, which have shown drops of between 12 and 20 per

cent in the population of rural communities.

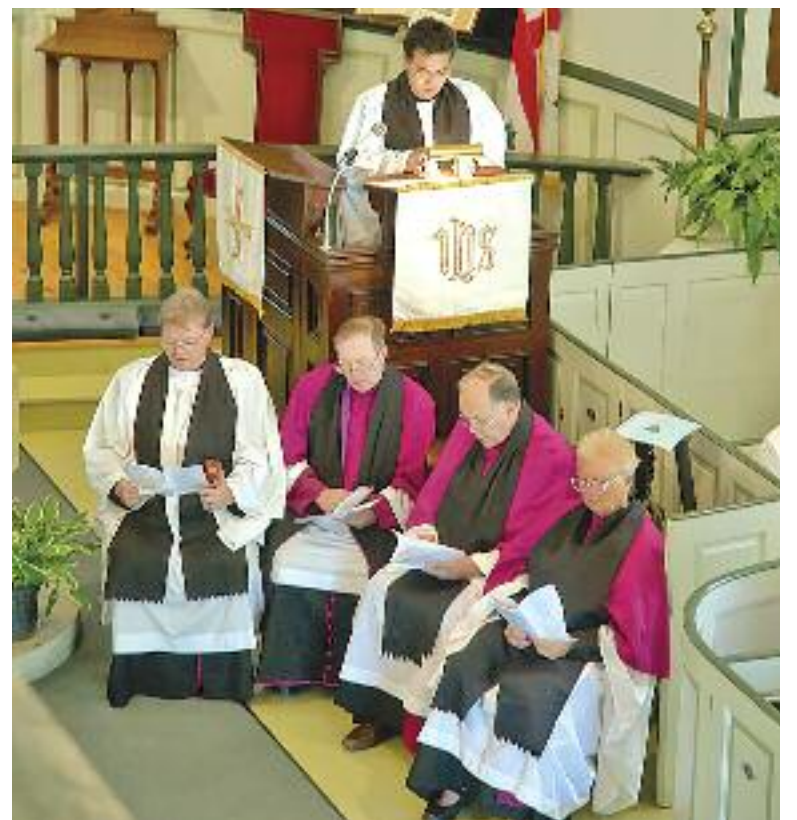
The archbishop-elect noted, however, that last year was the only year in recent time where every parish in the Western Newfoundland diocese paid its assessment, allowing the diocese to pay its apportionment to General Synod. That’s an indication that “the church is still very important to the people who are left,” he said.

He said that resolutions at recent provincial synods have directed dioceses to re-examine their boundaries and look for ways to share resources. The dioceses of Montreal and Quebec are expected to have discussions, as will Fredericton with the Diocese of Nova Scotia and Prince Edward Island. The three Newfoundland dioceses might revert to one.

Along with out-migration, Archbishop-Elect Coffin noted, the church is also challenged by the fact that faithful Anglicans are aging and dying, and in an increasingly secular society, they are not being replaced by younger generations of Anglicans.

“In Western Newfoundland, I suspect that we have one foot in Christendom and one foot in the 21st century.”

*This article is adapted from one in the online version of The Anglican Journal.*



Rev. Nick Pang, associate of Archdeacon Bill Gray at St. George’s Placed du Canada, reads during the collation liturgy. Seated with Archdeacon Gray – shortly before he was invested with his archdeacon’s cape – are Archdeacon Michael Robson, his predecessor as Bedford and the Richelieu archdeacon and now Bishop’s Chaplain on the Episcopal Council, Archdeacon Ralph Leavitt, Archdeacon Gray’s predecessor as rector at St. George’s and now rector of Holy Trinity Ste. Agathe and archdeacon of St. Andrew’s, and Executive Archdeacon Janet Griffith.

(Photo: Tony Hadley)

# Obituary

## Ellen Aitken 'reached out beyond the academy'

First woman to celebrate Eucharist at St. John the Evangelist

HARVEY SHEPHERD

A funeral liturgy for Ellen Bradshaw Aitken, dean of the faculty of religious studies at McGill University, was celebrated Wednesday, June 18 at the downtown Church of St. John the Evangelist, where she had been a leading member, honorary assistant and priest.

Dr. Aitken, 53, died overnight June 13-14 of cancer within about a month of taking what she expected to be a temporary leave of absence because of her illness.

She had been a member of the McGill faculty since 2004, teaching early Christian history and literature. Before coming to McGill, she was at Harvard University, where she served on the faculty of the Divinity School.

A priest of the Episcopal Diocese of Massachusetts, she had been active at

St. John the Evangelist for years, preaching and organizing adult education activities among other things and often vesting and serving as a deacon at the Eucharist. She did not celebrate the Eucharist at that church until, about a year ago, on Trinity Sunday 2013, after a lengthy series of discussions in the Anglo-Catholic parish, she was the first woman priest ever to do so.

"It feels as if in the prime of life she was taken away from us," Rev. Canon John Simons, principal of the Montreal Diocesan Theological College and also an honorary assistant at St. John the Evangelist, said in the funeral sermon before a capacity congregation of close to 300.

"She was ours and is ours in the best way that persons can belong to one another," he said.

Even in her final days, she created community among those who visited

her, he said.

She had been appointed dean of the McGill faculty in 2007.

She was proficient in ancient Greek, Latin, Hebrew, Coptic and German. She was a member of McGill's Centre for Research on Religion and was recently especially active in interfaith activities.

Among the many expressions of shock and tributes offered after her death was one from former British Prime Minister Tony Blair. Dr. Aitken had been instrumental in having McGill join Tony Blair's Faith Foundation and Globalization Network, a worldwide organization dedicated to research into the importance and impact of religion in public events and discourse.

"Ellen was an outstanding academic but also a lovely, warm and generous spirited person with a huge heart as well as an exceptional mind," Mr. Blair said. "We enjoyed immensely our collaboration together. I am very sad."

He noted that Professor Aitken "ensured that McGill became a leading international university in this field both through the pursuit of the academic course, as well using her enormous entrepreneurial spirit to reach beyond the academy into the public policy realm."

Dr. Aitken is survived by her husband, organist William Porter, who teaches at McGill and the Eastman School of Music in Rochester and who participated as an organist at her funeral.



(McGill University photo by Owen Egan)

## A new task: to give Ellen away

Ellen invited you to hold hands not only with her, but with one another

JOHN SIMONS

Here is a text of a sermon preached at by Rev. Canon John Simons, principal of the Montreal Diocesan Theological College, at the requiem service for Rev. Ellen Aitken at the Church of St. John the Evangelist June 18. Like Dr. Aitken, Canon Simons is an honorary assistant at that church. "Bill" in the text is her husband, organist William Porter, who teaches at McGill University.

Canon Simons' text was John 6:37 "It is the will of him who sent me that

I should lose nothing of what he has given me; rather, I should raise it up on the last day."

In the early morning, last Saturday, Bill posted this message. "It is with great sadness that I write to tell you that Ellen died last night at midnight. It was a very peaceful passing, and it was what she had been praying for in recent days."

Great sadness... a peaceful passing... prayer. We here this morning share with Bill in this great sadness, and, with Ellen, we have been praying – praying for God's sustaining presence, for strength. Perhaps we have prayed for a miracle, "for the driving away of all sickness of body and spirit." Still, though it was a peaceful passing,

in the end it feels as if Ellen has been taken from us... rudely, brutally. As she herself put it, she felt invaded, colonized by an alien guest, by what is destructive and life-denying. And in the prime of her life, she was taken away from us. Doesn't this express the deeply-felt trauma we have lived through these past weeks?

But now this morning, in our grief, we are invited to do something together. We are invited to do something new. We have not been passive in the face of Ellen's illness. Indeed, in her remarkable way, she created a community of support, not just of care for her, but of and for one another. As one of my colleagues said, "you can tell that the person writing those journal entries on CaringBridge is steeped in the Epistles." There is, in them, a courage, a candour drawing us as a body into this particular end-time, making us conscious of the jeopardy of existence, of our dependence on God, and of our membership in one another. Moreover, some of you have told me how, at her bedside, Ellen invited you to hold hands not only with her, but with one another. So we have not been passive onlookers as we have witnessed Ellen's final days with us. We took up the tasks of writing, visiting, feeding, praying.

Now, however, we are invited to a new task, and that is, to give Ellen away. She may have been taken away from us, but we can give her away... to another... to God.

Perhaps this begs the question, did we possess her in the first place? To which, I think, only the strongest affirmative answer is possible. Ellen was ours, is ours, in the best way that persons can belong to one another. She was ours because she shared herself with us and invited us into her enthusiasms, her insight, her humour, her wisdom. She shared herself by giving

herself to those transcendent enterprises that make human life worthwhile. She gave herself to those arts that ultimately are gifts of the God who made us and who made us for life. Ellen gave herself to the demanding and enriching discipline of scholarship; she gave herself to the vocation of teaching; she gave herself to the daunting challenge of leadership in academic administration; she gave herself to a beautiful partnership with her husband, Bill; she gave herself to the gospel as preacher, pastor and priest. And she gave herself in friendship.

So Ellen did belong to us, in a way that enabled us to belong, with her, to something greater, and, I dare to say, to someone greater. For Christians who have just celebrated Trinity Sunday, it should come as no surprise that persons possess one another most fully precisely when they relinquish possession as an end in itself and magnify one another, giving one another being and voice, honour and freedom.

So Ellen was ours, and still is ours to give away. But isn't she already in the hand of God, you ask? Why do we need to give her away? We will keep her, of course, in memory. We will recall our time with her and notice how we have been changed.

It will register with us how we do something differently or see something in a different light because of what she taught us... because of what she showed... because of something she said... because of the way she was. So it is with all the departed who have been ours, and not only those who lived with a brilliance and vital energy such as we knew in Ellen – a strength and depth of character that gave her an exceptional influence. To give her away, then, is not to lose her memory. It is not to cease to be influenced by her.

To give her away is, quite simply, to

entrust her to God. We do this in the words and gestures of an ancient ritual of the kind in which Ellen felt spiritually at home. We entrust her now to God not merely by an interior work of imagination, but publicly. We entrust her to God by proclaiming God's great gesture of love towards us. We declare our absolute reliance on God... our trust in God's power to demonstrate God's deity in the face of death and of everything that obscures God's glory and robs life of its goodness. And so we turn to what God has shown us, to what God has done for us in the coming of Jesus Christ, and in his taking of our pain and death into himself. We look to Christ, who entrusted himself on our behalf to his God and ours, the God who gives life and being to all creation. We declare our reliance on this mystery of faith. Christ has died, Christ is risen, Christ will come again.

Ellen's destiny was linked to this mystery early on, at least from the time of her baptism. She lived in awareness of her life in Christ, and that her death was embraced in his. She had a wonderful phrase to describe the baptismal vocation.

She said we are involved in God's resurrection work. Let us remember we are involved in God's resurrection work.

As Ellen lay in the intensive-care unit, I saw the same intense gaze that she could bring to a meeting or a conversation. And I felt the strength of her hand, as many of us did. And I think of her hand, now emptied of its strength, but not let down; rather, held in the grip of another. I imagine Ellen's hand held by Christ's, that is, by the one who said, "It is the will of the one who sent me that I should lose nothing of what he has given me... and I shall raise her up on the last day."



Ellen Aitken after celebrating the Eucharist at St. John the Evangelist on Trinity Sunday 2013. She is between parishioner Charles Taylor, who was the subdeacon of the mass, and the rector, Rev. Keith Schmidt.

(Photo Douglass Dalton) (Douglass cct)

# Being the blessing in downtown Montreal

KISHA JOSEPH

For a second consecutive year, the Amplified Youth Group at St. George's Church Ste. Anne de Bellevue handed out Blessing Bags to those on the streets of downtown Montreal.

On Friday June 6, seven youth traveled downtown with 34 overflowing Ziploc bags. These bags were stuffed with socks, water, juice boxes, nuts, granola bars and raisins. Many of the bags were too full to even close.

As the youth left the McGill Métro station, they found large groups of people sitting on the streets and on the steps of Christ Church Cathedral. As they approached the groups with the Blessing Bags in hand, the crowds reacted with shock. They seemed confused as to why a group of teenagers were offering them such a wonderful bag of goodies. After the shock subsided, they were filled with joy. Many walked up to the youth and some begged for another bag for a friend who was on their way.

The youths' confidence began to build as the weight of their load began to lessen. St. Catherine Street was full of people hoping to catch a glimpse of the expensive cars driving around for



A youth offers a blessing bag in a Métro station.

Grand Prix. But that didn't hinder the youth group's mission. As they walked the 20 blocks to Atwater Métro, the youth gave bags to those sitting on the ground asking for money. The passers-by who got a glimpse of the exchanges also stood in awe at seeing a teenager stop to give a gift to someone who is so often ignored.

The Blessing Bags outreach is a reminder that to love someone isn't complicated. Being the hands and feet of Jesus is not reserved for those who have studied theology or have been a Christian for many years. This outreach showed these youth, and all of those impacted, that to share the love

of Christ we must just take the time and do it!

*"Then these righteous ones will reply, 'Lord, when did we ever see you hungry and feed you? Or thirsty and give you something to drink? Or a stranger and show you hospitality? Or naked and give you clothing? When did we ever see you sick or in prison and visit you?'"*

*"And the King will say, 'I tell you the truth, when you did it to one of the least of these my brothers and sisters, you were doing it to me!'"*

(Matthew 25:37-40)

Kisha Joseph is a youth leader at St. George's Ste. Anne de Bellevue



## Two bishops, five parishes, 28 confirmed

Above, Bishop Len Whitten, retired bishop of Western Newfoundland, poses with candidates after a confirmation service May 4 at the Church of St. John the Baptist in Pointe Claire. He presides at confirmation services in some parishes of the Diocese of Montreal from time to time under an agreement for "shared episcopal ministry" with Bishop Barry Clarke. From left are Bishop Whitten, Amber Gargul, Hannah Gargul, Yolande Marques-Pacheo, Mark Richard, Michael Stephenson and Rev. Canon Bruce Glencross.

Below, in order, on June 1, Bishop Barry Clarke confirmed five young women at St. John's Huntingdon. From left are parish lay reader Judy Hooker, priest-in-charge Ven. Dr. Brian A. Evans, confirmands Racquel Vaincourt, Catherine Rankin, Chloe Legris, Genevieve Rankin and Victoria Vaincourt flanking the bishop, and parish lay reader Carol Johnson.

Bishop Clarke confirmed 10 candidates on a visit to St. Barnabas Church Pierrefonds in December. (The parish sent a photo to *Anglican Montreal* promptly but there were transmission difficulties with the email.) With the bishop and the incumbent, Rev. Pamela Yarrow, are, from left, Jamel Greaves, Tristan Mak, Myles Coppin, Nicolas Ng, Kayla Coppin, Sabrina Hilton, Melissa Greaves, Isabelle Brathwaite, Melissa Brathwaite, and Jessica Ng.

Two candidates were confirmed and eight others reaffirmed their vows in the Church of the Resurrection Valois in Pointe Claire on May 18. From left in the back row are Ann Rodrigue, Ian Klempan, Bishop Barry Clarke and Rev. Sophie Rolland; second row: Eileen Yeates, Grace Lavigne, Laura Hill, Eileen Hussey and Pat Funnell and, front row, Marguerite Bray, Marion de Terry, Gladys Randle.

All Saints Church Deux-Montagnes welcomed Bishop Barry Clarke as the celebrant and preacher on Pentecost, June 8, for the confirmation of several parishioners. In the front row from left are Elizabeth Bourque, Andrea and Gabrielle Dupuis; on the step are Mikey Dupuis, Jeff Alexander (lay reader), Brigitte Émond, Bishop Barry, Christine Couture, Rev. David Hart, and Sophie Lanthier, who taught the confirmation class along with Father David.

# Roots meet starts a conversation

## Inter-church youth ministers swap ideas in May

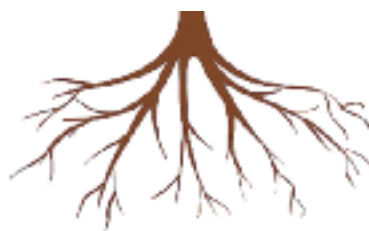
ELIZABETH ROBERTSON

Fulford Hall was transformed. The boring classroom feeling of the room was gone, replaced by a warm, welcoming coffee house vibe. Couches and comfy chairs were arranged in clusters. The buzzing office fluorescents were off; instead, the room was lit with the soft glow of standing lamps.

This was the setting for the Roots Montreal Young Adult Symposium in May. It was put together and hosted by MTL Youth's Scott Evans to bring young people, youth ministers and the people who love them together to share their experiences. The event revolved around six carefully chosen practitioners who stood up in front of a packed room and told us about their successes, their failures, their hopes and their questions.

The speakers came from a variety of backgrounds and traditions. There was Pierre Label of YWAM (Youth With A Mission), Afra Saskia Tucker (the young adult emerging ministries facilitator at the Church of the Epiphany), Chris Shipster (the pastor of youth ministries at the People's Church of Montreal), Rhonda Waters (associate priest at Christ Church Cathedral), Lorenzo DellaForesta (lead pastor of River's Edge Community Church), Zack Ingles (young adult minister and music director at St. Alban's Church in Ottawa), and Jean-Daniel Williams (young adult minister at St. James United Church.) They all had vivid and inspiring stories to tell. But there are three that stood out for me, and that I find myself thinking about even now, a couple of months later.

Rhonda Waters talked about listening to what young adults want,



and learning that each group has its own particular needs. When she first started the young adults' program at the Cathedral, she said, she tried to replicate the experience she had loved and appreciated in her university days. She attempted to nudge the group towards a weeknight Bible study and worship service before realizing that wasn't what they wanted. These young people were happy to share a Bible study and a supper, but they also felt very much a part of the larger Cathedral community and didn't want a separate worship service. They wanted to celebrate with everyone else.

Chris Evans, told us about how he learned to stop measuring the success of his program with traditional parameters. The People's Church is excellent at attracting young people – their services are packed. But Chris was discouraged at what he initially saw as his failure to retain young adults. They would come to church for two, three, sometimes four years, and then just drop off. Then it occurred to him that he was ministering to anglophone students, mostly from out of town: it was a transient population. He couldn't and shouldn't expect to hold on to them. Instead, he began to see his role as one of preparing and equipping young adults for the lives they were beginning.

And Jean-Daniel Williams threw out a challenge. After telling us the story of his own spiritual wanderings, he painted a picture of Montreal as a

student town, just like Boston or Oxford. We have four universities, institutions like the École des Hautes Études Commerciales and the École Polytechnique, and a multitude of public and private CEGEPS. We all know that a huge proportion of those students are francophone. Yet none of the francophone institutions of higher learning has a protestant chaplain. Why are we ignoring this population? And more importantly, what are we going to do about it?

All the talks triggered passionate conversations that spilled out into the lunch break and continued after the official event was over. I heard a young woman from an Anglican church in Ottawa explain how she's re-inventing her parish's ACW by using the more traditional ideas of knitting, mending and do-it-yourself-ing to attract younger hipster types who want to live a greener and less consumption-centered life. I also heard an evangelical minister talking to a staunch Anglo-Catholic about how he'd like to inject more ritual and reverence into his worship service.

The best thing about the Roots Young Adult Ministry Symposium is that it started a conversation. And that conversation is *still* going on. Inspired by Roots, Colin Houston, the Youth Missioner at the Diocese of Ottawa, and Tyson Rosberg, a graduate student here in Montreal, set up a Facebook page called "Anglican Youth Canada". They bill it as a group where Anglican Youth from across Canada can "talk about their faith and experiences with others, promote relevant events, ask questions, and network with fellow Christ-followers."

Check it out.

Elizabeth Robertson is a member of the MTL Youth team.



## A message for a radically transformed context

AFRA SASKIA TUCKER

Afra Saskia Tucker is young adult emerging ministries facilitator at the Church of the Epiphany Verdun.

Not long ago, a team of Ministry Action Plan committee members began to meet regularly around an initial objective to produce brochures that would creatively describe foundational aspects of Anglicanism, such as baptism, in a way that is accessible. Working with Montreal graphic designer Katherine Begg, the team drafted a first brochure; yet the design process birthed the realization that the diocesan coat of arms could not anchor effectively the new imagery and content. Despite an attachment to the heraldic past of our church, the team's objective was to convey the message of

our Christian faith effectively in our radically transformed local context, using language and imagery that are understood by, and speak to, the diversity of people whom we would like to reach.

With Ms. Begg, the team explored different visual identity possibilities and experienced a breakthrough with the image of a dove – a biblically rooted and universally acknowledged symbol of peace – taking flight upon water – evocative of our baptismal covenant with God. Descriptive feedback offered by Diocesan and Episcopal Councils about the logo included:

fluidity, activity of the Holy Spirit, reaching out, renewal, alive, forward moving, hopeful, visionary.

The momentum generated from creating the inspiring logo carried over into a redesign of the diocesan newspaper, which now feels less crowded, thanks to increased white space, and will be easier to read thanks to a more modular layout. This latter is used by many widely read publications such as *The Guardian*, *The Globe and Mail*, and the *New York Times*. The communications team looks forward



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to witnessing and encouraging ways in which the logo and redesign will support new attitudes and actions by which our diocesan body can experience meaningful renewal and live into our calling towards the future.

## A new logo for the Diocese of Montreal

HARVEY SHEPHERD

The new logo for the Diocese of Montreal, which many readers are

probably seeing for the first time in this issue of *Anglican Montreal*, will replace the venerable diocesan coat of arms for many purposes, but officials of the diocese affirm that the coat of arms remains official and will be used when appropriate.

The new logo, with its stylized depiction of a dove embraced by waves was accepted by the Diocesan and Episcopal Councils as an emblem for the diocese before being incorporated as such into the new look of the paper.

In their discussions, members of the Council felt that this new logo evokes a variety of positive images for the diocese. These include images of baptism, of being Spirit-led, modern, active and out-reaching, peace-loving, kind, and comforting. It was also felt that the logo will work well on a variety of media from business cards to tee shirts.

The logo will complement the traditional arms, said to have been created by the first bishop of Montreal,

Francis Fulford, in 1850. They were formally granted to the diocese in 1950 by the College of Arms in London. Various parts of the arms represent apostolic order, the Bible, faith, the fact that Montreal is a port and devotion to the Virgin.

The new name of the newspaper, *Anglican Montreal*, is a small change from *The Montreal Anglican* that we hope will be seen as more bilingual in spirit. The Communications Working Group worked hard to find a name

that would work in both languages. They wanted a name that would evoke a sense of community as we share the stories of what is most relevant and important to Anglicans in the Diocese of Montreal. This isn't the first name change for our newspaper. We have been *The Montreal Anglican* since the end of 1992. Before that, we were *The Montreal Churchman* from 1912, except for about seven years when the newspaper did not publish and about 15 as *The Anglican Newsletter*.

## Anglican editors: from lively Montreal to vital Burlington

HARVEY SHEPHERD

Among the advantages of the annual convention of the Anglican Editors Association are contacts that may result in the sharing of stories and information, opportunities to share information about common issues and problems, some of them technical, and glimpses of the church in other parts of Canada.

All were part of the convention in Montreal last year and all were again features of the 2014 convention in Burlington, near Hamilton in the Diocese of Niagara.

The advantages of the location included a site closer than Montreal to the North York quarters of Webnews Printing Inc., which has been printing *The Anglican Journal*, *The Montreal Anglican* and the other diocesan papers for about two years. There were some worthwhile exchanges with staff of that company.

There were also worship and other events at St. Luke's Church in downtown Burlington and St. Christopher's in a growing area to the east – two churches that have apparently not suffered the demographic pressures that affect many of our churches but seem to have capitalized well on this advantage.

Our business sessions were in a relatively new St. Luke's parish hall in a two-storey building also used by a wide range of groups from the broader community. The well maintained church itself dates back 179 years – only a few years less than St. Stephen's Lachine, the oldest church on Montreal Island, although the Burlington church has had more modifications and additions over the years.

St. Christopher's is a new church that has obviously been growing – and also has active outreach programs in its hall and other rooms. The editors' annual banquet was in their hall and joined a near-capacity congregation in for the 9:30 a.m. Sunday service – the first of three that day! The banquet was on a Friday evening but there appeared to be at least two activities for families



"Infinitely More," the gospel music duo of Allison Lynn and her husband Gerald Flemming, shared some of their artistry with the editors at the annual banquet of the Anglican Editors Association. Allison is the daughter of Rev. Hollis Hiscock, editor of *The Niagara Anglican* and thus host editor of the conference. Infinitely More are planning a visit to the Montreal area this fall and invite inquiries from any parishes or others that might like to sponsor appearances. Check the duo's website at [www.InfinitelyMore.ca](http://www.InfinitelyMore.ca).

(Photo: Simon Chambers)

in the community at the same time as the editors were there.

Statistics presented to the editors by staff of *The Anglican Journal* at the conference showed the usual pattern of gradual decline. Circulation of *The Montreal Anglican* – based on addresses submitted by parishes from their membership rolls was 4,579 in 2013, down 185 or 3.88 per cent from the previous year, a decline that actually compares favourably with those in a number of other dioceses. All dioceses went down; the total for all the papers across the country was 141,619, down by 6,786 or 4.57 per cent.

But thank you, your contributions to *The Anglican Journal* appeal last year totalled \$20,899, down by \$1,069 from 2012 but close to levels of recent years. Maybe you could try to do a bit better this year. Across the country, the total of \$509,170 was up by \$17,912. After allocations for expenses of the appeal and the time spent by *Journal* staff on it, the proceeds from each diocese are split between the *Journal* and the

diocesan paper; *The Montreal Anglican* (now *Anglican Montreal*) received \$7,665 last year.

### Notebook

#### Music Education Fund

The Diocese of Montreal has funds to be distributed annually for further education and development of church music skills.

Monies may be applied towards individual instruction or conferences dealing with matters pertaining to church music.

Applications for financial assistance from candidates of any age should be addressed to Patrick Wedd or Stephen Tam at the Diocesan Offices, 1444 Union Avenue, Montreal, H3A 2B8

## A connection that matters

For decades, *Anglican Montreal* (as we now call ourselves) and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national church. Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action. Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and support the church, *Anglican Montreal* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world. Please give generously to the *Anglican Journal* Appeal this year. With your help we can keep the conversation going! Please fill out and return the enclosed postage paid donor reply card or call 416-924-9199, extension 259. Alternatively, you can email [mross@national.anglican.ca](mailto:mross@national.anglican.ca) or go to [www.canada-helps.org](http://www.canada-helps.org) to make your gift today.



We live in a world where  
1 in 8 people don't have  
enough to eat.

**Introducing PWRDF Sunday**  
Inspired by *Fred Says* - a global food security initiative  
**Sunday, October 19**  
In parishes throughout the  
Diocese of Montreal  
More information to come  
In the meantime, please visit [fredsays.ca](http://fredsays.ca)

ANGLICAN  
DIOCESE  
MONTREAL

# Slowing down, listening, reflecting, lay readers gather in May

Rev. Dan Hines from Kamloops, B.C., a priest and “ministry developer” in Kamloops, invited lay readers from the Diocese of Montreal at their annual retreat in May into a learning process that involved slowing down, listening and reflecting in a quiet, focused space.

Mr. Hines, trained in the “Circle of Trust experiences” developed by Wisconsin-based writer and activist, Porker J. Palmer, invited the lay readers on a “the journey toward an undivided life” as they explored the intersection of stories of human experience with their own personal stories.

Two lay readers, Ann Cumyn and Ian Sinclair have contributed reflections on the teaching in this weekend retreat:

## ANN CUMYN

It is amazing what a couple of days can do! We began as a group of about 40 people knowing each another to varying degrees. (There were some whose names I could only recall with the aid of name tags!) We ended sharing innermost thoughts and the influence of God in our lives, demonstrating without exception complete trust in one another.

Dan Hines led us through a series of exercises designed to help us know ourselves. In the process we learned skills that enabled us to interact with our neighbours. We sat in a circle and were able to look at the Bible at the centre or, looking up, experience the reactions of others. We rejoiced together as we learned new songs of praise and revisited old ones. When we read, there was no leader; but people spoke the words, taking turns as moved by the spirit. There were few pauses as the flow of speech led us through each author’s thoughts. With the aid of poems and stories we shared our thoughts within our circle. We were taken through the landmarks that had moulded our lives and the thread has linked our experiences as we have travelled through time. With encour-



The lay readers’ pastor, Rev. Canon Tim Smart, makes friends with lay readers Geraldine Kavanagh and Jane Bell. (Photo: Susan Winn)

agement, we shared our lives in more detail with one or two others

Our farewell to each other was another sharing. Photos were placed around the room and we were asked to select one that spoke to us. Then we each shared our thoughts that were kindled though reflecting on the picture we had selected.

This final sharing allowed me to learn the inner strengths of my fellow lay readers. I was humbled by seeing the Spirit working through each one and felt privileged to belong to such a group.

## IAN SINCLAIR

If the retreat had a motif for me, it was “art” – the art of poetry, music and photography, of lateral thinking and inward searching. It was a time of reflecting in silence – on a wood carver finding a sculpture hidden in a tree, of a thread tying together the disparate parts of our lives. It was discovering the art of leaving others free to explore within themselves, finding connections to God, to others and to themselves. We could ask each other “open questions” about their feelings, leading them into deeper introspection, but no “closed questions” with defined answers – “Did you think he was lying?”



Dan Hines from Kamloops led the weekend. (Photo: Susan Winn)

For me, the weekend was as much about music as poetry and introspection. Playing the guitar with Dan was a real pleasure – it was my first experience playing a blues number, the “Lay Reader Blues”! Even better was having a song of praise to sing, to direct my heart to God in free-flowing chords – simple songs, expressive songs, poetry set to music.

In silence now, we looked at 200 images spread about the floor – runners, children at play, views of the setting sun and mountain peaks. What would appeal to me? Where does my life lie? Someone chose an ice-encrusted ship, another, a balanced rock, and still another an older and a younger man in conversation.

I chose two images – one to represent my solitary self, the other to show my place in a group. My solitary self was contemplating a mechanical contraption, books piled up on the table and tools arranged in a rack on the wall. The more social self was in a group of people in an early photograph, pensively staring at the camera, with an equation on a blackboard to one side. Was it an equation of life and a mechanism of the spirit? Like poetry and music, it can only point to some aspect of God or myself that I have yet to discover. This journey could take a lifetime! It was good to spend a weekend thinking about it.

# FLAME speaker has Pentecostal background



Rev. Ron Kydd, associate professor of church history at Tyndale Seminary in Toronto and a former Pentecostal pastor now an Anglican priest, will be the speaker at this year’s FLAME weekend of spiritual enrichment, refreshment and fellowship for men in Pierrefonds Friday-Sunday October 31-November 2.

His topic: the Christ life through the Holy Spirit: walking in step with God.

The weekend will again be at Ermitage Ste Croix, overlooking the Lake of Two Mountains. FLAME (Fellowship and Learning for Anglican Men’s Enrichment, or alternatively For All Men Everywhere) plans activities that focus on prayer, music, and a series of talks, followed by small group discussions. Participants are always free to take time alone when they wish.

Dr. Kydd was born in 1943 in the small farming community of Red Jacket in Southeastern Saskatchewan. The family moved to Winnipeg when he was 10.

He once dreamed of a career in baseball but that changed when he

made a profession of faith in Jesus Christ in a little Pentecostal church. After high school, he enrolled at Central Pentecostal College in Saskatoon and did pulpit supply and caring for an interdenominational resort church for two summers.

At 21 he married Roseanne Egerton in Winnipeg.

In Winnipeg he served as minister of youth at Calvary Temple, flagship church for the Pentecostal Assemblies of Canada, while earning a BA. He went on to studies at Lutheran Theological Seminary in Saskatoon and the University of St. Andrews in Scotland, where he studied the work of the Holy Spirit in the early church and received a master’s in divinity in 1973. He was also assistant minister at a Presbyterian church in Scotland.

Back at Central Pentecostal College in Saskatoon, he served as lecturer, dean of students, academic dean and acting president and was instrumental in bringing Central into association with the Lutheran Seminary and affiliation with the University of Saskatchewan, where he lectured on charismatic movements.

Dr. Kydd was the founding pastor of Kanata Pentecostal Church in Ottawa in 1984-88.

He returned to teaching at what is

now Master’s College and Seminary in Peterborough, the Pentecostal theological college for Eastern Canada. During this period, he was part of the International Dialogue between Pentecostal and Roman Catholic scholars and participant in the Fifth World Conference on Faith and Order of the World Council of Churches.

He and Roseanne deepened their familiarity with Anglican liturgy, spirituality and history and in 1999 he became an Anglican lay pastoral assistant, then associate priest at St. Peter’s Anglican Church in Cobourg, Ont., where he is now honorary assistant. In 2004 he became associate professor of church history at Tyndale Seminary.

Roseanne has a Ph.D. in music and is Chair of the Anglican Communion Alliance. Their son Matthew is an Anglican priest.

The registration deadline is October 11 and the fee is \$70. Organizers hope participants who can will contribute more to defray costs of about \$180 a participant. For details contact Roger Spack 514-684-4356 – roger.spack@sympatico.ca – or Andre Hammond 514-694-9567 – andrehammond@videotron.ca. Or visit www.flameconference.ca on the Web.

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



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

Lord Jesus, as we think of the diocesan activities that fill the September calendar, we pray for:

- amicable and productive working relationships as all committees from the parish level to the Synod level reconvene after a restful summer;
- learning, reflection, and fellowship at the AWARE conference and at the Lay Readers’ Workshop

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

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

# AWARE

Anglican Women Alive Renewed & Enriched  
25th Annual Montreal AWARE Retreat

20 September 2014  
Holiday Inn, Pointe-Claire

Theme

“God is the Potter and we are the clay” ISAIAH 64: 8

Guest Speaker and Chaplain

Executive Archdeacon Janet Griffith, Diocese of Montreal

Worship Leader

Victoria Swift

Place

Holiday Inn, Pointe Claire  
6700 Route Transcanadienne  
Pointe Claire, QC H9R 1C2

For more information visit our website:

[www.mtlaware.wordpress.com](http://www.mtlaware.wordpress.com)

Join us for a day of learning, sharing, worship  
and spiritual enrichment!

Cost: \$70 per person

Registration forms are available in your Church office or on our web site.

25th Annual

# FLAME presents

A weekend of spiritual enrichment & fellowship for men



With the Rev Dr Ron Kydd  
Associate Professor of Church  
History, Tyndale Seminary in  
Toronto

31 October - 2 November 2014  
Ermitage Ste Croix  
21269 Gouin Blvd West  
Pierrefonds QC H9K 1C1

For information, contact:

Roger Spack 514-684-4356

[roger.spack@sympatico.ca](mailto:roger.spack@sympatico.ca)

Andre Hammond 514-694-9567

[andrehammond@videotron.ca](mailto:andrehammond@videotron.ca)



FELLOWSHIP &  
LEARNING  
FOR ANGLICAN  
MENS  
ENRICHMENT

FLAME

# Sales & Events

## Epiphany Verdun

4322 Wellington St.

### GARAGE SALE

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

Call 514-363-0825 or 514-769-5373 or reach us at epiphany.verdun@gmail.com or www.epiphanyverdun.com or on Facebook.

## St. James the Apostle Montreal

Shatford Hall,  
1439 St. Catherine St. W.

### 10th ANNUAL SCOTCH TASTING

Thursday, Sept. 18, 7-9 p.m.

A selection of single-malt Scotch whiskeys and appetizers will be served. Tickets \$50, two for \$95. For tickets email office@stjamestheapostle.ca or tinmar46@gmail.com and for information call 514-849-7577.

## St. James Rosemere

328 Pine St.

### MILITARY WHIST

Friday, Sept. 19, 7:30 p.m.

An ever-popular event. Contact St. James at 450-621-6466, or info@st-jamesrosemere.ca. Please note that St. James is in the process of updating its Facebook page and website and they should be ready this fall. St. James thanks you for your patience and understanding.

## St. Paul's Greenfield Park

321 Empire St.

### CRAFT FAIR

Sat., Sept. 20, 9 a.m.-3 p.m.

Snack bar. Table rentals \$25 a table. For information call 450-678-2460.

## St. John the Baptist Pointe Claire

233 St. Clair Ave.

### CRAFT FAIR

Sat., Sept. 20, 10 a.m.-3 p.m.

Featuring wares of local artisans including jewellery, hand crafted items – something for all.

## Christ Church Cathedral

635 St. Catherine St. W.

### JOURNÉES DE LA CULTURE

Friday-Sunday, Sept. 26-28

Friday, Sept. 26: 10 a.m.-8 p.m. display of Cathedral artifacts and treasures; 10-11 a.m. and 3-4 p.m. guided tour of the building and display in French, English and other languages; 12 noon Eucharist; 1-2 and 2-4 p.m. demonstration of the organ and chance to play; 4-5 p.m. liturgical dance workshop; 5:15-6 p.m. Evening Prayer (sung); 6-7 p.m. Gregorian chant workshop; 7-9 p.m. handbell-ringing workshop. Saturday, Sept. 27: 10-11:30 a.m. and 1-4:30 p.m. display of Cathedral artifacts and treasures; 2-4 p.m. art workshop; 4:30-5:30 p.m. sing-along concert followed by reception with choir. Sunday, Sept. 28: 4-5 p.m. choral evensong followed by tea on the lawn.

## St. Andrew and St Mark Dorval

865 Lakeshore Drive, Dorval  
(just west of Dorval Ave.)

### PARISH GARAGE SALE

Saturday, September 27,

9 a.m.-1 p.m.

Bake table, Books and BBQ Event – Rain or Shine! A variety of household items, bake table, barbecue and used books. For information: 514-631-3601 or saintmarks@bellnet.ca or www.andrewmark.org

## Christ Church Beaurepaire

455 Church St., Beaconsfield

### 90th ANNIVERSARY CELEBRATION

Saturday, Sept. 27,

11:30 a.m.-5:30 p.m.

Christ Church Beaurepaire will celebrate its 90th anniversary with a community barbecue and open house followed by a Journée de la Culture concert. This event takes place on the church grounds and in the sanctuary. For information consult the website at www.christchurchbeaurepaire.com or call the office at 514-697-2204.

## St. Paul's Greenfield Park

321 Empire St.

### SENIORS' SINGALONG

Sat., Sept. 27, 1:30 p.m.

The opening of the monthly seniors events will feature singer and guitarist Ben Fournier. Sandwiches and other refreshments will be served. For information call Winsome at 450-672-0105 or Jennifer at 450-672-7499.

## St. John the Baptist Pointe Claire

233 St. Clair Ave.

### RUMMAGE SALE

Sat., Oct. 4, 9 a.m.-12 noon

Household items, books, clothes for the whole family and treasures!

## St. Paul's Greenfield Park

321 Empire St.

### GARAGE SALE

Sat., Oct. 4, 10 a.m.-3 p.m.

Snacks available. Table rentals \$20 a table. Snack bar also. Information 450-678-2460.

RETENEZ LE DATE!

SAVE THE DATE!



Notre 6<sup>e</sup> souper  
bénéfice annuel de  
l'action de grâce  
aura lieu :

Our 6<sup>th</sup> annual  
Thanksgiving  
Benefit Dinner  
will be held :

23 octobre @ 18h  
Le Crystal  
encan & divertissement!

October 23 @ 6pm  
Le Crystal  
auction & entertainment!

prévente: 200\$ /  
après 3 oct: 225\$

early-bird: \$200 /  
after Oct 3: \$225

invitez vos amis et  
réservez une table!

invite your friends and  
reserve a table!

Pour plus d'information :

For more information:

[www.mileendmission.org](http://www.mileendmission.org)

514-274-3401

# Spiritual calendar

## STILL PRESENCE SPIRITUALITY CENTRE OPEN HOUSE

### Christ Church Beaurepaire

455 Church St., Beaconsfield

Monday, Sept. 8, 7 p.m.

Monday Meditation Circles resume with an open house. Everyone gathers in the chapel for this time of quiet reflection. Sessions are led by Rev. Cedric Cobb and Archdeacon Michael Johnson. To learn more about this group visit [www.stillpresence.com](http://www.stillpresence.com) or contact the church office at 514-697-2204. All are welcome.

## ST. JAMES DROP-IN CENTRE

328 Pine St.

Wednesday, 10 Sept., 10 a.m.-2 p.m.

The drop-in centre reopens after the summer hiatus. Winston and Becky Fraser look forward to welcoming you all once again for fellowship. Contact St. James at 450-621-6466, or info@st-jamesrosemere.ca. Please note that St. James is in the process of updating its Facebook page and website and they should be ready this fall. St. James thanks you for your patience and understanding.

## WORSHIP SERVICES

### Christ Church Beaurepaire

455 Church St., Beaconsfield

The summer service schedule ends Sept. 14 with Holy Eucharist at 9:30 a.m. It will be followed by a parish corn roast and hot dog lunch.

We welcomes Bishop Barry Clark for a Confirmation Service with Holy Eucharist at 10 a.m. Sunday, Sept. 21 at 10 a.m. On the 28th the fall/winter service schedule resumes with two Sunday worship services: a said Holy Eucharist at 8:45 a.m., using the *Book of Common Prayer*, and a choral Eucharist, generally at 10:15, using the *Book of Alternative Services*.

## L'HEUREUX NAUFRAGE English-language premiere

### Church of St. John the Evangelist

137 President Kennedy Ave.

Mon., Sept. 22, 7-9 p.m.

The English-language premiere of *L'Heureux Naufrage*, a documentary by Guillaume Tremblay on the emergence of a post-Christian society in Quebec will be followed by a discussion between the director, Professor Norman Cornett and the audience. \$5.

## CONFRATERNITY OF THE BLESSED SACRAMENT

### St. John the Evangelist Montreal

137 President Kennedy Ave.

Sun., Oct. 5, after choral evensong at 5 p.m.

The purpose of the confraternity is to foster devotion to Our Lord in the Blessed Sacrament. Meetings are brief & all welcome. Info: [www.redroof.ca](http://www.redroof.ca)

## Notebook

### L'OASIS MUSICALE CONCERTS at CHRIST CHURCH CATHEDRAL

635 St. Catherine St. W.  
(Métro McGill)

Saturdays 4:30 p.m.

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

Saturday, Sept. 6, 4:30 p.m.

"Chamber Music Without Borders" presents The Hazel Quartet (Kate Maloney, Samuel Clark, Victor de Coninck, Sahara Von Hattenberger) W.A. Mozart Violin Concerto No. 3 in G Major (featuring Kate Maloney) and Dimitri Shostakovich, String Quartet No. 8 in C minor

Saturday, Sept. 13, 4:30 p.m.

"Les fêtes galantes" (Joanna Marsden, Christophe Gauthier) Works by Arcangelo Corelli, Jean-Marie Leclair, Michel Blavet, François Devienne.

Saturday, Sept. 20, 4:30 p.m.

"Un voyage musical à travers le temps / A Musical Voyage through the Ages" John Dapaah, piano. Works by Johannes Brahms, Claude Debussy, Harold Arlen (Somewhere Over the Rainbow, arr. John Dapaah.)

Saturday, Sept. 27, 4:30 p.m.

Program to be announced.

Information: 514-843 6577 x236, [loasismusicale@gmail.com](mailto:loasismusicale@gmail.com), [www.oasismusicale.blogspot.ca](http://www.oasismusicale.blogspot.ca) or on Facebook

## Garage Sale

Saturday, September 6<sup>th</sup>  
9:30am – 2:00pm

514-769-5373 4322 Wellington St.,  
[epiphany.verdun@gmail.com](mailto:epiphany.verdun@gmail.com) Verdun, QC  
[www.epiphanyverdun.com](http://www.epiphanyverdun.com) H4G 1W4

## CHURCH OF THE EPIPHANY

Diocese of Montreal  
Anglican Church of Canada

## Chicken Dinner & Penny Fair

Saturday, September 20<sup>th</sup>  
6:00pm

Tickets \$12<sup>00</sup>  
Call 514-363-0825

514-769-5373 4322 Wellington St.,  
[epiphany.verdun@gmail.com](mailto:epiphany.verdun@gmail.com) Verdun, QC  
[www.epiphanyverdun.com](http://www.epiphanyverdun.com) H4G 1W4

# Diocesan Clippings



## Summer fun in LaSalle

Top left, when Bishop Barry posed for a light-hearted photo with parishioner Danielle Callender June 21 at the Summerfest at St. Lawrence Church in LaSalle sisters Renee and Shennel Jordan decided to get themselves into the picture as well. Above, participants sample the attractions in the pavilions.

(Photo: Natasha Sawyers)



## Bruce and Carol Glencross head east

After 22 years as rector of the Church of St. John the Baptist in Pointe Claire, Rev. Canon Bruce Glencross led his final service in that post before a capacity congregation July 27. He and his wife, Carol Parker Glencross will live on a farm in Clairville, N.B., which Canon Glencross inherited from his father and the couple have been refurbishing for years. Almost 90 parishioners feted the couple and their son, environmentalist Jonathan Glencross, at a celebratory farewell luncheon June 15.

(Photo: Fran Holt)

## Grace notes

Tord Gustavsen, Norwegian jazz pianist and composer, and freelance Professor Norman Cornett, in hat, engaged with interested music lovers in a two dialogic sessions June 30 and July 1. The sessions were in St. John the Evangelist Church, adjacent to the outdoor stages of the Montreal International Jazz Festival, which was under way at the time. Sacred music plays a pivotal role for the Norwegian, who composed both the instrumental and vocal parts of a mass presented Nidaros Cathedral in Nordheim, the northernmost medieval cathedral in the world. For more photos and a video see [haveyouexperienced.wordpress.com](http://haveyouexperienced.wordpress.com).

(Photo: Maurice Hrycak Jr.)



## Eco-Action in Little Burgundy

Volunteer students and others clean up an alley at an interfaith "Eco-Action" event in May in and around Georges-Étienne Cartier Park in the Little Burgundy district of Montreal. The photo is from a Facebook page of the Concordia Multi-Faith Chaplaincy.

## A milestone for George Campbell

Well-wishers across the Diocese of Montreal, especially fellow clergy, sent greetings to Rev. George Campbell, who celebrated his 90th birthday on June 12. He's active in the ministry at Trinity Church in Cowansville, in the Deanery of Brome-Shefford and its clericus, and in the ecumenical community of Sutton. He was ordained as a deacon in 1976 and a priest in 1977 and the first parish he served was St. Matthias' in Westmount.

## Crooners evoked in Laurentians church

A group called Glenn and the Watchmen entertained with songs of the crooner era associated with the likes of Frank Sinatra, Tony Bennett, Paul Anka, Harry Connick Jr and Michael Bubl  in a concert at Holy Trinity Church in the Laurentians community of Gore Saturday evening July 5. According to an advance notice in the municipal bulletin *The Gore Express*, "this intimate church in Gore with terrific acoustics" reverberated with the sounds of Glenn L vesque, Marc Morin and Elias Dib, the first two of them members of the Montr al Guitar Trio, which has been performing in Canada and elsewhere and several times has played to packed audiences at Holy Trinity. Marc Morin has been a resident of Gore since 2000. In 2006, he founded a concert series at Holy Trinity Church and produced those concerts until 2013.

In another project, Holy Trinity Church is, as in 2013, co-ordinating the

distribution of school supplies for local families in need. Supplies were distributed from Holy Trinity on Saturday, August 2. The church also co-operated in a benefit dinner featuring Italian cuisine August 23 organized by the Gore Art group to raise funds for the Gore Christmas baskets program.

The church is one of four in the Parish of the Lower Laurentians, serving Gore, Dunany, Lakefield, Mille Isles and nearby areas.

## Former hospital, prison chaplain returning to Dorval

Rev. Elizabeth Welch, who filled in as priest of the Church of St. Andrew and St. Mark in Dorval as the parish searched for a successor to Rev. Karen Egan, has agreed to return as rector.

The rector-to-be is an Episcopalian priest who came to Montreal from San Francisco, where she was a highly regarded hospital chaplain.

"We loved her warmth and good humour, and her thoughtful sermons," reports the parish newsletter, *The Andrew Mark Letter*.

The new rector also has a background in prison chaplaincy.

She is completing a doctoral thesis in bioethics at McGill, and will join the parish officially on December 15.

Dr. Egan is now director of pastoral studies at the Montreal Diocesan Theological College.

## St. Barnabas gets grant to help spruce up hall

At its May meeting, the Anglican Foundation of Canada agreed to a request from St. Barnabas Church in

St. Lambert for a \$15,000 grant toward the estimated \$90,000 cost of restoring its Memorial Hall. Built in the 1950s, the hall requires a new roof, work on the window frames and sills, repairs to the exterior wall surfaces and other work. The hall accommodates a wide range of church and community activities. The church, built in 1929, is being extensively renovated with help from the Quebec government's Fonds du Patrimoine Religieux but the hall is not eligible for heritage grants.

## Laurentians parishes explore vision

Representatives of several parishes in the Laurentians have been meeting under the direction of diocesan congregational development consultant Janet Marshall, "to explore our collective vision for ministry here in the Laurentians," reports the summer issue of the newsletter of Trinity Church in Morin Heights and St. Francis of the Birds in St. Sauveur.

Initial meetings of the "Laurentians Archdeanery Ministry Working Group" "focussed on exploring our resources, the special things we do as congregations and what makes us unique as the Anglican presence in this area of Quebec," the newsletter reports.

"More recently meetings have focussed on presenting a working scenario for ministry in the Laurentians and different options have been explored. Although the details have yet to be worked out, it looks like Trinity and St. Francis will continue to be linked, and served by a regional team ministry.

"The Laurentian area, which encompasses about 10 churches, will see ministry exercised by two full time priests, one living in Lachute and the other in Ste. Agathe. These priests would be joined by a curate, funded by the diocese, whose residence has yet to be decided, given the present plans to sell the rectory in Morin-Heights. These priests will be assisted by a team of seven lay readers, so each church will have both morning Eucharists and Morning Prayer services monthly."

For the time being, Morin Heights and St. Sauveur were to be served by visiting clergy and Lay Reader Alison Bentley. Rev. Bryce Sangster, who served the two parishes for seven years, left early this year and is now priest-in-charge of Campbellford, Hastings and Roseneath, about midway between Ottawa and Toronto.

## Knowlton parish seeks assistant

St. Paul's, Knowlton is an active, vibrant parish in the middle of the beautiful Eastern Townships of Quebec. The parish says it is looking for an assistant priest to further its mission of "growing in members and spiritual maturity so that we can extend the reach of Jesus' Word and Love to as many people as possible." St. Paul's is looking for someone who is comfortable in a low-church evangelical setting that is creative and entrepreneurial, someone with gifts in pastoral care and visiting. The ability to speak French would be an asset. Inquiries can be made through [stpaulanglicanchurch@bellnet.ca](mailto:stpaulanglicanchurch@bellnet.ca). The website is [www.stpauls-blog.com](http://www.stpauls-blog.com).

## Ecumenism events planned next month

The Montreal-based Canadian Centre for Ecumenism is establishing an institute in homage to the Jesuit pioneer ecumenist who laid the foundations for the centre a half-century ago and launching it with an ecumenical conference in Fulford Hall, behind Christ Church Cathedral, next month.

The Ir n e Beaubien Ecumenical Institute in Montreal is to seek to "encourage the development of ecumenism and dialogue as common shared values within the context of North American religious pluralism, globalization and secularism."

Anglican Bishop Barry Clarke, Roman Catholic Archbishop Christian L pine of Montreal and Rev. Thomas Ryan, a leading ecumenist and former director of the centre will be among about 14 speakers, largely from Catholic and Christian Orthodox traditions, at the conference Friday and Saturday October 24 and 25 in Fulford Hall, 1444 Union Ave.

Also, A Roman Catholic, an Anglican and a Christian Reformed Church will be the sites of an ecumenical mission on the West Island Saturday-Monday October 25-27.

Keynote speakers will be Father Ryan, once of Montreal, and Rev. John Armstrong, ecumenically minded U.S. author and broadcaster. The event is sponsored by the Canadian Centre for Ecumenism and the Roman Catholic Archdiocese of Montreal.

## Notebook

### Mtl Youth Internship Program 2014

**What?** We believe that participating in God's mission in the world demands that we engage with young people with honesty and integrity, recognizing their particular developmental and spiritual needs. That's why we've created a new and exciting internship program that will allow you to explore your faith in a very tangible way. Through this program, you will gain first-hand experience of working in a community ministry, the diocesan office and a parish. You will then go on to share the story of your experience with the diocese and beyond, in order to inspire and motivate others.

**Who?** To apply, you must be at least 18 years old and passionate about questions of faith and spirituality. You must be a team player with strong writing skills and extensive knowledge of social media. Bilingualism is, of course, an asset. (So is being able to laugh at Mark Dunwoody's jokes.)

**Details** 4 days a week, 9 months, starting in the fall. This is a paid position.

If you would like to apply, please send your resu m  and a short note explaining your interest to [mtlyouth@montreal.anglican.ca](mailto:mtlyouth@montreal.anglican.ca).

## Notebook

### St. George's Church

23 Perrault Ave.  
Ste. Anne de Bellevue,  
QC H9X 2C6

### Courses & Programs Offered Fall 2014:

#### Boundaries

When to say YES

How to say NO

To take control of your life!

#### DivorceCare

For information contact our office

at 514.457.6934

[office@stgeorgesanglicanchurch.org](mailto:office@stgeorgesanglicanchurch.org)



## A pulpit with a history

Bishop Barry Clarke preaches from what was formerly the pulpit of St. Columba Anglican Church in the N.D.G. district of Montreal on a visit to St. Ansgar's Lutheran Church in the N.D.G. district of Montreal, where he was guest preacher May 11. A number of former parishioners of St. Columba's have been attending St. Ansgar's since just after the Anglican parish closed in 2012.

(Photo: Jette Blair)

## Notebook

### Christ Church, Beaufort Anniversary

Saturday, Sept. 27, 11:30 to 5:30

Christ Church, Beaufort will celebrate its 90th Anniversary with a community barbecue and open house followed by a Journ e de la Culture concert. This afternoon event takes place on the church grounds and in the sanctuary. The church is located at 455, Church Street, Beaufort. For more information, please consult the website at [www.christchurchbeaufort.com](http://www.christchurchbeaufort.com) or call the office at 514-697-2204.

# Diocesan Clippings

## Holly Ratcliffe celebrates a final Eucharist in Sorel

On Pentecost Sunday June 8, Rev. Holly Ratcliffe presided at a Eucharistic service for a last time in about 11 years as priest-in-charge of Christ Church Sorel. She had been on a Sabbath leave since December. She came to Sorel in 2003 after serving for seven years as rector of St. Stephen's Church in Lachine and two as director of the Centre Unitas, a bilingual, ecumenical centre for Christian meditation and spirituality in Montreal.

At Christ Church, she took charge of what the Montreal Diocese had in 1999 designated as a pilot project in French-language ministry in what is now Sorel-Tracy, about 83 kilometres downstream from Montreal. The parish, founded in 1784, celebrated its 225th anniversary in 2009 and is the second oldest Anglican parish in Canada; the present church building dates from 1842.

Under her leadership, Christ Church was the focus of a numerically modest but committed congregation made up largely of people who still consider themselves Roman Catholics. Between 2005 and 2010 the parish, with major support from the Diocese of Montreal, re-acquired the former rectory and refurbished it as a worship and community centre and the home of an outreach ministry called Café Christ Church that had operated since 1999.

She was accompanied at the Pentecost Eucharist by Rev. Yves Samson of St. James Anglican Church in Trois Rivières.



The photos are from the parish Facebook page.

## Primate to honour Roger Spack in visit to St. Mike's

The primate of the Anglican Church of Canada, Most Rev. Fred Hiltz, will visit St. Michael and All Angels Church in Pierrefonds on Sunday, Oct. 26, for the 10 a.m. service of Holy Communion to present Roger Spack, with the Anglican Award of Merit.

The award is the Anglican Church of Canada's highest honour, given to a small number of lay people every three years for "an outstanding contribution over several years to the life and work of the Church nationally and/or internationally."

As previously announced, Roger Spack is receiving this award for his faithfulness and servant leadership in the church, beginning with his work at all levels in Anglican Young People's Association, including as president of the Ontario Provincial Council and dominion treasurer.

More recently, he has been a director for most of the last 20 years – nine of them as chairperson – of Anglican Renewal Ministries of Canada. His special work with ARM was directed towards leadership training, called ARM Schools of Renewal Ministry. Thirty clergy and many lay persons from the Diocese of Montreal have benefited from this work, sup-

ported by the diocese. The ARM seeks "To help people discover the fullness of their life in Jesus, in which they experience the release of the Holy Spirit and his gifts for ministry."

He was also part of the Essentials movement, which has now become Anglican Communion Alliance. He has been secretary of the movement for 16 years.

In the diocese, Roger has been a delegate to General Synod and the Synod of the Ecclesiastical Province of Canada (which groups dioceses in Quebec and Atlantic Canada), a member of Diocesan Council for eight years and vice-chair for one year. He was volunteer diocesan stewardship coordinator for six years. He has attended most diocesan synods for 40 years. He is a founding member of the diocesan FLAME Committee (Fellowship and Learning for Anglican Men's Enrichment) that sponsors an annual men's conference and will celebrate 25 years of annual conferences on October 31.

In parish work, Roger has a calling to provide leadership in adult Christian Education (ALPHA and similar teaching) in the two parishes he has attended as well being parish warden for three years.



He and his wife, Lil, met at a Provincial youth Conference and were wonderfully blessed when caught up in the Charismatic Renewal in the 1970s.

Rev. Michelle Eason says St. Michael's welcomes those who would like to join us on this special occasion.

## Ascension 'homecoming' at St. CHL



Two people who grew up in the Church of the Ascension, Florence (Day) Hout and Archdeacon Gordon Guy renew their acquaintance.

(Photo: Jim Hout)



Former members of the Church of the Ascension on Park Avenue, founded close to 120 years ago, turned up in good number for a homecoming at the Rosemont parish of St. Cuthbert, St. Hilda and St. Luke, often called St. CHL, to celebrate Ascension's past and ongoing ministry. The parish, closed in 1991 – the building is now a municipal library – is one of over a dozen parishes that have merged into St. CHL.

(Photo: Jim Hout)



## 'Beach service' moves indoors

Because of rain, about 50 members of the four parishes in the Parish of the Lower Laurentians held their annual "Beach Service" in the Dunany Golf Clubhouse in July. There was a cake to pay tribute to the recent ministry in the four churches (St. Paul's Dunany, Holy Trinity Lakefield, St. Aidan's Louisa and Christ Church Mille Isles) by Rev. Dr. Peter Prosser. Archdeacon Ralph Leavitt celebrated and preached. A reception followed. The photo shows Dr. Prosser with his wife, Frieda, and parishioner Wendy Crooks.

## Love in Motion



# Teddy Bears' Picnic

### Saturday, September 27, 12 - 3

Bring food to share

All teddy bears and people welcome

St-CHL - RSVP (514) 722-3061

6341 de Lorimier

## A woman of faith and passion

SUSAN WINN

Harriet Tunmer, a long-time parishioner of St. George's Church in Ste. Anne de Bellevue, and an active volunteer in her church and community, was celebrated by friends and colleagues on Friday, May 16.

"Watch out Niagara-on-the-Lake! Harriet Tunmer is on her way!" Jane Montgomery, one of the speakers at the tribute dinner for Harriet, said to laughter and applause from a large crowd of friends and admirers in the church hall of St. George's Church.

When Harriet's husband Ray died in 2009, Harriet remained in their historic home overlooking Lac Saint-Louis. She continued to serve her community in a wide variety of volunteer roles.

Harriet's experience as an educator and her proximity to the campus of John Abbott College proved to be convenient for students seeking a tutor in linear algebra, calculus, and physics. Harriet celebrated her 80th birthday last year, but has stayed on top of the new curricula in her areas of interest.

A committed and active member of



St. George's, Harriet also coordinated the Meals on Wheels Program. Her skill and expertise enabled her to apply for and receive a government grant to refurbish the church kitchen to better serve her clients in the community. As editor for the church newsletter and as the reporter for the *EcoMuseum Zoo*, Harriet has been a voice with a passion for people and for wildlife.

Recently Harriet decided to sell her large home and move to Niagara-on-

the-Lake to be near her son, Lesslie, who works for the Shaw Festival.

Intelligent, witty, generous and skilled, Harriet is a woman who will be sorely missed, especially by the members of St. George's Church. Her energy seems to be boundless. She leaves many roles that will need to be filled by others.

The photo shows Harriet with her son, Lesslie Tunmer.