Learning and Discipleship: Sharing God’s Love for the World

Dr. Jesse Zink

The Rev. Dr. Jesse Zink is principal of Montreal Diocesan Theological College.

In its 2020 Vision Plan, the Diocese of Montreal sets out a strong commitment to discipleship. It is one of the five key goals of the plan and it occurs in other goals as well, including the commitment that diocesan structures be “discipleship driven.”

These are worthy commitments. Across the world, Anglicans are renewing their focus on discipleship. The global Anglican Communion has declared the years between 2016 and 2025 to be a Season of Intentional Discipleship.

The word ‘discipleship’ comes from a Latin root word that means ‘learn.’ Jesus’ disciples were those he taught and those who learned from him. As disciples of Christ today, we too are called to learn more deeply about God’s love for the world, about God’s saving action in Christ, and about how we respond to that love in the world around us.

By making a strong commitment to discipleship in its 2020 Vision Plan, this diocese is also making a strong commitment to learning. That makes sense. Mission and education stand in a constant, inseparable relationship with one another. As we learn more, we are called to go forth into the world to share with others. As we go forth into the world, we encounter new questions and new situations that lead us into further learning.

What this reminds us is that all Christian disciples – that is, all Christians – are called to ongoing learning and growth in the faith. Many congregations have Bible studies, perhaps the best opportunity for learning the church can offer. When we listen to and read Holy Scripture, we are brought into the heart of our faith.

The Education for Ministry program in this diocese offers a broad introduction to the Christian faith as Anglicans have understood it. Lay readers in the diocese have the opportunity for a series of regular courses. Visitors to the diocese, like Archbishop Suheil Dawani, offer us opportunities to learn about the global nature of our faith. There are a range of books and other material – some of it reviewed in the pages of Anglican Journal – that offer introductions to aspects of Christianity.

In my first months as principal of the Diocesan Theological College, I’ve been struck by the opportunities that are created by the unique relationship between the college and the diocese. The college provides opportunities for learning and formation that support the emphasis on discipleship in the diocese.

In the words of the college’s vision statement, we aim to be a “creative learning community forming leaders for God’s mission.” Learning – discipleship – is at the heart of what we do and it is what allows us to shape the mission of all God’s people.

The college staff has several ideas in the works for future offerings that can enrich the diocese as a whole. But as I continue to learn more about this role, I would be happy to hear from you about your ideas for learning and discipleship opportunities in the diocese. Please e-mail me at jessezink@dio-mdtc.ca or call me at 514-849-3004.

More immediately, we’re also happy to share information about some of our upcoming course offerings in the winter term. (please see page 9) Learning – discipleship – is at the core of who we are as Christians. I look forward to working with people in this diocese to enrich opportunities for discipleship and so live into the vision to which God calls us.

Editor’s note: This ministry is a tangible example of one of the suggestions in “Responding to the Crisis.” To find out what this crisis is and to discover more ideas on how to respond, see Mark Dunwoody’s article on page 4.

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Sophie Rolland

The Rev. Sophie Rolland is Incumbent, Parish of Vaudreuil.

In every second Wednesday morning, I have started to recognize the regulars and the regulars recognize me. I have had people come up to me and congratulate me for being ordained and expressing a wish that the tradition would ordain women. I have also had people keep a wary distance as if they might be infected if they got too close.

This new ministry has offered opportunities for wonderful conversations with parishioners and relatives and friends of parishioners. We are able to get to know each other in a deeper and richer way than on a busy Sunday morning or even at a home visit since people that might not necessarily spend time together end up visiting me at the same time and we all get to know each other better.

Although the outward manifestation of the ministry might be underwhelming, the symbolism and the underlying premise is crucial to where I see the church heading.

I go to Tim Horton’s in my clerical collar in order to “be religious” in public. Whether we have deep theological and ecclesiastical conversations or we are talking about the weather is less important. By being together in a public space, we are witnessing to our continued commitment to our faith to those who may have no idea (or a warped idea) of what that faith looks like. We gather over a “double-double” to live out our faith in a God who created us, sustains us and redeems us out of a love that is greater than we could ever ask or imagine.

We have beautiful buildings – particularly the two lovely churches that I have been given responsibility for in Hudson, St Mary’s and St James’ – however, sometimes we can feel too comfortable there.

We are very good at “being religious” in church settings where things are familiar and we know what to say and when to say it. We are protected within our walls to be with those who believe the same thing we do. We don’t have to engage with those in the wider community who have no idea, or an outdated idea, of who we are.

We need to find new ways that we can be religious in public. My trips to Tim Horton’s are one of my ways to dip my toe in the big wide world. What are yours? I would love to hear about them! I can be found every second Wednesday at the Tim Horton’s just off exit 22 on the 40...
It was exciting! The clergy of our diocese were waiting for Rowan Williams, the former Archbishop of Canterbury, to meet with us briefly on September 15th while he was in Montreal to give a lecture – and then there he was!

It was really inspiring to hear Archbishop Williams speak about the role of the sacraments in the mission of the church. (You can hear his talk on the Diocese of Montreal Facebook page, September 15th). Many of us felt our faith and understanding grow as we listened to him. There was joy and hope and love present. He reminded us that God is still active in our midst and that the sacraments are the fuel for God’s mission in us.

It’s Advent Season in the church, when we focus on the return of Jesus Christ, and we are once again being reminded to pay attention and to be ready.

“But the exact day and hour? No one knows that, not even heaven’s angels, not even the Son. Only the Father. So keep a sharp lookout, for you don’t know the timetable. It’s like a man who takes a trip, leaving home and putting his servants in charge, each assigned a task, and commanding the gatekeeper to stand watch. Mk 13:32-34

As we meet together and share in the sacraments of the Church, God does something through them and in us – and we are transformed, we become God’s agents. God’s Holy Spirit inhabits us, and prompts us to share that Life with those around us. We grow as disciples and followers of Jesus. We remember that the church is God’s vessel, and that we are called by God to be faithful followers and servants.

Staying fresh and alert and energetic as a disciple isn’t always easy. Our faith and love for God can get stale. We may forget why we felt more excited before and think that all that is left is to wait for the end – if it is ever coming! Still, Jesus reminds us not to get bored or lazy. Regular times for daily prayer and Bible reading help nourish my life as a disciple. I have a BIOY (Bible in One Year) app and a Day By Day app on my phone. There are other ways to read and pray every day, but meeting with God and listening to what the Spirit is saying to me is very important to staying fresh and loving. I also grow best with a community around me who love and pray for me and challenge me. That may be the same for you too. There are many ways in which we can intentionally grow as disciples. May you find new resolve to deepen your own faith response to God.

May our congregations be factories of faithful disciples doing God’s work!

Every blessing.

+Mary

Archbishop Rowan Williams and Bishop Mary in Montreal

“So, stay at your post, watching. You have no idea when the homeowner is returning, whether evening, midnight, cockcrow, or morning. You don’t want him showing up unannounced, with you asleep on the job. I say it to you, and I’m saying it to all: Stay at your post. Keep watch.” Mk 13:35-37

Looking Towards Conference Synod 2018: Dr. Martin Brokenleg

Dr Martin Brokenleg visits the Territory of the People, 2016.

Susan Wirm
Susan Wirm is Diocesan Volunteer Extraordinaire

Dr. Martin Brokenleg is a world renowned teacher and facilitator who will be our keynote speaker at next year’s Conference Synod in the Diocese of Montreal, June 14th to 16th, 2018.

In inspirational sessions Dr. Brokenleg will explore a philosophy of life, studying spiritual goals drawn from tribal wisdom. He will address the spiritual dimension of contemporary youth problems and powerful, proven strategies for connecting with young people.

He speaks of family life as the foundational strength in resiliency. In this third year of our Synod triennium, focusing on Healing and Reconciliation, we will be most fortunate to hear from this brilliant theologian, teacher, psychologist and author, Dr. Brokenleg is co-author of the book Reclaiming Youth at Risk: Our Hope for the Future and was co-developer of the Circle of Courage model of positive youth development. He provides training worldwide for individuals who work with youth at risk.

Martin holds a doctorate in psychology and is a graduate of the Anglican Divinity School. He is a retired professor and was most recently Director of Native Ministries and Professor of First Nations Theology at the Vancouver School of Theology. Dr. Brokenleg has consulted and led training programs throughout North America, New Zealand, Europe, Australia, and South Africa.

He is the father of three children and an enrolled member of the Rosebud Sioux Tribe.

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Looking Towards Conference Synod 2018: Dr. Martin Brokenleg

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Walking for Water in Bedford

Lynn Osborne

It was a beautiful but cool morning on September 30, 2017 when the Regional Ministry of Bedford-Stanbridge East held a walk to raise awareness and funds to support the PWRDF project to provide potable water and plumbing to homes in the remote Northern Community of Pikangikum, located in Ontario.

Eight of us assembled, including 2 teens, with another person making a donation but was unable to participate. We walked approximately 3 kms, taking turns carrying a water container in order to have a true sense of what community members in Pikangikum must face daily as they fetch their own water from the community receptacles.

As we walked, we would meet people and explain what our signs meant and for whom we were walking. We were struck with the fact that we had to explain that we were not protesting for clean water in Bedford, since that is an ongoing issue with frequent boil water orders, or once not being able to use the water for anything but washing. While we do not have to walk for our water daily, we can empathize with the importance of having access to clean, safe water.

After the walk, we shared refreshments and watched the powerpoint presentation about the water project in Pikangikum. Several participants made donations and all agreed we should do this again, increasing the scale of participation for our area here in the townships.

Thanking God for the Gift of Clean Water

Ann Cumyn, Chair of the Montreal Unit of PWRDF

Saturday September 30th was a breezy, cool, sunny day just right for a morning outdoors.

The water walk participants gathered at both St Lawrence Church in LaSalle and by the footpath along the river near rue Crawford in Verdun. Following a short opening liturgy, each group set off along the footpath by the river. As we walked at our own pace and often in small groups, each of us carried respect for God’s creation in our hearts. Spring water was also carried in buckets from the starting points to symbolise our need for God’s life sustaining gift.

The participants, about one hundred persons, stopped near blvd Bishop Power for the closing ceremony. There were opportunities to talk with one another; to meet people from other churches; to know that we were not alone in our desire to bring clean water to those who had none. There was also the opportunity to donate to funds for clean water in Pikangikum, a First Nation community in northern Ontario.

Over $900 was raised.

We were saddened not to have First Nations people present with us at the end of our walk. Yet, we were glad to have Anne Claude Geoffrion, who has participated in other Water Walks, lead the closing ceremony in which Bishop Mary also participated.

At the end of the ceremony, the spring water, which had been carried both from St Lawrence and Crawford, was taken by the children to the banks of the Lawrence River. Then, just as we thank God for all the gifts he gives us and use them in his service, we thanked God for the gift of clean water and returned the water to the St Lawrence to carry it on to the ocean with our prayers of healing for the all the waters of the earth.

From left to right: June Harris, Alice Hadlock, Pam Dillan, Sylvia Smith and Megan Therrien

Back row: Andy O’Donnell, Lynn Osborne
Responding to the Crisis
Winning over the “nones” and “dones”

Mark Dunwoody, Diocesan Missioner

On Tuesday, October 24th, Fresh Expressions Canada and New Leaf network hosted a one day conference to introduce Canadian church planters and denominational leaders to the Canadian missionary crisis. Over one hundred and sixty people gathered to listen to the evolving “story of secularity” in Canada. The day focused on the historical, sociological and religious influences that have resulted in an accelerated numerical decline in every sector of religion.

To compund this challenge is the reality that each successive generation in Canada is engaging less in religious affiliation. Bishop Mary gave the opening remarks and encouraged those present to look to Jesus as a model for engaging with the world. She asserted that, we have a missionary crisis because some of us don’t know how to live with the risk of the gospel. She noted that the fact that Jesus was interested in people outside of the church (he mostly annoyed the folks inside the church) should be a motivation for us to get out of our church buildings and be courageous.

Bishop Mary underlined the purpose of the conference by stating that the reality in Canada is that 21st-century Christians are now talking and collaborating outside their “brand,” and that the Holy Spirit is using those who are responding from a deep call from the Spirit of God. Lastly, she challenged all present to ask honest questions about whether we model Jesus’ love for all our neighbours or are hiding away in our churches because we are tired and scared?

The speakers offered the following suggestions as ways the church might respond to this crisis:

1. Equip and partner with parents to create healthy environments for family discipleship; when parents model, instruct and dialogue with children it will help them grow in faith. Parents need to train families to read scripture in a home-based faith-based discipleship – parents are the key influencers!

2. The number one reason someone will join a group is by knowing someone in that group already – so keep producing “dones” and “nones” (those who have no religion) are the fastest growing demographic in Canada.

3. Church leaders should ask hard questions of themselves as to when it will be beneficial to wipe the dust and move on.

4. Church leaders should ask hard questions of themselves as to when it will be beneficial to wipe the dust and move on.

5. To the risk of the gospel. She noted that both you and your neighbours care about, and rally around that cause with acceptance make them more aligned with Canadian values than religious people. They don’t think one needs religion to live a moral life and they don’t understand why Christians do good things through a sense of obligation.

6. To the nones and dones morality is not about commitment, it is about being authentic and unselfish. Lastly, most folks are not open to involving religious groups and are content not being engaged with a religious group.

7. See the box to the right for suggestions as how we can rise to this challenge.

For more details on the pre-conference, check out the Montreal Anglican Facebook page or contact Mark Dunwoody mdunwoody@montreal.anglican.ca.

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2. The number one reason someone will join a group is by knowing someone in that group already – so building relationships is vital. Very few folks evangelize to their neighbours. We need to train and instruct Christian parents in evangelism. Church plants that grow are doing so by connecting with the basics of evangelism (through personal relationships).

3. Find a common cause that both you and your neighbours care about, and rally around that cause with others who share your values.

4. Church leaders should ask hard questions of themselves as to when it will be beneficial to wipe the dust off our feet (Luke 10:11) and accept that some will reject the call from Christ. When we have an receptive core we must be willing to wipe the dust and move on.

For more details on the pre-conference, check out the Montreal Anglican Facebook page or contact Mark Dunwoody mdunwoody@montreal.anglican.ca.
or wood with stone slabs – serving as pre-Christian altars, were of stone, burned, explaining the reason why this term comes from the Latin Altar:

from the Hebrew verb altare obscure origin is a reference to the altar as a place of sacrifice, where animals – particularly lambs or the proverbial fatted calf – were slain and offered to the god(s) as a gesture of supplication or appeasement.

These sacrifices were often burned, explaining the reason why pre-Christian altars, were of stone, or wood with stone slabs – serving as the surface on which the sacrificial animal was offered. The symbol of “the sacrificial offering” explains why contemporary altars tend to be made of the same materials as their Hebrew prototypes. For as 1st century Jews began to convert to Christianity, the symbols of their faith also experienced renewal and transformation. Hence, the altar, the place where the sacrificial offering was made, became the symbol of Christ himself as the sacrifice who was offered to stone for the sins of all humanity. As a result, the altar became the most significant living symbol in the early church as the place where Christ’s sacrifice was offered and remembered.

The understanding of the Eucharist as primarily an act of “remembering the sacrifice” pervaded for more than 1500 years until Eucharistic theology and piety in the Reformation challenged (or rather sought to expand) the fullness of what it meant to partake in Communion. Many Protestant reformers eschewed the imagery of the altar as sacrifice, preferring to speak of the “Holy Table” or “the Lord’s Table” as the place where, Eucharist (literally “thanksgiving” in Greek) was offered.

Hence, in repudiating the altar’s ancient association with sacrifice as a means of placating the god(s), the reformers were trying to make the statement that grace, particularly the grace that comes to us in the gift of God’s son, is not something that can be bought by sacrifices or earned with thank-offerings. For the reformers, the grace of Christ’s willing sacrifice was sheer gift, and demanded Eucharist (i.e., thanksgiving.) Interestingly, despite the fact that four centuries has somewhat removed us from the intensity of the debate, what we call the altar is still something of a sore subject among Anglican Christians. For example, you may note that the Book of Common Prayer avoids the use of the word “altar” at all costs, preferring “the Lord’s Table.” Moreover, even the BAS, recognizing that it is dealing with a touchy subject, is careful not to use the word “altar” before it has spoken first of the “holy table” (see for example, pages 183 and 192.)

In spite of the history and controversy which surrounds it, the altar has always functioned as a concrete sign of the connection between the worshiping community and their god(s). For us, as Anglican Christians, the altar stands as a symbol of how we understand Jesus, whose humanity and divinity bind us, inexorably, to the love of the Father and the fellowship of the Holy Spirit. What this means is that, as our Eucharistic piety and practice continues to grow and change in response to the whisperings of the Spirit in our midst, the question each generation must answer for itself is this: Is the altar: (a) the rock upon which Christ made his atoning sacrifice for the sins of the world: (b) the table around which the faithful gather to partake of God’s unbounded grace: or (c) an embodiment of the celestial throne around which we shall be gathered when Christ comes again to effect the reconciliation of all things? The answer, of course, is: (d) all of the above...and more!
Around the Diocese

Meeting Jesus at the Border. From left to right Judine Donjervil, Yves-Car Alexandre, an unidentified woman and Raymond Donjervil.

Photo by Tim Smart

Over 50 people participated in the Meeting Jesus at the Border event in Havelock on October 14, 2017. By all accounts it was a powerful way to feel connection to those seeking refuge in Canada.

Photo by Tim Smart

September 10, 2017: Richard Price, warden, lights the candles at St James Church, Foster.

Photo by Janet Best

Choir at St James Church, Foster. From left to right: David Willy, Shirley Chapman, Cathy Brault, Kate Murray, Anne Stairs.

Photo by Janet Best

What are Lynn Bookalam, Sophie Rolland and Richard Tomkinson doing at Tim Horton’s? See page t.

In late September, the Diocese had the pleasure of hosting representatives from the Council of Anglican Provinces in Africa (CAPA). Delegates learn about the construction of the retail level and underground access underneath and around the Cathedral.

From left to right: CAPA delegates Elizabeth Gichovi, Administrator, Karen Egan, Isaac Mukasa from the National Office, Africa co-ordinator, Canon Grace Kaiso, General Secretary, and Bishop Mary.
Confirmation celebration on September 17, 2017 at Parish of Vaudreuil. From left to right – Sophie Rolland, Kurt Snyder, Bishop Mary, Joanna Cochran, Olivia Richardson and Claire Fearnley.

A terrific photo op for our young clergy! Pictured with Archbishop Rowan Williams and Bishop Mary are from left to right: Robert Camara, Nicholas Pang, Graham Singh, Jennifer Bourque, Amy Hamilton, Jesse Zink, Giuseppe Gagliano (DoQ), Jean-Daniel Williams and Deborah Noonan (DoQ).

Parishioners in Hudson enjoy a late summer picnic following Sunday Service.

At the Clergy Conference this past September, Jesse Zink, Chris Barrigar and Nick Brotherwood have an impromptu jam session while Graham Singh listens in.


St Margaret’s of Antioch, September 10, 2017. From left to right above: Connie Adams, Marilyn Evans, Eileen Archibald, Sylvia Greenaway and Brenda Bishop (obscured from sight is Eileen Collins). Below left, Louise Kaluza, Jean Cartwright, Frankie Goernert, Janice Clarke. Below right, Christopher Williams and Mrs. Luvina Scope, servers.

Photos by Janet Best
Listening, in faith – Art and the dialogic method as a search for meaning

by Dr David Millar, based on interviews with Professor Norbert Cornett

There is an ambient emptiness in postmodern society. The 2013 Quebec documentary L’Héritage Naufuge sounded an alarm for the Western world as a whole. In interviews that can still be viewed online, social philosophers, theologians, ethicists, atheists and humanists agreed that we are “freer than ever to live our dreams, but something is still missing.” We are struggling to answer questions such as: “What is our reason for being? What is the meaning of life, both personal and collective? What are the values that hold us together?”

These questions go back to the origins of philosophy and ethics. Socrates said, “the unexamined life is not worth living.” Wars of religion were waged, often over fine points of interpretation such as the definition of “the good” and the authorities by which we determine it. Good men and women spent their entire lives wrestling with these questions, to reconcile reason and revelation, one’s conscience and the corporate Church. They sought to live the Gospel and to build a Christian society but butted up against the difficulty in developing personal ethics into institutional structures. The question then became: Is disagreement among believers heresy? The Reformation, the Enlightenment, and modern science raised these questions to a new height, emphasizing inner contradictions, subjecting the medieval “enchanted cosmos” (the Ptolemaic earth-centered universe, the man-centered story of Creation) to scientific method. But science itself – including the social sciences – gone too far? There is a danger of a reductive “scientism” which asserts that if something cannot be measured, it does not exist. It then becomes a religion of technocrats, economists, and the Five Year plans. This does not do justice to the full human condition, nor does it bring justice to the poor.

Many want everything to be based on hard science, verifiable facts. But the idea of progress (based on the belief that science, facts, and technology can bring about unlimited growth and social improvement), as many modern thinkers have pointed out, is itself a myth. And this myth, religiously followed, may yet take our planet to the edge of extinction.

Postmodernism takes the problem a step further. Not only are questions of faith and values ignored, but even facts are relativized as being dictated by the perspective of the speaker – they become a mere “discourse.” Such questioning of truth-value is not entirely invalid; it calls attention to the speaker’s social context and the way in which supposed universal social values look different from the perspective of the poor, the marginalized, and excluded minorities. But, there is a danger of throwing out the baby with the bathwater. Seeking “the good” remains an essential human enterprise, even when “values” are disputed. As Pascal said, “The heart has reasons which reason cannot know.” So we are brought back – perhaps by the ambient emptiness itself – to the search for meaning, faith, spiritual renewal, and dialogue with our fellow humans.

Art and artists reflect the entire human condition in all its varieties and subconscious implications. This was the essence of the Romantic revolution against the dry aristocratically-classicist of the 18th century. This is why we find the arts so valuable in our dialogic encounters. We aim also to enable a genuine I-Thou relation between the speaker and the artistic work, without preconceptions. But as the psychotherapist D.W. Winnicott observes, healthy spiritual development requires mediation between ward and world. Not material versus the spiritual, but incarnation, both at once. In our current society’s “dark night of the soul” this is crucially important and can effectively be accomplished through art.

This moves us into Cornett’s work where the dialogic sessions move gradually from the individual “what can I say?” to the group’s “what can we say?” It allows for an appreciation of difference and the collective wisdom of the group, which we might describe as listening, in faith. Our dialogic encounters are meant to meet the artist, and are so constructed that participants must learn to trust their own reactions, in five deliberate stages. In this quest of the soul within art there is a parallel or overlap with spiritual seeking.

How we do this is as important as any final result, because the participant is freed from previous critiques and preconceptions, theories or opinions. Participants may be blindfolded as they listen to a musical passage, or view an unsigned painting, sculpture, text or poem. Unknown is the artist’s name, reputation, name of the work and its critical reception. They encounter it like a little child, in wonder and unknowing.

Then they go through the following steps:

Step 1: The empirical. You are asked to restrict yourself to the purely sensory. What shape, size, materials, feel, texture and colours does it have? You are not asked to interpret or explain, but to perceive. It is in this moment of epiphany that you begin the leap of faith. Whatever the world might say is kept quiet.

Step 2: The cognitive. Still without relying on what the world would say, you again confront the artwork, and asked for a single word that resonates with what you feel. In successive confrontations you are asked for a sentence, a paragraph.

Step 3: The affective. How do you feel? We encourage you to describe your feelings as fully as possible, including both light and dark emotions, hesitations as well as strong affirmations. The emphasis is on complete honesty and authenticity. By this time each participant has produced a page or more of writing.

Step 4: The subconscious. This continues step 4 with an injunction to let yourself go, writing down your reactions without censorship or anything. “This wide open” questioning enters the realm that Freud and Jung explored. Modern neuro-science (citing Dr. Ivar Mendez, who has participated in the dialogues) finds that there are areas of knowing that are pre-logical and beyond ordinary consciousness. Participants learn in this process extraordinary things about their own and others’ capabilities. These comments, when told to the artist in the final step remain strictly anonymous. They learn to trust their own reactions, with positive consequences for the whole group in the final stages, as a collective discernment takes form from a multitude of perspectives. As Dr Cornett says in the NFB documentary on his dialogues by Alanis Obomsawin, “Since when do we divorce the right answer from an honest answer?”

Step 5: The synaesthetic. What colours, sounds, and images comes to mind? Using the whole sensorium encourages participants’ creative responses in relation to the artwork.

Step 6: The nominative. Give it a name, and make it your own. By now the participant may have written several pages of uncensored responses. This completes the process of registering participating reacions. In a single dialogue, however, the process may be repeated with several artworks.

Finally there is an encounter with the artist, in which anonymous reactions are chosen and read out. Is it at this point that the wisdom of the group emerges, including both negative and positive. Artists are often amazed at the depth, and grateful that reactions are uncensored. Is it at this point that “listening” to the artwork becomes true mediation.

Olivier named as Dean of the Cathedral

On Sunday, October 29, 2017 it was announced that Bishop Mary appointed The Reverend Bertrand Olivier as Incumbent of Christ Church Cathedral and Dean of Montreal, effective February 8, 2018. The Reverend Bertrand Olivier comes from England where he is most recently Vicar of the parish of All Hallows by the Tower in the heart of the City of London. A biography is available on the Cathedral website. www.montrealcathedral.ca.
Course Offerings from Dio – Learn and grow in your faith...

- **Congregational Leadership:** A one-week intensive offered between January 15 and 19, 2018 at Presbyterian College in Montreal. Leadership in congregations is one of the most pressing needs of the church. This course provides students with lenses to study their congregations, explores various models of leadership, and encourages students to think about the ways Christian leadership differs from other models in society. It is taught by the Rev. Dr. Dale Woods, principal of Presbyterian College, and a consultant on leadership, congregational change, and revitalization.

- **Debating Mission, Marriage, and the Eucharist in the Anglican Communion:** A 4-day intensive offered between January 22 and 25 at Diocesan College. Fifty years ago, Anglican worship was in widespread use. This course introduces students to the history and theology behind these changes in order to make critical judgements about the recent evolution of Anglicanism and think in new ways about the future directions of Anglican churches. I’ll be teaching this course and drawing on my own past teaching and on my travel in the global church to do so.

- **Ancient Christian Tales about Jesus:** (His) story through the Eyes of Peasants, Bards, and Biographers: an on-line course taught every Wednesday evening (6:30pm to 9:15pm) beginning January 10, 2018 and ending April 11, 2018. This course offers a sustained examination of the Christian Gospels in their historical, social, and literary contexts and their resonance in the contemporary world. Students will learn more about ancient social values, politics and the Roman Empire, the relationship of the gospels to one another, and the diversity of portrayals of Jesus. It’s taught by Dr. Fred Tappenden, who taught at McGill for several years and now teaches at Concordia University in the global church to do so.

More information about admission, registration, and how these courses fit into the certificate programs the college offers is on our website: [www.dio-mdtc.ca](http://www.dio-mdtc.ca).

You can contact Beth Reed (info@dio-mdtc.ca or 514.849.3004 x221) for further information.
PWRDF welcomes Dr Evrard Nahimana

Shirley Smith
Shirley Smith is Priest-in-Charge, St Stephen’s, Lachine

On Thursday October 19th, 24 people attended the Montreal Unit of PWRDF. We were treated to an uplifting & inspiring presentation by Dr Evrard Nahimana from Rwanda. Dr. Evrard is a medical doctor with over nine years of healthcare delivery and operational research experience. In addition to his medical degree, Dr. Nahimana holds a masters degree in Medical Sciences and Global Health from Harvard Medical School. With a soft voice, we received strong hopeful news from Dr. Evrard. He spoke about the AMCC – All Mother Child Count in Rwanda to train doctors, nurses and mothers. Other issues of focus are: Food, Housing, and Education.

In the Rwandan genocide of 1994 – one million people lost their lives. Since then ethic differences have diminished and the people identify themselves as Rwandans. Life expectancy at that time was 27 years, but by 2015 had risen to 65. Primary education and secondary school are now free! 64% in Congress are women!

Mission Voices

By Isaac Augustine

I moved into the Mile End district ten years ago, not long after the Mile End Mission was born. With the density of Brooklyn which the sector resembles, it was a lot less expensive to rent an apartment, and even though it was easier then, I still needed a source of assistance. I have seen the cost of living skyrocket since, and a plethora of clientele emerge to eat and buy clothing. Many of these clients are well educated and hardly the stereotype of what would be considered marginal, however, there are certainly quite a number of folks whose abilities are challenged by psychological and economic want. For me, the Mission is a welcoming place which offers all the chance to meet and greet, eat and cohabitate side by side in a non-judgmental and caring environment. I thank the Mission for its gifts to me and the community.

Donations can be made:
via our web-site: www.mileendmission.org
or at: 99 Bernard Ouest
Montréal, QC H2T 2J9

To volunteer please contact us at:
(514) 274-3401 or general@mileendmission.org

Dorie Cuming Tea Party

September 5, 2017

The Christ Church Cathedral Social Service Society received an endowment from the estate of Dorie Cuming, past president of the Society, after her death in 1992. This year, her daughter Robyn Cuming arranged to be in Montreal for the annual Tea Party; a second guest of honour was Gerald Wheeler, Cathedral organist and choir director for 25 years, and they both enjoyed reminiscing with friends of yore. One of the hats was worn by a Raging Granny. A classical guitarist, Jonathan Stuchbery, provided elegant background entertainment for 26 guests.

Mission at the Mile End Community Mission

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

With your help, we hope to host another wonderful Christmas dinner for more than 300 individuals & families, fill 150 Christmas baskets, provide toys for 100 children of the Mission and prepare special Christmas stockings.

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

These events are truly made possible by you!
What is Christianity? Three Points of View

John Serjeantson is a retired priest, currently acting as Honorary Assistant, Mannville and the Boltons, Cowanville

WHAT IS CHRISTIANITY? THREE POINTS OF VIEW was presented at Trios Church, Cowanville, on the 15th of September. After each panelist had presented his point of view through a series of short talks and comments, reflections permitted a social time for conversation.

George Campbell: (This precis is the interpretation of the writer): During the first part of his working life George was deeply involved in and taught science; he then went from considering that science contained the answers to life to the conclusion that this was far from the materialism of what we can see and touch. He gave samples of how the spirit has worked in his life. The Christian life is summarized in this commandment: “Love your neighbour as yourself.” For him “The Way” is one example. “Love one another as I have loved you.” is another directive of Jesus that George likes. As Jesus was against greed, the acquisition of things, and power structures, so Christianity is to be. Commenting on what Christianity is today, he said “It is a mess.”

During the reign of the Roman Emperor Constantine, in the fourth century, when Christianity became the official religion of the Roman Empire, authentic Christianity was perverted. True Christianity is to allow ourselves to be led and empowered by the Holy Spirit.

Tony Farrugia: The Bible sets out for us God’s plan of salvation. God created everything. Humans turned away from God in sin. God initiated a way of salvation through the Jews cultivating in Jesus. Christianity is the restoration of God’s likeness, image, and glory in human through a personal relationship with Jesus Christ. He is Saviour and Lord. The Bible is our manual of salvation to whatever in our response to God, and encourages us to forgive ourselves in the world. Jesus took on himself our sins. The cross is a judgement on sin. The redemption is very important. Because of it, we can receive new life through Jesus, escaping from the bondage of sin. Jesus is Lord of all, and Head of the Church.

John Serjeantson: God is the creator and sustainer of all, visible and invisible. Christianity is to promote the Kingdom of God as shown in by Jesus, in the love and power of the Holy Spirit, according to the will of the Father. He explained what Christianity means to him. He had an experience of God’s Love for him. Later, in a crisis he became aware that his attitudes were like those that put Jesus on the Cross. Then in primal therapy he discovered that he had been abused as a child. That he was not just an offender, but also a victim. That Jesus in his suffering on the Cross is with him in his pain, deeply Loved. That he can live the Christian life by means of experiencing the Love and power of the Holy Spirit, and by clinging to the Cross, with thanksgiving. Christianity involves taking care of one’s motives, or as Jesus put it, being aware of the ‘log’ in one’s own eye.

Christiansity is being in community with fellow Christians in mission, for promoting the Kingdom of God. Grace always comes first, and has the last word.

The points of view were different. Jesus is the glue which holds them together.
2020 vision plan

discipleship
- inviting
- storytelling
- sharing

vital church
- planting
- risk taking
- innovating

leadership development
- mentoring
- equipping
- assisting

parish financial health
- educating
- planning
- resourcing

join the conversation
www.montreal.anglican.ca

Photo by Janet Best