



Students, staff, faculty, graduates, and dignitaries at Montreal Dio's convocation, May 6, 2024. Photo by Janet Best.

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Celebrating the Richness of our Diversity - in Pictures!

NICKI HRONJAK, EDITOR

This synod will be the last of the three years we focus on the theme of Racism: *Listening Naming Reconciling*. As the Anti-Racism Task Force has opened our eyes to the ways in which equity and inclusion matter in all aspects of our lives, we now have a visual outcome of their influence. Over the last few years, several people have pointed out the portraits of bishops (all, of whom, with the exception of Bishop Mary, are white men) that adorn the walls of our synod offices no longer represent who we have become as a diocese and a church. To answer this concern, we considered taking the portraits

of the former bishops down, or moving them to a less prominent spot in the office. But the Task Force had a better idea. Instead of removing the portraits - which do represent our history - why not add to them? So, the idea of the Diversity Wall was born. Over the last few months, we have gone through the process of selecting photos that better reflect who we are as a diocese. Thankfully, we have a fairly extensive library of high quality photos from which to choose, thanks to both Janet Best, our official Diocesan Photographer, and the very talented Tim Smart. So, here (at right and on page 3) is the result; a photo

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Photos of Diversity Wall by Janet Best. To see the rest of the photos, go to page 3.

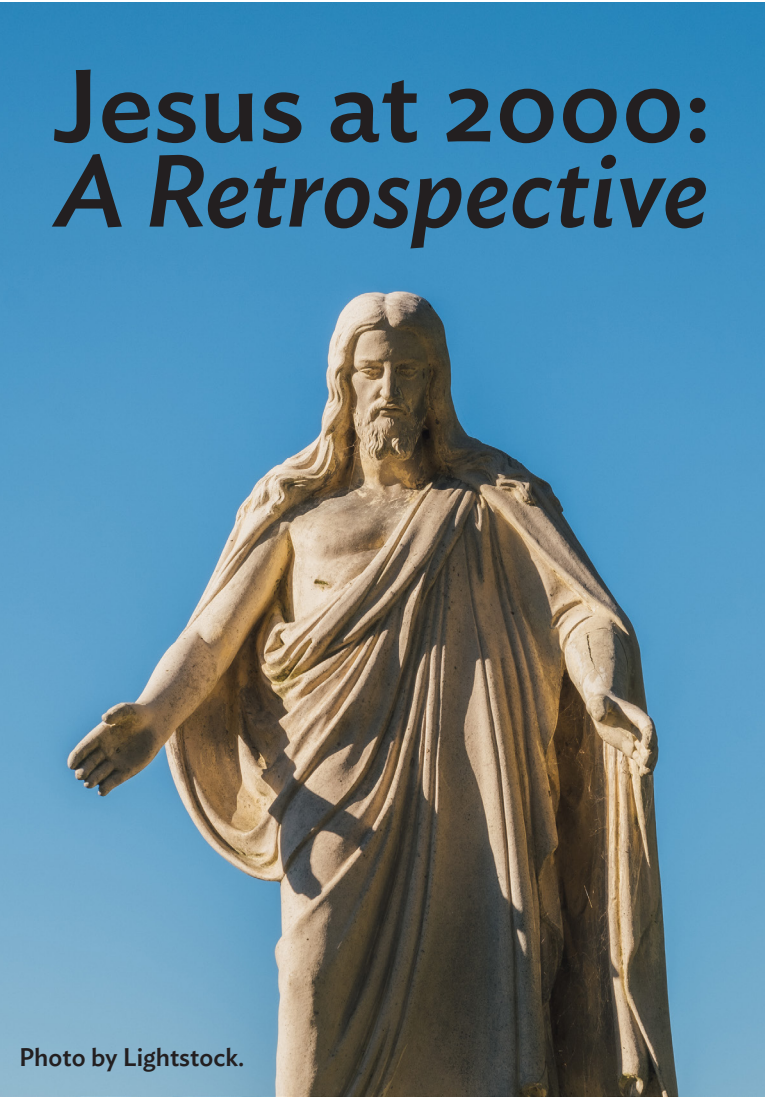


Photo by Lightstock.

Jesus at 2000: A Retrospective

NEIL MANCOR
The Rev Canon Dr Neil Mancor is the Diocesan Congregational Development Coordinator.

Searching through some old boxes a while ago, I was surprised to find an old Macleans magazine from 1999. The cover article was: *Jesus at 2000*. Intrigued, I had to take a closer look at what people thought about the state of Christianity in Canada at the turn of the Millenium, nearly 25 years ago. Note that this article speaks about the mainline Church, not only Anglicanism.

A Christian Country?

As the year 2000 approached, the working assumption was that Canada was a nominally Christian country. Yet in 1999 decline in religious attendance had been noted as ongoing for some 50 years already. This led many religious leaders to reflect negatively on the spiritual life of the country and more broadly "the West". John Paul II launched a third millennium evangelism movement saying of the West that it was "estranged from its Christian roots". Victoria Matthews, then

Anglican Bishop of Edmonton, saw the challenge in the fact that "a huge proportion of Canada is biblically illiterate". This comes with an expectation that Canada and western European culture should remain Christian, that something missing needs to be restored. The writer of this section of the article concludes: "faith was once a central part of the lives of most Canadians and true believers are convinced that it will be again." There was a sense that the work at hand was to recover what was lost. It hasn't worked out that way. Religiosity is continuing to decline everywhere with important implications for denominations and religions. This is because of demographic and generational shifts in society over which we have no control. In the mid 2010s we began to discuss the "rise of the Nones and Dones" (two terms I've come to loathe). It is increasingly common for people to indicate "none of the above" as their religion on the census. Many others have left organised religion for many personal reasons. Yet over the past twenty-five years spirituality and spiritual practise have become more

diversified and individualized. What once pertained to the sanctuary can now be just as easily practised in the yoga studio, out in nature or around the dining table. People may be less religious, but that does not mean that they are not spiritual. Calling people biblically illiterate or spiritually unmoored is not only inaccurate, it's downright insulting. When adopting this condescending attitude, we miss out on the ways we can connect with others over spiritual practises. **Blame Canadians** In the year 2000 it was thought that much of mainline Christianity had about 20 years left to go. We're still here, though now our window is thought to be 2040. Our own St James the Apostle was mentioned as an establishment church that had enough endowments to continue in perpetum. It didn't work out that way, yet refreshed ministry happens in that place. The tendency in 1999 was to blame Canadians for losing interest in traditional Church and finding other ways to spend their time. As mentioned, Canadians

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Bishop's Message, June 2024

"I heard the voice of the Lord, saying, 'Whom should I send, and who will go for us?' Then I said, 'Here I am. Send me'". Isaiah 6:8

April was National Volunteer Month in Canada and I've been thinking about what a wonderful gift volunteers are to our society and to our church. Many people of all ages volunteer their time and talent to help out in some way. I wonder when it was that you volunteered your services for the first time?

While we may offer to help just because help is needed, sometimes what we do is very meaningful and can even be lifechanging. Isaiah was responding to what he heard as a call from God. Some of us respond because we want to serve God by caring for our neighbour. There are different motivations for and interests in volunteering. I am personally grateful for the generosity of the people of our diocese in serving one another and God in the church and in the communities around us in so many ways. Without you we could not accomplish our mission of love and hope and compassion in Christ's name.

Not everyone is called to do what Isaiah was called to do, but I believe that all of us are called to offer our gifts and talents to the service of God and the needs of God's world. Each of us will need to ask God what that looks like and give our time as generously and faithfully as we can.

We have recently put up some new images on the walls of the foyer in Fulford Hall. They show people from our Diocese in various situations: serving in worship, in a home for seniors, in ministries of prayer, in outreach, welcome and hospitality, music ministry, fellowship, stewardship of the environment. You can see those images on the front cover of this issue.

Bless you for all you do,

+ Mary

Message de l'évêque, juin 2024

« J'entendis alors la voix du Seigneur qui disait : "Qui enverrai-je ? Qui donc ira pour nous ? " et je dis : "Me voici, envoie-moi ! ». Isaïe 6:8

Avril était le mois national de l'action bénévole au Canada et j'ai réfléchi au don merveilleux que représentent les bénévoles pour notre société et notre Église. De nombreuses personnes de tous âges offrent leur temps et leurs talents pour aider d'une manière ou d'une autre. Je me demande quand avez-vous offert vos services pour la première fois ?

Si nous proposons notre aide simplement parce qu'elle est nécessaire, ce que nous faisons est parfois très significatif et peut même changer notre vie. Isaïe a répondu à ce qu'il a entendu comme un appel de Dieu. Certains d'entre nous répondent parce qu'ils veulent servir Dieu en prenant soin de leur prochain.

Il existe différentes motivations et différents intérêts pour le bénévolat. Je suis personnellement reconnaissante de la générosité des habitants de notre diocèse, qui se rendent service les uns aux autres et servent Dieu dans l'Église et dans les communautés qui nous entourent de tant de manières. Sans vous, nous ne pourrions pas accomplir notre mission d'amour, d'espoir et de compassion au nom du Christ.

Tout le monde n'est pas appelé à faire ce qu'Isaïe a été appelé à faire, mais je crois que nous sommes tous appelés à offrir nos dons et nos talents au service de Dieu et des besoins de son monde. Chacun d'entre nous devra demander à Dieu à quoi cela ressemble et donner son temps aussi généreusement et fidèlement que possible.

Nous avons récemment installé de nouvelles images sur les murs du foyer de Fulford Hall. Elles montrent des personnes de notre diocèse dans diverses situations : au service du culte, dans un foyer pour personnes âgées, dans des ministères de prière, de sensibilisation, d'accueil et d'hospitalité, dans le ministère de la musique, dans la fraternité, dans la gestion de l'environnement. Vous pouvez voir ces images sur la couverture de ce numéro.

Soyez bénis pour tout ce que vous faites,

+ Mary



I'm with Mr Osborne Allen who received an Award of Merit at the Black Heritage Celebration for his commitment to his St Paul's Church and the community of Cote-des-Neiges. Photo by Janet Best.



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Conference Synod June 6th - 8th Listening, Naming, Reconciling

Opening worship at Christ
Church Cathedral Thurs-
day, June 6th at 7pm.

Conference at Fulford Hall.

With the Right Rev. Dr.
Shannon MacVean-Brown,
bishop of Vermont.

This year will be the con-
cluding synod specially
focused around the theme
of Racism (Listening Nam-
ing Reconciling). We will
also be joined by the new
Bishop of the Territory of
the People, the Right Rev.
Clara Plamondon.

Details can be found on our
website: www.montreal.anglican.ca/synod.



The Rt Rev Dr Shannon MacVean-Brown is this year's Synod speaker. Photo supplied.

Redeeming the Past: Easter with Father Michael Lapsley

BRENDA LINN

Brenda Linn is the Facilitator of the Ecological and Social Justice Group of Christ Church Cathedral.

In 1990, an Anglican priest in Zimbabwe received a letter bomb in a religious magazine. It cost him both hands and one eye, and set off reverberations that are still being felt around the world.

The recipient of the bomb was Father Michael Lapsley, a member of the Anglican religious order, the Society of the Sacred Mission, and an outspoken opponent of the South African Apartheid regime.

The immediate aftermath of the bombing was, of course, a time of unimaginable agony, physical, psychological, and spiritual. The long-term result of the ordeal was the founding of *The Institute for the Healing of Memories*, which now has a presence on every continent.

During Holy Week and Easter of this year, Michael Lapsley visited Quebec and Nunavik. His visit had an indigenous focus and included meetings with First Nations and Inuit leaders and groups, in the Montreal area and in the North.

He and his assistant, Philani Dlamini, spent a day at Waseskun, an Indigenous healing centre, which long-time cathedral parishioner Barbara Malloch was instrumental in establishing. Father Michael also engaged in a public dialogue with Tom Dearhouse, elder and knowledge-keeper of the Kanien'kehá:ka (Mohawk) community of Kahnawá:ke. In addition, he found time to meet with theology students and professors at McGill, and with local leaders in the Jewish and Palestinian communities in Montreal who are working towards peace in Gaza.

On Good Friday, at the Church of the Ascension in West Brome, Father Michael was invited by the Venerable Tim Smart, and Father Tyson



Father Michael Lapsley during his Good Friday reflection at the Church of the Ascension in West Brome. Photo by Tim Smart.

Rosberg to offer a reflection on the readings for the day. He talked about wounds. He spoke of the way that wounds can be healed, and be healing, leaving scars that can draw us closer to each other and to God.

He spoke of the way that wounds can be healed, and be healing, leaving scars that can draw us closer to each other and to God.

But he also spoke of the way wounds can fester and poison us from within. He reminded us that this is true, not just of physical wounds, but of psychological and spiritual wounds. If our wounds are cleaned of toxins, of bitterness, resentment and hatred, then we are freed to become wounded healers, following in the footsteps of our Lord. If they are left untended, however, these toxins will destroy us.

They may also lead us to destroy others because, in the absence of healing, the victim often becomes the victimizer,

and the cycle of violence continues. We wound each other, and we wound our mother Earth.

In earlier comments on Truth and Reconciliation, Fr Lapsley encouraged churches to contribute to the healing process by creating “safe spaces” where people can “absolutely and truly hear each other’s pain and listen with respect.”

He adds, “People not only need to listen to the voices of victims; they also need to talk about issues of denial, ignorance and the role of guilt and shame.” (Anglican Journal, 2011.)

The morning after his visit to the Townships, Father Lapsley and Philani were joined by the Venerable Travis Enright, Archdeacon for Reconciliation and Decolonization. Ven. Enright had flown overnight from Edmonton to fly with us to the Northern Village of Kuujjuaq, in Nunavik. There we were welcomed by the Inuit working group who had organized Fr Lapsley’s Northern itinerary.

On Sunday morning, in

the Church of St Stephen’s, Kuujjuaq, Father Michael was graciously received by Bishop Benjamin Arreak, and invited to offer an Easter reflection. He talked about love, forgiveness, and new life.

Father Lapsley emphasised that forgiving does not mean giving up the fight for justice. Rather, forgiving ensures that the fight is based not on hatred but on compassion. He recalled that for him, giving up the sense of bitterness and betrayal became possible because he was surrounded by love - the love of God, and of the people who prayed for him and sent him messages of support during his recovery. He remembers in particular a bundle of paintings that school children in North Bay, Ontario (Canada) had sent to the hospital where he was recovering. My room, he recalls, “was papered with love.”

As he recovered, Father Lapsley became committed to ensuring that others had the same opportunity to tell their story, and to have it heard, acknowledged and believed. He approaches pain, guilt or grief not as forms of illness or pathology, but as normal responses to abnormal and tragic situations. Father Lapsley explains that pain, when shared, can bring people together. It can foster a deeper sense of connection to each other and the whole human family.

Rather, forgiving ensures that the fight is based not on hatred but on compassion.

Of course some wounds will require further, more clinical, intervention. But acknowledgement, Father Michael explains, is a first step towards healing, a first step towards forgiveness. He emphasised, however, that forgiving does not mean giving up the fight for justice. Rather, forgiving ensures that the fight is based not on hatred but on compassion.

Apparently, this message resonated with the Kuujjuaq congregation, most of whom turned up at the town hall on Sunday afternoon to hear more. There followed a wonderful week of meetings, workshops, laughter, tears, and prayers.

The highlight of the week was a three-day Healing of Memories Workshop, in which we were all participants together clinicians, clergy, and laity, Inuit, Cree, African and European together, from all walks of life. It was a space in which love and acceptance were palpable, respect and safety were ensured.

Healing of Memories workshops promise participants one step toward healing. In order to fulfil that promise, the workshops draw deeply upon theological insights and clinical training. At their core, however, are the principles of Restorative Justice. As Estelle Drouvin, Director of the Restorative Justice Centre CSJR, explained in an interview with Radio Canada, the workshops “deal with collective memory and the way it affects people’s lives. This is what links them to the restorative justice model, which considers that a crime is not just a matter for the perpetrator and the victim, but for society as a whole.”

During the workshops, Father Lapsley challenged us to keep this bigger picture in mind. How has the history of my country and my people affected me? How has the history of my parents affected me? How has my relationship with a faith community affected me, for good or for ill? What did I do? What was done to me? What did I fail to do?

At the end of the workshop, people reflected on their experience. One of the young women in my group explained, in Inuktitut, that it was the first time in her life she had “felt important”. In English, we might say, “the first time I felt respected.” Others

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A message from the Editor: Experience your Diocesan newspaper online and interactively!

If you have not already done so, I encourage you to explore our new online newspaper platform. It provides a new way of interacting with the Montreal Anglican. Our hope is that it will not only reach a larger audience but will improve your experience. Here are some advantages of using the platform:

- It’s easy! Just go to www.montreal.anglicannews.ca and start clicking!
- There are a greater selection of photos with a higher resolution and detail.
- You can access the digital newspaper from anywhere, on your mobile phone, tablet or computer.



•The experience is interactive, allowing you to click links, share and access archived content with ease.

Let’s embrace the digital age! Thank you for being a valued reader of the Anglican Montreal.

Diversity Wall

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montage that displays our various colours, ethnicities and ages engaged in some of the activities that comprise our diocesan experience. These photos include our first female priest, first black bishop, long-time volunteers...and a chicken.

Although the installation itself is intended to be permanent, we do plan to update it periodically to keep it fresh and allow for more faces to be included.

Please come see for yourself! The walls flank the entrance to Fulford Hall on the 2nd floor of the Synod Offices.

And thanks to our Anti-Racism Task Force: Dion Lewis, Edward Yankie, Chris Belle, Deborah Meister and Deborah Noonan and Jim Pratt - for leading the way.

Photo by Janet Best.





Fr Tyson Rosberg with Fr Linus Buriani. Photo by Janet Best.

Crossing Cultural Backgrounds: A Partnership Interview with Fr. Linus Buriani

TYSON ROSBERG

The Rev Tyson Rosberg is a member of the Diocesan Partnerships Committee.

The Diocese of Montreal has had a longterm partnership relationship with the Diocese of Masasi, in southeastern Tanzania, since 2007. The Diocese of Masasi was founded in 1926, when Tanzania (known at the time as British Tanganyika) was still a colonial territory. Today, the Diocese of Masasi covers some 68,000 square kilometres, and encompasses 230 churches.

Swahili is the official language of Tanzania, but 126 different tribal languages are also spoken throughout the country. Masasi is inhabited mostly by small-scale subsistence farmers. The land is dry, and severe drought is a common hardship, increasingly exacerbated by the growing climate change crisis: the cashew crop, a mainstay of the local economy, repeatedly fails.

In 2015, I had the privilege of visiting Masasi as part of a youth delegation. During our time there we had the opportunity to dialogue with other young people from across the diocese. It was on this trip that I first met Fr. Linus Buriani, a young priest whom the Partnerships Committee has been sponsoring to attain a Bachelors in Theology at McGill

University over the last two years.

Fr. Linus will soon be completing his studies in Montreal and returning to Masasi, where he will take up the position of principal at St. Cyprian's College. St. Cyprian's College is Masasi's diocesan theological school; it is hoped that with his new education Fr. Linus will help to make St. Cyprian's College a regional centre for theological education throughout East Africa. Recently, I interviewed Fr. Linus to hear his perspective on the last two years.

What do you think is the benefit of diocesan partnerships?

Diocesan partnerships provide important opportunities for building up the body of Christ across cultural backgrounds: we pray together, we pray for each other, we share our experiences, we learn from one another.

What is your favourite thing about studying in Montreal?

I have really enjoyed having access to libraries. Studying in Tanzania, education is heavily dependent upon what knowledge the teacher can provide. Studying here in Canada, I have loved reading so many books, and being able to use the McGill Birks Reading Room and the library at Presbyterian College. I love to read, and the experience of studying here makes me want to write my own book!

What was the biggest challenge you faced studying in Montreal?

The biggest challenge I faced was being so far away from my family — especially my children. I am thankful for the communication technology that has kept us together across such big distances.

What do you think is the single most important thing you have learnt from your studies in Montreal?

Many priests in my country have not had the opportunity to study theology at a higher level; schooling is expensive, and not everyone can afford it. Studying at McGill, I have learnt the importance of investing in the theological education of the Church's leaders (both lay and ordained) so that they can better perform in their ministry. Education is important. I hope that my studies will strengthen the quality of education that we can provide to our own students at St. Cyprian's College.

Is there anything you'd like the churches of the Diocese of Montreal to know?

I want to thank the Diocese of Montreal for giving me the opportunity to fulfil my dream of studying at McGill, one of the major universities that the world has to offer. I am extremely thankful for this opportunity, which was only made possible because of your generosity.

The Bible Story Walk is back!

Following its first successful tour in 2023, the Bible Story walk is back and better than ever! We have made some modifications to the outdoor project to make it even more accessible to children. You will find the updated Bible Story Walk at the following locations this season:

- St Stephen's with St. James, Chambly (May)**
- St George's, Chateauguay (June)**
- St John the Baptist, Pointe Claire (July-August)**
- St Thomas, NDG (September)**
- Trinity, Ste Agathe (October)**

We hope to see you and your children along our paths and church yards this summer wondering about the Godly Play story of Creation.



Photo of Bishop Mary by Janet Best.

St. Lawrence Anglican Church
520 — 75e Avenue, LaSalle, Qc.

Champagne Breakfast

Donation
Adults: \$30.00
Children under 12: \$10.00

Sat., June 15, 2024
9 am — 12 pm

For more info, please contact the church:
Tel.: (514) 366-4652 Email: tlawrence520@gmail.com

Archbishop Linda Nicholls
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Occasionally, I find the gift of a small space in the paper to fill - and then I get to include that photo that I love, but couldn't fit elsewhere. This one of Michael Curry and David Delderfield was taken on April 27, 2024 at Fr. Keith Schmidt's farewell luncheon. Photo by Janet Best.

The Meaning of Mission: Grappling with 150 Years of History at Montreal Dio

EMILY STUCHBERY

Ms Emily Stuchbery is the Communications Coordinator at Montreal Dio.

In preparation for Montreal Dio's 150th anniversary, I spent a fair amount of time digging around in the diocesan archives. On social media, I shared amusing stories from the earliest college magazine around the turn of the 20th century, silly pictures from freshman initiation nights from the 1960s, poems and comics from old college publications, and historical tidbits that exemplify positive changes in the culture of the church.

But for every piece of college history I shared, there were countless magazine columns and student recollections that I chose not to share and that did not feel worth celebrating. Much of them centred on one word: mission.

College magazines published in the late 19th and early 20th century often had articles about preparing students for mission that were full of the colonial rhetoric that was characteristic of the time. Although it is not surprising to find this rhetoric in publications from that period, it is certainly cause for deeper reflection when we encounter it so explicitly in the institutions we continue to inhabit and celebrate 150 years on.

It is one thing to know on a general level that the Anglican Church was implicit in the attempted cultural genocide of Indigenous people. It is another thing to read, as I did in vol. 8 no. 6 of the The Montreal Diocesan Theological College Magazine (1900), an urgent call for missionaries to the Diocese of Moosonee "because the Indian

must be prepared for larger civilization and the Gospel is the best preparation."

With the benefit of hindsight, it is easy to think: "well, we know better now". An anniversary is a time to interrogate that thought and to really consider the questions: "How far have we come, really?", "In what ways are we still falling short?" and "How can we do better?"

Anglicans today inherit a legacy of growth and change with regards to mission that began in the mid 20th century. In 1963, Anglicans around the world formalized a commitment to re-imagine mission in the Mutual Responsibility and Interdependence manifesto unveiled at the 1963 Anglican Congress in Toronto.

What does this mean exactly? It means the church

recognized that mission is not one sided and that relationship and mutual learning should in fact be at the centre of mission work. It means the church began to conceptualize a framework for mission that does not deploy salvation as an excuse for hatred or cultural genocide.

Under the MRI framework, mission brings us into deeper relationship with the church and Jesus Christ not in converting but in observing, listening, and learning from the other. Since 1963, MRI and its implementation have been criticized for not addressing the structural considerations that get in the way of mutuality (ingrained hierarchies within the church, structural racism, and a culture of failing to listen, for example). However, it continues

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2023 In Ministry Year students and Dio faculty with members of Place of Hope Indigenous Presbyterian Church in Winnipeg. Photo by Peter Lekk.



Rewilding our Church Properties

LEE-ANN MATTHEWS

Lee-Ann Matthews is the MTL Youth Project Coordinator and Web & Social Media Coordinator for the Diocese of Montreal.

I recently approached the Stewardship of the Environment Committee with a proposal to embark on a campaign encouraging the rewilding of Church properties in the Diocese of Montreal. They were very receptive to taking steps in this direction. Read on to find out about the proposal and how to take action.

Like many of us, I am concerned with environmental stewardship and decolonization practices. It struck me that the rewilding concept is accessible, impactful and most importantly, do-able for our context in the Diocese of Montreal.

Given the current economic situation, exacerbated by ongoing pressures on Churches to recruit new members and retain existing ones, I didn't want to further burden our leaders. The good news is that this proposal frees us to lean into the deep wisdom inherent in nature herself and to find peace with what is. And, it can be done within the existing frameworks of effort and at little or no cost.

The concept of rewilding church properties is one that not only revitalizes green spaces but also fosters environmental sustainability, promotes biodiversity and support community well-being. Of equal importance to Anglicans, is that this as an opportunity to honor Creation and our commitment to decolonize Churches.

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Jesus at 2000: A Retrospective

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were found to be biblically illiterate. Another cause of decline was attributed to Sunday shopping as well as children's sport activities. Even the wealth of Canada was seen as a problem. The Pentecostal Assemblies of Canda expressed disappointment that whilst seeing growth in other parts of the world, the economic status of Canadians was posing a barrier. One leader said "Our greatest disappointment is our own country. The message is not spreading as successfully as in parts of the world where people are needy and inclined to dependence on God."

Illiterate. Disappointing. Unmoored. Spoiled. If religious leaders were thinking of Canadians in this way, no wonder people left established Christianity. Yet this blaming of Canadians still is a dynamic that drives the way the Church engages or doesn't with the society in which we exist. If only we still had prayer in schools.

Nearly twenty-five years later, there is no point in lamenting changes in the way

people live their lives or the place of faith in public. What we can do is find ways to extend ourselves to serve others in new ways The emergence of fresh expressions like Dinner Church, Messy Church and Contemplative Fire shows us that when we attempt to meet people where they are and try to make their lives easier, we can create new community. There is plenty to be hopeful about if we are willing to engage in new ways.

A failing Church?

In addition to blaming everyday Canadians, at the turn of the Millenium there was a great deal of blaming the Church for its own decline. This was a time of increasing dissension within our Anglican family over the blessing of same sex unions. In 1999 a book came out entitled: Suicide: the decline and fall of the Anglican Church. This ultimately led to the formation of the Anglican Network in

Canada as a kind of rival. All of this is founded on the assumption that the mainline Church had failed and was now spiritually bankrupt.

When blame is apportioned today, it often focuses on our failure to hold onto the youth in our congregations, or on the work of our clergy. If only we had a younger/more dynamic/better looking/energetic/charismatic priest, they would come.

The truth is that the Church has not failed and neither have our clergy who work with great dedication. We can point to some important achievements in our openness to diversity, our concern for the vulnerable, our care for creation, our desire to pursue Indigenous reconciliation. Our leadership continues to become more diverse and let us not forget that we currently have women in position as our Diocesan Bishop AND National Primate. At its best, our church can reflect the beautiful kaleidoscope that is Canada. We are not

perfect, but we continue to seek to grow towards justice.

The Anglican Church was right to move with the times, for it is in these ways we reflect the concerns of most Canadians. In shared values and action, we can still be a relevant and constructive part of our national conversations and connect with others in our communities.

Back in 1999 it was thought that youth-oriented Churches with their energetic music and smoke machines (no Tyson Rosberg – not thuribles!) would grow exponentially and be the wave of the future. It was noted that only .5% of the population ever listened to traditional hymns so the way forward was to ditch outmoded organs and stodgy hymns and bring in the humble guitar and praise choruses with heartfelt, if theologically ropey, lyrics. This would attract young people.

It is true that two of our churches that mainly use contemporary praise music, CMP and St Jax, both have notice-

ably younger congregations and with-it high energy. We should pay attention to this.

But it is also true that "young people" are not a uniform mob who all want the same thing. What is compelling about these churches is relational and spiritual authenticity: the encounter with God. This can be expressed in many ways - in a worship experience rooted in Catholic tradition, in a small group gathered to read the Bible, or on a walk in nature - as much as in a praise style worship event. You never know what will strike a chord with someone.

Good News Story

The article ends with the story of a parish and priest who were bucking trends. The parish was Holy Trinity in Ste Agathe, and the priest was Mary Irwin-Gibson who is quoted: "In a true house of God everyone feels welcome." If we can understand welcome in the broadest possible sense, that might just be the best advice there is.

Around the Diocese



Willaine Juliassaint (Artist from La Nativité) at the Black Heritage celebration February 10, 2024. Photo by Janet Best.



West-Can Folk Performing Company at the Black Heritage celebration February 10, 2024 in Fulford Hall. Photo by Janet Best.



Frantz Benjamin(Member, Assemblée Nationale du Québec) at the Black Heritage celebration February 10, 2024. Photo by Janet Best.



Bishop Mary and Father Keith Schmidt at his farewell lunch on April 27, 2024. Father Keith retired after serving as Priest in Charge at St John the Evangelist. Photo by Janet Best.



Servers at the Easter vigil at Christ Church Cathedral, March 30, 2024. Photo supplied.



Bishop Mary, Rev. Dr. Elisabeth Jones, and Principal Jesse Zink with honorary doctorate recipient Rev. Dr. Mòrar Murrar-Hayes at Montreal Dio's convocation, May 6, 2024. Photo by Janet Best.

Around the Diocese



Jane Hamilton and Clodagh Wheatley at the launch of the Saving Grace campaign for Grace Church Sutton, April 13, 2024. Photo by Tim Smart.



Walter Gibson with Andre Gagné at the launch of the Saving Grace campaign for Grace Church Sutton, April 13, 2024. Photo by Tim Smart.



Parishioners of Christ Church Rawdon following the Rawdon St. Patrick's Parade, March 17, 2024. Photo by Gale Doole.



The Rev Rodney Clark and Lucas Desjardins walk in the Rawdon St. Patrick's Parade, March 17, 2024. Photo by Kimberly St Denis.



Matilde Park at Palm Sunday mass March 24, 2024 at St John the Evangelist. Photo by Janet Best.



Fr. Marc-Philippe Vincent and Mtr Wendy Telfer on Palm Sunday, March 24, 2024, at St John the Evangelist. Photo by Janet Best.

Parish News



MINISTERIO LATINO IGLESIA ANGLICANA

MISA EN ESPAÑOL

el 4º sábado de cada mes a las 10:30

en la capilla de San Juan de Jerusalén de la catedral Christ Church



CATHÉDRALE
CHRIST CHURCH
MONTRÉAL



DIOCÈSE ANGLICAN MONTRÉAL

Spanish Services in the Cathedral

DEBORAH NOONAN

The Rev Deborah Noonan is the Incumbent of St George’s Château-guay and a member of the diocesan Anti-Racism Task Force.

Since February, a group of clergy and lay people from the Diocese have been offering a monthly Eucharist in Spanish. The service takes place on the fourth Saturday of the month at 10:30am at Christ Church Cathedral.

Taking part in a Eucharist together in Spanish has been a meaningful experience for those who have participated. For Jaquelina, who comes from Mexico, the service “means so much because it is one hour where I

can connect to God 100% and give thanks for the ups and downs in what I am living through daily.”

From 2016-2021 the number of Spanish speaking Montrealers increased 25% to approximately 165,000 people, according to Census Canada. Spanish is the fourth most common language spoken in Quebec, after French, English and Arabic.

There is much diversity within this community. Latin American Montrealers come from many different countries and arrive in various circumstances, from professionals coming to fill specific jobs, to people seeking asylum.

Rev. Fresia Saborio describes the Spanish Eucharist as

a pilot project to begin listening to the spiritual needs of the Latin American community in Montreal. According to Rev. Saborio, “we all have the need to pray in our own language and to have access to spiritual formation in our own language.” She hopes that the service will be a way for Latin Americans to walk together and support each other.

Rev. Saborio is the priest-in-charge at St. George’s in Granby, a community that worships in English, Spanish and French. She creates podcasts in Spanish with Bible readings, prayers and reflections. These can be found on St. George’s Facebook page.



St. Paul's 321 Empire in GFP

June 8th from 10:00 - 2:00



Annual Plant and Crafts sale

Also available : Vendor Tables, raffle (tickets 3/\$5.00), Plant Accessories and a few other surprises!

Lunch will be available 11:00 to 13:00 at \$12/Adult, \$6/child/under 10

Table rentals are \$30 each. Reservations being taken until June 1st.

If you would like to rent a table to sell your crafts, or have any other questions: Contact Gloria Kidd - 450 678 2460 Email gstidd71@yahoo.com.



Notable

All Saints Church
248-18th Ave. Deux-Montagnes 450-473-9541

June 2nd - Monthly Youth Service for teens and young adults Starting at 6:00 pm. A meal follows the service.

June 8th- Garage Sale in the church parking lot 9am. Craft supplies for sale. Tissue paper, bows, wool, beads, pipe cleaners, etc.

Christ Church Beaurepaire turns 100!

Come celebrate with us!

2024 marks Christ Church Beaurepaire’s centennial as a parish - 100 years of Anglican Christian witness in Beaconsfield!

All are invited to our special centennial celebration on September 15, 2024 at 4pm.

Bishop Mary Irwin-Gibson will be joining us for this special service, followed by a festive potluck dinner.

Where: Christ Church Beaurepaire, 455 Church Street, Beaconsfield

When: Sunday, September 15, 2024 at 4:00 p.m.



Photo of Christ Church Beaurepaire by Margaret Matthews.



Ecumenical Easter Vigil held at Christ Church Beaurepaire

JOEL AMIS

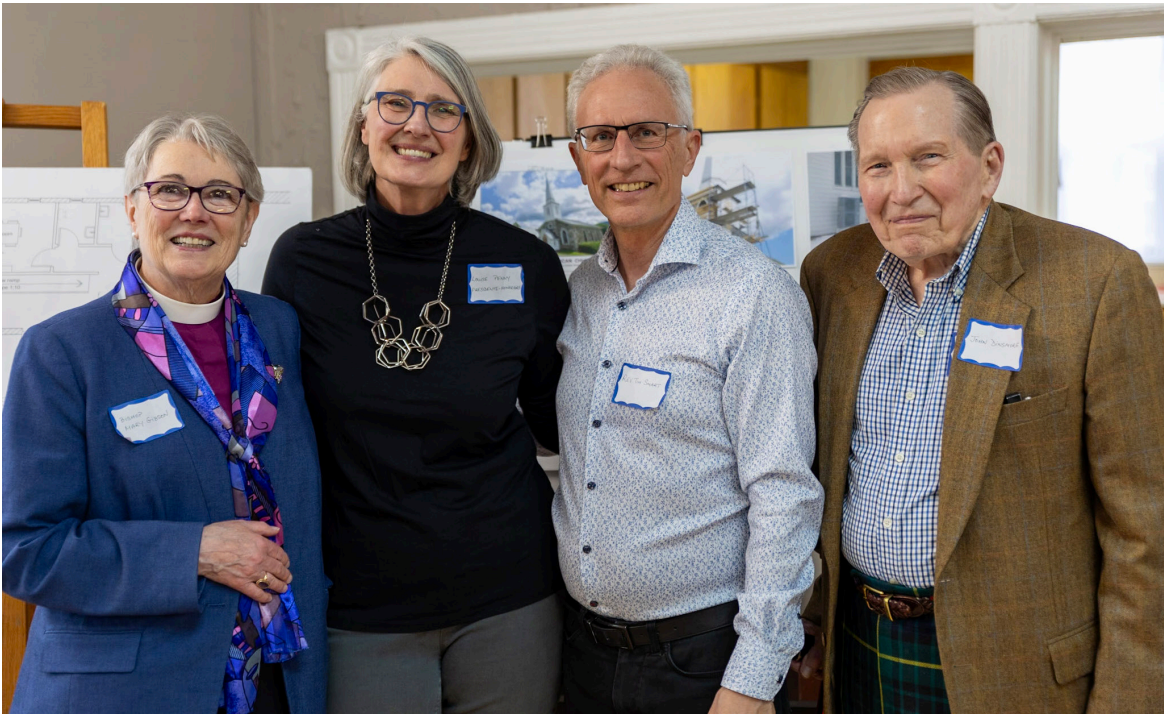
The Rev Joel Amis is the Incumbent of Christ Church Beaurepaire, Beaconsfield and Regional Dean of Pointe-Claire and St. Anne.

The second inter-parish and ecumenical Easter Vigil was held at Christ Church Beaurepaire - this time with electricity (last year's Easter Vigil was held during the huge power outage in the West Island following the big ice storm).

This first celebration of Easter formally brought together Christ Church Beaurepaire, St. George's (Ste-Anne-de-Bellevue), St. John the Baptist and Merging Waters United Church, with individual representation from St. John the Evangelist and St. Matthias. This year's Vigil drew inspiration from the Easter Vigil tradition at St. John's Lutheran Church, incorporating some dramatizations of the Bible sto-

ries, in addition to traditional-style readings. A huge thanks to our Family Ministry Intern Peter Lekx, who largely coordinated the Vigil, and to Pastor Eric Dyck for his liturgical guidance and support. Inter-parish and ecumenical cooperation are vital for the Church - especially in our time and context. Together we can do great things!

Parish News



Bishop Mary, Louise Penny, Tim Smart and John Dinsmore at the *Saving Grace* Campaign Launch, April 13, 2024. Photo by Tyson Rosberg.

Saving Grace Campaign Launch April 13, 2024

JOHN DINSMORE

Mr John Dinsmore is Envelope Secretary for Grace Church and the co-ordinator of the Saving Grace Campaign committee.

Our *Saving Grace* Campaigns purpose is to repair, restore and preserve the fabric of Grace Church to fulfill its evolving mission and maintain its historic significance. Grace Church has served Sutton’s Anglican community throughout most of the town’s existence. It all began with the construction of the present

stone structure and the on-site visit on 1 August 1846 by Bishop Mountain from Quebec. Since then, 14 beautiful stained glass biblical images have been installed, filling every window and becoming a valued part of Sutton’s cultural legacy. Services can now be experienced on Zoom and its faith community is open and welcoming. Inevitably, significant parts of the structure have needed attention: the organ was replaced in 2021, the steeple rebuilt in 2022, the oil-burning furnaces were replaced with heat pumps

in 2023 and the community-active church hall has been redecorated. But the work continues: a new roof, more thermal insulation, drainage control, access improvements and internal upgrades remain. While the completed work has been paid from available funds, Grace Church must now rely on a fund-raising campaign that reaches out to the wider Sutton community and beyond. A very successful launch event was held in the church hall on April 13 with noted author, Louise Penny, as

Honorary Chairwoman. Attendance reached 70 and Bishop Mary spoke in support of the campaign. Grace Church has a vital role to fulfil in the ongoing development of its Christian

mission and of the community of Sutton. As such, we appeal to everyone who agrees that maintaining its fabric is necessary to continue and expand this role. All donations will receive a tax receipt.



Laura O'Donoughue with Wendy Gardner at the *Saving Grace* Campaign Launch, April 13, 2024. Photo by Tim Smart.

Holy Week Youth Retreat at All Saints Church, Dorval

GRACE BURSON

The Rev Grace Burson is the Incumbent of All Saints by the Lake, Dorval.

Before the pandemic All Saints by the Lake in Dorval had a tradition of keeping watch with the Reserved Sacrament all night, from the end of the Maundy Thursday service until midday on Good Friday. In 2020, during lockdown, we held a “virtual vigil” before the Reserved Sacrament in my guest room, which many participants found surprisingly meaningful. I simply opened a Zoom link, lit a candle, and let people come and go throughout the night as they wished. Then I reverently disposed of the remaining bread and wine (from our last service in the church on March 15 of that year) and we didn’t have Eucharist again until Easter of 2021. Since there was no sacrament on Maundy Thursday in 2021, there was also no vigil before it.

In 2022, after having installed an alarm system but with many still being somewhat cautious about leaving the house, we kept vigil before the sacrament from 9pm to midnight and 6am to noon, but not in the middle of the night. In 2023, we planned a similar vigil, but it ended up being cancelled when the power went out. It had occurred to me on Palm Sunday 2023 (with the force of revelation such that it was very difficult to get to sleep for my Pastor Nap that afternoon!): if the problem is that folks who are getting up in years don’t feel comfortable staffing a vigil in the chapel between midnight and sunrise, why not get a bunch of teenagers together (people notorious for being awake at antisocial hours) and have them do it?! Hence, the idea for the Holy Week Youth Retreat was born. Peter Lekx and I coordinated the planning and leading of the event. It was embedded within the existing rhythm of a parish Holy Week:



The cast of the *Jonah* video hamming it up for the camera. Photo supplied.

we began with the Maundy Thursday dinner and liturgy at All Saints’, and concluded at a Good Friday Breakfast at Christ Church, Beaurepaire. In between, about 15 teenagers and young adults took part in activities, prayer, and fellowship in the evening; slept overnight in the All Saints’ church hall; took turns watching before the reserved sacrament for an hour; and shared prayer, reflections, and snacks

by the Lake, we gathered and introduced ourselves and then spent a couple of hours in our activity groups. The options for activities included:

- Decorating the altar of repose in the chapel with me
- Making hot cross buns with Marie-Claude
- Working on Stations of the Cross with Peter (which were used the next day at the Good Friday event at CCB)
- Decorating the “Alleluia” banner which had been “buried” in the All Saints’ font on Shrove Tuesday.

In addition, the confirmation class (three kids from All Saints’ and one from St. John the Baptist, Pointe-Claire), rehearsed and recorded a video skit of the book of Jonah (an assignment for the class), which was then shown at the All Saints’ Easter Vigil. During the night, adults from several parishes joined the retreat leaders in order to maintain a presence of at least three people in the chapel at all times. Devotional reading material was provided. Everyone else slept downstairs in the church hall on gym mats, air mattresses, and sleeping bags. When we gathered at 8am – yawning, disheveled, and

continued on page 11

Reflections on Vocations Day

DANICA MEREDITH

Mrs Danica Meredith is the Rector’s Warden at St Jax Church and a member of Diocesan Council.

*“Vocation is where your deep gladness and the world’s deep hunger meet” - Frederick Buechner**

On April 27th, I attended an amazing Vocation Day at the Anglican Diocese of Montreal.

There were speakers, interactive sessions, and an explanation of the process of ordination.

The day opened with Bishop Mary’s beautiful story of her journey in faith, her ordination as a priest in 1982, and her first experience celebrating the Eucharist in Hudson. She remembered clearly thinking, *“I’m standing on the X of my destiny. I’m standing where God has called me to be.”* Wow. What an inspiring way to start off this session and to launch into spring, a time of rebirth and renewal.

The Rev Canon Dr Jesse Zink then spoke. I love his observation that Discernment not always easy, that discernment means to pull apart, *“like taffy”* or like a cat’s stretch. It’s an invitation to listen to what God is calling us to do.

He noted that when we decide to listen to God’s call, every *“Yes”* is a *“No”* to something else.

Jesse Zink spoke of his own resistance at first being called to the priesthood. He felt a loss

at saying *“No”* to his life as a layperson. Then, understanding that this is what deciding means, he was able to move on.

His learning: be attentive to what you are already doing. As Christians, he emphasized, we believe you discern within community, where in the midst of that sometimes emotionally challenging response to God’s call, we find support and encouragement. Here are some of his main points:

- In the church I see the following needs ... (fill in the blanks for yourself), ex: inter-cultural understanding
- God has given me the following gifts ...
- With these gifts, in response to those needs, I believe God is calling me to {verb} ex. Teach and {role} ie. High School Teacher.
- Know that you can and should change over time.

Vocations Day Sessions included:

- 1. Chaplaincy**
 - a. Jen Bourque cited the model of the *“living human web”* by B. McLmore-Miller that helped her in her work first at the Hospital (for 12 yrs) and now at Concordia. In her case study, she mentioned that as a Spiritual Care Professional, one should consider this question: how can you care for and meet with non-Christians?
 - b. Alain Brosseau shared how Military Chaplains care for the moral and spiritual



Photo by Lightstock.

wellbeing of military personnel and their families - domestically and internationally. He said that we *“are rooted in our faith and that energizes us.”* For example, he is not a psychologist, yet he journeys with people to accompany them and if they need a psychologist, he finds one.

- 2. Spiritual practices of sustainable ministry**
 - a. To start, Jesse Zink had us stand to sing the Isaac Watt’s hymn *When I Survey the Wondrous Cross*. Embodied activities, like singing, is an antidote to burnout, which, he noted, is a real thing.
- There are three types of prayer Individual, Corporate (with others), and Eucharistic.

Jesse Zink offered helpful, and guilt-free guidance here. He said, *“Pray as you can, not as you can’t.”*

For some, it is the eucharist that is the centre of their faith, for some, the *“daily office”* (lectio divina style) is helpful, and still others have prayer lists. To explore and find that way that you can pray is a loving invitation.

In 2017 I attended a three-week session of Diocesan Supper Club**, hosted by Lee-Anne Matthews. The session, led by Gideon Strauss, called, *“Your Next Five Years,”* was on how to design your life and vocation in a faith-based way.

In the time elapsed from then, I have reflected a lot. This year’s Vocation Day was

a timely continuation of that learning.

Now, with so much shifting in our modern world, it’s a good time to consider our gifts and how to deploy them. When I started High school in the 1980’s, I wanted to be a priest. My career took another trajectory, and yet, my commitment to love, respect, and uplift others has remained.

***“Vocation: gladness and hunger” (Frederick Buechner, cited by Jesse Zink at Vocation Day at Anglican Diocese of Montreal April 27th, 2024)*

***Supper Club - www.montreal.anglican.ca/supper-club*

Befriending our Mortality : Recent Works Exhibition by Holly Ratcliffe

An exhibition of recent ceramics of Anglican priest, anthropologist and ceramicist Holly Ratcliffe will take place at Christ Church Cathedral at the end of the summer.

Holly is interested in funerary traditions of her own and other cultures and explores their meanings and artistic richness through clay.

Through her funerary ceramics, marked by their classic forms, textures and gestural treatments, the artist creates a place for dialogue around the spiritual problem of the meaninglessness of death in our culture. Her works enable the observer to reflect on their attitudes toward their mortality and elicit a disarming, contemplative state.

These works are from her recent artist’s residency at the Centre for Studies in Religion and Society, UVic called *Penitenti*: Ceramic funerary vessels as biographies of spiritual homecomings.

Holly will offer visits and workshops on Befriending our Mortality with Clay at the Cathedral during the exhibition. Please see the Cathedral website for dates, information and registration.

Apprivoiser sa mortalité : oeuvres récentes Exposition de Holly Ratcliffe

Une exposition de céramiques récentes de Holly Ratcliffe, prêtre anglican, anthropologue et céramiste aura lieu à la cathédrale Christ Church à la fin de l’été.

Holly s’intéresse aux traditions funéraires de sa propre culture et d’autres cultures et explore leur sens et leur richesse artistique à travers l’argile.

À travers ses céramiques funéraires, marquées par des formes classiques, des textures et des traitements gestuels, l’artiste crée un espace de dialogue autour du problème spirituel de l’absence de sens de la mort dans notre culture. Ses œuvres permettent à l’observateur de réfléchir à son attitude habituelle face à sa mortalité et de l’amener à un état contemplatif désarmant, voire un état de communion, allant jusqu’à déstabiliser le visiteur qui s’y attarderait.

Ces œuvres sont issues de sa récente résidence d’artiste au Centre for Studies in Religion and Society, UVic, intitulée *Penitenti* : Ceramic funerary vessels as biographies of spiritual homecomings.

Pendant l’exposition, Holly proposera des visites guides et des ateliers sur le thème *“Apprivoiser sa mortalité avec l’aide de l’argile”* à la Cathédrale. Contactez la cathédrale par le biais du site web pour connaître les dates, les informations et les modalités d’inscription.



Vernissage Thursday 22 August, 5 to 7 pm.
22 August – 12 September, 2024 daily from 10am to 5pm.

Christ Church Cathedral
635 rue Sainte-Catherine, Montreal H3A 2B8
514-843-6577 ext. 241 (Métro McGill)
<https://www.montrealcathedral.ca>

Rewilding of Church Properties

cont. from page 5

What does this mean?

The rewilding movement aims to restore and protect natural ecosystems by reintroducing native plants, removing invasive species, and allowing natural processes to occur with minimal human intervention. The goal is to reverse habitat degradation, enhance biodiversity, and create healthier, more resilient ecosystems.

We are encouraged to consider all of our green spaces, even those that are not visible from the curb, perhaps flanking the building or the parking lot. For some, this would be the place to start since these areas may be neglected or overlooked.

What can we do?

A few obvious things that we can do immediately is to avoid planting grass, mowing lawns and being mindful of raking leaves to accommodate the life cycle of insects and reptiles. Instead of grass we can plant clover or wildflowers as a

means of promoting biodiversity. Instead of annuals we can plant native perennials that will provide food for pollinators. Instead of removing dandelions, we let them flourish as they promote soil health and provide a habitat and food for pollinators and insects.

The book *Braiding Sweetgrass* by Robin Wall Kimmerer was a source of profound inspiration. Having read the book I feel moved to examine my own life, actions and behavior with greater scrutiny.

"To love a place is not enough. We must find ways to heal it." (Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*).

"In the Western tradition there is a recognized hierarchy of beings, with, of course, the human being on top—the pinnacle of evolution, the darling of Creation—and the plants at the bottom. But in Native ways of knowing, human people are often referred to as "the younger brothers of Creation." We say that humans have the least experience with how to live

and thus the most to learn—we must look to our teachers among the other species for guidance. Their wisdom is apparent in the way that they live. They teach us by example. They've been on the earth far longer than we have been, and have had time to figure things out."(Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*).

Even here in our own diocese there are numerous churches that are well underway in their rewilding efforts and we can learn from them.

Consider for example, St Philips church in Montreal West with their ample fruit trees, raised garden beds and ongoing impressive dedication to community and environmental stewardship.

While I am not an expert - just a concerned citizen and a lover of the natural world - I have found many sources of knowledge on this topic, the results of of which are in the boxes below.

Here is a list of plants that are native to Montreal and support local wildlife:

- **Eastern Redbud** (*Cercis canadensis*): This small tree produces pinkish-purple flowers in spring, attracting bees and other pollinators. Its seeds are eaten by birds.
- **Common Milkweed** (*Asclepias syriaca*): A crucial host plant for monarch butterfly larvae. Its flowers provide nectar for bees, butterflies, and other pollinators.
- **Wild Bergamot** (*Monarda fistulosa*): Also known as bee balm, this perennial produces lavender flowers that attract bees, butterflies, and hummingbirds.
- **Cardinal Flower** (*Lobelia cardinalis*): A tall, striking perennial with red tubular flowers that attract hummingbirds and butterflies.
- **Purple Coneflower** (*Echinacea purpurea*): A drought-tolerant perennial with purple flowers that attract bees, butterflies, and goldfinches that feed on its seeds.
- **Joe Pye Weed** (*Eutrochium spp.*): Tall perennial plants with pink or purple flower clusters that attract butterflies, bees, and other pollinators.
- **Black-eyed Susan** (*Rudbeckia hirta*): A cheerful perennial with yellow or orange flowers that provide nectar for bees and butterflies.
- **Swamp Milkweed** (*Asclepias incarnata*): Similar to common milkweed, this species prefers moist soils and attracts monarch butterflies and other pollinators.
- **Northern Spicebush** (*Lindera benzoin*): A shrub with fragrant yellow flowers that attract bees and butterflies. Its berries are a food source for birds.
- **Serviceberry** (*Amelanchier spp.*): Small trees or shrubs with white flowers in spring and edible berries in summer that are enjoyed by birds.
- **Blue Vervain** (*Verbena hastata*): A tall perennial with spikes of purple flowers that attract butterflies, bees, and other pollinators.
- **New England Aster** (*Symphyotrichum novae-angliae*): A late-season perennial with purple flowers that provide nectar for butterflies & bees.

Here are local resources to consider partnering with to further your efforts:

Montreal Urban Ecology Centre (MUEC): A non-profit organization dedicated to promoting urban sustainability and biodiversity offering resources, workshops and educational programs on urban rewilding, native plant gardening, and wildlife habitat creation.

Éco-quartier Program: Supports local environmental initiatives, including projects related to urban rewilding, green space enhancement, and community gardening. Each borough in Montreal has its own Éco-quartier office that provides resources and support for grassroots environmental initiatives.

Montreal Botanical Garden: A hub for botanical research, conservation, and education, offering workshops, guided tours and educational programs on native plant gardening, urban biodiversity, and ecological restoration.

Green Space Conservation Organizations: Several organizations in Montreal focus on conserving and restoring green spaces, wetlands, and natural habitats in and around the city. Examples include Les Amis du Parc Meadowbrook, and the Green Coalition.

Local Parks and Nature Reserves: Montreal is home to numerous parks, nature reserves, and green spaces where rewilding and conservation efforts are underway. These include Parc-nature de l'Île-de-la-Visitation, Parc Angrignon, and Bois-de-Liesse Nature Park, among others.

Community Gardens and Urban Agriculture: Community gardens and urban agriculture projects play a role in promoting biodiversity and reconnecting residents with nature in urban areas. Montreal has a vibrant community gardening scene, with many gardens incorporating native plants, wildlife habitat features, and sustainable gardening practices.

We hope to partner with you as we continue to encourage rewilding, hear your stories and learn about how to best steward our natural resources.

Contact the SEC if you wish to be a part of the Rewilding movement. sec@montreal.anglican.ca

Youth Retreat

continued from page 9

unshowered – to reflect on our experiences, many of the participants expressed a feeling of surprise at how quickly the time went and how meaningful it was to stop, reflect, and pray in this unique way.

We then cleaned up and headed over to Christ Church Beaurepaire, where we met with another cheerful group of

people with whom we shared prayers and an excellent spread of food.

Our group had a great time and at the end of the retreat were already asking when we could do another inter-parish youth event. Peter and I look forward to planning another one soon!

Join Education for Ministry (EfM) to...

Deepen your Christian faith.

Learn how to articulate that faith.

Let that faith inspire you into action!



Through study, prayer, and reflection, trained mentors facilitate small group discussions and guide participants to examine life through an increasingly informed and inspired theological lens.

More than Bible study, EfM participants read and discuss the Old Testament (year 1), the New Testament (year 2), Church history (year 3), and theology (year 4). You do not have to commit to all four program years nor complete in four years.

The Anglican Diocese of Montreal offers hybrid (virtual and in-person) meetings on Wednesday evenings at Dio on the McGill campus.

We are seeking new participants for September. Please contact Nancy Greene-Grégoire greenenm@gmail.com or 514-862-5367 to learn more.

Notable

All Saints Church

248-18th Ave. Deux-Montagnes 450-473-9541

June 1st - Monthly "Food for Body and Soul" breakfast
The first Saturday of the month at 10:00 am. Good will offering



Crosstalk Ministries Day Camp 2024

VALERIE TAYLOR
Ms Valerie Taylor is Director of Day Camps at Crosstalk Ministries and Lay Secretary of Synod

For more than 40 years, Crosstalk Ministries has been facilitating Day Camp programs for children ages 4-12 across Canada and beyond. Children in these communities spend a week learning about God and God's place in their lives through music, games, audio-visuals, crafts, and other activities.

Lives are changed as campers and leaders come to know Jesus and experience God's love.

For summer 2024 we are offering "Signposts" exploring passages from the Gospel of John. Each day the campers will experience one of these five exciting stories: "They Have no Wine," "Your Son will Live," "They Have Opened My Eyes!" "Lazarus Come Out!" and "I Have Seen the Lord!" Our program will unpack the stories through songs and games, small groups, crafts and liturgical dance all geared to children of 4-12 years.

Visit <https://crosstalkministries.ca/wordpress/> for further details and to access the fillable application form.

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

What a gift she has been!

Heavenly Father, we thank you for the ministry of Archbishop Linda Nicholls, the Primate of the Anglican Church of Canada since 2019 and ordained priest since 1984. We prayerfully acknowledge your steadfast presence in her ministry of compassion, reconciliation and trailblazing.

A first-hand witness to the struggles and triumphs of women’s role in ordained ministry, Archbishop Linda challenged the church to do the hard work of improving broken relationships through anti-racism practices and active listening and responding to Indigenous voices within the community. We give thanks for this challenge and pray that with God’s help we will continue this important

work. We also give you thanks Gracious God for the wisdom and guidance you instilled in Archbishop Linda through which she made many great contributions to the church here in Canada and abroad.

In recognition of her role as a “beacon and pathfinder for the ministry of women here, and overseas”, the House of Bishops seeded a new Theological Education Fund in Archbishop Linda’s honour. It will provide bursaries for theological education to lay or ordained women. In gratitude and thanksgiving, she expressed her delight with this tribute and prayed “that this fund will enable more women to live into their God-given gifts for the good of the whole Church and the world.” We pray that those who were touched by Archbishop Linda’s sincere and fruitful ministry will join the Bishops and give generously to

this initiative.

Gracious God, we implore you to instill in Archbishop Linda permission to rest and to savour this well-deserved break from responsibility. This transition can be hard for such dedicated people. We know that with you by her side, she will discern new pathways where she can “enjoy walking with God’s people, not as a leader, but as a friend, teacher and mentor alongside opportunities that allow her soul to sing—literally and figuratively.” We humbly pray that this singing goes on and on and on.

Lord in your mercy, hear our prayer.

Valerie Bennett & Stacey Neale

The quoted statements are from articles posted to anglican.ca and anglican.foundation.org. Specific references are available upon request.

For more information on AFP-C, contact Valerie Bennett and Stacey Neale at valstacey@bell-net

St. Lawrence Anglican Church
520 - 75e Avenue LaSalle, Qc H8R 2P5
Tel.: (514) 366-4652

SUMMERFEST

Saturday, August 3, 2024, starting at 12:00 pm
Samedi 3 août 2024, à partir de 12h00

A festival featuring fine Caribbean delicacies, including a fish fry!

Un festival de fines spécialités caribéennes, comprise une friture de poisson !

For more information, please contact the church:
Pour plus d'information, s'il-vous-plait contacter l'église:
(514) 366-4652; stlawrence520@gmail.com

Father Michael Lapsley *cont. from page 3*

spoke of feeling new, feeling loved, feeling free.

In the Healing of Memories workshops, Father Michael explains, participants heal each other. The facilitator’s role is to create a space for this healing to take place. One of the participants, a highly experienced clinician and a leader in the field of intergenerational trauma, said she came expecting to work, but found participation and acceptance. She said she appreciated the spiritual dimension, which was non-judgmental, and inclusive of us all.

During the workshop, we shared some of our favourite music, singing and dancing to songs in English, Inuktitut,

Cree and Zulu. My favourite music, for Holy Week and Easter is Ubi caritas et amor... Where love and charity are, God is there. I experienced this truth, this year, in ways I will never forget.

NOTE: Father Michael’s recent trip to Canada was made possible by a grant for indigenous healing, from Health Canada, and by the generous support of the “Inuit Values” division of the Nunavik Regional Board of Health. Additional funding and support was provided by ESUMA, an agency whose mandate is to encourage school perseverance among the Inuit, and by the Montreal-based Restorative Justice Centre CSJR.

Social aux fraises - Strawberry Social



Fraises, crème fraîche et scones
Strawberries & cream served on scones
Café/thé \$10

Samedi le 6 juillet à 14h
Saturday July 6 at 2pm

Salle Église All Saints Hall
248 18^e ave., Deux-Montagnes

Espace limité! Billets requis à l'avance
Limited space! Tickets must be purchased in advance

Kathleen Leeming 450-472-3065 pilkington@sympatico.ca

Grappling with 150 Years of History at Montreal Dio *continued from page 5*

to articulate a vision of mission that is in keeping with the gospel of Jesus and is therefore worth striving towards despite our failings.

I recently spoke with The Rev. John Barton who graduated from Dio in 1957. John spent decades of his life working in mission first as a missionary in Uganda and then as the Director of World Missions. I asked him what he thought was the most important thing theological schools could do to reconcile the harms perpetrated by the church through mission. His response was simple: “It’s being present with people who wish to be present with you that brings about change.”

He recalled a classmate from India who he studied alongside during his years at Dio. “When you have a Christian from another culture with you for two years, it has its impact. His

presence, more than any teaching, was what really counted.” He brought this experience into his mission work in Uganda, where he was stationed from 1960 to 1968 as a teacher at a theological school. “I came to understand how the Gospel transcends culture and is able to unite people. I had not understood that before.”

He learned new ways of experiencing Christ and came away transformed and able to see the Gospel with fresh eyes, not because of what he had done for others, but because of how he had allowed others to transform his spirit.

Theological schools play a key role in the church’s continual re-shaping of Christian mission, not only because they form the future leaders of the church but also because of the tremendous opportunity they provide for intercultural

dialogue. More and more students are coming to theological colleges in Canada from Asia and Africa where the Church is growing. And as the church declines here in Canada, ecumenism becomes the way of the future.

Over half of the students at Dio this year are from outside of Canada. We have students from Nigeria, Haiti, Rwanda, France, Tanzania, and South Korea in addition to Canada and the United States. Our students come from Pentecostal, Catholic, Methodist, Anglican, Lutheran, and United Church backgrounds.

One no longer has to go abroad to experience the kind of transformative presence that John Barton described as having the capacity to heal the church. One only needs to listen to the diverse voices in our churches and local com-

munities.

At Dio, active presence with one another in study, in worship, over shared meals, struggles, and joys, is something we are working to make the centrepiece of life at the college. This is not without its challenges. We have struggled to order food that is appetizing to all members of the community, to plan community events that don’t just appeal to white westerners, to find liturgical music that suits everyone’s spiritual needs. The list goes on.

But with every mistake, we are learning. We have learned new songs from each other around the campfire at our year-opening retreats, increased the flexibility of our community liturgies, found regular caterers who meet the various tastes of our students.

Dio students are still going to the Diocese of Moosonee,

but it is now as part of an intercultural encounter to listen and learn from the Cree people of Waswanipi. We have learned that welcome is not just about extending an invitation, it is about compromising one’s own comfort. It is not just about opening a door, but about expanding the boundaries of the room.

As our 150th academic year comes to a close, our prayer for the next 150 years is this: that we open our arms, but do not close them. That we listen more than we speak. That we taste new flavours and learn to like them. That we hear new songs and learn to sing them. That we question the rules we take for granted and listen to the wisdom of those who do not know the rules. That we do not seek to transform the other, but that we let ourselves be transformed by them.