



# ANGLICAN MONTREAL



At General Synod: The Most Rev'd Michael Curry, Presiding Bishop and Primate of the Episcopal Church with Ordinand Tyson Rosberg, photobombed by National Bishop of the Evangelical Lutheran Church in Canada, Susan Johnson. Photo by Bishop Mary.

Fall 2019 • A section of the *Anglican Journal*

Official Publication of the Diocese of Montreal

## Fatigued Along the Road Reflections on General Synod

ROBERT CAMARA

*The Ven Robert Camara is Vicar General and Executive Archdeacon of the Diocese.*

This issue of the *Anglican Journal* and the *Anglican Montreal* will have numerous stories reporting what happened at the 42nd Session of the General Synod of the Anglican Church of Canada when it met in Vancouver this summer.

General Synod 2019 took the time to consider, to discern, and to decide a wide range of matters, including next steps in the formation of a self-determining Indigenous church within the Anglican Church of Canada; amendments to the marriage canon; the election of a new primate; adoption of a Safe Church Charter; the delivery of an apology; mutual recognition of full communion among The Anglican Church of Canada, The Episcopal Church, the Evangelical Lutheran Church in Canada, and the Evangelical Lutheran Church of America; the use of single-use plastics; our continued awareness and opposition to human traffick-

ing and modern slavery; new collects and Eucharistic prayers and a prayer for reconciliation with Jews; the budget and financial reports and many, many other items important to the day-to-day life of the Anglican Church of Canada.

As I had noted in a Facebook video post with Bishop Mary shortly after we arrived in Vancouver, the gathering of General Synod is an opportunity for the Church to assemble and worship together, pray together, talk together and discern together – it brings new and seasoned members of the Church into a space where we can share and learn from each other and also get to know the diversity of our brothers and sisters in Christ.

You can imagine from the above list of subjects that General Synod delegates considered that there was an intensity of interest and emotion that varied from subject matter to subject matter.

We gathered at 8:30am and usually carried through until 9:30pm with an hour and a half break for lunch and dinner.



The Ven Robert Camara with Bishop Mary and Synod delegates, left to right; Ms Eden Mancour, Mrs Ann Cumyn, Mrs Valerie Bennett and The Rev'd Dr Karen Egan. Photo by Janet Best.

Twelve-and-a-half hour days are long! One of our former bishops once said to me, "if the meeting goes longer than two hours, I get up and walk out because I just cannot focus on the subject anymore." At General Synod – for some topics of discussion, the subject matter was merely a half hour or hour long conversation. For other issues, the discussion lasted three hours or more. As one delegate to general synod noted when he asked the primate to call the

question, we were emotionally, spiritually and mentally fatigued.

There was a time when General Synod would meet for 7-10 days and delegates had opportunities to pay visits around the host diocese, tour the local city, and attend multiple banquets and hospitality gatherings. Many of you will remember the great joy we had in welcoming members of General Synod here to Montreal in 1998 – the joy of showing the delegates our

diocese and our city in-between the business sessions. The lengthier meetings of General Synod allowed delegates to balance the business and debates with a variety of social and fellowship gatherings and enjoy some time to rest.

Over the years, this luxury of time and rest at General Synod proved to be a financial cost that could not be sustained. So, meetings of General Synod were trimmed - with some op-

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## Approval of St Jax Loan Controversial at Diocesan Synod

NICKI HRONJAK

On Saturday, June 15, 2019 at the afternoon session of Diocesan Synod, a Motion was presented by The Rev. Graham Singh and the deputy warden of St. Jax, Mrs. Danica Meredith:

***Be it RESOLVED that Synod approves the Loan Application from St. Jax Church recognizing that the Loans Committee, the Finance Committee and the Diocesan Council approved the Loan Application as published.***

The discussion following the presentation of the Motion was, at times, heated and emotional, as the diocesan leadership defended their decision to have approved the \$1.2 million loan prior to Synod due to extenuating circumstances.

First, a little background. In January, St. Jax submitted the \$1.2 million Loan Application for structural work on the

St. Jax building and the St. Jax Gym project. According to Rev. Singh, the roof was in such bad repair that St. Jax had been advised that the building could no longer be insured unless immediate action was taken. A portion of the loan would also be used to upgrade various parts of the building, which would bring it to a level whereby they could increase rental potential.

The information for the motion presented at Synod was extensive. Among the documents presented was the Report to the Standing Committee on Finance Regarding the Loan Application of St. Jax Church which was created by the Loans Committee of the diocese in March of this year. (The full document is included in the Convening Circular which can be found at [www.montreal.anglican.ca/synod](http://www.montreal.anglican.ca/synod).)

The Report outlined the Loans Committee's review

process of the application which was comprised of meetings, on-site assessments as well as review of numerous documents prepared or supplied by St. Jax.

The Committee's review centered on the Criteria for Awarding Loans outlined on the application form. Ultimately, the Committee found the applicant met six out of the seven criteria and therefore recommended that the proposed loan be accepted by the Diocese.

The one criterion that was cause for concern was in the repayment of the loan. Citing the young parish's lack of financial sustainability and risk of cost overruns, the Committee acknowledged that there was no guarantee that St. Jax will be able to meet its obligation to repay the Loan.

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The Rev. Jean-Daniel Williams voices his concerns at Synod. Photo by Janet Best.

## Bishop's Message



General Synod is the legislative body of the Anglican Church of Canada, which meets every three years, with representatives from each diocese. Just as there are varieties of interests, opinions, strengths and needs in our own diocese, so there are in the Anglican Church of Canada.

Not everyone sees eye to eye on every topic that is brought up for discussion and that can cause hurt on different sides of the topic.

This was the case this summer at General Synod, with the vote to amend the Canon on Marriage in the Church. Whereas many dioceses were ready to be inclusive of same-gender marriage, not everyone – and especially not all bishops – could support it.

Change happens slowly and not all dioceses – or parishes – are ready for this change. Sadly, the news headlines made our church look cruel and unwelcoming.

Conflict and disagreement have always been part of our church history. So has a shared sense of God's call. General Synod affirmed that we are determined to find a way to walk together respectfully and to continue to be the church and assume good faith even if we disagree. Here is an excerpt from my Charge to Diocesan Synod:

*"Our Diocese is called to grow in partnership and love with one another as we*

*work through our own changing times and conditions. Instead of competing with each other, I believe that we are to share our strengths and gifts and faith with one another and consider how we can serve the mission of the church more creatively and faithfully."* Bishop's Charge to Diocesan Synod 2019

How do we want our church and our congregations to appear? What message do we want to give to those around us? What can we agree on and focus on? The second letter to the Corinthians, chapter 4 describes some very discouraging conditions in the early Church. It also offers a helpful perspective: *"But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us."* 2 Cor. 4:7

The mission of the church and our attitude in any difficulty ought to be focussed *"so that grace, as it extends to more and more people, may increase thanksgiving to the glory of God"*. 2 Cor. 4:15

There is still work to be done as our Anglican Church of Canada grows and goes forward in this century. One of my priorities is that the Anglican Diocese of Montreal continue to work to be a welcoming and affirming place for all. Another is that we grow as disciples of Jesus Christ. Growing, and being disciples, inevitably involves change and disagreement. I invite all of us to do that respectfully, praying blessings on those with whom we find ourselves in disagreement, and assuming that each of us is doing our best to listen to the Spirit.

Every blessing,

+ Mary



## Safe Church Deanery Workshops

SOPHIE BERTRAND

*Ms Sophie Bertrand is the Human Resources and Program Manager for the Diocese*

The Bible consistently expresses God's concern for the well-being of the vulnerable members of society. Christ's words and example provide a strong rationale for churches to be responsible for all those in their care. The Anglican Diocese of Montreal takes this responsibility very seriously.

Our Safe Church Program introduces an Awareness Workshop recommended for all Clergy and Lay Leaders (Ministry Leaders, Safe Church Coordinators, Youth and Children Leaders and anyone with a leadership role within the

church). This 3-hour workshop will be offered in each deanery for a more personalized session.

We will start by reviewing our awareness of the key concepts and principles upon which Safe Church policies and procedures have been built. Then, we will look at how we are doing with the implementation of safe church practice. And, finally, we will review how your Church is doing, what you are up to, what might be holding you back, and what help or resources you may need.

So, stay tuned for dates in your deanery (coming soon)!

For more information on this program, visit the diocesan website at [www.montreal.anglican.ca/safe-church](http://www.montreal.anglican.ca/safe-church).

## MTL Youth Gets Messy This Fall!!



ANGELICAN DIOCESE MONTREAL  
**ANGELICAN MONTREAL**

Official Newspaper of the Diocese of Montreal  
**Deadline for December 2019 issue: October 25, 2019**

**Editor:** Nicki Hronjak  
**Editorial Assistance:** Peter Denis  
**Circulation:** Ardyth Robinson  
**Production:** Nicki Hronjak  
**Editorial Office:** 1444 Union Ave Montreal, QC H3A 2B8  
Phone: 514-843-6577  
[editor@montreal.anglican.ca](mailto:editor@montreal.anglican.ca)  
Published four times a year.

For subscription changes:  
Anglican Journal, 80 Hayden St, Toronto, ON M4Y 3G2.  
416-924-9199 or 1-866-924-9192  
Ext. 245/259  
[circulation@national.anglican.ca](mailto:circulation@national.anglican.ca)  
[www.anglicanjournal.com/subscribe](http://www.anglicanjournal.com/subscribe)

Anglican Journal & Montreal  
Anglican \$10 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



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## Bishops Awards Recipients Announced at Synod

BISHOP MARY IRWIN-GIBSON

I am pleased to announce that this year's recipients of the Bishop's Awards are:



**John Clague, Christ Church, Rawdon, Archdeaconry of St. Andrews**

John is truly a dedicated pillar of the church. He is a Lay Reader, the Incumbent's "Right Hand Man", and the Parish Communicator.

He oversees production of the weekly bulletin, prepares copies of readings and intercessions, maintains the parish web site, records and posts the sermon online, collects the mail from the post office, checks and replenishes oil in candles and sees that all is in readiness for Sunday worship.

On Sunday, he makes sure that clergy, servers and organist all have the information and bulletins they need and he

fills in for anyone who can't be there. He pays the organist and gets a receipt signed.

John has been very good at getting other people involved in various aspects of church life and helping with their training as required. He has a strong spiritual life and participates in, and supports, the worship life of the parish well beyond the main Sunday services.



**Alice and Weldon Hadlock, Bishop Stewart Memorial Church, Regional Ministry of Bedford & Stanbridge East, Archdeaconry of South Shore & Bedford**

Alice and Weldon are long time members who have freely invested their time, talents and resources. Alice has been a People's Warden, part of the altar guild, and a Sunday school teacher. Weldon has been the treasurer for decades

and is responsible for the cemetery. Together they are active in organizing fund-raisers. In recent major renovations to the basement, they sought funding from a variety of sources, funded thousands of hours of volunteer labour and acted as the general contractor.

They have a history of developing relationships within the Regional parish, deanery and the wider community. In the formation of the Regional ministry, they were part of the group that asked Janet Marshall, the congregational development officer at the time, for help. Both attend and participate in the mid-week Lenten services. Alice is a member of the weekly Bible study group. Both have rolled up their sleeves to help with the annual Shove Tuesday Pancake supper and the Flower Show at St. James the Apostle in Stanbridge-East.

On the Deanery level, Weldon and Alice have faithfully attended the Bedford-Brome-Shefford Deanery Chapter meetings and are often found attending fundraisers hosted by many churches in the area.

Weldon is a long time member of the Société d'Histoire et de Patrimoine de Frelighsburg. Both were also members of the

Embellishment committee for Stanbridge-East.

Alice and Weldon have continually shown strength of character, integrity, thoughtfulness and prayerfulness and are a great help to the ministry at Bishop Stewart Memorial Church of the Holy Trinity, and the wider community.



**Elizabeth Ho-Wo-Cheong, Church of St. Michael & All Angels, Archdeaconry of St. Lawrence**

Elizabeth has served her parish in many capacities over the decades. Her key involvement has been as Chair of the Outreach Committee where she has co-ordinated and motivated her parish to be involved in mission and outreach to St. Michael's Mission (Back Packs with useful items, Christmas baking and Carols), Auberge Madeleine (Easter Baskets with needed items) and local organizations such as the West Island Mission and the West

Island Assistance Fund (25 -30 Christmas baskets and personalized gifts prepared), and La Corde, an organization in the Cloverdale area of Pierrefonds that supports families living in poverty by offering a breakfast and lunch program for school children as well as an after-school program and a summer Day Camp.

There are many more organizations Elizabeth is in touch with, always in connection with mission and outreach, including the local Police Department, The Native Friendship Centre, and West Island Citizen Advocacy. Whenever there is a world disaster or local need that has been brought to her attention, she alerts the congregation, asks for help, and people respond.

All that Elizabeth does for Missions and Outreach she does out of her faith and commitment to Jesus Christ and her deep love for people. She involves the whole parish with joy and enthusiasm, always giving glory to God.

**Valerie Taylor, Crosstalk Ministries, Archdeaconry of Montreal**

For decades, this faithful, creative and hospitable person

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Contemplatives on the Way. Photo by Janet Best.

## Spiritual Direction in the Diocese of Montreal

LINDA BORDEN TAYLOR

*The Ven Linda Borden Taylor is the Spiritual Direction Coordinator of the diocese.*

*"Give me a candle of the Spirit, O God, as I go down into the deeps of my being.....Take me down to the spring of my life, and tell me my nature and my name."* (George Appleton - Anglican Bishop)

This past Synod, in the Diocese of Montreal, we saw eleven Spiritual Directors licensed for the work of this ministry. Some for the first time, others

as an ongoing affirmation of the work that we continue to do on behalf of the church. In doing so this allows us to affirm our community values to cultivate oasis hospitality and the care of soul and body we all long for.

We value being regularly present to one another, to God, to ourselves and others through an intentional time of silent meditation followed by sharing together. This nurtures our practice of accountability, honesty, compassion, deference

to one another, and capacity to wait on God in discernment.

We attend to what draws us more deeply into life as a community, so that our mission may be carried out in the same spirit. We are trained through various schools of spiritual direction and are committed to various forms of continuing education.

In our Identity statement we say *"We are a contemplative community, centered in Christ, rooted in the ancient practice of spiritual direction and committed to the*

*care of souls"*. Our Mission value is to *"foster the practice of discernment as a way of life that leads to the awareness and experience of God's incarnational love."*

Jesus said, *"I have come that they may have life and have it abundantly."* (John 10:10)

Our Mission to the church, by God's grace and in the power of the Holy Spirit, is to offer spiritual direction to cultivate mature Christian disciples and intentional faith communities. We both advocate for this ministry and offer, in a con-

templative mode, individual spiritual direction, communal discernment, workshops and retreats.

For those wishing to learn more about this ministry, contact us at [spiritualdirection-group@montreal.anglican.ca](mailto:spiritualdirection-group@montreal.anglican.ca).

We pray for you, the people of God, and invite you into an ongoing relationship with the One who loves you and calls you by name.

(We are offering a Diocesan Quiet Day, November 9th, more information will follow.)

# The 160th Synod of the Diocese of Montreal

## To Proclaim the Good News

### Archbishop Ron Cutler shared his thoughts on Evangelism

NEIL MANCOR

*The Rev Dr Neil Mancor is Congregational Development Officer for the Diocese.*

For the next triennium the theme of our Synods is that challenging word: evangelism. To start us off this year, our Synod speaker was Archbishop Ron Cutler who shared his thoughts and then later engaged in a conversation with Synod delegates on this theme.

He began by challenging us to consider the direction in which we need to go as Church. According to the Archbishop, the choice facing us is between institutional survival or mission.

Lately, so much of our effort is going to keeping the doors open, trying to get butts on the pews. But that isn't working very well any more and it's not a great motivation for mission.

Evangelism is about much more than that: it is about drawing people into a relationship with God. It is God's mission and we are meant to be a missional people. That puts proclamation at the centre of what we do: proclaiming God's message, the Gospel, and witnessing to faith in Jesus Christ. For it is core to our belief that God is in Christ reconciling the world to himself. We need to act on that belief and offer that reconciliation.

Turning to the Anglican Marks of Mission, Archbishop Cutler took us to the first two to discuss their centrality to what we do: To proclaim the Good News of the Kingdom; To teach, baptize and nurture new believers. As important as all the Marks of Mission are, the other three come out of the first two.

The first is the work of evangelism and the second is the

work of disciple-making. One calls us outside of ourselves; the other is internal to who we are and what we do. Sometimes we think about evangelism in terms of a faith that is lived out in our actions. That is important too. But these two marks also call us to a ministry of proclamation and teaching; it's about our words also.

We then turned to some of the characteristics of evangelistic work in the Church. Evangelism is about telling the world about God's love poured out in Jesus Christ. It is not primarily about sustaining the Church. It is about transformation. Faith matters; lives are changed when people come to faith in Christ and changed lives lead to a world that is transformed. Evangelism is about community. A faith that is lived out in community that



A Q&A session at Diocesan Synod with Archbishop Ron Cutler, facilitated by the Rev Dr Neil Mancor. Photo by Janet Best.

invites others into the community of the saints of God. We are, after all, ekklesia: a people called and a people gathered.

Not everyone is called to be an evangelist. That is a specific ministry listed in the New Testament texts. But all are called to bear witness by how we live and by what we say, to bear witness to the faith that is

within us.

Needless to say there will be much more discussion to be had around the subject of evangelism. But Archbishop Cutler launched us into this discussion with that core challenge; to do the work of evangelism in the world in which God has placed us.

## St Jax Loan Controversial

*continued from page 1*

The report went on to site why, despite these reservations, they found the risk worth taking.

"St. Jax has been able to grow significantly in a very short period. It has strong and dynamic leadership and its Capitol Vision project has been well thought through and well executed so far. In addition the Diocese will have solid security in the event that St. Jax is unable to pay back the Loan. The St. Jax building has a significant market value substantially above the amount of the Loan. In addition the major part of the Loan will be used to make necessary repairs to the building that will at least preserve if not increase its value."

As for the terms of repayment, the Committee agreed to delay repayment for five years

to allow improvements to the building to start generating anticipated additional revenue (4% interest would accrue immediately and shall be repayable, along with the capital, commencing the first day of the sixth year of the 15 year loan). Careful scrutiny of statements of operation by the Committee was another condition of the loan, which would allow monitoring of financial progress, providing for a re-evaluation if St. Jax' situation "negatively departs from the said statements".

One bone of contention was the fact that Diocesan Council had approved the loan, even though it far exceeded the maximum amount of \$100,000 that Council is authorized to sanction. One of the most vocal critics of the loan, The Rev.

Jean-Daniel Williams, asked it be noted that he considered there was a moral issue in approving the loan without bringing it before Synod.

Rev. Williams went on to ask how much had already been spent. The Chancellor responded that approximately \$500,000 has been spent, as this was an emergency situation, which Council approved. The Vicar General noted that the decision had to be made, as any delay would have resulted in increased costs.

Other objectors to the loan or process included The Rev. Dr. Patricia Kirkpatrick who asked if the money will come out of Anglican Funds, which Mr. Stephen Tam confirmed. She also noted the aforementioned concerns as to St. Jax'

ability to repay over five years. Mr. Tam responded that the Loans Committee believes that in five years St. Jax should be in a position to begin repaying the loan according to the terms.

A question raised by Mrs. Jenna Smith was whether the expenditure was for a real estate venture or ministry. Mr. Stephen Tam responded that the loan application fulfilled the mission requirement and was not a real estate venture since the property was not being renovated to prepare for a sale to a potential buyer. She then asked if it would be possible to vote on the motion by secret ballot, to allow delegates to more freely vote their conscience in this matter. The Chancellor responded that there is no provision for this.

There were also many who voiced their support for the loan and for the project in general, including Mr. Roger Spack, Mrs. Ann Gillard and the Rev. Brian Perron who noted that St. Jax is a key building in downtown Montreal.

The Rev. Nick Brotherhood also spoke in favor of the motion, noting that as former Incumbent of St. Stephen's Westmount it had been his understanding that St. Jax would receive all the net proceeds from the sale of St. Stephen's, which would have averted the need for a loan.

Upon a show of hands, the Motion was ultimately approved, with a clear majority in favour.

## Synod Briefs

### MOTION ON BILL 21

The Vicar General read the following motion moved by Mr. Mark Weatherley and seconded by the Rev. Dr. Karen Egan.

*"This Synod asks our bishop to communicate to the Premier of the Province and the Lieutenant Governor to request that they not bring into law "Bill 21" concerning secularism, as the law will create greater segregation and discrimination in our provincial society by identifying and removing from public roles those who believe and demonstrate their beliefs through their daily clothing and behaviour. At the same time those who believe but do not distinguish themselves through clothing or habits are privileged."*

The Vicar General commented that the legislative assembly may have passed the Bill by the end of the day in which case it would be necessary for the Bishop to write a letter expressing disappointment at the passing of the Bill. The Rev. Graham Singh offered a friendly amendment to replace the word "write" with "communicate". The mover and seconder accepted the amendment.

There being no further debate the motion was voted upon. Carried.

### FINANCE PRESENTATION

Mr. Stephen Tam covered the report on the 2018 Audited Statements, Forecasts for 2019, and finally the 2020 Budget.

### 2018 Audited Statements

The net asset value per unit of the Anglican Balanced Fund decreased approximately 10% from the end of 2017. Dividend distributions dropped slightly at the beginning of the year but have since returned to normal.

It was noted that our results show increased losses with 2018 showing a deficiency of revenues over expenditures of approximately \$1.7 million. The departure of Mr. Mark Dunwoody and a decrease in Curacy expenses due to the timing of ordinations has reduced net losses. Net assets for 2018 stand at \$13.9 million, down approximately \$2 million from 2017 due to poor markets.

The Balance Sheet reflects a decrease in investments. In 2017

the Balanced Fund did exceptionally well but there was a decrease at the end of 2018.

The forecast for 2019 shows net loss from operations of \$361,000 against a budgeted \$445,000; this is largely due to a generous bequest to the former parish of St. Paul's Lachine, which came into Diocesan funds.

### 2020 BUDGET

The Budget for 2020 was presented. The revenue from parishes and other income remains stable at just over 2 million. A loss from operations is budgeted at \$385,000 with a net loss for the year of \$490,000.

According to Stephen Tam we have cut all reasonable expenses and should look at new sources of revenue and investments.

Currently income from Parishes is the largest part of revenue. The Vicar General commented that every effort is being made to increase efficiency.

Mr. Mark Gibson commented that the trend towards better use of buildings through rentals justifies our having them as it provides the Church with opportunities to help the wider community.

The Bishop then asked for a motion to approve the 2018 Audited Statements. The Vicar General, seconded by Mr. Ivor Wharf, moved the motion. The motion was voted upon. Carried.

The Vicar General, seconded by the Rev. James Pratt, moved the adoption of the Budget for 2020. The motion was voted upon. Carried.

**Did you know?**  
The 2019 Bishop's Charge to Synod is available online.  
[www.montreal.anglican.ca/synod](http://www.montreal.anglican.ca/synod)

# The Simple Power of Breaking Bread

A way that we can be with each other and be Christ for each other



NEIL MANCOR

*The Rev Dr Neil Mancor is Congregational Development Officer for the Diocese.*

Have you thought about inviting your community to a meal? One of the most evocative phrases in Anglicanism is that of “breaking bread”. Whenever we speak of breaking bread, we think of the Eucharist. It is striking that our central sacrament takes the form of a shared meal and fellowship around a table.

We have in our liturgy an echo of the ancient practise of table fellowship. Many in the Church today, searching for ways to rebuild and reconnect with those outside of our fellowship, have found inspiration in looking back towards this ancient way of being Church and interpreting it anew. This has taken the form of a movement called Dinner Church. It is as simple as that; putting on a dinner.

The inspiration for the Dinner Church movement is the life of the early Christians

recorded in the New Testament. It is clear that an integral part of the gatherings of the first Christians included eating a substantial meal together, unlike the more ritualistic Communion of today.

It was so important that the Apostle Paul had to lay down some regulations about this, in 1st Corinthians. In this case the Christian part of the meal seems to have been overwhelmed by the social aspect to the extent that poorer members were being excluded from the table. Over time the Eucharist and the Agape meal became separate and by the end of the 1st century are quite clearly different. Whilst the Eucharist has taken its place at the core of our worship, many are rediscovering the power of the humble meal as a way to build community, especially with those outside of the Christian community.

## A Way of Being Church

*They broke bread in their homes and ate together with glad and sincere hearts. Acts 2.46*

The first churches were

house churches where dining together became a powerful way of growing community, being Church together and creating a meaningful bond; it is hard to remain enemies when you have broken bread together. And when you sit at the circle of fellowship over the fundamentals of life, of food and drink, a new kind of equality and intimacy can be fostered.

You could say that the agape meal lives on in the form of the ubiquitous parish potluck supper! Certainly the fellowship we enjoy at potlucks is a taste of ancient community. But many churches have begun to explore afresh the agape meal, the breaking of bread as a means to build fellowship and community within the Church and amongst those for whom traditional church has been difficult.

Dinner Church as a movement began in Seattle at a 93 year old Assemblies of God Church, where demographic change brought the Church to the edge of the cliff and they

were forced to choose between giving up and trying something else. After many failed experiments of attractional ministry, they realized that – for many people - moving from a place of little or no faith or Church experience into an established congregation was too much to expect.

They began to look back at the apostolic Church and explored the ancient way of building Church: around the table of fellowship and the breaking of bread. It has created a powerful way of renewing Church and creating new relationships with those who live in the communities in which we are placed. It can't help but shift the whole atmosphere of your church to grow in fellowship in this way.

## A Way of Doing Evangelism

Why do you eat with tax collectors and sinners, the religious people asked Jesus.

But there is more. This is also, and most importantly, a way of doing evangelism. Living all around our churches are many, many people for whom traditional church has no meaning. But many of those people have deeply spiritual questions to ask. Many of those people are lonely and long for connection. You can provide that and help people move towards a relationship with God and faith in Christ through the simplicity of a meal.

We think of Jesus going around teaching and healing people and that was important. But he clearly spent a great amount of time eating with people – and eating with the “wrong” people. There are numerous examples in the Gospels of Jesus spending time with people, getting to know them, so that they could get to know Him. In John 1 the first disciples spent the day with Jesus. They hung out with him

and got to know him. That is the Dinner Church way of evangelism. It takes the long view of evangelism and prioritizes relationships over results.

All over the world, churches are finding that the most powerful evangelistic tool is the meal. Breaking bread is an ancient way of doing evangelism that has immense resonance today. Instead of demanding that un-churched people conform to our churchy culture, the meal table becomes a meeting ground. The top-down approach of sermons and talks just does not work for many people today. Gathering around the dinner table creates equality and allows conversation to flow.

And it is a powerful evangelistic tool in the healthiest and most beautiful way, for gathering around the table of fellowship provides the space for holy conversation, sharp disagreement, thoughtfulness and sharing. All the while, beautiful community is being created. It is a way that we can be with each other and be Christ for each other. There is nothing quite like the beauty of connection, great conversation and spontaneous laughter flowing naturally from a meal infused with the spirit of welcome.

Dinner Church is more than a potluck supper or soup kitchen type meal. It may embrace both of those, but in keeping with other Fresh Expressions of Church like Messy Church or Café Church, Dinner Church seeks to be Church gathered around table fellowship. This means we are not putting on this meal for people; we are sharing it with them. There is a difference between talking to people and talking with them. There will be some element of worship, teaching, prayer and much holy conversation around the table.

*continued on page 11*

## Reflections on General Synod *continued from page 1*



**The Most Revd Linda Nicholls was elected Primate and the Revd Dr Karen Egan was elected Prolocutor at General Synod. For complete coverage, refer to this month's Anglican Journal. Photos by Bishop Mary.**



portunity for fellowship - but with most of our time being dedicated to the agenda of the business sessions. While this has been an efficient use of General Synod finances, it has come at the cost of fatigue for members throughout the sessions of synod. We arrived in Vancouver, refreshed and renewed and ready to do the

work of the church – and while we were still dedicated and ready to do the work of the church on day 4 and thereafter, we were less refreshed and less renewed – sometimes emotions were raw, sometimes patience was lacking and sometimes we needed to stop and pray and take a break to attend to our physical, emotional and spiri-

tual needs in order to carry on.

That first Easter day, as the two disciples walked along the road to Emmaus, fatigued, confused, frightened and unsure of what lay ahead, Jesus revealed himself to them. General Synod 2019 in Vancouver was certainly a rollercoaster of emotions and feelings. Days of joy and laughter included times of pain and sorrow, tears and anguish as we wrestled with some important decisions and discerned the will of the Spirit.

Since I have returned from Vancouver, people ask me what I thought of General Synod and how I am feeling about the decisions made. It was obvious to me that the Spirit was present and guided members of Synod to the conclusions we witnessed – a needed discussion about process, a spirit of respect and active listening, a desire to be the body of Christ and to work and walk together. But certainly, the roller coaster of emotions from the opening Eucharist to the closing banquet made me realize the

impact our deliberations have had on, not only the members of the synod gathered, but also those who were watching – both literally on the live stream and those who read about it in newspapers and throughout social media.

I still get a chill running through my back when I remember the cry of despair that pierced through the silence from one member of synod as the voting results were displayed on the screen. “Look at our children, they’re crying,” noted another delegate. General Synod 2019 has certainly impacted the lives of people in all sorts of ways.

People I know from within and without the church ask me about what happened in Vancouver – which is a testament to the interest in the work of the church. General Synod 2019 challenged the church to take note of how we communicate the Good News to the world around us. I believe that General Synod 2019 was a prophetic opportunity for the Church

to speak to the wider world. We have much work and much care to commit to as we engage a world that hungers to know the redeeming love of God through Jesus Christ.

General Synod was a full week of physical, emotional, psychological and spiritual exercises which allowed me to grow in my faith, to better understand the potential scope of impact our church has on those around us, and to actively engage with my fellow brothers and sisters in some important dialogue. But now the Church must continue to live into the mission of God and work to help all of God's children, who may find themselves fatigued along the road, to realize they are beloved and to recognize the revealed Christ in our midst – “Do not fear, for I have redeemed you; I have called you by name, you are mine.”

# Around the Diocese



Diocesan Synod, June 15, 2019: Bishop Mary thanks Bishop Annie Ittoshat for her ministry as she prepares to take up her duties as Suffragan Bishop in the Diocese of the Arctic. Photo by Janet Best.



Rev Patrick Wheeler and Rev Terry Hidichuk enjoy a meal at Diocesan Synod. Photo by Janet Best.



Willaine Juliasaint, déléguée de la Nativité au Synode. Photo by Janet Best.



The Revd Victor-David Mbuyi Bipungu greets the Ven James Bennett at Synod. Photo by Janet Best.



The breakfast group of St John's, Huntingdon (and their predecessors) have been serving breakfast on the first Sunday of the month from October to May for at least the last 25 years. The proceeds have allowed the parish to make improvements to the building as well as mission outreach.



The Rev Andy O'Donnell, pictured with his wife, Carol Osbourne, received a goodbye gift from the Brome Shefford Deanery as he prepared to leave to become the incumbent of St Stephens with St James in Chambly. Photo by Tim Smart.



St Mary's Church in Kirkland and friends participated in a Purses for a Purpose campaign this spring, collecting 153 used purses filled with women's hygiene products, which were donated to the West Island Assistance fund. Pictured: Jane Parsons (St Mary's), Claudine Campeau (WI Assistance Fund), Clare Parsons (St Mary's).



Jane Langlois and Stewart Carter at the Brome Shefford Deanery Chapter meeting in late May of this year. Photo by Tim Smart.



Joan Ellwood and Pauline Harkin attend the PWRDF Annual Dinner, June 6, 2019. Photo by Janet Best.



Tom Burpee and Sue Winn at the PWRDF Annual Dinner, June 6, 2019. Photo by Janet Best.



Valerie Bennett and Edith Duterville attend the PWRDF Annual Dinner, June 6, 2019. Photo by Janet Best.

# How Shall we Sing the Lord's Song in a Strange Land

## Notes from the Cathedral Organ Loft



Vincent Mesure

JONATHAN WHITE

Mr Jonathan White is the Director of Sacred Music for Christ Church Cathedral.

It's been two months to the day as I write since I left my home in Oxford in something of an unprepared flurry to find myself plunged into the busy world of music at Christ Church Cathedral. Within hours of touching down and with my suitcases still yet to be unpacked, I found myself taking my first rehearsal with the cathedral choir.

The musical programme at the cathedral is firmly rooted in the Anglican tradition, something which, on and off, stretches back over a thousand years, although much of which is the product of various liturgical and musical reforms and revivals of the nineteenth and twentieth centuries. Of course, given the heritage of the institution that supports this programme, it is unsurprising that Anglican music should form the backbone of a church which, until not all that long ago, was called the Church of England in Canada, one of the last remnants of Britain's increasingly uncomfortable imperial past.

Today, the 'Anglican' musical tradition is significantly broader than it would have been when Christ Church was first built in the mid-nineteenth century. Gregorian plainsong from the ninth century now mingles with works from the Reformation years, Victorian staples, more recent compositions, as well as a host of world and praise music.

Coming from the hotbed of this tradition one might think an Englishman who has spent many years in choral foundations that still maintain daily choral services through much of the year could easily slot into such a musical programme. Of course, Montreal, and indeed Christ Church itself, are no ordinary places. In a multicultural, multilingual and international city that has been shaped

over the years by all number of social and political tremors, a 'traditional' Anglican choral programme, while a musical gem that one would never wish to compromise, needs to be more than just that to serve its parish, its city and its diocese more fully. For Christ Church, while a parish church for many of its dedicated worshippers and visitors, ministers to a wider city of believers and non-believers of all backgrounds and traditions, and to a diverse diocese representing a host of different forms of churchmanship. While much of our liturgy strives to be as representative of this diversity, so too must our musical programme.

Of course, it's very easy to be conceptual and philosophical about how one might develop a musical programme that could achieve all of this. The real challenge is how to do it. What might one hope or expect to see coming from the cathedral over the coming months and years? Preserving the existing choral tradition is, of course, one of the primary aims of the musical programme. Known far and wide for its excellence, and aided by our invaluable partnership with Radio VM, Christ Church has an enviable reputation, something which has brought many new members to the cathedral and which continues to do so. Broadening this tradition though, encompassing the full spread of historic church music is something that has already begun. There are some who might tell us that older musical styles are outdated and give the church an unapproachable and stuffy air. It is true that, to many, much of the music we sing sounds completely foreign. However, each work is one person's individual response to a prayer, a text, a psalm, poem, biblical passage, and so on. While not all religious music has been written by people with faith, nevertheless it is still their response to faith and what it means or might mean to them. In the same way that we study

historic biblical commentators, and even the Bible itself, historical music links us with our Christian forebears, allowing us an opportunity to pray with them across the years. You might also hear something that you dislike, or even disagree



Jonathan White at the organ.

with, but like so much of theology, the purpose of liturgical music is also to pose questions and challenges, and I hope that our music will do this as well as providing a much-needed spiritual haven for so many.

Having said that, of course it is also important for the church to speak for and in the language of people today. Christ Church already has a well-established reputation for performing music by living composers, and an ever-expanding contemporary praise service which, although not formally part of the musical programme, is nevertheless a central part of our wider music ministry. I hope that all of these differing musical traditions which speak to all parts of our congregation distributed across numerous services on a Sunday and through the week will continue to expand, drawing the Christ Church circle ever wider.

We would like to see more and more musicians across the city, and indeed the diocese, feeling welcome to get involved in the cathedral music

programme. Currently we are exploring initiatives to expand and devote more attention to the cathedral's voluntary choir, the backbone of much of our music-making, as well as finding ways to involve people on a more infrequent basis. I come from a tradition where the diocesan cathedral acts as a focal point for all forms of church music, and I very much want to see Christ Church occupy a similar position. We also hope to find more ways of involving children, young people and students in our musical programmes and we are actively seeking out ways in which we can build greater partnerships with the various educational establishments around the city. In short, while cliché, the possibilities are endless. What sits at the heart of all of this, is a commitment and dedication to ensuring that the cathedral's music, like its very mission, is open to all to enjoy, to support, and to participate in.

**Comment chanterons-nous le cantique du Seigneur en terre étrangère?**

**Notes de la tribune de la cathédrale**

*Cela fait deux mois jour pour jour que j'écris depuis que j'ai quitté ma maison en Oxford en quelque sorte sans préparation pour me retrouver plongé dans le monde très actif de la musique à la cathédrale Christ Church. Quelques heures après l'atterrissage et avec mes valises encore à déballer, je me suis retrouvée en train de faire ma première répétition avec la chorale de la cathédrale.*

*Le programme musical de la cathédrale est fermement enraciné dans la tradition anglicane, une tradition qui remonte à plus d'un millier d'années, même si elle est en grande partie le fruit de diverses réformes et renaissances liturgiques et musicales des XIXe et XXe siècles. Bien sûr, étant donné l'héritage de l'institution qui soutient ce programme, il n'est pas surprenant que la musique anglicane forme l'épine dorsale*

*d'une église qui, il n'y a longtemps encore, s'appelait l'Église d'Angleterre et qui est un des derniers vestiges du passé impérial britannique, de moins en moins confortable.*

*Aujourd'hui, la tradition musicale «anglicane» est beaucoup plus large qu'elle ne l'aurait été lorsque Christ Church a été construite au milieu du XIXe siècle. Le plain-chant grégorien du IXe siècle se mêle aujourd'hui aux œuvres des années de la Réforme, aux compositions victorienne de base, aux compositions plus récentes, ainsi qu'à une multitude de musiques du monde et de louanges.*

*Venant du foyer de cette tradition, on pourrait penser qu'un Anglais qui a passé de nombreuses années dans des fondations chorales qui maintiennent encore des services choraux quotidiens pendant une grande partie de l'année pourrait facilement s'insérer dans un tel programme musical. Bien sûr, Montréal, et d'ailleurs Christ Church elle-même, ne sont pas des endroits ordinaires. Dans une ville multiculturelle, multilingue et internationale qui a été façonnée au fil des ans par de nombreuses secousses sociales et politiques, un programme choral anglican «traditionnel», tout en étant un joyau musical que l'on ne voudrait jamais compromettre, doit être plus que cela pour servir plus pleinement sa paroisse, sa ville et son diocèse. Pour Christ Church, tout en étant une église paroissiale pour nombre de ses fidèles et de ses visiteurs dévoués, elle dessert une ville plus vaste de croyants et de non-croyants de toutes origines et traditions, ainsi qu'un diocèse diversifié représentant une multitude de formes différentes de pratiques religieuses. Alors qu'une grande partie de notre liturgie s'efforce d'être représentative de cette diversité, notre programme musical doit l'être aussi.*

*Bien sûr, il est très facile d'être conceptuel et philosophique sur la façon dont on peut développer un programme musical qui pourrait réaliser tout cela. Le vrai défi est de savoir comment le faire. Que peut-on espérer ou s'attendre à voir venir de la cathédrale dans les mois et les années à venir? Le maintien de la tradition chorale existante est, bien entendu, l'un des principaux objectifs du programme musical. Recon nue pour son excellence et aidée par notre précieux partenariat avec Radio VM, Christ Church jouit d'une réputation enviable, ce qui a amené de nombreux nouveaux membres à la cathédrale et qui continue de le faire. L'élargissement de cette tradition à la musique d'église historique est quelque chose qui a déjà commencé. Il y en a qui pourraient nous dire que les styles musicaux plus anciens sont dépassés et qui donnent à l'église*

continued on page 10





s:  
pital



Tyson's view from the Vancouver General Hospital where he fulfilled his Clinical Pastoral Education requirements this spring and early summer.

#### TYSON ROSBERG

Mr Tyson L Rosberg will be ordained in September 2019.

I have spent the last three months in Vancouver General Hospital, amidst the hum of heart monitors, the busy bustle of medical staff, and with a tenth-floor view of one of Canada's most beautiful cities. Rest assuredly, not as a patient! But, fulfilling my Clinical Pastoral Education (CPE) requirement on the path to ordained ministry.

CPE is a (very) intense education experience that actively explores our emotions, how they affect our actions, and relationships with others, all within the backdrop of providing chaplaincy support to patients, their family, and staff. CPE learning occurs through clinical experience, classroom lectures, peer evaluations, aca-

ademic research, and tonnes and tonnes of self-reflection. The hope is that the self-awareness we gain from CPE will allow us to be better pastors in whatever ministry contexts we find ourselves.

Twice a week we focus on Inter-Personal Relationships (IPR), sitting in a circle and naming our emotions: "I am feeling anxious," "I am feeling helpless," "I am feeling excited...anybody else?" The intention behind the exercise being to practice connecting with our emotions in the moment, such that we can be more attentive to ourselves with our patients, and identify how our emotions play out in our interactions with other people. As I said, there is a tonne of self-reflection in CPE.

CPE is also an inter-faith program, aimed at providing spiritual support to any patient, regardless of faith

background (or no faith background, as was more often the norm): my cohort included 4 Christians from several different denominations and countries, and a Muslim imam from Pakistan.

One of the biggest challenges of CPE was learning to find a common language with patients who held no spiritual/faith practice, to find meaning with them in, and to journey with them through, their hospital stay. There are a lot of "spiritual, but not religious" people in Canada's West Coast! Many patients identified nature, the mountains, trees, or the great Pacific Ocean as being spiritually meaningful -- and after all, do the heavens not "declare the glory of God" or "the skies proclaim the work of God's hands" (Psalm 19:1).

My primary chaplaincy assignment was on the cardiac surgical units (cardiac care

and cardiac intensive care); however, I also took on-call/emergency calls in the ICU, palliative, mental health, surgical, respiratory, tuberculosis, and neurological units. What did a typical day look like? Checking in at the interfaith-chapel in the morning for some quiet prayer and grounding; inter-professional rounds with members of the medical team to discuss patient progress and how best to support them; bi-weekly lectures and IPR; and the rest of the time was at the bedside, providing emotional and spiritual support.

Equipped with an Episcopal Church Prayer Book and an oil stock for anointing, I sat with people in some of the worst moments of their lives -- raw, brutal emotion, tears, frustration, painful illness, and the death of loved ones. It has been a powerful, challenging, and changing summer. Hospital chaplaincy is no easy job. There are no simple answers in response to human suffering.

I have learnt that it is not that a newly-diagnosed paraplegic patient whom I saw regularly over my internship did something so heinously sinful that he now deserves the loss of his legs; nor is it that the terminal and painful pancreatic cancer diagnosis of another patient is a punishment for not placing her entire life in God. Our God of love is not interested in keeping moral score on creation. (The theology of Jürgen Moltmann has been a great companion in my hospital sojourn).

It is not that the hospital chaplain magically brings God into the room, we do not open up our bag of ministry tricks and make God appear. Rather, God on the cross is already there. In the corner of the hospital room is Jesus, tears streaming down his face. The Spirit breathes among intubation equipment as it once did over the waters of creation. There is no pain or dark place that God hasn't first been, and

we as chaplains (and, ultimately, all ministry leaders) are tasked with joining in God's dream of wholeness for all of God's people.

After a summer working around cardiac surgery, I have come to think that there is something inherently Eucharistic about heart operations: bread is broken, wine is outpoured, new life in Christ is given to all who desire it. So too, the the human body is broken open in cardiac surgery, the sternum bone is cut, blood flows in surgery, it's messy, it hurts -- and it brings forth new life. If the Body and Blood of Christ is sacred, and we are made in the image of God, then is not all human flesh also sacred? Is the suffering of a patient not also the suffering of Christ?

I have no ambitions of being a full-time hospital chaplain, and I found the often one-time encounters with patients -- parachuted momentarily into their emotional pains -- to be unsettling and challenging. That is, until I imagined the hospital as a mini-parish, each person with a unique and beautiful story to tell. The places people come from matter. The stories people tell matter. My opening line with patients was, "I'm the student chaplain assigned to this unit, I wanted to introduce myself and see how you are doing today."

By the end of the program, I have over 200 hours of clinical experience, been present for three deaths, and supported countless patients -- even done art with intubated patients. While very intense and difficult, I have loved my time as a CPE intern at Vancouver General Hospital. I am thankful for the hospital's Spiritual Care team, and all those whose careers are to help heal broken hearts and bodies -- and especially to the amazing people of the cardiac surgical units. The Kingdom of God grows even in hospital rooms.

## Bishops Awards continued from page 3

has been managing Crosstalk Ministries Day Camps, recruiting and training leaders and running Day Camps. Some of the clergy and lay leaders in our Diocese first became involved in ministry through Day Camps. Valerie is passionate about seeing that the Message be presented to children and those working with them. Over the years, Day Camp teams have been sent to remote northern communities and to urban congregations throughout Canada. Valerie has also supported the Junior and Senior Camps put on by Crosstalk Ministries by leading workshops, particularly in liturgical dance. She has shared her sewing abilities with the Church, making and repairing vestments, and she has served as Lay Secretary of Synod. She currently hosts a house church called The Pod in her home.

Congratulations to these recipients and thank you to all

who sent in nominations. Congratulations also to Mrs. Susan Winn who has been awarded the Anglican Award of Merit by the Primate. I have known Sue for over 40 years. Her nomination for this award tells of her involvement in all parts of the Anglican Church of Canada and its governance, from Parish to Diocese to Ecclesiastical Province to General Synod, in formal Partnerships and beyond. We will try to post it online so that you may read it.

I hope that you are as inspired as I am by the witness and faithfulness to the Gospel that these award recipients have demonstrated, and will undoubtedly continue to demonstrate! Take courage from their example; be inspired by their faithfulness; pray for hearts that are open to serve in the same way. The call as disciples of Jesus, inspired and empowered by the Spirit, is a call to each of us.

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## Notable

October 19th at 6pm. Pasta supper including salad, pasta and homemade sauce, bread, dessert, coffee, cold drinks at St. George's Anglican Church - Ste-Anne-de-Bellevue, 23 avenue Perrault, Ste-Anne-de-Bellevue.

\$12 for adults, \$5 for children 10 and younger. Up to 50 auction prizes to bid on including tickets for Les Canadiens, hotel stays, restaurants, a flight around Montreal and much more.

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## We heard you: Communications Survey Results



LEE-ANN MATTHEWS

Lee-Ann Matthews is the diocesan Web/Social Media Coordinator and MTL Youth Project Coordinator

The Diocesan Communications team (myself, Nicki Hronjak and Neil Mancor) recently circulated a short ten-question survey asking for feedback about our newsletters, email

campaigns, newspaper, social media, videos, website and more.

We were grateful and delighted at how many took the time to complete the survey and to offer such thorough responses. If you were among the respondents, we thank you!

Our team puts a considerable amount of thought and

effort into creating strategies that allow us to communicate effectively. We have tried to develop approaches that are clear, creative, accessible and consistent.

Knowing that digital communications are the most cost effective way to reach the most people with the greatest ease and that people of all ages turn to this medium to connect, learn, shop and share more than ever before, one can imagine our surprise when we learned that, in fact:

The Anglicans surveyed still prefer print to digital media! 86% of respondents refer to our Anglican Montreal Newspaper versus 84% to our Diocesan website in order to feel connected, get information etc.

We received many comments of appreciation for our editor, Nicki Hronjak, on the Anglican Montreal publication. The paper was praised for its layout, the quality of the articles and the photos. We were pleased to learn that our paper has such a positive, important and lasting impact on so many readers in our Diocese!

Thanks to your feedback, we also learned that you would like to see more stories and

content featuring your parish's events and people. We are always happy to receive your submissions for our newspaper, newsletter and digital platforms. Send them to our editor for consideration (editor@montreal.anglican.ca) We would love to hear from you!

It was interesting that slightly less than half (48%) of the respondents watched our weekly Facebook Live Broadcast "Live with Lee-Ann".

Thank you for your generous, favorable comments on our Facebook Live show. We are pleased to be pioneering this new platform together.

We have been building a loyal following over the course of several years. As we move into our fourth season and 120th episode, we are optimistic about the growth and reach of the show. We look forward to a new season of guests, interviews, insights and reflections. Let us know if you, or someone that you know, might like to be a part of it! (lmatthews@montreal.anglican.ca)

The survey revealed how much you value and appreciate our e-newsletter and found your feedback very thorough in this area. We also heard how

difficult it can be to navigate so many diocesan emails. We are mindful of this concern and are always working to find more concise ways of communicating messages.

In terms of videos, we were pleased at how many of you have already begun to take note of our recently launched Congregational Development series with Neil Mancor. We believe in the capacity of this medium to communicate ideas and stories and will continue to curate video content that is helpful and relevant to you. Let us know if there are any topics that you would like us to cover.

As we move swiftly into the digital era and are surrounded with innovation and innovators letting us know of the necessity of it, may we find a middle way to honour our love and appreciation for print media, especially in the Anglican Diocese of Montreal. We strive to hear you and meet your needs as a Diocesan family.

## Notable

The Lay Readers Association of the Diocese of Montreal invite you to a Corn Roast and Hamburger Lunch on Saturday, September 7th at the Church of All Saints by the Lake, 865 Lakeshore Drive, Dorval from 11am to 2pm. Lots of parking spaces. Tickets \$10 each, may be purchased at the church. Come and enjoy some Fellowship and Fun! Bring the whole family. There will be a Bake Table too! 514-631-3601

## Notable

St. Georges Chateauguay will celebrate our 95th birthday on September 28th. Join us for dinner and music at 6pm at 162 Saint Francis Blvd, Chateauguay. To reserve your tickets, please call Monica Alleyne at 450-699-0779. ds-mil@sympatico.ca

## Notes de la tribune de la cathédrale

continued from page 8

*un air inaccessible et étouffant. Il est vrai que, pour beaucoup, une grande partie de la musique que nous chantons est complètement étrangère. Cependant, chaque œuvre est la réponse individuelle d'une personne à une prière, un texte, un psaume, un poème, un passage biblique, etc. Bien que toutes les musiques religieuses n'aient pas été écrites par des personnes qui ont la foi, c'est néanmoins leur réponse à la foi et ce qu'elle signifie ou pourrait signifier pour elles. De la même manière que nous étudions les commentateurs bibliques historiques, et même la Bible elle-même, la musique historique nous relie à nos ancêtres chrétiens, nous donnant l'occasion de prier avec eux au fil des ans. Vous entendrez peut-être aussi quelque chose que vous n'aimez pas, ou même avec lequel vous n'êtes pas d'accord, mais comme tant de théologie, le but de la musique liturgique est aussi de poser des questions et des défis, et j'espère que notre musique le fera en plus de fournir un refuge spirituel si nécessaire pour beaucoup.*

*Cela dit, bien sûr, il est également important pour l'Église de parler pour et dans la langue des gens d'aujourd'hui. Christ Church jouit déjà d'une réputation bien établie d'interprète de musique de compositeurs vivants et d'un service de louanges contemporain en expansion constante qui, bien qu'il ne fasse pas officiellement partie du programme musical, est néanmoins un élément central de notre ministère musical plus large. J'espère que toutes ces traditions musicales différentes qui s'adressent à toutes les parties de notre congrégation distribuées à travers de nombreux services un dimanche et tout au long de la semaine continueront à s'étendre, attirant le cercle de l'Église du Christ toujours plus large.*

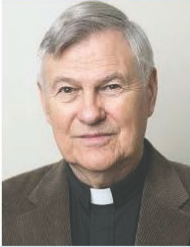
*Nous aimerions voir de plus en plus de musiciens à travers la ville, et même le diocèse, se sentir les bienvenus pour s'impliquer dans le programme de musique de la cathédrale. Actuellement, nous explorons des initiatives pour élargir et consacrer plus d'attention à la chorale volo-*

*naire de la cathédrale, l'épine dorsale d'une grande partie de notre production musicale, ainsi que pour trouver des moyens d'impliquer les gens sur une base plus rare. Je viens d'une tradition où la cathédrale diocésaine sert de point focal pour toutes les formes de musique d'église, et je tiens beaucoup à voir Christ Church occuper une position similaire. Nous espérons également trouver d'autres moyens d'impliquer les enfants, les jeunes et les étudiants dans nos programmes musicaux et nous cherchons activement des moyens d'établir de plus grands partenariats avec les différents établissements scolaires de la ville. Bref, bien que cliché, les possibilités sont infinies. Ce qui est au cœur de tout cela, c'est l'engagement et le dévouement à faire en sorte que la musique de la cathédrale, comme sa mission même, soit ouverte à tous pour en profiter, pour la soutenir et pour y participer.*

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### "The Ministry of a Bishop: A Focus on Africa" Friday October 13

Karibu! The Rt. Rev. James Almasi will visit the Diocese of Montreal from October 7 through October 20. We are very happy to welcome him.

The Diocese of Montreal and Montreal Diocesan Theological College will host a conversation with Bishop James Almasi of our companion diocese, the Diocese of Masasi in Tanzania, facilitated by the Rev. Dr. Jesse Zink. Fulford Hall, beginning at 10 a.m. and followed by lunch.

# Equipping the Saints



The Rev. Dr. Hilary Bogert-Winkler.

JESSE ZINK

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

## Get to know the new Director of Pastoral Studies

The Rev. Dr. Hilary Bogert-Winkler began work as the new Director of Pastoral Studies at Montreal Diocesan Theological College in July. Hilary is originally from Kentucky but has been working in the Diocese of Western Massachusetts for the past ten years, first as an associate priest and then as diocesan youth missionary. She has also just completed a Ph.D. at the University of Connecticut with a focus on church history and liturgy.

## What drew you to Dio and to this position?

I was drawn to Dio because this work allows me to bring together my decade of experience in parish and diocesan ministry with my work teaching and writing in academia. When I visited Dio, I saw a lot of potential here for being creative about theological education—whether it's in the classroom with students at the college or in the ways the college is interacting with the church at large. The college has a real commitment to making theological education accessible to as many people as possible, not just seminarians. I'm excited to be part of this work.

## Why is theological education important for the church?

Perhaps it's become a cliché by this point, but we are living in a time of tremendous transition for the church in our society. One of the things I often try to do in my preaching and teaching in churches is to get people to embrace our roles as evangelists. Theological education gives all of us the tools to think and pray about what our faith means to us, and then to take that out into the world. This is important not just for clergy, but for lay people as well. The laity are the most important ministers we have, and thus theological education must be for everyone.

## What lessons do you take from your time in youth ministry for your work in theological education?

There are so many it's hard to narrow it down! I think the most important one is not to be afraid to admit that I don't know the answer. Working with youth has helped me hold on to the bravery needed to admit when I don't know something, and to ask questions and find the answer. In other words, youth work has helped me hold on to my curiosity. In life, too, not knowing the answers to the big questions can be scary, especially as the mother of two small children. Working with youth reminds me constantly that uncertainty isn't necessarily bad. Rather, it can bring with it an enormous potential for adventure, cre-

ativity, and joy. Working with youth has helped me see that figuring things out as we go along is a gift and an adventure, and not a burden.

## Tell us about your research. What did you study in your doctorate? How is it important to the life of the church today?

My dissertation examines alternative liturgies that were written by those loyal to the Church of England under Cromwell's rule. In 1645, the Book of Common Prayer was made illegal and was replaced by the Westminster Directory for the Public Worship of God—a very different liturgical text. Several people loyal to the Prayer Book created new liturgies that formed a kind of liturgical protest against the political and theological realities of Interregnum England.

There are important connections between this project and our current life in the church. One of the beauties and pitfalls of Anglicanism is our attachment to tradition. It provides us with a very real connection to the saints who have gone before and those who will come after, but it can also cause us to put too much emphasis on an unchanging tradition—especially the Prayer Book. My project shows that the liturgy of the Prayer Book has always been a dynamic conversation between the realities of the moment and the treasures of our tradition.

## The church is in the midst of significant change and transition. Where do you see the church heading?

I find this time in the church's life to be incredibly exciting, inspiring, and challenging. Being Christian in our society today is a counter-cultural identity. This can be difficult. And it means we have to ask hard questions about who we are. Would our communities notice if the church disappeared from our local context? If the answer is "no," why not? It's also a chance to try new and creative things. What are the needs of the church in our community? Where do people need to hear the message of Christ's life-giving love for the world? How can we convey that message? I don't think the answers are always going to be "by having a traditional, Sunday morning service" (though they might be), and I'm excited to see what kinds of new answers the Spirit helps us discover. In some ways I think this draws us closer to the apostles and the early church, and it will be important for us to see what lessons we can learn from them as we preach the Gospel in our own time.

Hilary is teaching a 5-session online course this fall. "Disciples of Jesus: Learning from Matthew" is a follow-up to the popular course on the Gospel of Luke, beginning Tuesday, October 15 at 7pm. Visit [www.montrealdio.ca/courses](http://www.montrealdio.ca/courses) or call 514.849.3004 x221 or email [info@montrealdio.ca](mailto:info@montrealdio.ca).

## ...Breaking Bread

continued from page 5

### What does it look like?

It is as creative as you want it to be. Some churches include a simple Eucharist and some do not. The point is to create a form of Church which means that there will be some kind of spiritual content. There might be a discussion pointer on each table to help guide a conversation. You might choose to create a holy atmosphere with some music and candles. There might be a craft table for the kids – or the adults. Think about ritualistic actions that could be meaningful: you might create a prayer station where people write prayers and stick them on a wall, for example. Use whatever resources you have.

Dinner Church works best with an all-hands-on-deck mentality: give an opportunity to everyone who walks in the door to help somehow. For Christian fellowship can happen as much over a sink full of dishes or making the salad as eating the meal.

The point is not to water church down so much it ceases to exist. The point is to invite

people into a conversation in a way that traditional church cannot. Some Churches offer meals every week, others once a month. Think about what works for your Church.

If you are thinking about creating a Dinner Church in your community, the first step is to get together and pray about it. Then look at the neighborhood where your church is located and assess the needs. Do you live in a community of high levels of poverty or where there are many families? This will shape how you think about what you want to do. Consider how a dinner might just open up a door to heaven for your neighbours. As Jesus Himself says: *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.* Revelation 3:20. You can help open that door so others might dine with Jesus. Think about it!

For more information check out: [www.dinnerchurch.com](http://www.dinnerchurch.com).

*save the date:*

## Mile End Mission's 11th Annual Thanksgiving Benefit Dinner

Come celebrate with us & help support the work of the Mission!

**October 17th, 2019**

**\$200 PER PERSON**  
Includes cocktail, dinner and raffle.  
\$125 tax receipt included

**FOR TICKETS: (514) 274-3401**  
[general@mileendmission.org](mailto:general@mileendmission.org)  
[www.mileendmission.org](http://www.mileendmission.org)

## Mile End Events this Fall

**October 17th:** Come celebrate Thanksgiving with us while helping to support the vital work of the Mile End Mission in our community. This fundraiser has grown into a wonderful tradition where friends gather together for a special evening of good food and a great time!

Your generous support of this event helps the Mission provide care, inspiration and hope to those struggling below the poverty line in the Mile End and surrounding areas.

Tickets are \$200 per person and a tax receipt for \$125 will be available. The evening will also include a raffle with many great

prizes donated by friends in the community.

For information or to request tickets, call Lou or Lori at 514 274-3401 or send us an email at [general@mileendmission.org](mailto:general@mileendmission.org). Tickets can also be purchased by on-line credit card payment through our website: <http://mileendmission.org/donate/>, or by sending a cheque to the Mile End Mission: 99 Bernard West/ corner of St. Urbain, Montreal QC, H2T-2J9.

October 22nd: At 1:30 p.m., the Mile End Mission will welcome Salil Subedi, a Nepali multidisciplinary artist who will offer a special sound session as part of

his Canadian tour. "Celebrated across Nepal for his community development and education work, Salil's practice is steeped in creative expression, philosophy, story-telling and collective empowerment—all revolving around the didgeridoo."

This unique sound session will take place at the Mission: 99 Bernard West/ corner of St. Urbain. Please RSVP with Lou or Lori at 514 274-3401 as space is limited for this free event.

# Fall Fairs



Saturday, September 14th: **Apple Fest & Bake Sale** from 2pm - 4pm at **St. Stephen's with St. James**, 2000 avenue Bourgogne, Chambly Tel: 450-658-5882; Email: St\_ste-phens\_Chambly@bellnet.ca Website: <https://st-stephens-church-chambly.org/>

Saturday, October 5th: **Fall Rummage Sale** from 9am - noon at **Church of St John the Baptist**, 233 Av. Ste Claire, Pointe-Claire. Clothes for the family, books, dishes, and more. Coffee shop. 514-697-1714 [www.stjtheb.ca](http://www.stjtheb.ca) [stjtheb@videotron.ca](mailto:stjtheb@videotron.ca)

Saturday, October 19th: **St. Matthias' Fall Rummage Sale** 10am to 1pm, Lower Hall (entrance at 131 Cote-St-Antoine Road) 514-933-4729 /[www.st-matthias.ca/office@st-matthias.ca](http://www.st-matthias.ca/office@st-matthias.ca) Linens, toys, books, clothing for the family, household goods, & more

Saturday, October 26th: **Fall Fair** from 10am - 3pm at **St. Barnabas Church**, 12301 Colin Street, Pierrefonds. Baked goods, books, movies, jewelry, antiques and more. Join us for lunch in our café! [office@st-barnabas.qc.ca](mailto:office@st-barnabas.qc.ca)

Saturday, October 26th: **Craft Sale and Apple Fest** from 9am- 2:30pm at **St. Paul's** - 321 Empire in Greenfield Park. Table rentals are \$25. A variety of items for sale. Apple goods such as pies, crisps, cakes, muffins, and more. Lunch for \$5. 450-678-2460.

Friday, November 1st: **Christmas Bazaar** from 1pm - 5pm. Handicrafts, home baked goods, books, jewelry, white elephant & a light lunch. **Church of the Epiphany**, 4322 Wellington St., Verdun. 514-769-5373, [epiphanyverdun.com](http://epiphanyverdun.com)

Saturday, November 2nd: **Christmas Bazaar** from 9:30am - 2pm Handicrafts, Home Baked Goods, Books, Jewelry, White Elephant & more... stay for a light lunch! **Church of the Epiphany**, 4322 Wellington St., Verdun. 514-769-5373, [epiphanyverdun.com](http://epiphanyverdun.com)

Saturday, November 2nd: **Fall Fair** from 9:30am - 2pm at **St. George's Anglican Church**, 162 Saint Francis Blvd., Chateauguy. Come and find a treasure that you did not know that you needed. Books, jewelry, treasure chest, knitting and baking. Come join us for lunch and buy a chance at winning a beautiful hand quilted throw.

Saturday, November 2nd: 17th Annual **Craft Fair at All Saints Church** 9am-4pm at 248-18th Ave. Deux Montagnes. Hand crafted items, including jewellery, knit items, wood working, bake table and raffle. Saturday lunch available. For table rentals and other info contact Kathy 450-473-4739 or [info@allsaintsdeuxmontagnes.ca](mailto:info@allsaintsdeuxmontagnes.ca)

Saturday, November 9th: **Christmas Bazaar** and lunch 10am-2 pm at **St. Philip's**, Montreal West, 7505 Sherbrooke St. W. corner Connaught Ave. Office: 514-481-4871. Home baking, used books, knitting, linens, dolls, collectibles, home furnishings, jams & preserves, jewelry, candy, attic treasures, potpourri, toys, games, and DVD's. Free coffee, friendly smiles and much more. Delicious lunch served 11:15am - 1:30pm.

Saturday, November 9th: **Country Christmas Sale** 10am-1:30pm at **St. Paul's**- 321 Empire in Greenfield Park. Browse through our many stalls of crafts, baked goods, preserves, candies, frozen meals, tortiers, apple pies, decorations, U-Pick raffles, door prizes and much more. Luncheon consisted of a choice of soup and sandwich, dessert and beverage all for ONLY \$10/adult or \$5/child under 10 years. For more information, please call 450-678-2460.

Friday, November 15th: - **Christmas Bazaar** 7pm-9pm at **All Saints by the Lake**, 865 Lakeshore Drive, Dorval. Attic Treasures, Bake Table (Homemade Baking) Drawing Table, Jewelry Table, Gift Shoppe, Crafts, Work Basket (Handmade Knitted & Sewing Items,) Come and Join us for Lunch and do your Christmas Shopping! For info call Gladys Randle 514-697-1229 or [www.pramchurch.org](http://www.pramchurch.org) or [allsaintsbythelake@gmail.com](mailto:allsaintsbythelake@gmail.com)

Saturday, November 16th - **Christmas Bazaar** 1pm-3pm at **All Saints by the Lake**, 865 Lakeshore Drive, Dorval. Lunch Served 11:30am; homemade soups and sandwiches plus dessert. Attic treasures, baked goods, drawing table, jewelry, Gift Shoppe, crafts, work basket. Join us for lunch and do your Christmas Shopping! For info Gladys Randle 514-697-1229 or [www.pramchurch.org](http://www.pramchurch.org) or [allsaintsbythelake@gmail.com](mailto:allsaintsbythelake@gmail.com)

Saturday, November 16th: **Christmas Bazaar** from noon - 3pm. **Trinity Church Morin Heights** In the United Church hall, Chemin du Village, Morin Heights. Includes lunch: soup, sandwiches and sweets, coffee and tea. Raffle, bake table, white elephant table. Cost: \$8. Contact: Jean Carruthers [jeanbill1@hotmail.com](mailto:jeanbill1@hotmail.com) 450-806-5555

Saturday, November 23rd: **Christmas Bazaar** from 9:30am - 2pm at **Church of St John the Baptist**, 233 Av. Ste Claire, Pointe-Claire. Home baking, jewellery, books, Christmas decorations, crafts, vintage dishes and silver. Gift baskets for everyone. Lunch available. Office phone 514-697-1714 [www.stjtheb.ca](http://www.stjtheb.ca) [stjtheb@videotron.ca](mailto:stjtheb@videotron.ca)

Saturday, December 7th: **Mini Christmas Bazaar** from 9:30am - 2pm at **Church of the Epiphany**, 4322 Wellington St., Verdun. Handicrafts, home baked goods, books, jewelry, white elephant and a light lunch. 514-769-5373, [epiphanyverdun.com](http://epiphanyverdun.com)



Captain The Rev'd Alain Brosseau, Joint Task Force-Ukraine Chaplain conducts Easter service in Starychi, Ukraine, April 2019. Photo by Aviator Stéphanie Labossière, Joint Task Force - Ukraine

**Editor's note:** We were pleased to receive this update on the ministry of Capt The Rev'd Alain Brosseau, who was ordained in the Diocese of Montreal in 2013. Alain served as curate for St George's Ste-Anne-de-Bellevue and Associate priest at St John the Evangelist before rejoining the Canadian Armed Forces in 2016.

Capt The Rev'd Brosseau, who is Chaplain of the 3e Battalion, Royal 22e Régiment in Valcartier is deployed on Operation UNIFIER, the Canadian Armed Forces (CAF) mission to support the Security Forces of Ukraine (SFU) in their capability and capacity-building efforts. Apart from ministering to more than 200 Canadians and personnel from other nations deployed on the mission, Brosseau's duties take him to

various parts of Ukraine and he works closely with chaplains from partner nations as well as local community groups and orphanages. He is also busy learning the Ukrainian language.

Before becoming a Chaplain in the CAF in 2016, Brosseau served 7 years as an Air Navigations Officer in the Royal Canadian Air Force, helping to ensure that flights arrived at their destinations safely. After retiring from this position 1995, he joined the Bank of Montreal where he performed various roles. The lure of the cloth and uniform however proved too hard to resist and in 2013 he transitioned from being a banking executive to the ministry when he was ordained in the Diocese of Montreal, following which he rejoined the CAF.

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



Heavenly Father, we thank you for awakening our awareness of the significance of Indigenous peoples within the Anglican Church of Canada and across our country. We are grateful that for the church this process began prior to the 1993 apology for our role in the residential school system and will continue as the model of self-determination evolves over time. We thank you for the legacy of the Primate Fred Hiltz who showed the courage to apologize for the cultural and spiritual harm done in the name of the church. We thank you for giving those harmed the grace to accept this apology and the resolve to build their spiritual home alongside our faith community. We pray that in the spirit of full autonomy, the Indigenous communities will not only continue to look to you as their Creator, Redeemer and Sanctifier, but share with us their insight for discipleship, healing and service.

Gracious God, we lift up the Most Rev'd Mark MacDonald in his new role as National Indigenous Anglican Archbishop on par with the other Metropolitans. His faithful service and spiritual journey has brought him to

this important moment in the history of the church. We give thanks for his insight, steadfastness and wisdom which helped bring the varied voices within the Anglican Council of Indigenous Peoples together and guide them to this transformative milestone. We pray for his continued dedication to this ministry.

Reconciling God, we pray that as a church we will endeavour to honour and respect our Indigenous brothers and sisters, their spirituality and their culture in all that we do and say. We pray that you will move the hearts and minds of leaders in business and government to follow this thread of understanding. We pray for the Vision Keepers who are tasked with monitoring how the church is deepening its efforts to adopt the United Nations Declaration on the Rights of Indigenous Peoples. We pray to you God of infinite possibilities that this spiritual path of self-determination will inspire greater movements to change society at large and restore the Indigenous communities to full partnership in the Canadian landscape.

Lord in your mercy, hear our prayer.

God Bless, Valerie and Stacey

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