



ANGLICAN MONTREAL

Please join us for

Prayers for the Episcopal Election

With the Spiritual Direction Group,
in intercession and meditation
for the candidates and the
process of our Electoral Synod



ANGLICAN
DIOCÈSE
MONTRÉAL

Saturday, April 26, 2025, 10am - 1pm
St Anselm's Chapel, 1444 Union Avenue, 2nd floor
and on Zoom

Official Publication of the Diocese of Montreal

Spring 2025 • A section of the *Anglican Journal*



Déborah Hassing performs at the Diocesan Black Heritage Celebration, February 22, 2025. Photo by Janet Best.

Récit et réconciliation : L'impératif du Mois de l'histoire des Noirs

CAMILLE ISAACS MORELL

Camille Isaacs Morell a participé au groupe de travail du diocèse qui a présenté au 161e Synode le Plan d'action contre le racisme envers les personnes noires visant à éradiquer le racisme systémique dans l'Église anglicane du Canada. Présentement, elle fait du bénévolat pour le ministère anglican en milieu carcéral.

Le Mois de l'histoire des Noirs fut établi en 1926 afin de raconter l'histoire des descendants des esclaves africains noirs, en Amérique du Nord et aux Caraïbes, dont 12 millions d'ancêtres ont été amenés de force en Amérique où ils ont vécu dans l'esclavage pendant plus de trois siècles. Les récits de survie et les contributions des personnes noires sont très souvent absents des livres d'histoire traditionnels.

Ces récits s'avèrent parfois déplaisants, surtout s'ils nous racontent des actions liées à l'injustice, à l'esclavage et aux relations raciales. L'héritage

de l'esclavage demeure d'une grande importance et nous touche tous.

Le Mois de l'histoire des Noirs nous donne l'occasion de partager des récits et des conversations constructives sur la manière dont nous pouvons bâtir un monde fondé sur l'amour. D'ailleurs, il est intéressant de constater que l'histoire biblique de Joseph nous offre un parallèle de l'expérience des descendants d'esclaves africains noirs.

Comment Joseph interprète son histoire

L'histoire de Joseph se centre sur la réconciliation d'un ancien esclave qui a été trahi par ses frères. En effet, Joseph était le préféré de son père qui lui a offert une tunique princière, ce qui a attisé la jalousie de ses frères qui l'ont ensuite jeté dans une fosse et vendu comme esclave.

Joseph était un esclave docile, ce qui lui a gagné la faveur de son maître, Potiphar, un

haut fonctionnaire du pharaon. Joseph a par la suite été faussement accusé par la femme de Potiphar, mais au lieu de se laisser gagner par l'amertume, il a continué à faire le bien, se servant de son talent pour interpréter les rêves et aidant ainsi son maître, l'Égypte et les pays voisins, à éviter une famine longue de sept ans.

Après de longues années d'injustice, Joseph a enfin été affranchi et on lui a permis d'utiliser ses dons, si bien que le pharaon l'a nommé administrateur du royaume pour sa rectitude morale et l'usage qu'il faisait de ses dons pour le bien commun.

Même si les frères de Joseph craignaient qu'il se serve de son pouvoir politique pour se venger d'eux, Joseph raconte son histoire avec candeur, sans nier toute sa souffrance et l'injustice dont il avait été victime, qui plus est, il affirme que le mal qu'on lui avait infligé s'est avéré être pour le plus

continued on page 3

Storytelling & Reconciliation: The Black History Month Imperative

CAMILLE ISAACS MORELL

Camille Isaacs Morell served on the Diocesan working group that submitted to the 161st synod, the Anti-Black Racism Action Plan to dismantle systemic racism in the Anglican Church of Canada. She currently volunteers in the Anglican Prison Ministry.

Black History Month was established in 1926 to tell the story of people of Black African slave descent in North America and the Caribbean whose 12 million ancestors were transported against their will to the Americas where they were enslaved for more than three centuries. The survival and contributions of Black people are often absent from mainstream history books.

Storytelling can be uncomfortable, especially when recounting acts of injustice, slavery, and race relations. The legacy of slavery remains relevant today, impacting everyone.

Black History Month provides an opportunity to engage in storytelling and constructive conversations about how we can build a world based on love. Interestingly, the story of Joseph in the Bible parallels the experience of descendants of Black African slaves.

Joseph's Interpretation of "His-Story"

Joseph's story is about the reconciliation of an ex-slave betrayed by his brothers. He was favoured by his father who gifted him a colourful coat, earning him the jealousy of his brothers who threw him into a pit and sold him into slavery.

Joseph was a compliant slave, earning the favor of his master, Potiphar, a senior minister to Pharaoh. Joseph suffered the injustice of false accusations by Potiphar's wife. Rather than becoming embittered, he remained committed to doing what was right using his spiritual gift of interpreting dreams for the benefit of his masters and the nation, sparing Egypt and surrounding coun-

tries from years of famine.

After many years of injustice, Joseph was finally freed from slavery, and allowed to use his talents. As a result, Pharaoh promoted Joseph to the high position of viceroy based on his moral rectitude and effective use of his talents for the common good.

Although Joseph's brothers feared that he would use his political power to exact revenge for their actions, Joseph truthfully recounted the story of his life, without denying the suffering and injustice - he declared that the evil committed against him turned out to be for the highest good of his family and the nation of Egypt.

Most importantly, Joseph offered them a common space in the land of Goshen, where the entire family could live together in harmony, benefiting from equal opportunity through fair access to the resources warehoused for distribution during the seven-year famine.

Viewing History from the Lens of Love

We learn from this story that, like Joseph, we can view history and current events through the lens of love.

The best definition of love is that it always leads us to act in ways that are for the highest good of ourselves and others.

Joseph recognized that all the suffering and injustice he had endured were ordained by God to ensure the survival of the people of Egypt and the surrounding countries. He forgave his brothers and repaid injustice with benevolence. That is love in action.

The story of Joseph's forgiveness for his pain and injustice seems to be a tough call. How could someone who had endured injustice lay down the weapon of vengeance and uphold the standard of love for those who had caused him tremendous personal suffering?

In David's testimony in Psalm 37, we find answers:

continued on page 3

Bishop's Message, April 2025

Lent/Easter 2025

This issue of the Anglican Montreal contains the names of the individuals whom the search committee has presented as candidates for coadjutor bishop – the person who will take over when I retire in October of this year. I am grateful to all who have prayerfully and faithfully offered their candidacy. It is not easy to allow one's name to go forward, to be examined and interviewed and discerned; to be willing to be chosen and uprooted, or discerned as not the right person for now.

I will remember the elections of Bishops Reginald Hollis, Andrew Hutchison, Barry Clarke, and Michael Oulton (Ontario). Each time there is a new bishop to be elected, it is a time of anxious waiting, of anticipating changes – both hoped for, and perhaps feared. It is also God's opportunity for us as a diocese as we anticipate fresh leadership and new energy and ideas.

The whole process around the election needs to be surrounded with prayer and with the hope and faith that God is with us, leading and guiding us, nudging us and inspiring the church to discern God's choice of our next bishop. Please be part of this preparation even if you are not a Synod delegate. Make it part of your Lenten discipline, seeking God's grace and renewal for our diocese.

Delegates to Synod will meet on May 3rd to vote for the person they feel is called to this ministry. Please pray for the Holy Spirit to help our Synod choose. Pray for all the candidates and for their families as they stay open and available to God's call.

The Easter gospel reminds us that the disciples faced an uncertain and frightening future after Jesus was crucified and his body went missing from the tomb. They gathered behind locked doors for fear of what could happen to them. And into that very room, Jesus appeared and brought peace and the call to go out and serve in Christ's name: "Peace be with you. As the Father has sent me, so I send you." John 20:21

We may be finding the pace of change in our world, our country and our church disruptive and fearful. But we remain a church which has promised to serve Christ as faithfully as we know how, even when we are uncertain about what comes next. God will be with us throughout this journey.

+Mary

+Mary



Photo by Janet Best.

Message de L'Évêque, avril 2025

Carême/Pâques 2025

Ce numéro du journal Anglican Montréal contient les noms des personnes que le comité de recherche a présentées comme candidats au poste d'évêque coadjuteur - la personne qui prendra la relève lorsque je prendrai ma retraite en octobre de cette année. Je suis reconnaissante à tous ceux et celles qui, dans la prière et la foi, ont proposé leur candidature. Il n'est pas facile de permettre à son nom d'être mis en avant, d'être examiné, interviewé et discerné ; d'accepter d'être choisi et déraciné, ou d'être perçu comme n'étant pas la bonne personne pour le moment.

Je me souviens très bien des élections des évêques Reginald Hollis, Andrew Hutchison, Barry Clarke et Michael Oulton (Ontario). Chaque fois qu'un nouvel évêque doit être élu, c'est une période d'attente anxieuse, d'anticipation de changements - à la fois espérés et peut-être redoutés. C'est aussi l'occasion pour Dieu de nous offrir, en tant que diocèse, un nouveau leadership, une nouvelle énergie et de nouvelles idées.

ments - à la fois espérés et peut-être redoutés. C'est aussi l'occasion pour Dieu de nous offrir, en tant que diocèse, un nouveau leadership, une nouvelle énergie et de nouvelles idées.

Tout le processus entourant l'élection doit être entouré de prière, d'espoir et de foi que Dieu est avec nous, qu'il nous conduit et nous guide, qu'il nous pousse et qu'il inspire l'Église à discerner son choix pour notre prochain évêque. Participez à cette préparation, même si vous n'êtes pas délégué au Synode. Intégrez-la à votre discipline de carême, en recherchant la grâce et le renouveau de Dieu pour notre diocèse.

Les délégués au Synode se réuniront le 3 mai pour voter pour la personne qu'ils estiment être appelée à ce ministère. Merci de prier pour que l'Esprit Saint aide notre Synode à faire son choix. Priez pour tous les candidats et pour leurs familles afin qu'ils restent ouverts et disponibles à l'appel de Dieu.

L'évangile de Pâques nous rappelle que les disciples ont été confrontés à un avenir incertain et effrayant après la crucifixion de Jésus et la disparition de son corps du tombeau. Ils se réunissaient derrière des portes fermées à clé par crainte de ce qui pourrait leur arriver. Dans cette même pièce, Jésus est apparu et a apporté la paix et l'appel à sortir et à servir au nom du Christ : « La paix soit avec vous. Comme le Père m'a envoyé, moi aussi je vous envoie. » Jean 20:21

Le rythme des changements dans notre monde, notre pays et notre Église peut nous perturber et nous effrayer. Mais nous restons une Église qui a promis de servir le Christ aussi fidèlement que nous le savons, même si nous sommes incertains de ce qui nous attend. Dieu sera avec nous tout au long de ce voyage.

+Mary

+Mary



Editor: Nicki Hronjak
Editorial Assistance: Peter Denis, Wendy Telfer
Circulation: Ardyth Robinson
Production: Nicki Hronjak

Official Newspaper of the Diocese of Montreal
Deadline for the June issue: April 25, 2025.

Editorial Office:
Diocese of Montreal
 1444 Union Ave Montreal, QC H3A 2B8
 Phone: 514-843-6577
 editor@montreal.anglican.ca

Published four times a year.
 Anglican Journal & Anglican Montreal.
 A section of Anglican Journal.

For subscription changes: Anglican Journal 416-924-9199 or 1-866-924-9192 Ext. 245/259, or circulation@national.anglican.ca www.anglicanjournal.com/subscribe

Legal deposit: National Library of Quebec, National Library of Canada. Printed by KT Web Printing, Toronto, ON. Mailed by Elite Bindery & Mailing Services, Scarborough, ON.



The Rev. Dr. Ali Tote preaches at the *Diocesan Black Heritage Celebration* February 22, 2025. Photo by Janet Best.

L'impératif du Mois de l'histoire des Noirs *cont. from page 1*

grand bien de sa famille et de la nation égyptienne.

Mais ce qui est encore plus important, Joseph offre à sa famille des terres dans le pays de Goshen, où tous les membres pourront vivre ensemble en paix et bénéficier d'une égalité qui leur donnera accès aux ressources entreposées pour contrer une famine de sept ans.

L'histoire à travers le prisme de l'amour

Le récit biblique de Joseph nous montre qu'il est possible d'aborder l'histoire et les événements actuels à travers le prisme de l'amour.

La meilleure définition de l'amour nous dit qu'il nous encourage à agir toujours pour notre plus grand bien et pour celui d'autrui.

Joseph se rend compte que toutes les souffrances et injustices qu'il avait subies avaient été commandées par Dieu afin d'assurer la survie de l'Égypte et des nations voisines. Il a donc pardonné à ses frères, choisissant de répondre à l'injustice avec de la bienveillance. C'est l'amour qui est à l'œuvre.

L'histoire de Joseph qui pardonne à ceux qui lui ont causé tant de souffrances et d'injustices semble un chemin difficile. Comment se peut-il qu'une personne qui a été victime d'injustice dépose les armes de la vengeance pour lever l'étendard de l'amour face aux responsables de tant de souffrances?

Nous trouvons la réponse dans le Psaume 37, de David: Ne crains pas les méchants; ils se faneront comme l'herbe. Fais confiance au Seigneur, agis bien. Dieu est fidèle; ne te fie pas à ta propre sagesse. Attends patiemment. Justice sera faite un jour. L'expérience de David reflète celle de Joseph qui a connu la justice de son vivant.

La quête de justice

Grâce à leur lutte contre les injustices et leur insistance sur l'égalité devant la loi, les Canadiens noirs ont établi une solide structure de droits

constitutionnels dont tous les Canadiens bénéficient aujourd'hui :

- Les lois concernant les justes méthodes d'emploi et les droits de la personne, dans les années 1950 et 1960
- La Charte canadienne des droits et libertés (1982)
- La Loi sur l'équité en matière d'emploi (1986)
- La Loi sur le multiculturalisme canadien (1988)

Cependant, nous savons qu'il y a encore un long chemin à parcourir pour que les personnes noires et les membres des minorités ethniques soient traités justement, et ce, de manière constante.

Les personnes noires de l'Amérique du Nord ont patiemment attendu pendant trois cents ans d'esclavage et deux cents ans après son abolition, pendant les périodes de colonialisme dans les Caraïbes et de ségrégation en Amérique du Nord, toutes les deux légalement terminées aujourd'hui. Et pourtant, le racisme systémique, le profilage racial, les méthodes d'embauche biaisées, le privilège ethnique et les biais inconscients constituent des problèmes persistants qui entachent toujours la réputation du Canada.

La persistance de ces problèmes est la preuve que les lois seules ne parviennent pas à éradiquer le racisme. Elles fournissent des critères de base, mais elles ne nous inspirent pas à devenir meilleurs.

Comment avancer?

Dans son Sermon sur la montagne, Jésus se centre sur l'amour comme solution devant l'injustice. Il y parle des lois romaines oppressives qui touchent le peuple juif. Il propose alors de dépasser les limites des lois en tendant l'autre joue.

Selon la loi de Rome, une personne en position sociale élevée avait le droit de gifler quelqu'un de position inférieure, mais elle pouvait le faire seulement avec la main gauche

puisque la droite était réservée aux pratiques religieuses et ne devait pas être souillée.

Si quelqu'un tendait alors sa joue gauche, comme Jésus le suggère, la personne aurait dû gifler avec sa main droite, ce qui forcerait l'opresseur à se demander si la gifle en question était juste.

Ainsi, Jésus prône une forme radicale d'action non-violente comme défense face aux lois injustes, appelant par là même à la conscience de l'opresseur, le poussant à se demander si la loi cherche en fait le plus grand bien pour tous les citoyens.

Au cœur de l'enseignement de Jésus sur la protestation pacifique et la dissuasion morale nous trouvons le principe de l'amour, l'esprit de la Loi, et le fondement de la justice. Lorsqu'il est appliqué, ce principe réconcilie le pécheur avec le Rédempteur, l'opresseur avec l'opprimé.

Nous trouvons le principe de l'amour au centre des vies de Jésus Christ et de Joseph qui ont sacrifié leur liberté et leurs vies pour le bien commun.

Le pasteur Martin Luther King Jr. a appliqué le principe de Jésus au sein du mouvement pour les droits civiques. Sous son leadership, des millions de personnes ont manifesté pacifiquement et ont pratiqué la désobéissance civile. Le legs du pasteur King comprend l'émergence d'institutions qui se servent de la dissuasion morale, du dialogue et des actions non-violentes pour lutter contre le racisme et pour réconcilier et bâtir un monde inclusif qui mette en valeur le bien commun et garantisse la justice pour tous.

Voilà comment on avance

À travers nos récits, nous voyons le besoin de réconciliation et de justice, et nous comprenons peu à peu nos expériences et celles des autres. Nous défaisons les peurs, les stéréotypes et les biais, qu'ils soient conscients ou inconscients. Nous réalisons que nous som-

continued on page 12

The Black History Imperative *cont. from page 1*

Don't fear the wicked; they will wither like grass. Trust in God and do good. God is faithful; don't lean on our understanding. Wait patiently. Justice will eventually be established. David's experience mirrors Joseph's, who received justice in his lifetime.

The Quest for Justice

Through their struggle against injustice and insistence on equality under the law, Black Canadians have established an impressive structure of constitutional rights from which all Canadians benefit today. As a result of their activism, several laws have been passed in Canada to enshrine racial equality, including:

- Fair Practices and Human Rights legislation in the 1950s and 1960s
- The Charter of Rights and Freedoms (1982)
- The Employment Equity Act (1986)
- The Multiculturalism Act (1988)

However, most of us agree that there is still a long way to go for justice to be applied consistently to Black persons and members of ethnic minority groups.

Black people in North America have been patiently waiting over 300 years of slavery, 200 years since abolition, colonialism in the Caribbean, and segregation in North America, which have legally ended. Systemic racism, racial profiling, biased hiring practices, ethnic privilege and unconscious bias, are persistent problems that continue to be a blight on the reputation of Canada.

The persistence of these problems proves that laws alone cannot eradicate racism; they provide minimum standards but do not inspire us to be our best.

How do we move forward?

In the Sermon on the Mount, Jesus emphasized love as the solution to injustice. He referenced oppressive Roman laws affecting the Jewish people. Jesus proposed going beyond the limits of the laws by turning the other cheek.

Under Roman law, a person of higher social rank could slap a person of lower rank, but only with the left hand as the right hand was reserved for religious actions and could not be defiled. If someone turned their left cheek as Jesus suggested, the slapper would have to use their right hand, forcing the oppressor to reconsider their action and question whether it was right or fair.

Jesus was advocating a radical form of nonviolent action as a defense against oppressive laws, thus appealing to the conscience of the oppressor, prompting them to consider whether the law served the highest good for all citizens.

Enshrined within Jesus' teaching on nonviolent protest and moral suasion is the principle of love, the spirit of the law, and the foundation of justice.

When applied, the principle of love reconciles the sinner and the Redeemer, the oppressor and the oppressed.

We see this principle of love applied in the lives of Jesus Christ and Joseph, who sacrificed their freedom and lives for the common good.

The Rev. Dr. Martin Luther King Jr. applied Jesus' principle in the Civil Rights Movement. Under Dr. King's leadership, millions in the United States peacefully protested and engaged in civil disobedience. Dr. King's legacy includes the emergence of institutions that adopt moral suasion, dialogue, and nonviolent protest to combat racism, reconciling and building a diverse, inclusive world that values the common good and ensures justice for all.

This is the way forward.

Through storytelling, we learn, see the need for reconciliation and justice, and build an understanding of each other's experiences. We dismantle fears, stereotypes, and biases—conscious or unconscious. We realize that we're all in the same boat, even though we arrived on different ships.

In this way, we value the common good over past hurts and injustices, motivating us to work on collective healing, forgiveness, and reconciliation. This takes time, and we must work consistently and wait patiently, seeing God's hand at work as we co-create with Him, a better world transformed by love.

On 14 November 2020, the *161st Synod of the Diocese of Montreal* adopted a motion to implement the *Anti-Black Racism Action Plan* developed by a multi-ethnic group of clergy and laypersons. The adoption of the *Action Plan* marks a significant inflection point in the Diocese's approach to race relations and cultural sensitivity, which had been handled historically through the creation of ethnic enclave congregations, which for many years have not had formal programs or processes to facilitate integration with non-Black congregations or representation in Diocesan decision-making and leadership.

The Action Plan requires clergy and laypersons of all ethnicities to work together to create a new vision of a truly united, multi-ethnic, multi-cultural Church whose prevailing identity is the love of God. Through training programs and on-going dialogue in the Action Plan, we are adhering to the principle of love and reconciliation that Jesus taught, and that Dr. Martin Luther King Jr. practiced.

As Joseph dreamed and acted for the good of Egypt, let us work together to bring to fruition Dr. King's dream that the sons and daughters of former slaves and the sons and daughters of former slave owners will sit down together at the table of brotherhood, where true love prevails.

Parish News



The organizing committee at St. George's Chateauguay's Gala Dinner on November 2, 2024 in celebration of their 100th Anniversary as a parish. Photo by Don Smith.

A Reflection on St. George's Church in Chateauguay's 100th Anniversary

DEBORAH NOONAN

The Rev Deborah Noonan is the Incumbent of St George's Chateauguay. The following is an excerpt from her sermon on All Souls Day, November 3, 2024.

This past summer the Canadian men's olympic team won the Gold medal in the 4x100 relay. There was a synergy that happened between the runners which was amazing to see. The book of Hebrews describes the Christian life as running a race, something that needs perse-

verance and determination. I would add to this description that the Christian life is like a relay race: someone passes us the baton and we pass it on to others.

As St. George's celebrates our 100th Anniversary as a church, I have been thinking about the people who started this church a century ago, people from whom we have received that baton.

The first church service was at the home of Mr. and Mrs. L.A. Wyse on Austin Street on

November 30th, 1924. I wanted to find the exact location of the house where this service was held and so I looked up the Wyse's in the 1921 census record.

I discovered that L.A. Wyse was born in Ireland and came to Canada as a young man. His wife, Dora was born in England and came to Canada as a girl. In 1921 they lived in a six room wooden house at 33 Austin Street with their nine year old daughter, Mariam and Dora's mother, Agnes Smith, a widow.

By 1924 Mr. Wyse would have been in his early 40s, Dora in her mid 30s, Mariam about 12 and Agnes in her mid-60s. Mr. Wyse's occupation was listed as Stock Draker. I am not sure if this is meant to say stock broker or is some occupation I have never heard of. His income was \$1900 a year, which was just about the average for that time.

I also looked at the records for the Wyse's neighbours. Some were Anglican, some Presbyterian, one Catholic, one Methodist. I imagine that some of the Anglicans were there at that first service.

The Wyse's neighbours were station agents, department store cashiers, accountants, bookkeepers, boiler-makers, salespeople and housewives. Many were immigrants from England, Scotland and Ireland, others were born in Quebec or Ontario. They lived in houses that had about four rooms, on average. Perhaps the Wyse's hosted the first service because they had a bit more space.

"... we remember those people who have come before us at St. George's, some whose names we know and many whose names we don't."

I drove over to Austin Street one day, but the house numbers no longer match and I suspect that most of those houses were torn down or rebuilt. Life has changed greatly in a hundred years. Chateauguay has changed as people continue

to move here from many parts of the world. St. George's has changed along with Chateauguay.

There was something powerful about seeing those details about the lives of the Wyse's and their neighbours. It reminded me that the church was started by every day people like you and me. I don't think that anyone in the congregation today is old enough to have known the Wyse's or any of the people who first started the church, but I suspect that some today may have known people who knew them.

The baton has been passed throughout the generations, by Sunday School and confirmation teachers, Choir directors, ACW leaders, by those who ran playgroups and hosted dinners, by those who delivered Christmas baskets and organized bazaars, by those who have served on the corporation and by the many clergy who have served St. George's over these 100 years.

As the world around us continues to change, we are experimenting with new ways of passing on the baton through Family Services and Messy Church. So as we commemorate All Souls Day, we remember those people who have come before us at St. George's, some whose names we know and many whose names we don't.

May God bless and guide us as we carry on this race he has set before us, picking up the baton from those who have come before us, and passing it on to those who will come after us.

Music as a Key Vector for Growth at Christ Church Rawdon

THE CORPORATION OF CHRIST CHURCH RAWDON

The congregation of Christ Church Rawdon is becoming younger and more diverse. Weekly attendance in-person and online averaged 54 in 2024 - that's a 40% increase from pre-covid [despite the parish losing 80 souls in the last five years]. Ninety-nine worshipped in-person and live online at Easter, and more than 160 joined us in-person and live online for our Carol service [which has been viewed on Facebook over 1200 times].

A key vector for renewal has been music. From a parish which had little to no choir for several years, we now have three choirs supporting our worship.

Three dozen adults and a handful of kids sang at our carol service. To make choral music and choral singing more accessible our choir director provides all singers with recordings of their vocal tracks - disseminating separate tracks for Soprano, Alto, Tenor, and Bass, enabling those that do not

read music to learn their parts and to learn to read a score.

For special liturgical events we have the great gift of a parishioner with Down Syndrome who signs anthems in American Sign Language at high feasts: her name is Vanessa, and she is brilliant.

Complementary to choral music for worship, we gather for Singalongs in our parish hall on the first Sunday of the month from October to June - with up to nine musicians playing everything from bongos to guitar, electric bass, banjo, mandolin, ukulele; keyboard, piano, sax, and drums. We have 40-60 people join us for singing at a typical Singalong.

We also host Open Mics where an ever-growing number of local musicians come to perform both original music and cover songs, with 40-60 people gathered to listen.

One of our new parishioners is a skilled producer with a full studio in his basement: he is aiding those with original music to refine/mix/record their songs -- with the goal for

a Rawdon private label.

To support Singalong and Open Mic initiatives we have received an 8-channel 200-amp amplifier and mixing board, and the gift of high-quality mics and cables.

To support choral work, we have received a Brazilian Rosewood Model-A Steinway, and have received approval to construct a new 20-stop custom built French baroque pipe organ -- 100% funded from outside of the parish operating budget.

The value of these three gifts exceeds \$1M - that's over \$1M invested in cultural infrastructure to make Christ Church more useful and more welcoming; and to offer a space which is aesthetically and acoustically transcendent.

We have encouraged the development of a small bagpipe school - currently two students with one skilled piper as teacher (a retired Scottish Mennonite Pastor who plays and worships and leads worship with us from time to time).

With excellent instruments and acoustics, Christ Church is

now able to host concerts. We are in discussions with the municipality and a local non-profit to secure a \$5k grant in 2025 to cover the cost of opening the building for twenty concerts at no cost to musicians.

We have cultivated a community of semi-professional and professional musicians and choral group. Apart from concerts, many musicians join us on high feast days, adding more colour and sound and voices and richness to worship.

With more people coming to discover Christ Church at concerts, we have new faces in church most every Sunday: kids and youth and adults, English and French; some of whom are familiar with Church, and some new to worship.

We have learned to use music as the door which it can be. Our worship is enhanced by a deep understanding of the important ministry of welcoming newcomers as was demonstrated by Abram at the Oaks of Mamre in Genesis 18; ensuring that when people walk through the door of Christ Church that

they are warmly greeted and invited to participate.

This year will see twenty concerts, ten Open Mics, ten Singalongs, a three-day launch of the new organ, strings at Candlemas and Good Friday, electric guitar and songs from 'Jesus Christ Super Star' at Maundy Thursday, a trumpeter at Easter, a Bluegrass ensemble at Pentecost and the Feast of St. Francis, and more diversity in music on high feast days and at broad community celebrations.

To see and hear Christ Church, check us out at www.facebook.com/christ-churchrawdon/videos.

Our worship services are viewed over 250 times; Singalongs and Open Mic average more than 300 views, and special events like our Carol Service have more than 1000 views. On the 9th of February eighty people were at Christ Church to sing and dance with the West-Can Performing Company www.westcanfolk.com and Jab Djab Band www.facebook.com/JabJab2016/.

Parish News

Jubilé d'Or de l'Église de la Nativité

LA CORPORATION DE LA PAROISSE DE LA NATIVITE

"D'une église domestique à une paroisse vivante" (Actes 2 :42-47)

L'année 2025 sera une année spéciale pour l'Église de la Nativité. Nous serons heureux de célébrer 50 ans d'une histoire de recherche spirituelle, de courage et de détermination d'une communauté qui au fil du temps a réussi à se construire et à se faire une place remarquable au diocèse anglican de Montréal.

Cette histoire a commencé avec quelques familles d'épiscopaliens partis d'Haïti dans les années 1960-70. Arrivés au Québec qui était leur destination de choix à cause de la langue française, ils ont pourtant connu beaucoup de difficultés à se joindre à une église anglicane à cause de la barrière de la langue anglaise.

Malgré cela, ces nouveaux arrivants n'avaient pas abandonné la pratique de la foi. Ils ont ainsi pris l'initiative de se réunir dans une famille pour la prière, l'étude biblique et la socialisation par le partage de repas haïtiens. L'accueil par l'évêque du diocèse de Montréal, Mgr Reginald Hollis, a ouvert la voie à la fondation de ce qui est devenu la Paroisse de la Nativité.

C'est ce qui justifie le thème choisi pour la célébration du 50ème anniversaire : « D'une église domestique à une paroisse vivante ». Le modèle d'église ayant inspiré la fondation et la croissance progressive de la paroisse de la Nativité est



Baptême Mathilda at l'Église de la Nativité. Photo by Carlo Sainvil.

certainement celui de la communauté chrétienne primitive telle que le Livre des Actes des Apôtres nous la présente :

« Ils étaient assidus à l'enseignement des apôtres et à la communion fraternelle, à la fraction du pain et aux prières. La crainte gagnait tout le monde : beaucoup de prodiges et de signes s'accomplissaient par les apôtres. Tous ceux qui étaient devenus croyants étaient unis et mettaient tout en commun. Ils vendaient leurs propriétés et leurs biens, pour en partager le prix entre tous, selon les besoins de chacun. Unanimes, ils se rendaient

chaque jour assidûment au temple ; ils rompaient le pain à domicile, prenant leur nourriture dans l'allégresse et la simplicité de cœur. Ils louaient Dieu et trouvaient un accueil favorable auprès du peuple tout entier. Et le Seigneur adjoignait chaque jour à la communauté ceux qui trouvaient le salut » (Actes 2:42-47 TOB).

Ce Jubilé d'Or est donc non seulement un temps de célébration, mais aussi et surtout un temps de réflexion profonde sur les défis que l'Église de la Nativité est appelée encore à relever pour continuer cette belle aventure au diocèse de

Montréal à une époque où la société connaît de grands changements et que la grande diversité des membres de l'église est de plus en plus reconnue. Face à la décroissance de l'assistance aux services cultuels et au manque de ressources financières, comment continuer à être une paroisse vivante, plus attractive et toujours engagée dans la proclamation de l'Évangile du Christ comme message d'amour à toute personne sans discrimination?

La réponse nous est donnée à travers l'expérience de cette première église qui a pris

ses racines, non pas dans les grandes bâtisses, mais dans les maisons modestes des premiers chrétiens. Bien que confrontés à l'adversité du système politique et religieux établi de l'époque, les premiers chrétiens avaient réussi à vivre dans l'unité, assidus à l'enseignement des apôtres, menant une vie de prière et dans la solidarité les uns avec les autres. C'est à ces conditions que nous relèverons, nous aussi, le défi d'une vie chrétienne authentique dans un monde en mutation.

L'Église de la Nativité souhaite associer toute la communauté diocésaine à cette grande célébration pour qu'ensemble nous puissions renouveler notre engagement envers Dieu et envers notre monde.

Le calendrier de toutes les activités programmées durant l'année vous sera communiqué progressivement. En attendant, notez que la plus importante activité c'est la grande célébration eucharistique du 17 août 2025. Ce sera le jour où toute la communauté de la Nativité recevra ses invités. En attendant cette date, nous prévoyons la célébration de l'Héritage noir en février, la célébration des droits et du ministère des femmes en mars et au mois de mai nous recevrons une grande délégation des prêtres Haïtiens de la diaspora.

Que le Seigneur qui nous a fait passer d'une église domestique à une paroisse vivante continue de renforcer notre joie et notre dynamisme à le servir.

Parishioners receive King Charles III Coronation Medal

ARTICLE SUPPLIED

On the evening of January 15th, Robert McLachlan and Geoff Dowd, along with 40 other Montréalers, were honoured as recipients of the King Charles III Coronation Medal. The presentation ceremony was held at Montréal's Atwater Library.

The awarding of this medal is administered by the Chancellor of Honours, Governor General of Canada. Eligible candidates had to meet the following national criteria: "Have made a significant contribution, to Canada or to a particular province, territory, region, or community of Canada; or have made an outstanding achievement abroad that brings credit to Canada".

Only thirty thousand Coronation Medals were awarded to qualified Canadians. At the ceremony, prior to receiving the Coronation Medal, each of the 40 recipient's unique volunteer contributions were shared with the audience.

Robert (Bob) McLachlan has contributed over four decades of volunteerism in Montréal. He served his country for over two decades with the Canadian Army Reserves where he rose from private to lieutenant-colonel commanding the Canadian Grenadier Guards. He made significant impacts within Scouts Canada, while an adult youth leader and later as vice-president and area commissioner for West Island Montreal. For many years he was a commander within the Military & Hospitaller Order of St. Lazarus of Jerusalem, a Christian organization which works to suppress leprosy across the world while aiding those requiring palliative care in Canada. During the COVID-19 pandemic he ran virtual evening prayer liturgy groups. Currently he is President of the Diocese of Montreal's, Lay Readers Association, as well as an active member of The Most Venerable Order of the Hospi-

tal of St. John of Jerusalem.

For over 22 years, **Geoff Dowd** was Principal at Trafalgar School for Girls in Westmount. As Principal he established and promoted an extracurricular community service programme, where students learned about and engaged in civic responsibilities. Geoff was also a highly active volunteer within community organizations such as the Quebec Association of Independent Schools and the Greater Montreal Athletic Association. Currently Geoff is a Board Member and Vice-President, of the Atwater Library and Computer Centre, which serves as a resource to Montréal's Anglophone community for engagement and lifelong learning. He is also a Trustee of the Mount Royal Cemetery, which oversees the operations and maintenance of the heritage property on Mount Royal, as well as the Belvedere Cemetery in Senneville and the Des Trembles Cemetery, near the eastern tip of Montréal.



Geoff Dowd, parishioner of All Saints by the Lake, Dorval and Bob McLachlan, Diocesan Lay Reader Association President.

Introducing the candidates

The Search Committee Process

JIM PRATT

The Reverend Canon James Pratt is the Chair of the Diocesan Search Committee.

The Search Committee was elected by Diocesan Council in May and began its work in June. Using information compiled from the World Café exercise at Synod, and consultations with and written submissions from clergy and laity across the diocese, we compiled a Profile of the Diocese. The Profile is posted on the diocesan website (www.montreal.anglican.ca/electoralsynod), and I encourage you to read it, even though it is quite long, as it gives context for the questions we ask the candidates in the interviews.

We began receiving nominations December 1, and then began compiling the materials to aid Synod members in their process of discernment. You will find these materials on our diocesan website (www.montreal.anglican.ca/electoralsynod), including; their nomination form, their letter of application, in which they were instructed specifically to respond to the Profile, their curriculum vitae, their written responses to five ques-

tions which we asked of all candidates, and a video interview.

The Search Committee does not endorse or recommend any candidate. Those who appear on the ballot have met the canonical requirements, are priests in good standing, and have the necessary police background checks. We have not weighed other qualifications.

We strongly encourage all members of the Diocese, not just the Delegates who will be voting at Synod, to take time to review all the materials, and especially to watch the videos. The candidates all have different gifts, different strengths, and different styles of leadership. Ask yourselves, and ask one another: who has the gifts and strengths to serve and lead the diocese over the next five to ten years? Who is God calling to be our shepherd?

The election of a bishop is a sacred trust, requiring careful discernment in light of scripture, tradition, and the needs of the diocese. The Search Committee invites all members of the Diocese to engage deeply with the Profile as a guide for discernment, and to seek the wisdom of the Holy Spirit.



The Rev. Rodney Clark

I grew up in the Townships and was ordained in 1993.

Prior to ordination I spent a decade reading theology and philosophy and much of the canon of western literature at Bishop's, Concordia, Laval, and then Dio.

I have a breadth of experience in private and non-profit sectors, aiding them to expand their client bases and serve their clients better.

Work in parish [or private or non-profit sectors] begins with careful listening; closely

followed by review of recent reports to ensure that the image of the parish is clear. Next steps – as was done in Rawdon – is a discussion of the Strengths, Weaknesses, Opportunities, and Threats which face that parish. This data is built into a report which becomes the foundation for transformative change.

I started transformative change work in Rawdon after having been in the parish for six months. Easter 1999 [pre-covid] saw 44 at worship. Easter 2024 saw 99! Across these five years 80 saints were laid to rest. Despite the loss of many who were key donors the parish is growing, revenue is up, and investment in infrastructure is being made.

Change is supported by regular and intentional pastoral visitation, by a breadth of music activities and programs, and by active engagement in the broader community.

Transformative change can be accomplished across the Diocese IF we elect a bishop with the needed skills; IF we elect a bishop willing to work to build the Kingdom here and now.



The Rev. Dr. Teresa Danieleley

"Is the Church a stone building? A book or a pew? No, the Church is the Lord's hand and feet and that's me and that's you!" – Episcopal Youth Event song, 1993

My life's work has been to help people and organizations (Christian and secular) act faithfully on the values they proclaim. Demonstrating agape love with glad and generous hearts (Acts 2:44-47) and acting as the Lord's hands and feet to all whom we meet - that is what "being the Church" means to me.

I have been a priest in the Episcopal Church for over 20 years. From 2004 to 2016, I served as the Rector of St. John's, Saint Louis, Missouri, US, where we experienced a renaissance - growing from a dozen people worshipping on Sunday morning to a community hub gathering over a thousand people every month.

I am the Champions Consultant for Missouri Jobs with Justice (a grassroots organization that advocates for workers' rights), the Missioner for Public Advocacy for the Episcopal Diocese of Missouri, and a Priest Associate at St. Mark's, Saint Louis. I will be completing the Interim Ministry Network's Transitional Ministry Training this spring.

I earned a B.A. from Yale University, an M.P.P. from the University of Chicago, an M.Div. from the General Theological Seminary and a D.Min. from Eden Theological Seminary.

My husband, Jonathan, and I have three children: Lucille (14), Ruby Frances (12) and Theodore (8). Jonathan works for an international company. French is my second language; my family is learning it.



The Rev. Canon Dr. Neil Mancor

Neil Mancor is the congregational development coordinator for the Diocese of Montreal. Ordained in 1999 he has an extensive international background having lived and served in the UK, Vancouver and since 2008 here in the Diocese of Montreal in parishes rural, urban, and suburban, before joining the Synod Staff in 2016.

As Congregational Development Coordinator, Neil is responsible for coordinating programs and initiatives in areas such as spiritual vitality, parish

health, stewardship, restorative practice, and fresh expressions of faith. In addition, he leads the Revive course, a structured program designed to help parishes refresh their spiritual practices and respond to contemporary challenges. Neil also serves as the Chair of the Resources for Mission committee of the Anglican Church of Canada, collaborating with stewardship and financial practitioners from across Canada.

Neil is also involved in ministry initiatives and fresh expressions that use creativity to create community. He serves as a Godly Play storyteller and a Messy Church practitioner, engaging community through creativity and celebration.

The foundation of Neil's scholarly work is the spirituality of the monastic middle ages. With a focus on the Desert tradition and the emergence of monasticism, Neil is rooted in the ancient practices and tradition which bring spiritual vitality to the Church today. This led him to create a series of lectio journals as tool for spiritual practice. Neil believes that the world would be a better place if we all learned to listen deeply, and that this lies at the heart of all spiritual practice.

ates for Coadjutor Bishop



The Ven. Victor-David Mbuyi Bipungo

Born on December 8, 1970 in Congo I'm the youngest of five children. My parents were both teachers.

I grew up in the Christian faith. I served as an acolyte. After discerning my vocation and studying at the regional Seminary, I was ordained in 1996.

My immigration to Canada 21 years ago was the result of a fortuitous conjunction of factors. My home diocese's bishop wanted to get a scholarship for my PhD in Canada and the bishop of the Roman Catholic Diocese of Saint-

Jérôme (Quebec) was looking for priests to fill the needs of local parishes. That's how I ended up in the Diocese of St Jerome.

After a process of discernment, I joined the Anglican Church in 2014 attracted by the synodical conception of governance and the more evangelical openness to the changes our world is undergoing.

I like socializing and sharing with everyone. I've been told that I seem to be too serious. Yet those close to me know that I love spinning jokes. My strength resides in my ability to have a word which comforts others and helps them to move forward in life. But for the sake of the community, I'm also capable of making decisions that don't please everyone. Disrespect for any human being upsets me.

I like singing, playing soccer and jogging regularly.

As a priest with 28 years' experience and having held a number of positions of responsibility in the Church, I believe I can serve as a bishop.



The Rev. Dr. Deborah Meister

When I chose to be baptized at the age of twenty-seven, I was drawn to Anglicanism by its palpable sense of the sacred and its deep respect for humanity, not only in embracing our diversity, but in its cultivation of the depths of each person in word, in sacrament, in grace, and in hope. That juncture of spirituality and justice has been at the heart of my ministry, and, I hope, of my life.

After completing my PhD in literature, I enrolled in seminary at Yale Divinity School,

where I fell in love with urban, multicultural ministry. During the twenty-two years that I have been ordained, my ministry has focused on repairing the breaches in our culture or society by fostering church communities which transcend those divisions. Sometimes, those communities were made up of people from different national, ethnic, or racial backgrounds; sometimes, they came from different social classes or theologies or political convictions. I have found deep joy in the often-difficult work of fostering relationship, healing division, and building communities of trust.

Working at the intersection of spirituality and justice, I served churches in Alabama, New Jersey, Washington, DC, and Connecticut (urban, suburban, and rural) before moving to Montreal five years ago as Associate Priest at our Cathedral. I am a member of the Diocesan Anti-Racism Task Force, a spiritual director, and monastic; an avid reader, hiker, and traveler; and am unable to live without a dog. The current one is named Benoît.



The Very Rev. Bertrand Olivier

I moved to Quebec in 2018, after being called to be Rector of Christ Church Cathedral and Dean of Montreal. In the past seven years I have made a home here, discovered the joys and beauty of our beautiful province and learned about its cultural richness and diversity as well as its political sensitivities. I proudly became a Canadian citizen in a moving ceremony in February 2024.

In the past seven years, I have led the Cathedral safely through the Spire restoration

project and the Covid years and have ensured that we continue to be a face for the diocese for which we can all be proud. It has been demanding work which can only be done through the Grace of God.

I am a people person and passionate about spreading the Good News of God in Christ through a Church that is open, diverse and inclusive, where all are welcomed and valued, building community and reaching out to those around us. I am also an experienced leader, pastor and manager. I am perfectly bilingual.

In these complex times, and after much discernment, I offer my experience to lead the diocese in the prayerful development and implementation of its strategy for its next season.

Arrivé au Québec en 2018 pour être doyen de la cathédrale Christ Church, j'ai mené la cathédrale à travers la restauration de la flèche et la pandémie. Passionné par une Église ouverte et inclusive, je mets mon expérience de leadership au service du diocèse.



The Rev. Graham Singh

Graham Singh is Pastor / Incumbent at St Jax Montréal, a bilingual church plant and community hub within our Anglican Diocese of Montreal. Ordained Deacon & Priest within the Diocese of London (UK) and apprenticed at Holy Trinity Brompton (home of Alpha) Graham became part of the Church of England's programme for the re-planting of some 100+ historic city-centre church buildings. Graham is also Founder and CEO of Relèven, a Canadian charity

whose vision is to 'give rise to community' through the adaptive re-use and development of religious property. Educated at the University of Western Ontario (Huron College), the London School of Economics, St Mellitus College with Cambridge University and Asbury Theological Seminary, Graham has also served as both student and guest faculty at the Saïd Business School at the University of Oxford. He sits on the boards of Montreal's Table des Grand Jardins, Canada's Table of Impact Investing Professionals and CMHC's national working group on religious land. Graham is a regular writer in various church, charity, urbanism and popular media in Montreal, Canada and globally. He is married to Céline and they have three school-aged children. Together, the Singhs have been Quebecers for 10 years and celebrate family roots from Guyana, Scotland, England and France. Graham's favourite passage from the Bible is Acts 2:42-47, where simple church life in the power of the Holy Spirit continues to serve as our guide, for the church of tomorrow.

Around the Diocese



Gaelies Renny and Earl Martin at the Regional Candlemas service at St James Bedford, February 2, 2025. Photo by Gilles O'Donnahue.



Joan Hislopp at the Regional Candlemas service at St James Bedford, February 2, 2025. Photo by Gilles O'Donnahue.



Seren Brady and Maëlle Jacobs at Holy Darkness midwinter retreat, All Saints by the Lake, February 1, 2025. Photo by Janet Best.



Helen Foster and Lois Evans at Holy Darkness midwinter retreat, All Saints by the Lake, February 1, 2025. Photo by Janet Best.



Confirmation Service at St. Simon and St. Bartholomew, Laval, February 23rd, 2025. L-R: Gloria Augustus, Julian Oliver Bertrand Rejouis, Rick Ryan Rejouis, Bishop Mary, Renold Rejouis, Richard Jayden Bertrand Rejouis, Jessey Bertrand and Lori Norton.



Jean Charles Morand and the Ven Tim Smart at Tim's retirement service, Grace Church Sutton, January 11, 2025. Photo by Gilles O'Donnahue.

Around the Diocese



The Rev Shirley Smith and Ruth Archer at Shirley's Retirement Service, St. Stephen's Anglican Church, Lachine, November 24, 2024. Photo by Janet Best.



Noa Hicks Greene with Jocelyn Greene at the Retirement celebration of Shirley Smith, St. Stephen's Anglican Church, Lachine, November 24, 2024. Photo by Janet Best.



Catherine Irwin Gibson and Paul Bode at the Bishop's Dinner, Club St James, November 13, 2024. Photo by Janet Best.



Vicar General Robert Camara, Master of Ceremonies at the Bishop's Dinner, Club St James, November 13, 2024. Photo by Janet Best.



The Rev Heather Liddell and Christopher Hill at the Bishop's Dinner, November 13, 2024 at Club St James. Photo by Janet Best.



Ann Elbourne shares a laugh with Bishop Bruce Myers of Quebec at the Bishop's Dinner, November 13, 2024 at Club St James. Photo by Janet Best.

Mission and Discernment: A Summer of Challenge and Growth

ALAN MA

Mr Alan Ma is the program director of the Montreal Mission Internship program in the Montreal School of Theology.

Often, when I think of the word 'mission', I recall Jesus sending out the twelve and the events in Acts. Yet, from time to time, I linger on the image of Moses during his time in the desert.

Born as a Hebrew during pharaoh's persecution, Moses was saved from a certain death when he was adopted by the pharaoh's daughter. Being raised in the high courts of Egypt as part of the royal family with vast resources at his disposal, the scene appeared to have been set for Moses to create system change - to right the injustice faced by his kinfolk, the Israelites. However, with one swift act, this prince became an "alien residing in a foreign land" (Exodus 2:22). Instead of leveraging the position afforded to Moses, he became an outlaw and fugitive in the desert. Yet, this was all part of God's plan for His people and Moses. In the next thirteen chapters, God would display His Might through a series of miracles culminating in the liberation of the Hebrew people from slavery. Against this backdrop, we read of God's love and care for Moses, and the intimate relationship they form. From the desert to the palace, God invites a meek Moses to the 'mission'.



Participants of the 2023 Montreal Mission Internship program engage in a weekly reflection session

God sends Aaron to aid Moses and strengthens his resolve all along the way. By the time pharaoh finally relented, we read of a very different Moses. Gone was the doubting figure; instead, we find a man of faith. Moses was transformed by God's presence in his life, and the work that he was called to.

Again, I return to the image of Moses in the desert. The desert seems to bookend different seasons of Moses' life. The initial fleeing into the desert may represent the laying low of the proud and mighty. The calling out of the desert may signify the restoration of Moses relationship with God and the rightful participation of within

God's designs. The re-entering of the desert may demonstrate the continual refinement of Moses as he continued to abide in God, not without fail, while furthering the mission.

The Montreal Mission Internship program, entering its fourth year, is a nine-week program for young Christians between the ages of 18 and 25 years old that gives them an opportunity to experience various moments of the desert. Participants will be placed in Christian ministries or not-for-profit organizations serving vulnerable communities across Montreal. Many will grapple with difficult circumstances, whether it be at a refugee

residence or supporting at-risk youth or ministering to members of local congregations. Some participants may be laid low either by their preconceived ideas or outright mistakes. Many will see the limits of their own strength. Make no mistake, as one participant stated, "this program is not for the faint of heart - one should expect to be challenged. But it has helped me grow in ways that I would have never expected."

Despite the challenges, there will also be moments of great joy. Our community will walk faithfully together with the Lord and gather weekly at the Montreal Diocesan Theologi-

cal College to reflect on their experience. Supported by our team, participants may start recognizing God at work before, around, and within them. What's more, they may begin sensing where they are invited and called to respond. Conversations around exploring one's call lead to vocational discernment. As another participant recalled, "I loved that MMI offered an opportunity to learn about and practice discernment while also giving me chances to try new types of ministries related work for a short amount of time, helping me gain a greater sense of clarity for what I'm called to and would like to do." It is our hope that participants may come away from the program, tempered and matured in Christ so that they may heed to God's call on their life.

I invite you to share this opportunity with young people in your congregations and ministries.

Enrollment for the 2025 cohort is now open. Visit our website: montrealmission.ca for more information. This summer, we invite young Christians to join us in serving, reflecting, and discerning together. Participants receive a \$5000 stipend for participation in the program. We also invite the church to pray with us in supporting the growth and maturation of the participants. May we all experience different moments in the desert knowing full well that the Good Shepherd will guide us through.

A Report on Children, Youth, and Family Ministry Projects

LEE-ANN MATTHEWS

Lee-Ann Matthews is the MTL Youth Project Coordinator and Diocesan Web/social Media Coordinator.

As part of my ongoing commitment to strengthening our Diocese, I initiated a process of engagement and listening to better understand how we can support children, youth, and families in our communities.

My first step was a targeted email campaign, inviting parishes to share their strategies for welcoming children and families into church life. The responses were both inspiring and humbling, reflecting the deep passion and dedication of our church communities.

Following this, I met with parish leaders to hear firsthand about their aspirations, challenges, and ideas for creating more inclusive spaces for families. These conversations reinforced the importance of continuing to collaborate, provide mutual support and build a vision that brings everyone together.

The Blessing Bag Project

One of the key reflections during this time was how we, as a Diocese, could better support families and young chil-



Photo by Janet Best.

dren attending church services. As an early childhood educator, I am acutely aware of the challenges children face when asked to sit quietly for long periods. While many churches already provide "busy bags" for children, I wanted to explore the idea of offering diocesan-level support.

This led to the creation of

the *Blessing Bag* pilot project, developed in consultation with church leaders. The project was launched alongside the *All Children Are Welcome / Tous les enfants sont les bienvenus* campaign during the 2024 back-to-school season. The goal of the campaign was to encourage inclusive practices for families, and the Blessing Bags

became a tangible expression of that welcome.

To support this initiative, we distributed bilingual pew cards and posters, along with a short YouTube video (available in both English and French) to communicate this message. A QR code on promotional materials also directed parents to a new online resource: *A Parent's Guide to Surviving Church with Kids*.

Revamping the Children and Youth Web Page

In our ongoing efforts to support leaders and parents, we also revamped the Children and Youth webpage to offer more accessible resources. One key addition is the introduction of monthly Diocesan lesson plans, which are free, easily downloadable, and designed to support ministry settings across our Diocese.

To gather further feedback and encourage communication, I circulated a Questionnaire focused on two key ministry projects: the Bible Story Walk and the Blessing Bags.

Parish leaders were also invited to provide general feedback on the broader scope of children, youth, and family ministry efforts.

The Bible Story Walk: A Community Engagement Initiative

The Bible Story Walk is an outdoor art installation featuring child-friendly panels that illustrate biblical stories. Launched in 2023, the first version retold The Creation Story using Godly Play language and has remained on display for two years.

Key Highlights:

- Ten parishes participated in the outdoor installation, and two hosted an indoor version.
- The feedback from hosting churches and visitors was overwhelmingly positive.
- The project engaged community members and piqued their curiosity about faith in an accessible, non-traditional setting.
- A QR code on the panels allowed passersby to connect with the host parish, adding a digital element to the engagement.

While some respondents asked if the project helped increase church attendance, the primary aim of the *Bible Story Walk* is to meet people where they are—whether they are walking their dogs, commuting, or simply passing by.

continued on page 12



Photo by Elizabeth Robinson

Mile End Mission Executive Director Lou Hachey receives King Charles III Coronation Medal

Rachel Bendayan, M.P. for Outremont presented the award to Lou Hachey on February 25, 2025. Ms Bendayan commended Ms Hachey, the staff and the Leadership Team of 14 Mission volunteers who together make the mission possible.

The Diocese of Montreal and Alongside Hope invite you to Hope with Haiti

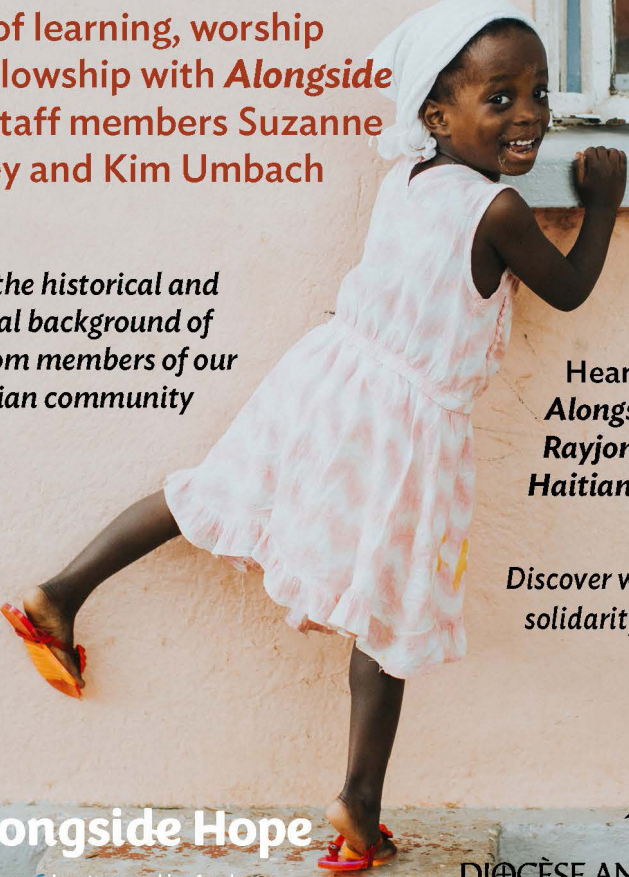


Saturday, May 31 10am-3pm
St. Lawrence Anglican Church
 520 - 75th Avenue, LaSalle
 Lunch will be provided

A day of learning, worship and fellowship with Alongside Hope staff members Suzanne Rumsey and Kim Umbach

Learn the historical and cultural background of Haiti from members of our Haitian community

Hear about the work of Alongside Hope's partners Rayjon Share Care and the Haitian Women's Federation

Discover ways that we can act in solidarity with these partners

CALL-OUT FOR PILGRIMS!

May 2025: Montreal -> Ottawa and around the country!
 3 days. 2 wheels.
 1 planet.



Let climate justice roll...

Pilgrimage for the Planet – Keep the Oil in the Ground

BRENDA LINN

Ms. Brenda Linn is Coordinator of the Ecological & Social Justice Action Group, Christ Church Cathedral

In 2024, thousands of people and organizations around the world signed a Faith Letter in support of a Fossil Fuel Non-Proliferation Treaty. The treaty, a brainchild of Canadian Tziporah Berman, has attracted support around the world, especially from nations who find

themselves rapidly submerging as sea levels rise.

Christ Church Cathedral and Eastern Synod of the EL-CIC were among the first faith communities in Montreal to sign the letter. Soon afterward, St John's Lutheran Church invited the Cathedral to join them in a bold plan to support the treaty - and draw attention to it - with a pilgrimage to Parliament Hill. By bicycle. We hope and pray that many other


churches and faith communities will join us.

The "Pilgrimage for the Planet" will set out for Ottawa on Saturday, May 10th. It will culminate on Monday, May 12th in a peaceful demonstration; a spirited call for the federal government to sign onto the Fossil Fuel Non-Proliferation Treaty. It's an initiative spearheaded by the Lutheran Eastern Synod Climate Justice Committee, an invitation to let climate justice "roll like waters"! (Amos 5:24)

We will bike from Montreal to Ottawa to demand that the federal government join the road to a fossil fuel-free future. By choosing a zero emissions mode of transportation to make this journey, we are walking the walk (well, riding the ride) to keep fossil fuels in the ground, justice in our hearts, and hope in our future. For those of us who aren't up to inter-city cycling, there is also the ecofriendly option of taking the train.

Either way, we are pilgrims for the planet. Are you with us on this journey? Sign up here: <https://forms.gle/cDNq2rEnh4Kv1Zhs8>

Whether you plan on completing the full pilgrimage or not, you are invited to join us for group training rides taking place on weekends in in April. Send us a quick email at pilgrimsfortheplanet@gmail.com for more info!



Farmer Mariluz Suarez of ECLOF, Colombia


Our name has changed. Our work stays the same.

PWRDF is now Alongside Hope

After two years of discernment and consultation, PWRDF's members* have approved a new name. Alongside Hope emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.


With its tagline — Anglicans and partners working for change in Canada and around the world — Alongside Hope honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.



Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit pwrdf.org/our-new-name.

* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.



Alongside Hope
Anglicans and partners working for change in Canada and around the world



Auprès de l'espoir
Anglicans et partenaires œuvrant pour le changement au Canada et à travers le monde

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

Gracious God, we thank you for bringing us through another winter and for showing us the new possibilities that come with spring. We are grateful for your generous blessing towards us and our faith community. We praise you for your presence in our lives.

We confess that we have not always been encouragers to our neighbours and have failed at times to be our siblings' keepers. We pray that you will help us to change our ways and to always be on the lookout to prevent harm and danger being perpetrated towards the vulnerable among us.

God of inspiration and innovation, we thank you for all the great advances in technology that we often take for granted. Most of



these tools are being used to make life easier and more meaningful for us. However, some people have found underhanded ways of manipulating this technology and harming others in the process.

Lord, we pray that you will change the hearts and minds

of these hackers and fraudsters who have decided to harm the elderly and the naïve, thus profiting from their misfortune. Help them see that the love of money is the root of evil. Help them, like Zacchaeus, repent and reimburse their victims four times their loss (Luke 19:8). Please convince these scammers, we pray, to use their excellent skills to improve the world, making it a more peaceful and happier place to inhabit.

Finally, we plead with you Gracious God to instill in our precious seniors the skill of discernment to spot these dishonest schemes and to protect them when these ploys seem so authentic.

Lord, in your mercy, hear our prayer. Valerie Bennett and Stacey Neale

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

Notables

Clergy Quiet Day with Chrism Mass and renewal of vows, Tuesday, April 15, 2025 at Christ Church Cathedral.

For information and to register, visit the diocesan website: www.montreal.anglican.ca.

Spring Afternoon Tea Saturday, April 26th 2pm - \$18 Salle Église All Saints Hall 248 18e ave., Deux-Montagnes Tickets: Kathleen 450-472-3065 or pilkington@sympatico.ca

Convocation 2025!

Montreal Dio's Convocation on Monday, May 5, at 7pm at St. George's Place du Canada (1101 Rue Stanley, Montreal).

Join us as we celebrate our graduates and honour their achievements in ministry and theological education. Save the date and celebrate with us!

Visit www.montrealdio.ca for updates!

Moving to Zero Emissions!

Fossil Free Zones (<http://fossil-freezones.org/>) shows buildings becoming free of fossil fuel pollution - including some of our diocesan buildings!

Contact sec@montreal.anglican.ca if you have a building to add! We are making progress to being zero emissions—see our report to Synod for details. Thank you to our congregational leaders for stepping up so enthusiastically!

Children, Youth, and Family Ministry Projects *continued from page 10*

Blessing Bags: Feedback and Considerations

The *Blessing Bag* project allowed churches to offer children a small gift during services that served as both a quiet activity and a token of appreciation.

Distribution Summary:

- 200 bags were distributed across 20 parishes, with 10 bags per parish.
- Contents included a mini magna doodle, wooden cross, Christian-themed stickers, bubble wand, crayon pack, Parent Guide (with QR code for more resources), all packed in a paper bag with a branded sticker.

Feedback Highlights:

- Many parishes expressed gratitude for the initiative.
- The Magna Doodle was particularly popular among children.
- Some noted that the mate-

rials were not environmentally sustainable.

- The project helped reinforce the importance of making children feel valued and welcomed in church spaces.

Given the mixed responses, we are evaluating the future of the *Blessing Bag* initiative and welcome further input. The questionnaire remains open for additional feedback.

Strengthening Communication and Collaboration

A common theme of the feedback was a desire for better communication and collaboration between parishes and diocesan initiatives. In response, we are launching a series of monthly online forums for leaders, scheduled for Thursdays at noon. These forums will provide a space for clergy and lay leaders to:

- Share experiences and insights.

- Discuss challenges and opportunities in children, youth, and family ministry.

- Network, inspire one another, and build stronger connections.

- Participate in informal, facilitated discussions that promote learning and collaboration.

These forums are open to all, whether you wish to actively contribute or simply listen and learn from others.

Looking Ahead: Bible Story Walk Returns

I'm excited to announce that the Bible Story Walk will return this summer with a brand-new story! This year, we'll feature an illustrated rendition of The Lord's Prayer, which will tour across churches in the Diocese of Montreal. Stay tuned for more details on how your parish can get involved in this inspiring initiative!



2025 CrossTalk Ministries Day Camps

Our Day Camp programs for children ages 4-12 who spend a week learning about God. Lives are changed as campers and leaders come to know Jesus and experience God's love.

For summer 2025 we are offering "On Fire!" exploring passages from the Book of Acts. Our program will unpack the

stories through songs, games, crafts and liturgical dance.

We have a choice of programs to fit your church's needs and budget. Visit the Day Camps section of the CTM website for details and fillable application. <https://crosstalkministries.ca/wordpress/>.



Vincent David Easterbrook was Confirmed on February 9, 2025 at Grace church, Arundel. L-R: Bishop Mary, David Henry Easterbrook, Vincent, Belva Webb and incumbent, The Rev Ben Stuchbery.

L'impératif de l'histoire des Noirs *cont. from page 3*

mes tous dans le même bateau, même si nous sommes arrivés ici en bateaux différents.

Ainsi, nous choisissons le bien commun en dépit des blessures du passé et des injustices, et nous nous encourageons pour travailler à notre guérison collective, au pardon et à la réconciliation. C'est une tâche qui prend du temps et nous devons travailler constamment et attendre avec patience, découvrant la main de Dieu dans notre travail alors que nous participons à la cocréation d'un monde meilleur transformé par l'amour.

Le 14 novembre 2020, le 161e Synode du diocèse de Montréal a adopté une motion pour mettre en œuvre le Plan d'action contre le racisme envers les personnes noires, développé par un groupe multi-ethnique de pasteurs et de membres laïques. L'adoption de ce plan constitue un moment charnière pour le diocèse en ce qui a trait aux relations raciales et à la sensibilité culturelle que l'on avait toujours gérées, jusque-là, en créant des paroisses ethniques.

D'ailleurs, pendant longtemps, ces paroisses n'ont pas eu de programme formel ou de démarche particulière pour favoriser l'intégration avec des paroisses non-noires, ni de représentation dans le processus de prise de décisions ou de leadership du diocèse.

Le plan d'action nécessite un travail commun des prêtres et des membres laïques de toute ethnicité pour créer une nouvelle vision d'une Église vraiment unie, multi-ethnique et multiculturelle, dont l'identité première est l'amour de Dieu. Par le biais de programmes et de conversations en cours au sein du plan, nous adhérons au principe de l'amour et de réconciliation enseigné par Jésus et pratiqué par Martin Luther King Jr.

À l'instar de Joseph qui rêvait et agissait pour le bien de l'Égypte, travaillons ensemble pour réaliser le rêve du pasteur King : que les enfants des anciens esclaves et les enfants des anciens maîtres d'esclaves puissent s'asseoir ensemble à la table de la fraternité où règne l'amour véritable.