



ANGLICAN MONTREAL



Welcoming our new vicar general

see p. 5

Photo by Janet Best

December 2017 • A section of the *Anglican Journal*

Official Publication of the Diocese of Montreal

Coffee and the Collar



Photo by Lightstock

SOPHIE ROLLAND

The Rev. Sophie Rolland is Incumbent, Parish of Vaudreuil

Every second Wednesday morning you will find me at the Tim Horton's just off of exit 22 on the 40. I am not there for the coffee, I'm there to try to expand in a very concrete way what church is for me, for my community and for those I meet. It is an opportunity to reflect on what it means to be religious in

public in such a secular age.

It is not a very ostentatious ministry, there are no rousing hymns or dramatic conversion stories. It is one woman dressed in clericals having a coffee, speaking with friends or working on a computer for a couple of hours during the week.

None the less, over the months 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 their 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 ecclesiological 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 commu-

"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."

nity who have no idea, or an outdated idea, of who we are.

We need to find more 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...

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.

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 *disciple* 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 rela-

tionship 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: For more on our 2020 Vision Plan, see the back page.



Bishop's Message



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"



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

May our congregations be factories of faithful disciples doing God's work!
Every blessing,

+ Mary

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 me 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.

Looking Towards Conference Synod 2018: Dr. Martin Brokenleg



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

SUSAN WINN

Susan Winn 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.



Official Newspaper of the Diocese of Montreal

Deadline for March 2018 issue: January 25, 2018

Editor: Nicki Hronjak

Editorial Assistance: Peter Denis – **Circulation:** Ardyth Robinson

Production: Studio Melrose

Editorial Office: 1444 Union Avenue, Montreal, QC H3A 2B8

Phone: 514 843-6577 – Fax: 514 843-6344

E-mail: editor@montreal.anglican.ca

Published four times a year.

The Montreal Anglican accepts display advertising. Rates are available on request.

For subscription changes contact your parish secretary or send the information to: Anglican Journal, 80 Hayden St, Toronto, ON M4Y 3G2.

416-924-9199 or 1-866-924-9192 Ext. 245/259

E-mail: circulation@national.anglican.ca

www.anglicanjournal.com/subscribe

Anglican Journal & Montreal Anglican \$10.00 per year.

A section of Anglican Journal.

Legal deposit: National Library of Quebec, National Library of Canada
Printed and mailed by Webnews Printing Inc., North York, ON

Thanking God for the Gift of Clean Water



Closing ceremony

Photos Janet Best

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.



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



From left to right: June Harris, Alice Hadlock, Pam Dillan, Sylvia Smith and Megan Therrien
Back row: Andy O'Donnell, Lynn Osborne

daily, we can empathize with the importance of having access to clean, safe water.

After the walk, we shared

refreshments and watched the power point 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.

MERRY CHRISTMAS
to all our donors.
Thank you for a great 60th anniversary year!

ANGLICAN FOUNDATION OF CANADA

Bishop's Confirmation Day! "Come Celebrate Your Faith!"

SATURDAY, FEBRUARY 24, 2018

BISHOP'S CONFIRMATION DAY

Come celebrate your faith!

1444 UNION AVE
MONTREAL

DIOCÈSE ANGLICAN MONTRÉAL

LEE-ANN MATTHEWS

Lee-Ann Matthews, MTL Youth Project Coordinator + Web and Social Media Coordinator

Are you a teen, young adult or adult who has been through the confirmation process in the past five years in the diocese of Montreal? If so, you are invited to be our special guest on Saturday, February 24th, 2018 as we celebrate and honour your post confirmation journey.

To help us celebrate, there will be lots of surprises, prizes and more! This day is all about YOU and the evolving story of your new life in Christ.

Christian rock star Zack Ingles will lead the times of worship with his band: a blend of Contemporary Christian rock and pop music. Zack has been leading contemporary worship in churches and at events across Canada for the past 10 years. He has also been a part of the national CLAY (Canadian Lutheran Anglican Youth) band for the past 2 gatherings. We are so blessed by his talent!

There will also be games, worship, and chances to hang out, pray and connect with others who have been confirmed! Most importantly, you will have the opportunity to get



Zack Ingles performs with his band.

to know your Bishop (Mary) and to learn more about Rev. Jean Daniel (McGill Chaplain and respected authority on children and youth ministry and all around smart, cool dude).

All leaders and youth are invited to participate. This will be a meaningful step in your Christian journey... don't miss it!

Kindly RSVP with Lee-Ann Matthews lmattews@montreal.anglican.ca by January 26th, 2018 to register and reserve your space.

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 compound 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

we hiding away in our churches because we are tired and scared?

Then, several speakers presented on the implications from the latest Canadian research that confirms that the *dones* (those who are “done” with religion) and *nones* (those who have no religion) are the fastest growing demographic in Canada.

We were encouraged to not keep producing *dones* by analysing our budgets and discipleship practices.

Further, it was stated that the *nones* and *dones* already have purpose and meaning in their lives. They often have a great jobs, failles, help out their communities and they do not feel that they lack anything by not being tied to a Church community. They also believe that their core values of 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.

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

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.



The Nones & Dones Conference at St Jax, October 24, 2017

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

- 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!
- 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).
- Find a common cause** that both you and your neighbours care about, and rally around that cause with others who share your values.
- 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 unreceptive 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.

Liturgical Lexicon

STEVEN MACKISON

The Reverend Canon Steven Mackison is the Diocesan Liturgical Officer and Incumbent of St Georges Place du Canada

Altar: The present interpretation of this term comes from the Latin *altare*, but its use in antiquity stems from the Hebrew verb *zabach*, meaning “to slay.” This seemingly 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 symbolism 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 atone 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 some-



An example of a modern altar, at St. James Foster, where Tina relaxes at the altar during Bishop Mary’s recent visit to the church. Photo by Janet Best

thing 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, recognising 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 worshipping community and their god(s). For us, as Anglican



The Rev. Canon Steven Mackison.

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!



The Archdeacons pose with their newest member: From left to right: Linda Borden Taylor, James Bennet, Peter Hannen, Robert Camara, Bishop Mary, Michael Robson, Pamela Yarrow, Tim Smart



Robert with husband, Gabriele Spina

September 17, 2017, Christ Church Cathedral

Over 100 people attended the collation of The Ven Robert Camara as Vicar General & Executive Archdeacon of the Diocese of Montreal. The Rt. Rev’d Mary Irwin Gibson was the celebrant and the Ven Peter D Hannen preached. A reception followed the ceremony where many friends, family and colleagues rejoiced including a large contingent from St George’s, Chateauguay, where Robert will be dearly missed. Photos Janet Best



Robert with Nina Tuzo, parishioner at St. George’s, Chateauguay.



Wendy Telfer, Nick Pang and Amy Hamilton enjoy the reception.

Around the Diocese



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*



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



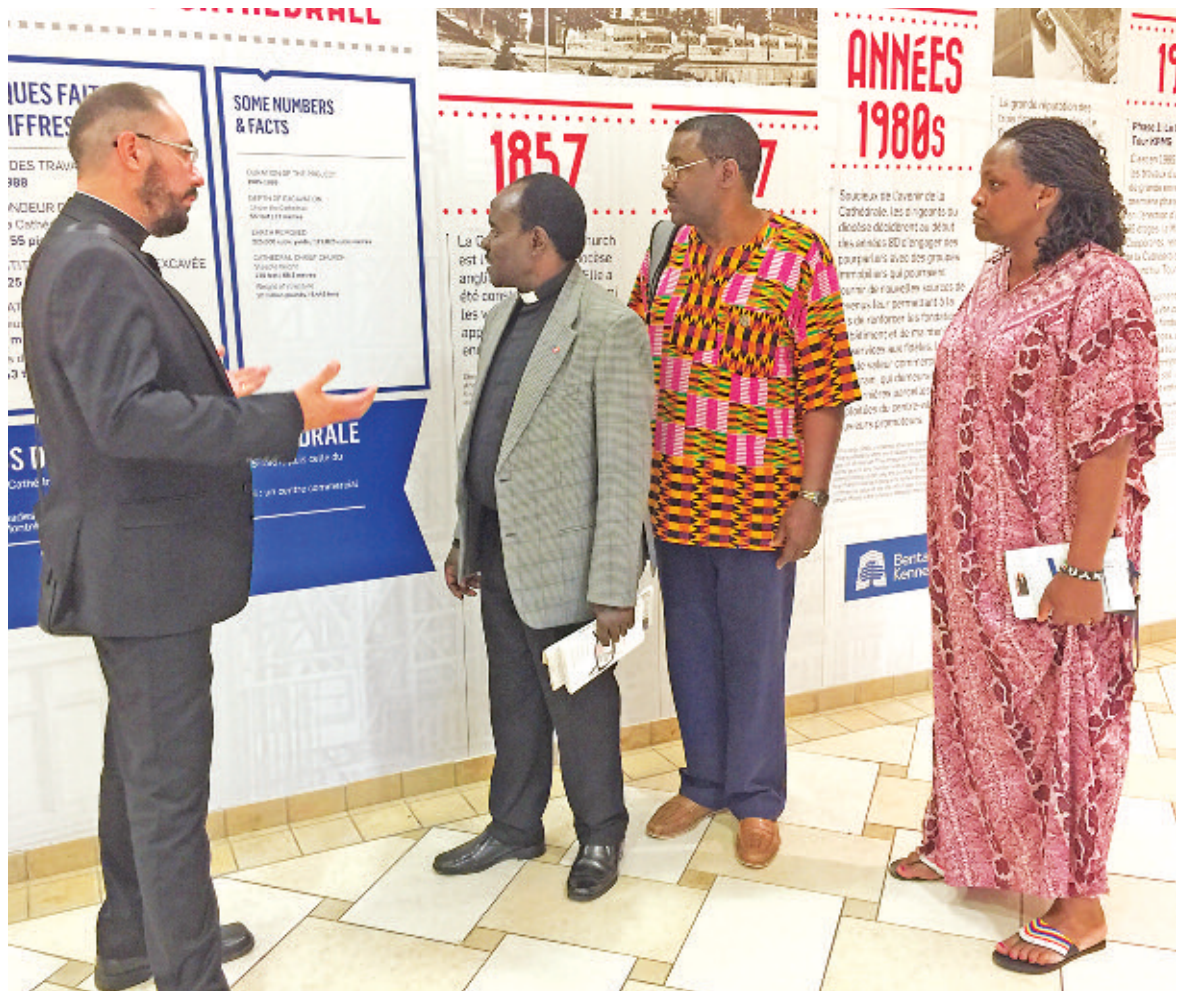
September 10, 2017: Richard Price, warden, lights the candles at St James Church, Foster. *Photo by Janet Best*



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 1.



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.



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



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



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)



The Advisory Council of the Canadian Companions of Jerusalem visited Montreal recently. The Most Rev. Suheil Dawani, Archbishop of Jerusalem and the Middle East spoke at McGill University on “What makes the Holy Land holy.” Pictured here in the Birks Chapel of the School of Religious Studies are Bishop John Chapman (Ottawa), Bishop Mary, the Rev. Dr. Patricia Kirkpatrick, chair, Archbishop Suheil Dawani, and our Primate, The Most Rev. Fred Hiltz.



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 NORMAN CORNETT

There is an ambient emptiness in postmodern society. The 2013 Quebec documentary *L'Heureux Naufrage* 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 mediaeval “enchanted cosmos” (the Ptolemaic earth-cen-

tered universe, the man-centered story of Creation) to scientific method. But has 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 supposedly universal social values look different from the perspective of the poor, the marginal, 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



Photo by Fotolia

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 aristocratic classicism 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 (à la Martin Buber) between each participant and the artistic work, without preconceptions. But as the psychotherapist D.W. Winnicott observes, healthy spiritual development requires mediation between womb and world. Not material versus the spiritual, but incarnational, 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 dialogues begin before we meet the artist, and are so constructed that participants must learn to rely on 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 size, shape, materials, rhythms, touch 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’re asked to write down our feelings as fully as possible, including both light and dark emotions, hesitations as well as confident 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 3 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 neuroscience (citing Dr. Ivar Mendez, who

has participated in the dialogues) finds that there are areas of knowing that are pre-volitional 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 come to mind? Using the whole sensorium encourages participants’ creative responses in relation to the artwork.

Step 6: The nominative. Give it a name or title, make it your own. By now the participant may have written several pages of uncensored responses. This completes the process of registering participant reactions. 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. It is 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. It is 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 web site. www.montrealcathedral.ca.



Andy O’Donnell, Bishop Mary and parishioners from St James Farnham celebrate together.

170th Anniversary of St James the Apostle and Martyr

BY ANDY O’DONNELL

The Right Reverend Mary Irwin-Gibson was with us to celebrate our 170th anniversary of St. James the Apostle and Martyr, in Farnham. This church is a member of the Regional Ministry of Bedford Stanbridge-East.

Our celebration included a brief history of our small congregation and its effect on the wider com-

munity given by Mr. Leslie McCorkill. Bishop Mary celebrated Communion and preached about the ministry and witness of St James, her fond memories of her ministry in the Townships, including reminiscences of a long time member and Bishop’s Award recipient, the late Muriel Hoskin. Mrs. June Harris was the Bishop chaplain.

Our wonderful evening concluded with refreshments and cake,

along with a time to socialize. I personally like to thank Jean Hesse and her family for the flowers and decorating the church, Nancy Williams and Brian Hoskin for organizing this event and Clayton and Millie Brunton for the cake.

And finally, for Bishop Mary and The Ven. Tim Smart making time in their busy schedules to be with us.

We welcome your submission to the Anglican Montreal!

Nicki Hronjak editor@montreal.anglican.ca

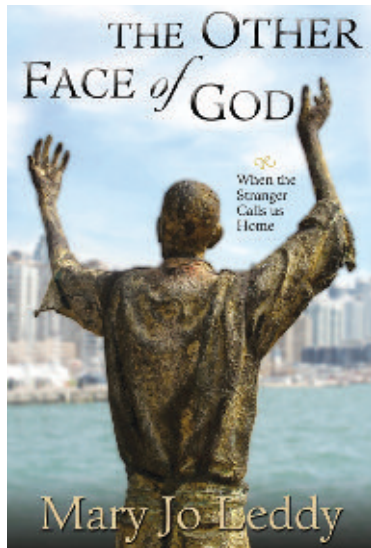
Coming soon from Montreal Diocesan Theological College

A Bible study based on Mary Jo Leddy's book "The Other Face of God: When Strangers Call us Home" suitable for Lent or other occasions in parishes or deanery groups.

Engage with Mary Jo Leddy's powerful reflection on how our lives and faith can be transformed by encounters with refugees and other migrants, and look deeply into the Scriptures' witness to these transforming encounters.

Study materials will be available late January 2018 – watch the Diocesan newsletter and the Montreal Diocesan Theological College website for details on a one-day workshop for lay readers, clergy and others who are intending to lead the study in their parishes or local communities.

Contact the Rev. Nick Pang



(npang@montreal.anglican.ca) for more information.

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 centred on Morning Prayer, priests were male, marriages were only between a man and a woman, and the word *mission* was hardly used. In Anglican churches today, worship centres on the Eucharist, the church ordains women and men, some churches marry couples of the same sex, and the word *mission* is 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 Edmonton. Students must have reliable Internet access to participate in the class.

Each of these courses costs \$355. They are designed for people engaged in lay or ordained ministry, those preparing for such ministry, or those looking for continuing ministerial education.

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.

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

Notable

St. James Anglican Church
328 Pine St, Rosemere J7A 1T8
450-621-6466

December 2:

Potluck Supper at 6:00 pm
You are invited to attend and bring a dish to share. Admission is \$5 with proceeds (after expenses) remitted to PWRDF for the Pikangikum Water Project. Door prizes to top off the evening. Everyone is welcome.

Start the Christmas Season off with two back to back events:

December 9 at 7:00 pm
A Fund Raising concert with The Aeternal Ministries
Refreshments served at intermission. Door prizes and a raffle at the end of the evening. Admission \$20. Everyone is welcome.

10 December 10 at 4:00 pm
Ecumenical Christmas Carols and Lessons by Candlelight
Several of the Lessons will be read in different languages, delightful Christmas Carols sung by choirs from area churches. Seasonal refreshments served after the concert. Good will offering and donations of non perishable goods for our Christmas Basket would be most appreciated.

As of this date there are no activities planned for January, February or March.

St. George's Anglican Church
23 avenue Perrault
Ste Anne de Bellevue
514-457-6934 = office@stg.church
December 10, 2017 - 7:00 PM

When should I make my ANNUAL DONATION?

AFC will remind you every year at Thanksgiving, but you can give an annual gift anytime!

www.anglicanfoundation.org



St. Lawrence Anglican Church
cordially invites you to our
CHRISTMAS CONCERT 2017
Directed by: Rich Coburn
December 10th, 2017
Starting at 6:00^{PM}
520 — 75th Avenue
LaSalle, Québec
Admission: \$15.⁰⁰
For more information, please contact the church at:
514-366-4652 or stlawrenc520@gmail.com

PWRDF welcomes Dr Evrard Nahimana



Members of the Montreal Unit of PWRDF with Dr. Nahimana (4th from right)

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 a 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 ethnic 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 cohabit side by side in a non-judgmental and caring environment. I thank the Mission for its gifts to me and the community.

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.




Robyn Cuming




Gerald Wheeler with Bishop Mary



Guests were encouraged to wear festive hats to the tea party





Christmas 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.

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

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, Mansonville and the Boltons, Cowansville

WHAT IS CHRISTIANITY? THREE POINTS OF VIEW was presented at Trinity Church, Cowansville, on the 15th of September. After each panelist had presented his point of view there was time for questions and comments. Refreshments permitted a social time for conversation.

George Campbell and John and Serjeantson are retired priests of the diocese, while Tony Farrugia is a pastor at the Living Hope Center in Cowansville.

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 there is more than 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 'Jesus is the Way.' He is our 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 culminating in Jesus. Christianity is the restoration of God's likeness, image, and glory in humans

through a personal relationship with Jesus Christ. He is Saviour and Lord. The Bible is our manual of salvation to guide us in our response to God, and how to conduct ourselves in the world. Jesus took on himself our sins. The cross is a judgement on sin. The resurrection 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 only 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 includes being aware of one's motives, or as Jesus put it, being aware of the 'log' in one's own eye.

Christianity 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.

Canada briefs

COMPILED BY TALI FOLKINS,
STAFF WRITER, ANGLICAN JOURNAL

Ontario church uses outdoor cupboard to connect with homeless

A Mississauga, Ont., church is connecting with homeless people in the neighbourhood by offering free food and other necessities in an outdoor cupboard.

This June, volunteers at St. Peter's Anglican Church built "The Little Deacon's Cupboard," a wooden box with glass cabinet doors resembling a free book exchange depot, not far from the church. The idea, says the church's incumbent, Canon Jennifer Reid, was that local people would stock non-perishable food and drinks in the box, for the needy. The cupboard, based on similar food cupboards offered by churches in the southern U.S., allows people to get free food and drinks anonymously and in privacy.

Since it was built, the cupboard has also begun to serve as a means of communicating between parishioners and local homeless people. A handwritten note of thanks was found in it, after which churchwarden Allison Gray left a small notebook allowing users to list things they especially needed. In response to written requests by users of the cupboard, donors have begun to stock it with other provisions, including toiletries, socks, underwear, cutlery and can openers. Inspired by the response to the cupboard, the parish is now considering converting a janitor's closet into a shower room and installing a washer and dryer for the homeless. — *The Anglican*

B.C. church converted into 'spiritual living' centre

Parishioners have converted an Anglican church on Salt Spring Island, off Vancouver Island, B.C., into a centre for fostering spirituality of all kinds.

On September 30, a development team composed of members of the Salt Spring Anglican Parish officially opened the Star of the Sea Centre for Spiritual Living and Practice, located in the former St. Mary's Church, Fulford, B.C. The centre, team members said, will offer programming of various kinds in spirituality and the arts, with the goal of serving as a bridge not only between Christians but also between Christians and those of other faiths, or of no defined faith.

The idea for the centre arose about three years ago, when members of the Salt Spring Anglican Parish – which included three churches, including St. Mary's – felt that more could be done with St. Mary's, which was falling into disuse. A development team was assembled, and the idea took shape. The team presented the idea to the diocese of British Columbia, which provided financial support.

In a keynote address at the opening, Canon Herbert O'Driscoll, former dean of Christ Church Cathedral in the diocese of New Westminster, said he saw the centre as setting in motion "a journey, one where we join a multitude of seekers on a great pilgrimage where our quest is to discover an enduring landscape where we can be fully human, at peace with ourselves, with one another, with our mother Earth, and with that Source of our Being for whom there is a Name in every language."

As of press time, the centre had a website (www.starofthesea.ca) and a program of events for the remainder of 2017 and early 2018. — *Diocesan Post*

N.S. church offers public bereavement-themed evening

A Nova Scotia church is reaching out with an annual evening of reflection for anyone who has ever suffered the loss of a loved one.

For seven years, St. John's Anglican Church in Wolfville, N.S., has been hosting "Praying Our Goodbyes" on the evening of All Soul's Day, November 2. The event, which is aimed at the general public, involves, among other things, a reading by a guest speaker who shares how his or her spirituality proved a support in time of grief. (Last year, the guest speaker was local novelist Christy Ann Conlin, author of *The Memento*.) There is also a music performance and audience participation in the form of easy-to-sing hymns or other songs, the lighting of candles and prayers. A display table provides books and contacts to local bereavement support groups. Refreshment follows the service.

The event is advertised through posters put up throughout the town, Internet community bulletin boards and widely distributed emails.

"We're trying to use this as an opportunity to draw people together, who may not be our regular worshippers," says rector the Rev. Sandra Fyfe. "We all have something in common – we've all lost people who have died...There's a universality in that we're all trying to make sense of suffering and loss."

"We want people to walk away knowing that the church was there for them in an important moment." — *The Diocesan Times*

Port Colborne, Ontario, church plans parkette, youth project in derelict space

An Ontario church is planning to transform a derelict property that once housed a biker gang into an urban haven of peace, beauty and community service.

Last year, the diocese of Niagara authorized the Parish of St. James and St. Brendan to purchase a property across the street from the church, consisting of an overgrown lot and two build-

ings. One of these, according to rector Canon Robert Hurkmans, was "a former notorious hangout for a Niagara biker gang," and the other housed a menagerie of snakes.

The parish, Hurkmans says, plans to redevelop the lot into "a place of beauty, rest, community and learning." The empty lot will be made into a parkette with benches, artwork, trees and a fountain – an inviting spot for lunch breaks, art shows, concerts or weddings, he says. The former biker gang clubhouse will be repurposed to house "Ozzy's Garage," a planned youth outreach centre.

Partnering with the parish on the outreach centre will be a married couple, Rick (Ozzy) and Heather Osborne. Rick, Hurkmans says, is himself a former biker gang member who spent 25 years in prison and "has painful and harrowing stories to tell" about his experiences. Rick is now a much sought-after gang expert, he adds. Ozzy's Garage will provide mentoring projects to youth, including bike-rebuilding classes.

The project will cost close to \$500,000, Hurkmans says, and the parish is undertaking a "multi-pronged approach" to raising funds.

More information on the project can be found at: www.bless-thecity.ca. — *Niagara Anglican*

Diocese of Saskatoon finds school for discipleship

The diocese of Saskatoon has established a "school without walls" for providing free, diocese-wide mentoring and support in discipleship.

St. Brigid's School of Discipleship offers short classes for all levels of discipleship, from those who are curious about Christianity to training for lay readers, deacons and priests. It also provides courses in preparation for rites of passage, training in advanced spiritual care and theological reflection, and continuing education programs for clergy, as well as training in local church renewal.

Instruction is by diocesan clergy and lay specialists, who travel to parishes throughout the three deaneries, eliminating the need for students to travel long distances to attend the classes.

More information on the school can be obtained by contacting Canon Shawn Sanford Beck at greenpriest@hotmail.ca or by phoning the diocesan office at (306) 244-5651.

— *Saskatchewan Anglican*



2020 vision plan

Photo by Janet Best

discipleship

- inviting
- storytelling
- sharing

vital church

- planting
- risk taking
- innovating

leadership development

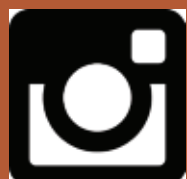
- mentoring
- equipping
- assisting

parish financial health

- educating
- planning
- resourcing

join the conversation

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