

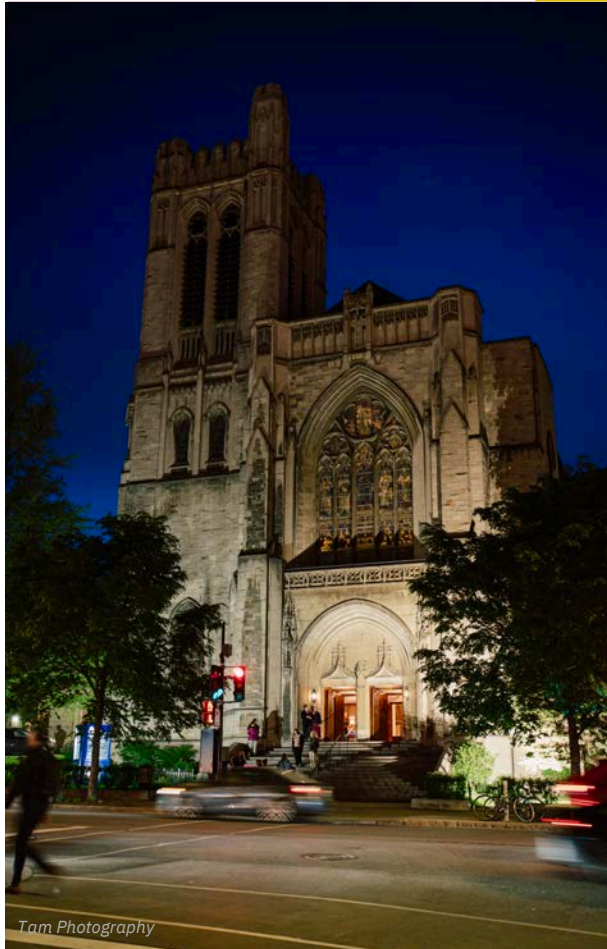


The Church
of St Andrew
and St Paul

3415 Redpath Street, Montreal, Quebec H3G 2G2
T: 514-842-3431 F: 842-3433

Inside•Out

Summer 2026



Tam Photography



Worship

SUNDAY, AUGUST 9
ELEVENTH SUNDAY AFTER PENTECOST
PRIDE SUNDAY

SUNDAY, AUGUST 16
TWELFTH SUNDAY AFTER PENTECOST

SUNDAY, AUGUST 23
THIRTEENTH SUNDAY AFTER PENTECOST

SUNDAY, AUGUST 30
FOURTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEPTEMBER 6
FIFTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEPTEMBER 13
SIXTEENTH SUNDAY AFTER PENTECOST
WELCOME BACK SUNDAY

SUNDAY, SEPTEMBER 20
SEVENTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEPTEMBER 27
EIGHTEENTH SUNDAY AFTER PENTECOST
BLESSING OF THE PETS

WEDNESDAY, SEPTEMBER 30
TRUTH & RECONCILIATION SERVICE

SUNDAY, OCTOBER 4
NINETEENTH SUNDAY AFTER PENTECOST
COMMUNION SUNDAY

SUNDAY, OCTOBER 11
TWENTIETH SUNDAY AFTER PENTECOST
THANKSGIVING SUNDAY

SUNDAY, OCTOBER 18
TWENTY-FIRST SUNDAY AFTER PENTECOST

SUNDAY, OCTOBER 25
TWENTY-SECOND SUNDAY AFTER
PENTECOST

SUNDAY, NOVEMBER 1
ALL SAINTS' DAY

SUNDAY, NOVEMBER 8
TWENTY-FOURTH SUNDAY AFTER
PENTECOST - REMEMBRANCE SUNDAY

SUNDAY, NOVEMBER 15
TWENTY-FIFTH SUNDAY AFTER PENTECOST

SUNDAY, NOVEMBER 22
TWENTY-SIXTH SUNDAY AFTER PENTECOST
CHRIST THE KING SUNDAY

SUNDAY, NOVEMBER 29
FIRST SUNDAY OF ADVENT
COMMUNION SUNDAY

Welcome to Our Church!

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Greetings from the Minister

The Rev. Dr. Glenn Chestnutt

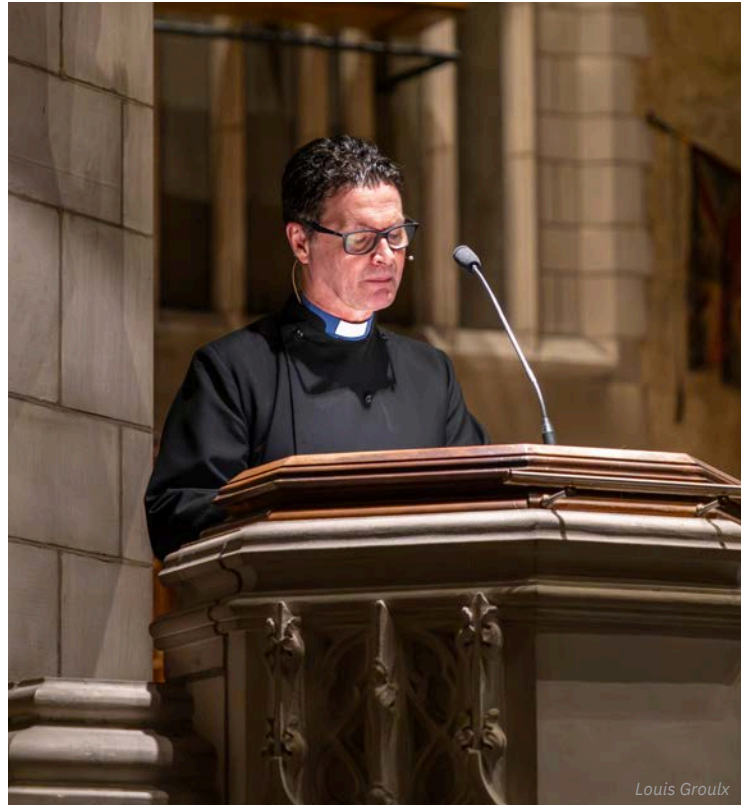
"And whoever gives even a cup of cold water to one of these little ones in the name of a disciple - truly I tell you, none of these will lose their reward." Matthew 10:42

I was told a story many years ago which I believe to be true. A man who was on the poverty line was befriended by a wealthy Christian. After some time, the Christian was able to convince the poor man to attend the Christian's church, situated in an affluent leafy suburb of the city they both lived in. On a particular Sunday morning the two met at the steps of the church. Upon entering the narthex, the poor man was greeted warmly by church folk and shown to the doors that would lead him into the sanctuary.

As he was about to go through the sanctuary doors one of the ushers pointed to a polished, gleaming brass plaque at the entrance way. It gave very clear guidelines as to what worshippers should wear. The usher gently but firmly mentioned to the poor man that the next time he came to church, it would be good if he came appropriately dressed in a business suit. The story goes that the poor man turned and walked out of the church with his head bowed in shame. I was not told if he ever set foot in a church again.

We may balk at this story. Surely someone was not denied the opportunity to worship because he was underdressed! It is obvious that the poor man came from the other side of the tracks to these worshippers, who went to an affluent city church. He most likely never owned a suit in his life. Confronted with this unsettling image, we might want to dismiss such boundary-keeping as abhorrent to the Gospel. And we would be right to do so!

But perhaps it is more familiar than we want to admit. If we want to be honest, we need to confess that, though we define our borders differently, we define them still—just more subtly. That proverb "birds of a feather flock together" comes to mind. Surely, we are more comfortable in situations where there is familiarity, either in terms of social and economic parity, or cultural, educational, and ideological interest?



Social Network Analysis suggests that a welcoming church is aware that social ties (defined as any social connection or social interaction used for sharing information, feelings, experiences, or knowledge) are, in the words of S.F. Everton, "the primary vehicles through which people join faith communities, and they largely determine who stays, who leaves, who associates with whom, and how often they participate."

Social science research also suggests that we tend to reach out and form social ties mainly with those we perceive to be similar to ourselves. I quote: "Similarity breeds connection. This principle—the homophily principle—structures network ties of every type, including marriage, friendship, work, advice, support, information transfer, exchange, co-membership, and other types of relationship. The result is that people's personal networks are homogeneous with regard to many sociodemographic,

Weddings

**Robert Traquair
& Genalyn Romano Samillano**
May 30, 2026

Kate Hortop & William Peters
June 6, 2026

Jean Shettler
March 26, 2026

Ugo Nnenna Ekediegwu
June 22, 2026

In Memoriam

Paul R. Marchand, Jr.
April 21, 2026

Hope Tetrault
July 15, 2026

Gerald Stuart Peniston
May 8, 2026

Margaret Armour
July 18, 2026

Greetings from the Minister

The Rev. Dr. Glenn Chestnutt

behavioral, and intrapersonal characteristics. Homophily limits people's social worlds in a way that has powerful implications for the information they receive, the attitudes they form, and the interactions they experience." (McPherson, M., Smith-Lovin, L., & Cook, J. M., *Birds of a feather: Homophily in social networks. Annual review of sociology.*)

This research indicates that by remaining within our own tribe, we limit our potential and development as people. This modern day social scientific research resonates in many ways with the message of the Gospel. The Gospel invites us to ask questions about the quality of the welcome that we offer to one another within the body of Christ—the church. It suggests that, while we might find a reward in gathering only with those who are like us, there is a cost to the kinds of exclusive behaviour that the church has often tolerated. In other words, choosing to stay within our own familiar group limits our understanding of who we are and who God is.

Jesus addresses this issue in the most personal of terms. In William Goettler's words, "[Jesus] describes the love that families hold for one another, the tenderness with which we care for parents and children. That tenderness and care must be our model for loving all who come into our lives, in Christ's name. When we welcome the stranger, the outsider, we welcome none other than Christ himself!"

At first this may sound unsettling. The ushers of the door in my story behaved as they did because they had most likely been informed by a culture of distrust of the other, the "outsider." So, the church people's desire to bar the door was possibly borne of the hope for security in their lives and in their exclusive church community.

But into contexts like theirs and ours, Goettler writes: "Jesus arrives and says 'Take that love for family, that



love for your closet community and extend it further and further still. Welcome the vulnerable stranger. Welcome in the one whose life you hardly understand. Not to change them, but simply because they too are God's." So, who are these vulnerable strangers in our midst that Christ wants us to welcome?

In *Making Room*, Pamela Buck and Christine Pohl tell us that "the most vulnerable strangers are those people who are disconnected from relationships with family, church, economy, and civic community." Who here in Montreal is disconnected from relationships with family, church, economy, and civic community? Who is Jesus telling us to listen to and learn from so that the gospel message can be advanced, and God's kingdom grow?

As we address these questions, and many others like them, may God free us to offer a cup of cold water to anyone who might be in a situation completely foreign to our experience; someone from a world that is outside our limited understanding. When we are brought into relationship with one another by the bond that this type of welcoming creates, may there be no more insider and outsider, but only a space in which we listen to and learn from one another, and value and honour one another.

Perhaps by practicing this Christ inspired welcome, we will be ushered into a mutual space with no brass plaques where we and all the other vulnerable strangers, where we and all the other "little ones" realize that each of us is loved equally by God, and where each of us is crucial to God's kingdom of forgiveness and healing, justice and mercy, righteousness and hope.

*Your minister and friend,
The Rev. Dr. Glenn Chestnutt*

A Few Words from our Associate Minister

The Rev. Susan Brasier



Tam Photography

As many of you know, twice a year I spend four days attending the national and international conferences of the Society of Biblical Literature (SBL). My husband chairs the Synoptic Gospels section for the international conference. I tag along to keep him company—and to help carry the bags. Since I first attended in 2010, I have come to love these opportunities to listen to papers presented by some of the world's leading biblical scholars, including Amy-Jill Levine, Richard Hays, and N. T. Wright. Imagine the best Bible studies layered one after another for several days, punctuated by opportunities to chat with these scholars about their ideas. I am keenly aware of how fortunate I am to participate in this experience. Not only does this time away offer opportunities for my spiritual growth, but it is my prayer that what I will be able to share this learning with all of you during our time together in our Bible studies.

Over the years, I have gone from being an observer and consumer to an active participant in both conferences. My own academic work usually grows out of questions that emerge while preparing sermons. For example, last summer I explored the art of clothing production in the first-century Levant, further developing my speculation that Tabitha (*Acts 9:36–43*) may have been something akin to a fashion designer.

This summer I presented a paper on the importance of meal practices in *1 Corinthians* and their role in negotiating life within a multicultural faith community. Much of my thinking was shaped by our work with the Native Friendship Center and through our Culinary

Crossroads events. Time and again, I have seen language barriers diminish and genuine community emerge when people work together toward a common goal.

In *1 Corinthians*, Paul admonishes the church in Corinth to address their meal practices as they struggled to resolve conflict and division. During conversations following my presentation, several colleagues expressed support for my suggestion that Paul's discussion of speaking in tongues (*1 Corinthians 14*) may have had as much to do with navigating a multilingual community as with ecstatic speech.

As always, this summer I heard wonderful papers that challenged and expanded my understanding of scripture, such as the revelation of the resurrection as a two-stage experience to discovering God's delight in all creation through *Job 38–41*. SBL and ISBL attract scholars and archaeologists who wrestle seriously with biblical texts and history, producing thoughtful and rigorous scholarship. Woven among these gifted academics, are also people of deep faith for whom these texts—and our understanding of this history—matter profoundly.

Often in conversations over coffee or around a shared meal, my understanding deepens and my imagination soars. Just as my experiences and everything I learn through our congregation shape the scholarship I bring to the academic world, so too do I hope to bring these scholarly treasures back to The Church of St. Andrew and St. Paul to enrich our Bible studies together.

Respectfully submitted,
The Rev. Susan Brasier



The Chapel Royal

The Rev. Susan Brasier

Our Young Adult Ministry attracts many students and young professionals who become part of the life of our church for a season in their lives. During the summer of 2022, Evan Chan, from Winnipeg, completed a five-week intensive French program in Montreal. Even though his time with us was brief, it proved to be an important step on his faith journey.

Evan left Montreal to work on a PhD at the University of Toronto in Music. While in Toronto for the General Assembly last June, I had the chance to catch up with Evan. When Evan left Montreal, he could not imagine how God would be active in his life. As he described it, everywhere he turned, he found himself surrounded by people of faith—including repeatedly rooming with seminarians.



Now a Massey Fellow, Evan was eager to offer me a tour of Massey College. The surprise is that Massey houses one of the three Chapels Royal in Canada. Traditionally, the Chapels Royal are spaces designated for the Royal family to worship. The Chapel Royal in Canada, however, also serves as a partnership between the Crown and Indigenous Nations to foster Truth and Reconciliation work. Tucked in a quiet corner of historic Massey College is a beautiful worship space unlike most other religious spaces. Clearly a sanctuary, it resembles a longhouse with soft rounded beams and an open floor for people to sit in a circle. The Massey Chapel Royal is a place of solitude, peace, and spiritual presence. It is the only interfaith Chapel Royal in the world, although it is mostly used by Christians. Evan describes it as is a living artifact.

Shortly after becoming a Massey Fellow, Evan was selected as a member of the Mississaugas of the Credit First Nation (MCFN) Delegation to London, England. The sole purpose of this delegation was a visit between senior members of MCFN, and senior members of the Crown,

Royal Household, and British government. They met with Ralph Goodale (Former High Commissioner to UK), Sarah Mullally (Current Archbishop of Canterbury), HRH Prince Edward (HRH), Members of the House of Lords, and Bishops/Clergy across the UK. They were also presented to King Charles III at Buckingham Palace. For Evan, the highlight of this trip was the opportunity to witness his great friend and mentor, John Fraser, Master Emeritus of Massey College, offer the homily to the public and members of the Crown at a service at the Chapel Royal at St. James Palace.

From serving as a delegate, Evan has now been appointed to serve as Yeoman of the Vestry to his Majesty's Chapel Royal. This honour and responsibility was conveyed at St. James's Palace in London, England by the Reverend Canon Paul Wright, Sub-Dean of the Chapel Royal and Domestic Chaplain to King Charles III. This means that Evan serves as an Officer of His Majesty's Royal Ecclesiastical Household. Accordingly, he serves as a guardian and steward to foster connections and dialogue between the Crown and Indigenous communities. He also organizes major events. Currently, he is arranging the Canadian tour of His Majesty's Chapel Royal Choir later this Fall. This choir is one of the world's oldest continuous musical organizations, dating back to the 15th century, with previous music directors and affiliated composers including Tallis, Byrd, Gibbons, Purcell, Pelham Humfrey, and Handel. Whenever called upon, Evan flies to London, England to serve in spiritual and ceremonial capacities. For example, next Holy Week, he will head the Royal Maundy Service.

During our visit to the Massey Chapel Royal, Evan, in his capacity at Yeoman of the Vestry to His Majesty's Chapel Royal, honoured me and the congregation of The Church of St. Andrew and St. Paul in designating me as a "Friend of the Chapel Royal."

*Respectfully submitted,
The Rev. Susan Brasier*



Music Department Updates

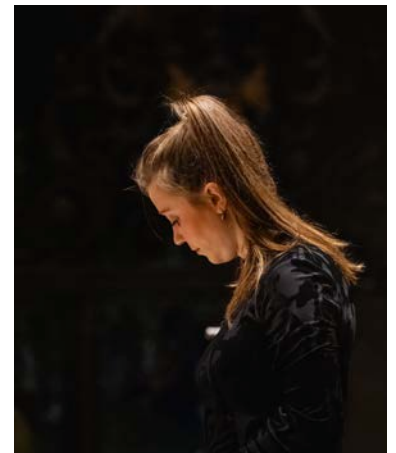
Stephanie Manias, Director of Music

The first half of 2026 has been as busy as ever for the Music Department of The Church of St. Andrew and St. Paul, with quite a few events to highlight.



After another beautiful Winter Wine and Cheese Recital, just before Valentine's Day on February 12, The A&P Choir got right into rehearsing and preparing for our Good Friday Choral Service with Ensemble Caprice. This year saw a return to Bach's St. John Passion for the first time in a decade. Many longtime parishioners and choristers are already familiar with this piece, as it has been in The A&P

Choir's repertoire since at least the 1970s, but for many of our choristers, this was their first time diving deeply into the drama of the passion through Bach's setting. The performance itself was extremely moving, with two former members of the Choir, Haitham Haidar and Nathaniel Watson, joining us in the main roles of Evangelist and Jesus, respectively.



Music Department Updates

Stephanie Manias, Director of Music



This year's Choral Vigil was dedicated to the defense of 2SLGBTQIA+ rights, and GRIS-Montreal and the Montreal Trans Patient Union were chosen as the two organizations supported by the Vigil. Representatives from both groups were present in April for a Lunch and Learn hosted by the Worship and Music and Ministry Committees, with help from the A&P Choir Executive. This was a very illuminating event which sparked many interesting conversations and new connections.

The Vigil itself took place later in Spring, on May 28, and was an immense success. Of particular note was the world premiere of a cantata for organ and choir composed by Rebecca Gray, with a libretto by Patricia Yates and the composer herself. Rebecca and Patricia are both members of The A&P Choir, and it was a delight to be able to give a platform to the beautiful vision of a world free from transphobia and misogyny in their piece. In the programme notes included with the score, Rebecca and Patricia wrote:

"We have structured *They Told Me...* as a dialogue between a cis woman (soprano soloist) and a trans woman (tenor soloist), as they move from separateness and division to understanding and allyship. We seek to emphasize the commonality of experiences between cis and trans women, as they both face the devastating impacts of misogyny: insults to appearance, sexual harassment, barriers to enter certain workplaces, stereotyping, double standards for behaviour, etc." [...]

"No minority can achieve self-actualization alone in the face of current circumstances. We need allies and accomplices to fuel our hope. In creating this piece, we embarked on a process of collaboration that will change us forever. We spent hours discussing, asking questions, listening, reading, disagreeing, crying, reflecting, second-guessing, and comforting each other. Our hope is to bring this model of allyship, collaboration and understanding to the broader world. We believe so sincerely in the final message of *They Told Me...*: we choose hope, by walking together in the face of targeted hatred from powerful bullies."



Music Department Updates

Stephanie Manias, Director of Music

Another highlight of the Vigil came at the end of the evening, where we invited choristers from other choirs around Montreal to come up to the chancel to join us in singing *Over the Rainbow*. We had put the call out on the Church's website and social media for singers to sign up, and the response exceeded expectations. We counted nearly 100 singers in addition to the 40 that make up The A&P Choir, all joining their voices in an emotional outpouring of hope for the future.



In early June, the main organ suffered a rather large tear to one of its reservoirs, rendering most of the chancel organ unusable. We regained some functionality through a few thoughtful adjustments by Isabelle Demers, Peter Sabourin, and our organ curators at Juget-Sinclair; enough so that the organ can be used in regular services for the time being, while we await the already-scheduled repair in October. However, it was clear that it would be unfair to ask guest organists to play entire recitals on such a compromised instrument, and thus the Organ Intermezzi series for Summer 2026 had to be postponed to next year.

Recognizing the importance of this series to the church's year, to downtown workers, and to the many tourists who come through our doors over the course of a summer, we wanted to do our best to find something to offer instead of organ recitals this summer. Our Director of Music, Stephanie Manias, reached out to some of her musical connections in Montreal, and was able to cobble together a series in a "Reimagined" format. Featured acts were all solo artists or small ensembles, including: Ensemble Comtessa; Emmanuel Vukovich; Rebecca Dowd Lekx, Marie-Andrée Mathieu, Michiel Schrey, and Pierre-Étienne Bergeron; Isabelle Demers and Áron Sipos; and members of Ensemble La Cigale, Sara Lackie, Stephanie Manias, and Madeleine Owen.

The Choir has been on a break through the summer, only coming together in reduced format for Sunday services, but we look forward to coming back in full force for Welcome Back Sunday on September 13. We have another exciting season planned for 2026-27, and we can't wait to continue to share our music with the church community.

Respectfully submitted,
Stephanie Manias, Director of Music



"Intermezzi: Reimagined" performance by Ensemble COMTESSA on July 16, 2026.

Music Department Updates

Stephanie Manias, Director of Music

Music at The Church of St. Andrew and St. Paul Musique à l'Église St. Andrew et St. Paul Saison 2026-27 Season

Fall Wine and Cheese Recital

Thursday, October 29, 2026, 7:30 p.m.

Music Department fundraiser featuring soloists and small ensembles from the choir in a wide variety of repertoire

Récital Vins et Fromages d'automne

Jeudi 29 octobre 2026 à 19h30

Collecte de fonds pour le Département de Musique mettant en vedette des solistes du chœur dans un répertoire très varié

Maison du Parc Benefit Concert

Friday, November 20, 2026, 7:30 p.m.

The A&P Choir and OSM Players' Association, conducted by Léa Moisan-Perrier, perform *Requiem* by Maurice Duruflé

Concert Bénéfice Maison du Parc

Vendredi 20 novembre 2026 à 19h30

Le Chœur A&P et l'Association des musiciennes et musiciens de l'OSM, dirigés par Léa Moisan-Perrier, présentent le *Requiem* de Maurice Duruflé

Carols by Candlelight

Saturday, December 19, 2026, 4:00 p.m.;

Sunday, December 20, 2026, 7:30p.m.

A tradition going back over half a century! Joined by brass and percussion ensemble, the A&P Choir sings favourite carols for the season

Cantiques aux Chandelles

Samedi 19 décembre 2026 à 16h00;

Dimanche 20 décembre 2026 à 19h30

Une tradition qui date de plus d'un demi-siècle ! Avec un ensemble de cuivres et percussions, le Chœur A&P chante les cantiques préférés de la saison

Winter Wine and Cheese Recital

Friday, February 5, 2027, 7:30 p.m.

Another opportunity to hear A&P choristers in a different context, with delicious wine and cheese from Fromagerie Hamel

Récital Vins et Fromages d'hiver

Vendredi 5 février 2027 à 19h30

Une nouvelle occasion d'entendre les choristes d'A&P dans un contexte différent, accompagné de délicieux vins et fromages de la Fromagerie Hamel.

Messiah | Handel

Friday, March 26, 2027, 7:30 p.m.

The A&P Choir is joined by Ensemble Caprice in its annual Good Friday concert, this year featuring Handel's famous *Messiah*

Le Messie | Händel

Vendredi 26 mars 2027 à 19h30

Le Chœur A&P et l'Ensemble Caprice présentent le concert annuel du Vendredi Saint. Cette année le fameux *Messie* d'Händel est à l'honneur

Choral Vigil

Thursday, June 3, 2027, 7:30 p.m.

Choral vigil in support of local organizations to be determined

Vigile Chorale

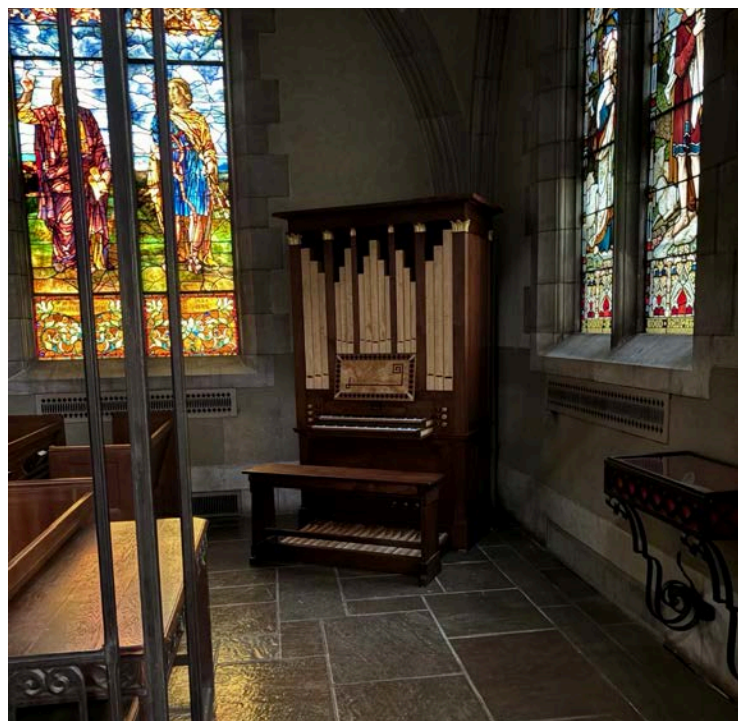
Jeudi 3 juin 2027 à 19h30

Vigile chorale en soutien aux organismes locaux à déterminer

The Lord Giveth, and the Lord Taketh Away

Isabelle Demers

On June 6, 2026, as our chancel organ was put to rest for a few months, a crew from the organ-building firm of Juget-Sinclair was at A&P to install a new instrument in the Chapel of the Youth. That organ was built by Robin Côté, president of Juget-Sinclair, as his final apprenticeship project and still belongs to him; it is, as such, only in custodial property of the church.



Unlike its older and louder sibling in the sanctuary, it will not shake the rafters, and in fact might be even softer than the portatif organ which we sometimes use for services and concerts. As such it will be ideally suited to accompanying chapel services throughout the year and will also serve as a rather luxurious practice instrument for A&P's organists, allowing them to learn notes for worship services without disturbing other staff members.

It is such a perfect fit at the back of the chapel that we can hardly believe that it was not built specifically for that space and has only been there a short amount of time! Our thanks to Robin and his team at Juget-Sinclair for trusting us with the custody of their instrument, which I'm sure will significantly enhance chapel services and bring much joy and beauty to the A&P congregation for years to come.

*Respectfully submitted,
Isabelle Demers, Organist-in-Residence*

Updates from The Guild

Roberta Bolton

AUTUMN LEAVES TOUR

After the success of last year's Autumn Leaves Bus Tour, The Guild is in the process of planning another one this year. This is still in the early stages so please watch the announcements in the bulletin and eblasts for information.



ANNUAL FALL FAIR 2026

The 92nd Annual Fall Fair is being held this year on Saturday, November 7. Please keep in mind that donations of gently used items can still be dropped off at the church office during office hours. Volunteers during set up and on the day of the Fair are always welcome. Any questions can be sent to AandPFallFair@gmail.com.

If you would like to volunteer and get involved with the Fall Fair, please contact the Fall Fair Convenors: Audrey Anderson, Eric Bolduc, and Fern Whitehouse.

Thank you for supporting the church through the Fall Fair. We look forward to another successful Fair!



The Guild's Annual General Meeting and Spring Luncheon

Betty-Jo Christiani and Judy Stewart

The Guild's 2026 Annual General Meeting and Spring Luncheon was held on May 13 in Kildonan Hall, with fifty-five church members and friends gathering for an enjoyable afternoon of fellowship.

In her President's Report, Betty-Jo Christiani reflected on another busy and rewarding year for the Guild. Along with our regular receptions and luncheons, members enjoyed the return of the popular Autumn Leaves Tour, which included a relaxing day in the Eastern Townships, and the St. Andrew's Senior Social afternoon tea, where guests were treated to Scottish folk songs and lively Highland dancing.

Betty-Jo also shared the success of the 2025 Fall Fair. Despite a transit strike and less-than-cooperative weather, the event raised an impressive amount of money to support our Charitable Partners and Church Projects. Thanks to these funds, improvements to the church included painting the Iona Room and creating a special wheelchair space in the sanctuary.

After ten years of faithful and dedicated leadership as Guild President, Betty-Jo stepped down from the role. A lovely photo album of the ten years was presented to her. She was thanked for her many years of service, and Roberta Bolton, nominated as the new President of the Guild Executive, was warmly welcomed.

Following the meeting, everyone enjoyed a delicious lunch of picnic pasta salad with chicken, topped off with a delightful serving of tiramisu for dessert.

Our guest speaker, Kirstie Jagoe, Founding Director of Bread and Beyond, gave an inspiring presentation about the remarkable work of this Montreal based organization. Founded in September 2021, Bread and Beyond began as a response to the urgent need for nutritious food for vulnerable members of the community as well as those experiencing homelessness. Bread and Beyond supplies sandwiches to ten different shelters. Today, its mission has expanded and now supplies "Essential Boxes" containing household items for people moving out of homelessness or youth care into living on their own.

Kirstie's presentation was both informative and inspiring, reminding us that simple acts of kindness, shared by many hands, can have a lasting impact on the lives of others.

Respectfully submitted,
Betty-Jo Christiani and Judy Stewart, Guild Executive



The Quiet Garden

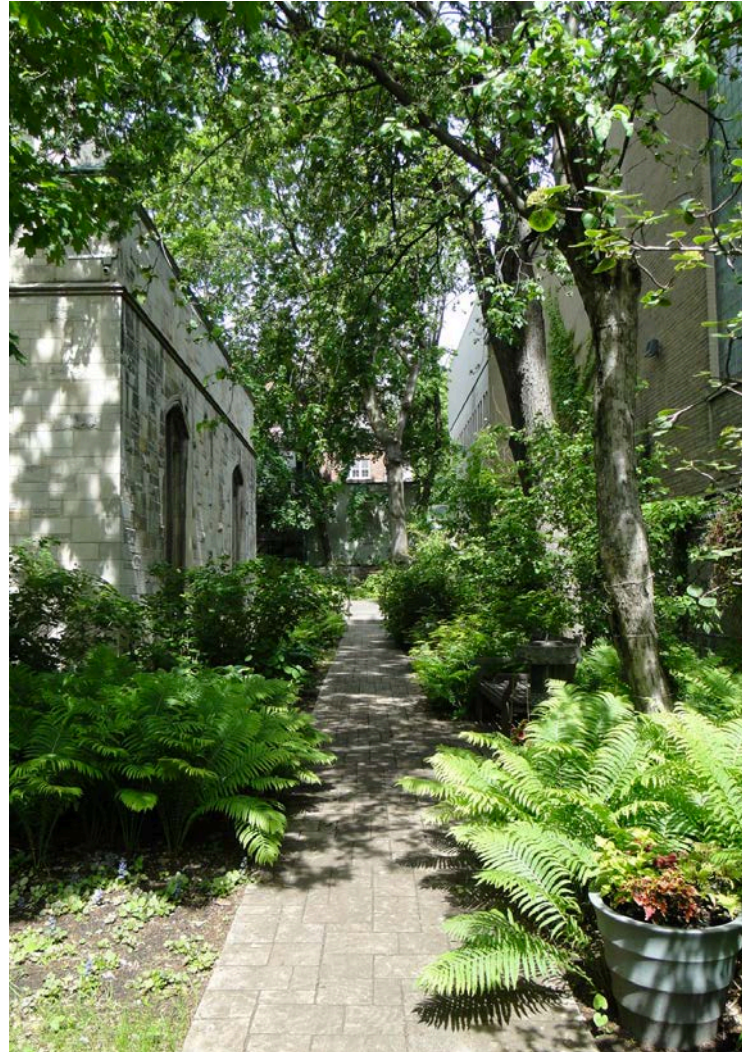
Susan Stevenson

Did you go to the Coffee and Fellowship in the church's Quiet Garden after the services this summer? When the rain was over and the sun was shining? It really is quite a special experience as one makes one's way through the beautiful gate, to the table with refreshments, after walking past the fountain and the various mementos in the garden. The plants are looking lovely, carefully tended—and many benches are there for a comfortable rest if one is inclined.

There was a time, some thirty years ago, when that space was not so attractive—no plantings, no benches, no fountains, no tended borders. Weedy grass, in patches under trees that were not pruned or cared for; a sloping stretch of land that no one bothered about. Then it was suggested that perhaps it could become a garden of which the church could be proud—a lovely oasis in the centre of the city that was almost a secret, except to those who knew about it!

At the same time, it was decided that The Church of St. Andrew and St. Paul would celebrate its bicentennial in 2005. A celebration of this kind would involve many aspects of church life, and, being Presbyterians, we knew we needed a committee! That committee was formed and plans were developed. There were to be special services with guest preachers. There would be a Homecoming Weekend to encourage folk who had left the city to come back for a special celebration of the church community. There was a dinner dance. An archive room featuring state of the art facilities was created in the basement. A particular project was a major donation to the Tyndale St. George Mission in Little Burgundy, and the new garden was to be a leading feature.

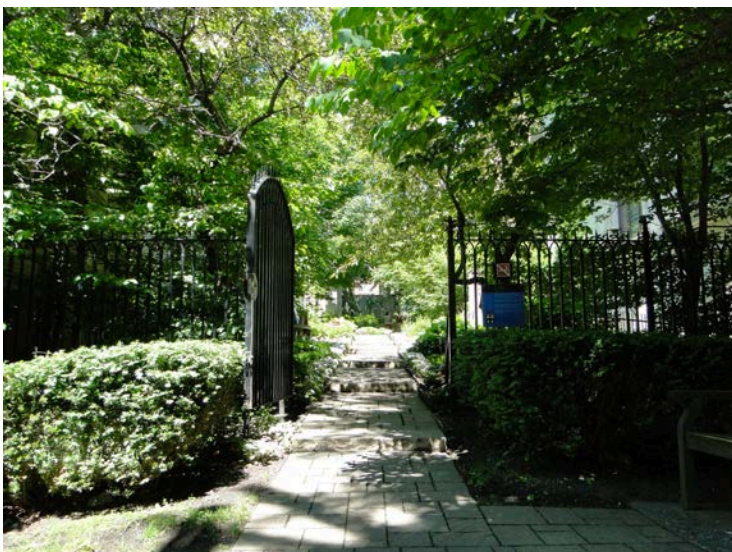
However, as those who know about gardens would agree, the change to make the rough patch on the east side of the church into a garden meant very special early planning—and indeed fund-raising was required. So the Garden



Committee was established in 2001, and requests went out for donations. The response was amazing. People gave gifts in memory of a loved one, to celebrate a marriage, to acknowledge a beloved family member. Plants were listed for the garden and people responded with enthusiasm. Benches could be donated to remember a family member or to celebrate a happy occasion. The list went on. And the work began—to build the beautiful garden that would be something to show when the bicentennial year was in full swing! A friend of the church told of “The Quiet Garden Movement” that exists around the world, and our garden has now been part of that movement for many years.

Why now is this story being told? Asked by the Archives Committee of Session to review a file marked “Quiet Garden/corresp/donations”, I thought that those of us who enjoy the garden might like to know a little bit of its history! It has been a pleasure and an inspiration to remember how it all began.

*Respectfully submitted,
Susan Stevenson*



Bread & Beyond Sandwich-Making Initiative

Terry Dimter

"For when I was hungry, you gave me food, when I was thirsty you gave me drink, when I was homeless, you gave me welcome!" Matthew 25-35.

April 9, 2026 marks the one-year anniversary of A&P's Bread & Beyond sandwich-making initiative. Over the past fifteen months, A&P members, visitors, and guests have volunteered and produced over 10,000 sandwiches, which have been distributed by the Bread and Beyond organization to various homeless shelters in Montreal.



In April of 2025 our B&B sandwich-making sessions committed to producing 600 sandwiches per month. By April of 2026, A&P's sandwich production commitment increased to 1000 sandwiches per month. The increased production output has been made possible by careful management of the Mission and Outreach Committee's Bread and Beyond budget and a special sandwich-making sponsorship donation program. Patrons can donate to the program by making a tax-receipted donation to sponsor a full or partial sandwich-making session. For those of you with children who receive credits for their volunteer community service hours, we will provide them with a verification letter of their Bread & Beyond volunteer hours. For more information, or to obtain sandwich-making sponsorship donation forms, please contact Terry Dimter or our church office.



Sandwich-making sessions are generally scheduled on Wednesday mornings, two times per month, based on the availability of Kildonan hall. Monthly scheduled dates for upcoming sessions are posted in the Sunday church bulletin, weekly Friday newsletter, on our website, and even in special Bread and Beyond email notices.

Volunteers ages 8 to 80 are always needed to efficiently operate our expanded Bread and Beyond sandwich-making sessions. No experience necessary, just sign up for our team by contacting Terry Dimter at dimter4614@gmail.com.

Pictures speak louder than words! Please enjoy the photos we have attached to this article of our team in action. Our volunteers look forward to having you join the team!

*Respectfully submitted,
Terry Dimter*

My Love Letter to the Church

Jane Wilson

Today I attended church with my mother. You might know her: Susan Stevenson. You won't know me, as I moved to Scotland over thirty years ago.

Walking into the church—the sounds of welcome, the light through the windows, sounds of music filling the high ceilings, the cool stone underfoot and all around, the smell of the pews and hymnals—brought me instantly back to a calming sense of safety. Growing up, the ninety minutes I spent in the building was a reassuring moment of belonging. It was a weekly reminder that at five, or twelve, or seventeen, I was loved and part of a diverse, intelligent family of faith. No one's childhood and adolescence is straightforward, and it hit me today, sitting

next to my mother in pew 296, that without the church (and my mother, as for me, they are one and the same) I would have been truly lost.

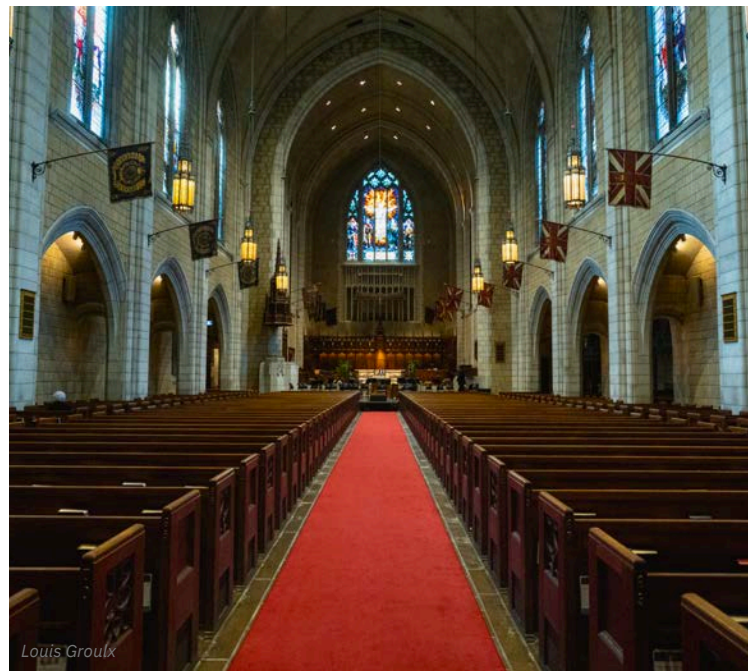


Rev. Dr. Kim spoke of Amos' vision and the plumb line held by God. In church I was taught to love; one's neighbour, one's enemy, and in Sunday School, under the amused care of Michel Poitras, my own doubts in faith. Michel and so many others from the church's past (the Armours, Phoebe Stewart, the Mickels, Williamses, and more) represent to me all that makes A&P so special; complete and loving acceptance of all of God's children, even strange little me. When I felt I didn't belong, which was often, at church I was told over and over again that I did. My mother would tell you that I have always been easy to love, but I can assure you that's not the case. The church has been for her—and for me—our plumb line. That to be Christian is to love unconditionally and lead by example, quietly, humbly. Every moment of challenge in my life has come down to that choice, and through my learning as a child in Sunday School, even when I've wanted to react with anger, I've known that the right choice has been love. Always love.

This really hit home today as I sat under the gaze of Jesus and five of his disciples wearing incongruously neoclassical garb, sitting next to my wee mum in pew 269. My faith in acceptance, multiculturalism, importance of diversity, and strength of community was born in that pew, as tiny me kicked the heels of my penny loafers, waiting to be called for Sunday School, or squirming with the excitement of being an angel in the pageant. I've since struggled to find a religious home that can meet the standard set by The Church of St. Andrew and St. Paul, but I never doubted the importance of community and of love. This was the message spoken of time and again from the pulpit, in the rooms of the Sunday School, and borne out by the example of my mother.

Rev. Dr. Kim also said that there is “something that this church is doing right”, as she held up the order of service, brimming with invitations to gather, to help, to support, to belong. That “something” is a community built on the foundations Jesus taught; love and acceptance and a welcome to all. Today, as I walked back into church after many years away, I felt that love and acceptance. We live in a divided and fractured world. We all carry the sorrows of life's troubles. I found the love I remembered the second I walked back in. It isn't something that can be appreciated in abstract, or via a webcam. If it has been a while since you have attended, please let this love letter from a long-departed lamb of the flock remind you of the true power of the church: to bring people together, quietly, humbly, and in service of each other and the wider world in which we exist. To let everyone know that they belong, they are welcome, and they are loved.

Respectfully submitted,
Jane Wilson



A Window to the Future

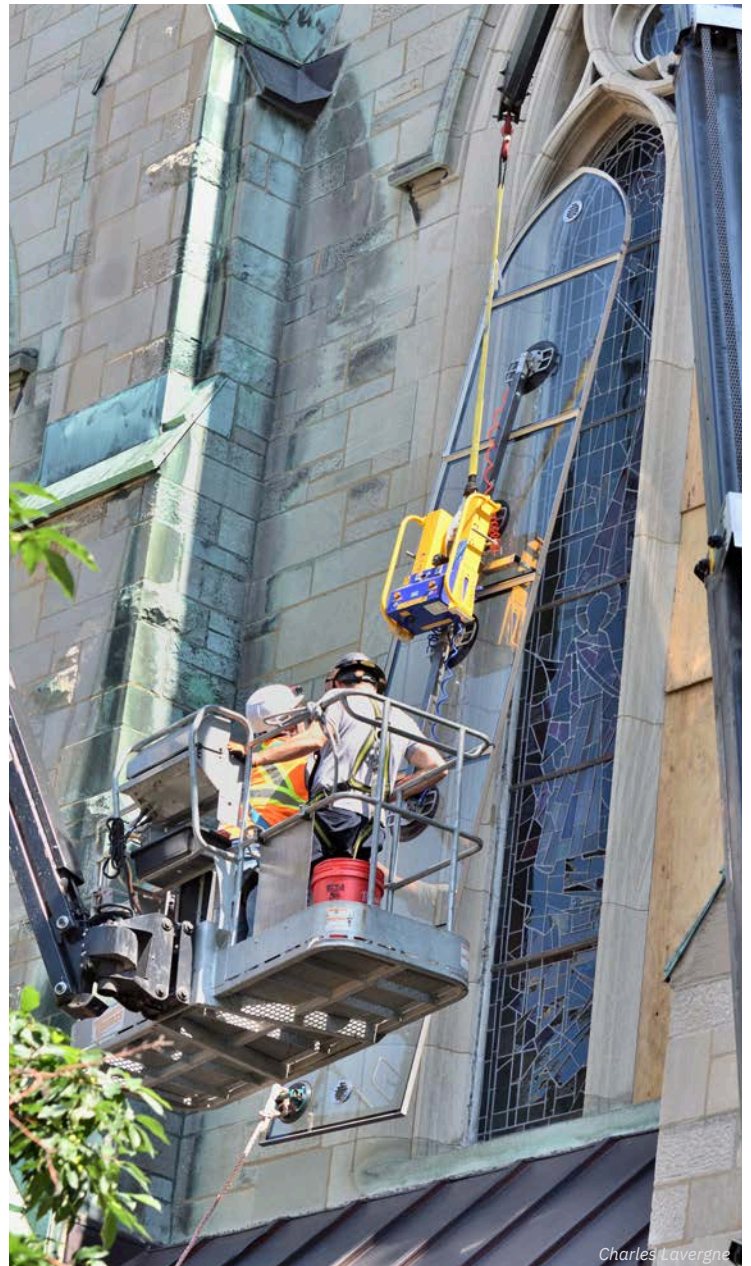
Protecting Our Heritage, One Window at a Time



The restoration project to replace the aging protective glass on the stained-glass windows of our church is now well underway. This important conservation initiative will help protect our historic stained glass from weather, moisture, and deterioration while preserving its beauty for future generations.



The current phase of work is focused on the west side of the church. Crews have made excellent progress, and this stage of the project, weather permitting, is expected to be completed within the next couple of weeks. The new protective glass system has been carefully designed to improve durability and ventilation while respecting the architectural and heritage character of our sanctuary. As part of this work, the windows are also being carefully cleaned for the first time in decades, which will significantly improve the visibility and brilliance of these beautiful works of art.



A Window to the Future

Protecting Our Heritage, One Window at a Time

This work is part of a multi-year restoration program. Following the successful completion of the west side of the church, additional phases will continue next year to ensure the remaining stained-glass windows receive the same level of protection and care.

The Board of Trustees is grateful for the patience and

support of our congregation as we invest in preserving one of the church's most treasured architectural features. Together, we are ensuring these remarkable windows will continue to inspire worshippers and visitors for generations to come.

Respectfully submitted,
Renée Yardley



St. Andrew's Presbyterian Homes: Senior Support Program

LA FONDATION DES FOYERS PRESBYTÉRIENS DE ST. ANDREW ST. ANDREW'S PRESBYTERIAN HOMES FOUNDATION

Bienveillance en Action



Caring in Action

The Senior Support Program of the St. Andrews Homes Foundation has a wonderful accompaniment service for community seniors needing to get to a medical, dental or any other important appointment. Please feel free to

reach out to Marie Bourbonnière from the Senior Support Program, and she will be pleased to assist you with driving you to the appointment, waiting for you, and driving you back home. Her contact info is: 514-979-0550.



1914 THE GREAT WAR 1918

ROLL OF HONOUR

ST. PAUL'S SUNDAY SCHOOL

Written by Donna George

St. Andrew's Church of Scotland and St. Paul's Presbyterian Church came together during the darkest days of World War I – always referred to in our memorials as “The Great War.” The staggering losses of both our founding congregations and our regiment are commemorated in the two prominent brass plaques in the Memorial Tower and in the Black Watch window which dominates the chancel. But few of us have ever seen the St. Paul's Sunday School memorial plaque.

Today we think of very young children in Sunday School, but the Sunday School of The Church of St. Andrew and St. Paul in 1918 included what we now call the Youth Group and Young Adult Ministry. The importance of the Sunday School was reflected in the appointment of the new Assistant Minister, The Rev. F. Scott Mackenzie M.A. Th.D. as its Superintendent.

The social needs during wartime were great, and the church tried to meet them. Young men and women living and working away from their homes, as well as lonely soldiers, found companionship and community at The Church of St. Andrew and St. Paul.

There are seventeen names on “The Great War Roll of Honour St. Paul's Sunday School” plaque. All of the enlisted men were volunteers. Four of them never came home.



Who were these boys?

Born in Kirkcaldy, Scotland, **Private William Sinclair Miller** enlisted on December 31, 1915 – a surprising thing to do on New Year's Eve! He served with the 14th battalion (Royal Montreal Regiment). “Dangerously wounded” on October 8, 1917, he died the following day. He was twenty years old.

The tall and handsome **Private Duncan Shepherd McFadyen** enlisted with the 18th battalion in April 1916. While at Valcartier, he displayed his artistic talent in the cartoons he drew of military personnel. The nineteen-year-old Duncan was killed in the trenches near St. Eloi in Flanders on April 10, 1916.



Duncan McFadyen “Cartoon Dreams”

These pencil drawings were the work of Duncan S. McFadyen, and were sent to my grandmother, Jessie Montague Johnston (1899-1978) as part of their 1912-1916 correspondence. McFadyen lived in Montreal, Johnston in Quebec City.



At Camp Valcartier, Oct 1914



McFadyen Drawings

Corporal William Buckley and **Lance Corporal Edwin R. Richards**, both born in 1895 and members of the Church of England, became friends at the St. Paul's Boys Club. As the club met at the Victoria Rifles Armoury, it was natural for them to enlist in the 24th battalion (Victoria Rifles of Canada). William was killed at the Battle of the Somme on September 29, 1916.

Corporal William Buckley and Lance Corporal Edwin R. Richards, both born in 1895 and members of the Church of England, became friends at the St. Paul's Boys Club. As the club met at the Victoria Rifles Armoury, it was natural for them to enlist in the 24th battalion (Victoria Rifles of Canada). William was killed at the Battle of the Somme on September 29, 1916.

William's mate, Lance Corporal Edwin R. Richards, immigrated from London, England with his sister, Mrs. H. Eastfield of Stratford, Ontario. Before going to France, Edwin made out a will leaving the "whole of his property and effects" to his mother, with the exception of a signet



Edwin Ricardo Richards



Corporal William Buckley

ring to be forwarded to Miss J.M. Brennan. Aged twenty, Edwin was killed on January 7, 1916.

The St. Paul's Sunday School plaque hung in the staircase that leads from Redpath Street to Kildonan Hall from 1932. Pretty much hidden and rarely seen, it was in desperate need of refurbishment. Now thanks to Michael Cristofaro, our multi-talented Clerk of Session, this special memorial plaque is beautifully restored, and it will soon have a new home in the chapel.

Originally designated the Shrine of Youth and dedicated to the children of the Church, the chapel is the perfect location for the St. Paul's Sunday School memorial plaque.

*Respectfully submitted,
Donna George*

Living Our Faith: The Work Continues

Sri Prasad

The ties between The Church of St. Andrew and St. Paul and the Native Friendship Centre of Montreal (NFCM) began in the early 2000s, after Rev. Stewart Folster encouraged the church to engage with local Indigenous organisations in the spirit of learning and mutual respect, building on our existing relationship with the Saskatoon Native Circle Ministry. The NFCM invited us to begin by joining existing monthly community dinners, held at a time when many individuals' financial resources were often limited. In response, members of the congregation prepared and served meals at the centre several times a

year, making use of the church kitchen, with Keith Randall and Maureen White among those actively involved. As the NFCM developed greater capacity in its own kitchen, our role gradually shifted, though a small group of volunteers continued to assist for several years, particularly in Friday preparations for the midday meal. Around 2007, the church also hosted annual Quiet Garden gatherings for the Presbyterian Church in Canada's Healing and Reconciliation Sunday, featuring the NFCM drum and participation of Indigenous elders, before these events eventually concluded due to changing circumstances.

Living Our Faith: The Work Continues

Sri Prasad



Sri Prasad and Emma Carlson prepare chicken soup and fresh bread for lunch at the NFCM.

In recent years, our involvement with the NFCM has been renewed through our collaboration with its Executive Chef, Grae Benson. Together we have volunteer opportunities for members of our congregation to assist with preparing community lunches. Additionally, each month, members of our congregation gather in the church kitchen to prepare focaccia bread, salad, and a dessert for the Wednesday community dinners, supporting the centre's efforts to provide a welcoming meal for those who gather.

During the summer, we also prepare potato salad for the centre's barbecue lunches. Earlier this year, while Chef Grae was away on vacation for a month, volunteers from our congregation stepped in during the week to prepare daily lunches at the centre, ensuring the kitchen continued to operate smoothly. Beyond our regular meal preparation, volunteers have participated in one-time projects, including deep cleaning their kitchen and refrigerators, and helping repaint their kitchen. These experiences have brought together members of the Green Team, the Young Adult Ministry, the Indigenous Connections Committee, and the wider congregation in shared service. More than preparing food, they provide opportunities to build community, share and learn from one another's stories, and build deeper connections.



Keith Randall serves dessert at the NFCM's monthly community dinner.



Volunteers prepare potato salad in the church kitchen for the summer barbecue. From left to right: Wylma Cobb, Gerald Trempe, Naeimeh Yousefi, and Diana Schuster.

Personally, volunteering at the NFCM has been a testimony to the way faith is lived through action. Having the opportunity to volunteer came during a challenging season of my life, and these moments of service helped ground me. I believe that volunteering is not about seeing ourselves as helping those who have less, but our shared call to walk alongside one another as equals. Working with our Indigenous siblings at the centre, I also understood reconciliation not as a single event or a gesture, but as an ongoing journey. This understanding has continued to shape my journey as I now work in Indigenous communities, where I have the privilege of learning from community members, reiterating that we are all equals.

"And let our people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive." Titus 3:14

*Respectfully submitted,
Sri Prasad*

The Structure of The Presbyterian Church

Donald Walcot

I have just completed my first year as our church's representative Elder at Presbytery, and plan to provide a report to *InsideOut* in each upcoming issue. This first report will be a bit heavy on structure and history—which is a topic I like. The next issue will describe what Presbytery does for us, and, importantly, what we can do for Presbytery. So here goes:

One of the great successes of the Presbyterian Church is its democratic organization, governed as it is by committees, called “courts.” These are composed of our church members, and in which no king, pope, bishop, or other monarchical figure plays a role. It is truly a church “of the people, by the people, and for the people”.

To start with: our democratic structure. Some could call it boring, but it is one that has kept us going for 500 years—

quite an impressive record, you will have to agree.

First, briefly, what is the Presbyterian structure? It has four levels: the local congregation, like The Church of St. Andrew and St. Paul, to which we all belong; the Presbytery, which is a regional grouping of those congregations; the Synod, which is a regional grouping of Presbyteries, and the General Assembly (sort of like a company's annual meeting), which is made up of ministers and lay representatives.

Not only do we have a successful organizational structure, but we also have what is essentially a written Constitution, contained in a document we call the Book of Forms (“the blue book”), and more information on which can be found on the Presbyterian Church in Canada website. It defines what we believe; what our relationship is to be with God; what the relationship between church



The 151st General Assembly of The Presbyterian Church in Canada, held in June, 2026.

The Structure of The Presbyterian Church

Donald Walcot

and state is to be (neither rules the other, but rather has mutual respect for each other), and defines the roles and responsibilities of the various levels of our governance previously described.

Sound familiar? It is!

A great republic to our south, celebrating its 250th anniversary this year, was founded on just those principles—The Presbyterian concept of representative church governance (ruled by elected Elders rather than a hierarchy) and concepts of resisting unjust kings directly inspired the checks and balances of the US Constitution and the drive for self-governance.

Presbyterians were ideological and military backbones of the American Revolution, so much so that King George III famously dubbed it a “Presbyterian Rebellion.” Their belief that “resistance to tyranny is obedience to God” heavily influenced the push for independence.

A major intellectual source of this philosophy came from the Princeton Seminary (its president was the only clergyman to sign the Declaration of Independence) and—guess what—both of our minsters are graduates of that esteemed institution!

The Presbyterian Church is an organization to be proud of, but also one which it is each of our responsibility to work hard both to maintain and to grow. More next issue.

Your representative Elder to the Presbytery of Montreal,

Donald Walcot



The Rev. Susan Brasier, Emma Carlson, and Donald Walcot at the 2026 General Assembly.

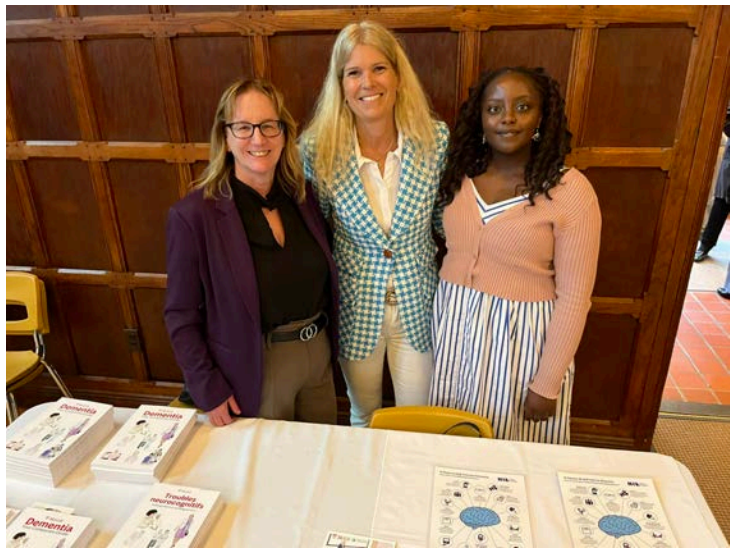


The Rev. Susan Brasier preaching at the 2026 General Assembly on June 8, 2026.

McGill's Claire Webster Visits A&P

Betty Mackinnon

The Guild, the Pastoral Care Committee, and the Ministry Committee joined forces on May 24, 2026 to host a highly successful Lunch and Learn, and to welcome guests Claire Webster, Diane Weidner, and Jeanne-Armelle Uwiringiyimana from the McGill University Dementia Education Program.



The luncheon was prepared by our Clerk of Session, Michael Cristofaro, and served by members of The Guild. Ruling Elders Edna Ralston and Chrisine Russell greeted luncheon guests at the door to the hall. Ruling Elder Thea Calder thanked the guest speaker.

Members of the three church groups were recognized for their collaboration by emcee Jim MacKinnon, who went on to thank several important people in our church: Peter Sabourin (Church Officer); Stratsi Dimitrov (Sound, Light, and Streaming); Nico Cristofaro (kitchen staff); Miranda Huybers (Office Manager); The Rev. Dr. Glenn Chestnutt, for opening the session with a prayer, and The Rev. Susan Brasier, for concluding the afternoon in prayer.



The audience was treated to a lecture by Claire Webster, the Founder of Caregiver Crosswalk Inc., Certified Professional Consultant on aging, and Founder, Ambassador, and Faculty Lecturer, the McGill University Dementia Education Program.

Claire engaged her audience skillfully and ably, honestly and graciously when she spoke from personal experience, and from a great deal of research about dementia, a disease that affects many in our society—one that has an impact, not only on the patient, but also on the caregiver(s).



Claire wrote in an email following the event that she was “so impressed to see how many people attended the talk.” She went on to say, “Please extend my sincere gratitude to all committee members who worked diligently to plan the event, and to Sharon Dworzak, whose words in her welcome brought tears to her eyes.” The McGill Dementia Education Program graciously offered a digital version of “Dementia, Your Companion Guide” to those interested at www.mcgill.ca/dementia/

*Respectfully submitted,
Betty MacKinnon, on behalf of the Guild, the Pastoral Care
and the Ministry Committees*

*“Therefore, as God’s chosen ones, holy and beloved,
clothe yourselves with compassion, kindness, humility,
meekness and patience.” Colossians 3:12*

A Helping of History: Communion Tokens

Lucy Earle & Margaret Suttie

From the order of service for Communion Sunday, October 19, 1952:

"To this service and sacrament all Christians are welcome. Without distinction of denominations we invite all those who revere Christ as the Son of God to join us as we remember His sacrifice, rededicate ourselves to His service, and renew our fellowship with His church."

This welcome invitation hasn't always been the case in the Presbyterian church. Communion tokens were once issued as proof of eligibility for admission to the Sacrament. Initially introduced by Protestant reformers John Calvin and Pierre Viret, they were used throughout Reformed churches in Europe, particularly in Amsterdam and later Scotland. Severe political and religious unrest in 17th century Scotland forced many ministers from their churches and into covert places of worship. The requirement of communion tokens made it difficult for spies to infiltrate and persecute congregations since they were only given to trusted members of the parish. At the time of the 1690 settlement, reforms to Scottish parliament and episcopal authority permitted ministers to safely return to their churches.

The tokens eventually travelled overseas when Scottish emigrants brought them to use in Canadian churches. Around the time of Confederation in 1867, they were gradually replaced by communion cards.

The two communion tokens in our archive are from the 19th century and belonged to the Church of Scotland (St. Paul's), St. Andrew's Church, and St. Gabriel's Church.



Early tokens only had a single capital letter identifying the parish, along with a "K" for kirk or a "C" for church, so as not to reveal too much about the congregations under scrutiny. As the use of tokens became more widespread, they also included the names of Reverends and the important phrase "Do this in remembrance of me."

Reverend James Somerville was a Scottish teacher and minister who served as minister at St. Gabriel's Street Church from 1802 until his death in 1837. His name appears on the tokens as a reflection of authority and leadership. You can find other historical artefacts related to Somerville in our church, such as a silver tankard and a large engraved plaque which resides in our archive.

Although the tokens are no longer in use at our church, they remain valued remnants of our shared history as Christians. Communion tokens reflect the challenges imposed by periods of political and religious conflict and offer insight into the experiences of early Presbyterians. They became significant symbols of status, devotion, dedication, and admission to the Lord's Supper. Perhaps it is difficult to imagine living in a time when communion tokens were required, but our ability to reflect on the past enables a shared understanding of our history, encourages thoughtful questioning, and strengthens our faith.

Looking back at the 1952 order of service, we can see how the church has become a more open and welcoming place of worship. Today, we are privileged to invite all who revere Christ as the Son of God to participate in the holy act of Communion without having to prove their worthiness to enter.

*Respectfully submitted,
Lucy Earle & Margaret Suttie*



A Few Words from the Archives

Margaret Suttie

May 4, 2026 was a bright and sunny day. On behalf of the Heritage Committee, I welcomed Lucy Earle to a 3-month summer employment in the archives—a most welcome addition to our team.

You may have seen or met Lucy at church—in addition to attending church, she is active in our Young Adult Ministry and has been volunteering in the archives for some time. She hails from Toronto, and in addition to her varied work experiences and artistic talents, she is a student in the Masters in Information Studies (MIST) program at McGill University.

Much work has been done in the Archives over the years to sort, preserve, catalogue, and manage our valuable collection of artifacts, documents and music. COVID put a bit of damper on this work. The collection continues to grow, and, of course, we now have to consider moving into the digital age and the impact it has on how we manage going forward.

Who better to help us out than someone like Lucy? She has been hard at work four days per week—much routine work of sorting or cataloguing, but also discovering

treasures and setting us well on the way to a digitized future.

It has been a pleasure working with Lucy—I, in particular, and the Heritage Committee, appreciate and laude her knowledge and skills, her positive approach, and the sense of commitment she has given to the task—no stone left unturned. Bravo!

*Respectfully submitted,
Margaret Suttie, Heritage Committee*



The Green Corner

Peter Sabourin

Sometimes I get the question “How much does it cost to heat the church?” and I respond, “by the hour, day, week, month, or year?”

Then I say that I prefer to give the consumption statistics in measurements, not dollars. The fact is, the cost to heat the church (per cubic meter of natural gas) is up 100% from the day I started working here. However, we now consume up to 50% less than we did in the late 90’s and very early 2000’s.

Confused? I can try to explain.

Here are some numbers: In 1999, the average cost per cubic meter of gas was 28 cents. We consumed 106,437 cubic meters that year. The total cost then was \$28,367.

The most recent data is for the year 2025, during which we consumed 74,699 cubic meters at the total cost of \$44,280.

The number the church cares about is the dollars, which is fair enough. But if we did not make so many positive changes to our systems, I estimate that the heating cost would be \$63,000 per year.

So how did we reduce our carbon footprint?

It was trust. I was trusted with a lot of money to make changes, and those changes took three years to do.



Modernising the controls that send heat throughout the building, servicing all 103 radiators (another story), and keeping the system “clean” helped. It sounds simple, but it took volumes of reading, understanding, and some errors.

I estimate that since we started the project, we have saved in dollar value (with inflation) about \$275,000 and our carbon output was brought down by 900,000 kgs.

Now the credits: I want to thank the Board of Trustees and the Congregation of the past for the opportunity to bring us to the twenty-first century.

Now keep cool, summer is short.

*Respectfully submitted,
Peter Sabourin, Church Officer*

All About Elders!

Judy Mowat

The word “Presbyterian” comes from a Greek word “presbuteros” meaning “elder,” so the church is governed by Elders. There are two types of elders— Teaching Elders (the ministers) and Ruling Elders (members of the congregation, who have been elected by the congregation). Together they form the Kirk Session of our church.

known to the members. The committee receives and reviews the nominations and submits a short list of names to the Kirk Session for approval. The nominees are then approached by the Minister and asked if they would be willing to serve as Elders. The names of those that have accepted are then presented to the Annual Meeting of the



How are the Ruling Elders elected? From time to time, the Kirk Session decides that additional Elders are required to replace those who may have died, moved away, or are no longer able to serve. A committee is struck by the Moderator of Session (Presbyterians are very fond of committees) and a letter is sent to all members of the congregation asking for nominations. The only legal qualification is that the person nominated should be a professing member of the church. Usually, the people nominated are those who have been active in the church, have recognizable Christian characteristics, and are

congregation for election. Once elected, the Elders are ordained.

At the present time, we have 42 active elders; 18 men and 24 women.

What do Ruling Elders do? The short answer is that together with the ministers they form the Kirk Session, a court of this church, which provides spiritual oversight, governance, and pastoral care to the congregation.

*Respectfully submitted,
Judy Mowat*

The Importance of Giving Time and Money

Audrey Anderson

Giving time and money can feel like two separate things—one personal and hands-on, the other financial. But together, they form a powerful combination. Giving time supports the work, while giving money sustains it, and giving both create lasting impact. In practice, it's not about choosing one over the other. It's about understanding how each strengthens community, relationships, and long-term outcomes.

Time is more than a resource you spend—it's a relationship you build. When someone volunteers, or simply shows up consistently, the effect goes beyond the task at hand. People are not helped only by programs; they are helped by presence, encouragement, and trust. Time enables our efforts to function in real, practical ways. A plan can look great on paper, but it often relies on the people who carry it into daily life. Here at our church, volunteers help keep services moving, provide guidance and continuity, and make room for others to feel seen, supported, and respected. Time also has a unique ability to create connection. In many communities, the greatest barriers are not only financial—they are social isolation, lack of opportunity, and the feeling that no one cares. Giving time communicates care in a way that money alone can't fully replicate.

Money is essential because many forms of support require more than goodwill. Donations help cover the real costs that make meaningful work possible, such as materials and supplies, transportation, and facilities. Time brings momentum; money provides stability. Just as important, consistent financial giving helps reduce uncertainty. That stability can help us effectively they plan and serve. Regular contributions allow us to maintain steady support for those who need it most.

The strongest impact often happens when both time and money are plentiful. Donors who also volunteer often gain a clearer picture of what's truly needed and where support makes the biggest difference. Meanwhile, those who give financially can also help by participating in planning, fundraising events, or community initiatives that require engagement beyond a cheque.

Giving does not have to be dramatic to matter. The most meaningful efforts often come from simple, consistent commitments. For time, that might look like volunteering once a week or once a month. Our church has many different committees to choose from. Something for everyone, from sandwich-making to tour guides. For money, it might look like making a monthly donation.



Pre-Authorised Remittance (PAR) is important because it provides reliable, consistent giving, while making donations easier for supporters and steadier for planning purposes. Family envelopes are also easy to use, as your names are already associated with your numbered envelopes. No having to fill in your name and it feels good to make your offering in person at service. Even small contributions, repeated over time, create a compounding effect.

Giving time and money also reflects values. It's about more than generosity—it's about responsibility. Whether someone is volunteering their time or contributing financially, it is the importance of not just being receivers in life.

In the end, giving time and money is a way of showing commitment. Not just to a cause, but to people. And not just for a moment, but for the future.

If you wish to find out more about what committees and volunteering opportunities exist at The Church of St. Andrew and St. Paul, and/or if you wish to find out more about giving financially by PAR, envelope etc. please feel free to contact Audrey Anderson at stewardship@standrewstpaul.com

*Respectfully submitted,
Audrey Anderson*

Our Visit to See the King

Bruce Bolton

On June 23, 2026, a small delegation of the Black Watch of Canada had an audience with His Majesty King Charles III at Buckingham Palace, as He is the Regiment's Colonel-in-Chief.

One of the reasons for the meeting was to present His Majesty a specially bound copy of the Regiment's three-volume history book, which the King had dedicated while he was Prince Charles as Colonel-in-Chief of the Regiment

over a decade ago. At the same time, we presented him with a USB key with the film "The Forever Young Centenarian" on the Black Watch Window in our church. The production team of the video was led by Donna George. We can say that the King was pleased to accept this gift of The Church of St. Andrew and St. Paul!

*Respectfully submitted,
Bruce Bolton*



From Left to Right: Honourary Colonel Bruce Bolton, L. Col. (ret'd) Hal Klepak and Lt. Felipe Posada (carrying The Church of St. Andrew and St Paul bag with the books and USB key). Bruce and Felipe are members of our church.

What's in a Name?

Robert Koffend

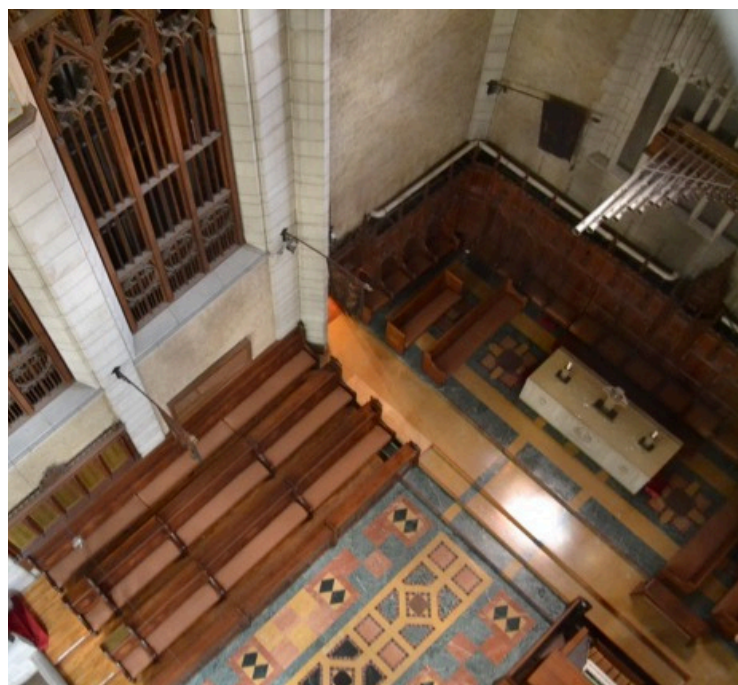
The meaning of a word does not often reveal its source or evolution. Its etymology is often surprising.

If you've ever wondered what terms like "Sanctuary" and "Narthex" mean, please read on!

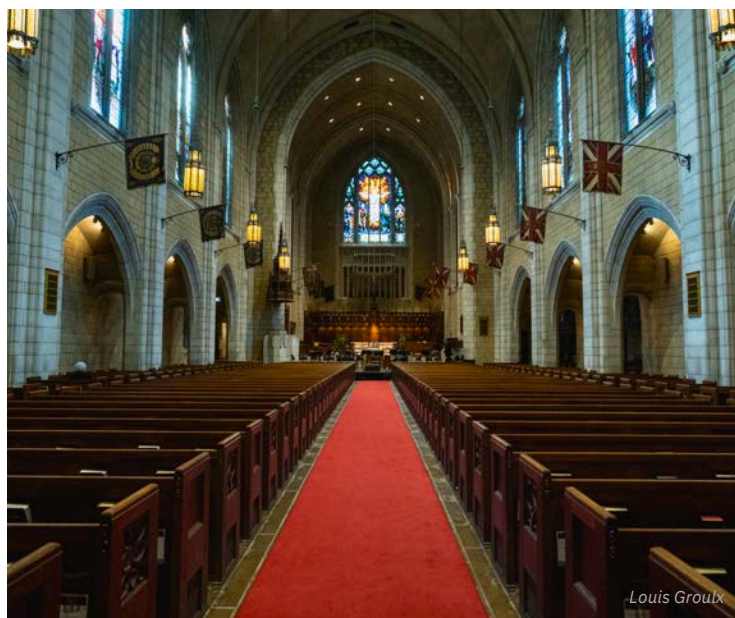
Sanctuary: Latin "sanctus" (holy) and "ary" (diminutive for "place") – **The immediate area surrounding the altar**, though in our case as Presbyterians, the Communion Table.



Chancel: Latin "cancelli" (lattice or screen) – From the medieval period, a low wall in front of the choir area, from which the sacramental elements were distributed and still are for many – now, the area may include **choir, elder stalls, pulpit, and lectern**.



Aisles: Latin "ala" through Middle-English "ele" or "eli". By the 16th century the French spelling "aisle" was adopted. – Central Aisle and Side Aisles are **passages from the Narthex to the Chancel**; Arcade Aisles are along the East and West sanctuary walls between the Gothic style arches and the lower stained-glass windows. Our choir, Ministers, Church Officer, etc. process up the west arcade aisle to the Narthex before the processional hymn.



Narthex: Greek "fennel plant" (odd but true) – **The long horizontal foyer between the entrance doors and the sanctuary doors** and including the Memorial Chapel area leading to the porte-cochère entrance.



What's in a Name?

Robert Koffend

Reredos: Anglo-Norman “arere” (behind) and “dos” (back) – A structure behind the Communion Table with discrete detailing (e.g. the carved head over each Elder’s seat).

Communion Table: In other confessions it is called the altar. **A table on which the elements are laid for the Sacrament of Communion.**



Baptismal font: Usually an ornamental pillar topped by a basin for baptism, in our church at the front of the lectern.



Lectern: Early Greek replacing “bima” – The ancient Greek podium for lectures, etc. which became “ambo” (Latin) used both as pulpit and for scripture reading.



Pulpit: The raised unit from which sermons are delivered – From “pulpitum” (Latin: raised structure). The traditional and quite beautiful structure over the pulpit is called the “abat voix” – (French “abattre”: beat down and “voix”: voice), used to “beat down the sound” to the congregation, before microphones. It is also referred to as a “sounding board” or “sound tester”.

Antependium: The small “scarf” hanging from the pulpit. Latin “ante” (before) and “pendulum” (hanging); also called “pulpit fall” or “pulpit scarf”. Each liturgical season and holy day has its own colour: white, red, green, purple, black.



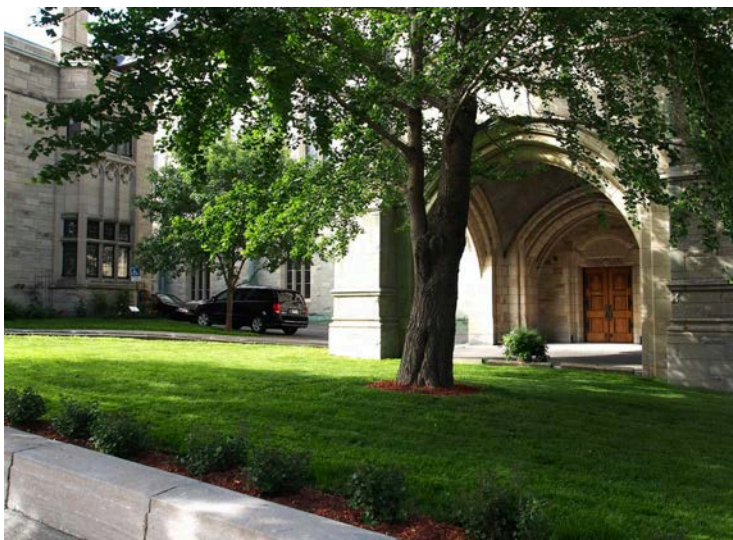
What's in a Name?

Robert Koffend

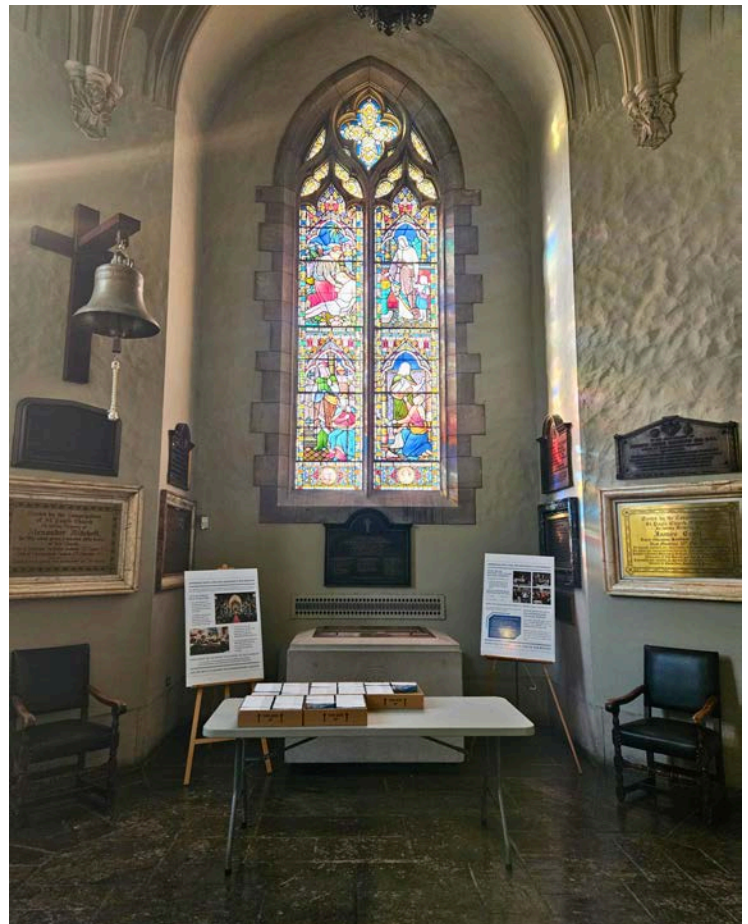
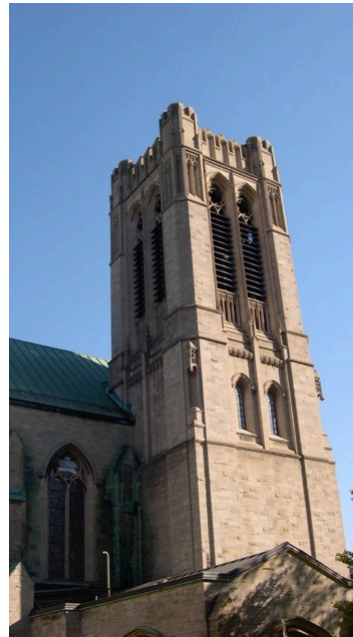
Chapel: The separate room off to the side of our sanctuary where more intimate forms of worship are held.



Porte-cochère: French but also used in English: **A covered structure leading into the building for arrivals by coach** and still used for taxis and cars. “Porte” (Latin “porta”) and “cochère” from the Hungarian village of Koski, where a popular carriage type was invented.



Memorial Tower: At the top contains the Bourdon Bell (from the French “bumblebee”). Ours was made by the same firm as for “Big Ben” in the British Parliament. **The Memorial Tower also houses the Chapel of Remembrance** with its numerous commemorative tablets and display units.

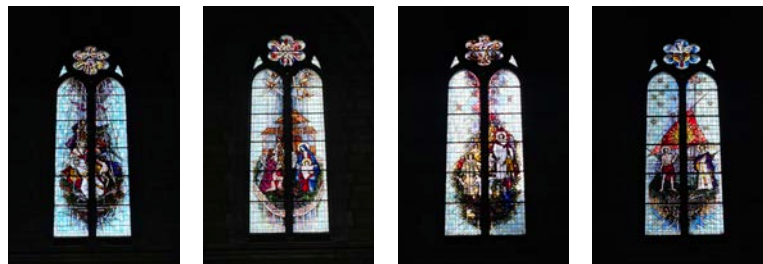


What's in a Name?

Robert Koffend

Clerestory Windows: The beautiful contemporary **upper windows of the Sanctuary.** Middle English: “clere” (letting in light) and English “storey” (building levels above ground floor).

*Respectfully submitted,
Robert Koffend*



Volunteer Opportunities at our Church

Volunteers needed to help with Plum Puddings at the Fall Fair

Cynthia Hutchison, our Plum Pudding team leader extraordinaire, needs more volunteers in the Kildonan Hall kitchen to help mix the ingredients and wrap the bowls in saran, and the next day unmold the puddings, wrap in saran again and wash the bowls. It is a two-day process and we have a different team each day. We have been making our famous plum puddings since before the '80's, when we started having them steamed at the Queen Elizabeth Hotel by Chef Albert Schnell, who was a member of our church.

Something new is brewing! We plan to make a short archival video of the whole plum pudding process. You may be on candid camera this year! We will be having two plum pudding baking sessions this year: September 21-22 and October 13-14. Email Cynthia directly at cynhut@gmail.com to choose a date or call her at 514-808-7543.



Scripture Reading and Ushering

We are always looking for extra help on Sundays with scripture reading and ushering for the services.

This is a great way to volunteer and get involved in church life that does not require too much time commitment. We welcome everyone to volunteer.

If you are interested in being added to our email list, please contact Miranda in the church office at info@standrewstpaul.com.

Volunteer Opportunities at our Church

Have a look below at our Job Jar. Volunteer opportunities will be regularly updated on our website at standrewstpaul.com/get-involved.

Do you have a special skill, hobby, or interest you think might be useful for helping the church? Please feel free to reach out to our church office at any time. There's always something for everyone!

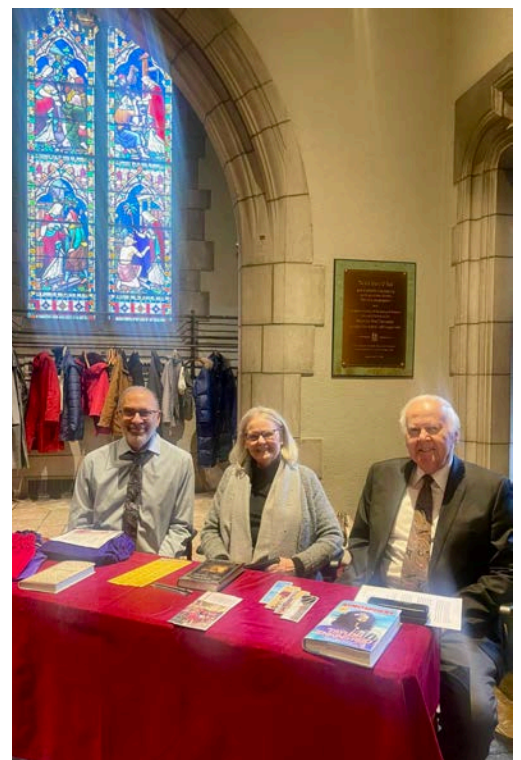
Job	Description	Contact
Scripture Readers	Not only for Sunday mornings, but also special services (Lenten, Advent, etc.)	info@standrewstpaul.com
Ushers	Ushers are needed for all worship services. All are welcome to try!	info@standrewstpaul.com
Church Photographers	Help capture moments at our church's events! We are seeking 1-2 volunteers to work with our Communications Coordinator.	info@standrewstpaul.com
Musicians	We have a variety of smaller events where we need musicians or singers. Please let us know if music is a special interest of yours!	sbrasier@standrewstpaul.com
French Table Assistants	Every 2nd and 4th Tuesday of the month from 6:00 p.m. until 7:30 p.m., we gather to practice French. We are seeking a host, teacher, cleaner, and child care.	sbrasier@standrewstpaul.com
Native Friendship Centre (monthly)	We join the staff of the Native Friendship Centre to prepare and serve a wholesome meal. Seeking servers, helpers, and dessert bakers.	sbrasier@standrewstpaul.com
A&P Kitchen Volunteers	Helping with Lunch & Learns, Culinary Crossroads dinners, and more.	sbrasier@standrewstpaul.com
M&O with Bread & Beyond	Help with the sandwich-making every month. If you are interested in helping please let us know.	dimter4614@gmail.com
Coffee & Fellowship	We need hosts on Sundays!	huangsiska@gmail.com
Fall Fair Coordinators	Help out with our Annual Fall Fair!	AandPFallFair@gmail.com
Visitor Book	Help out in the Narthex before/after services with our Visitor Book!	info@standrewstpaul.com
The Guild	Volunteers are always needed to help set tables, plate sandwiches, serve casseroles etc. at our many receptions, lunches, teas, etc.	rmbolton51@gmail.com
Administration	Contact our office to learn about any administrative duties that our church office or Music Department might need help with.	info@standrewstpaul.com



Our volunteer tour guides on Religious Heritage Days.



Planting at The Gardens of Hope.



The Wylma Cobb Lending Library.

Pride at The Church of St. Andrew and St. Paul

Join us on August 7 & 9, 2026

The Church of St. Andrew and St. Paul welcomes people of all backgrounds and identities to find a spiritual home within our community. Each August, we host a variety of Pride events, which typically include a communal dinner, a reflective service in our Quiet Garden, and a worship service in our sanctuary. As a congregation, we also participate in the Montreal Pride Parade, either by marching together or attending in support.

We also encourage you to scan the QR codes explore The Presbyterian Church in Canada's Confession to God and LGBTQI People along with their Gender, Sexuality & LGBTQI2+ Inclusion webpage. Additionally, the Government of Canada offers a helpful glossary for terminology and common acronyms related to 2SLGBTQIA+ communities for those seeking to learn more.



Confession to God and LGBTQI People

Gender, Sexuality & LGBTQI2+ Inclusion

Glossary and Terminology



Pride Dinner in Kildonan Hall

Friday, August 7, 6:00 p.m.

Join us for an evening of Christian fellowship featuring a dinner and a jazz concert with the Open House Jazz Collective! Tickets cost \$15 and will be available at the door.

Pride in the Garden Service

Sunday, August 9, 9:30 a.m.

We welcome you to celebrate God's inclusiveness in the open air of the beautiful Quiet Garden of The Church of St. Andrew and St. Paul. The service will again this year feature Rev. Dr. Robert Faris as our guest preacher. Communion will be served.

Pride Parade with A&P

The Montreal Pride Parade will take place on Sunday, August 9 at 1:00 p.m. on Boulevard René-Lévesque. This year we will show solidarity by joining with other Christians to walk in the parade. If you prefer to watch the parade, several of us will be gathering after the 11:00 a.m. service to walk down together to enjoy the colour and sound of the parade.



The Blessing of the Pets

Join us on September 27, 2026

The Green Team invites you for a special service taking place in our Quiet Garden on Sunday, September 27, at 3:00 p.m. You are invited to express your love and compassion for your pets during our Blessing of the Pets Service! Bring them for a blessing in our beautiful garden! In the event of rain, the blessing will take place in our Porte Cochère driveway.



Truth and Reconciliation Service

Join us on September 30, 2026

Our Truth & Reconciliation Service takes place on September 30 every year. Pursuant to The Truth and Reconciliation Commission Calls to Action, we, as a faith community, are obligated to tell the story of the residential schools and to offer our lament/apology.

This worship service is one of the ways A&P seeks to do exactly that. But we need your help! Please plan on attending and please let your friends know about this service. This year, the service should prove to be interesting, up-lifting, and educational.



Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs

The past six months have been a whirlwind of activities in the Christian Education Department. From Easter Services to fundraising, as well as terrific fellowship opportunities, including Mothers Day, Church School Celebration, and a Youth Group Retreat, to name a few, it has been a wonderful department to be involved in.



Our Youth Group began the year with a special **Coffee and Fellowship** to promote the upcoming **Coldest Night of the Year Walk** in support of the **St. James Drop-in Centre**. Nico Cristofaro provided the delicious cookies and our young people received generous support from the congregation.



Once again, we hosted the walk, which took place on Saturday, February 28, and we welcomed the St. James teams from across Montreal. It was a wonderful event enjoyed by all, with music, delicious food, and a celebration of the wonderful work done by the St. James Drop-in Center.



Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs

As Easter approached, Penny Clarke began teaching the Church School children and youth a song to be performed on **Palm Sunday**—always a special service as the Church School members and teachers join the procession into the sanctuary, waving their palms. The song was magnificent and we are hoping to increase the Youth Choir's performances in the 2026-27 Church School year. We are so blessed and thankful for Penny's devotion to our young people and the wonderful performances.

Our Youth Group and some of the Church School children prepared and participated in our Annual **Easter Morning "Son" Rise Service**. They did a magnificent job, particularly in the dramatization of the Easter story, as well as their readings. I always marvel and am so appreciative that these young people are so willing to sacrifice a Saturday morning and then return to the church at 7:00 a.m. on Easter Sunday morning for the service. They are a remarkable group of young people indeed!

After the service, everyone was treated to a delicious **Pancake Breakfast**, lovingly prepared by Iain Lamont who has been doing this for us for 15+ years. Iain is truly a blessing, and a big part of our Church School life.

During the Easter Morning 11:00 a.m. Service, our children enjoyed the **Spiritual Walk**, which was kindly set up by Margarita Medina-Ibáñez and some parents on Saturday during our "Son" Rise Service rehearsal.



Our Church School and Youth Group participate every year on **Heritage Sunday** and so very proudly carry in the flags representing the countries of their heritage. I think there was a record number of children and youth participating this year.

Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs

Mother's Day is always a special Sunday for our Youth Group and Church School, beginning with a delicious **Mother's Day Breakfast**, once again provided by Iain Lamont. This year, we began a new tradition of honouring the mothers, grandmothers, and other special women who had impacted our lives, but are no longer with us. We provided candles to those who wanted to honour a lost loved one with little notes to write their names on, leaving a special message to be placed in a **"memorial basket"**. This was greatly appreciated by many and it was touching to see guests light a memorial candle and leave their messages of love and remembrance. All the guests were given candles to bring home.

After the breakfast, a number of our children left to usher with their mothers and grandmothers, and during the service the congregation enjoyed another lovely song by our Youth Choir under the direction of Penny Clarke.



Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs



Our Youth Group does a tremendous amount of fundraising as well as community service work, and they enjoy just being together, as many wonderful close friendships have developed over the years through participation in our Youth Group Program.



We decided to treat them to a lunch and **Laser Tag** on March 8th and then a wonderful **Youth Retreat** to “**Centre de Plein Aire Fatima**” in **Ile Perrot**, the weekend of May 29-31. It was a spectacular retreat! Our young people found it to be a very special time of bonding, as we learned together, prayed together, and had great fun together.



We were blessed with beautiful weather, so we were able to enjoy most of our activities outdoors, including Bible study, crafts, soccer, exercises, a nature walk, and lovely relaxing time on the shore of the St. Lawrence! The venue was delightful and we do plan to return next year!



Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs

On June 7, our Church School hosted their **Annual Church School Celebration and Honouring Fathers Day**, with a lovely lunch after the Service. We were delighted to have our church family dads and children usher, as well as read the scripture during our service.



On June 13, our Youth Group participated for the 15th year in the **Canadian Cancer Relay for Life** and we decided to have our walk downtown rather than in Deux Montagnes, preparing the Luminary Walkway in our beautiful Quiet Garden. It was the best decision ever, and we plan to continue this new tradition in Relays to come.



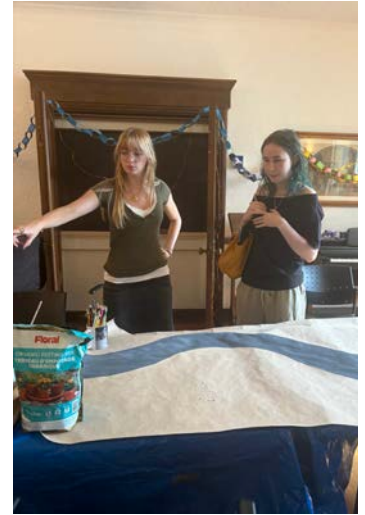
A number of our congregation came to join us as we walked in memory of Art, who adored his work with our Youth, and in celebration of our survivors, Wylma Cobb, Cindy New, Penny Clarke, and myself. I was delighted that Wylma and Cindy were able to join us and participate in the walk. It was a very special time for all who participated in a very special place—our “faith home”. A huge thank you once again to the tremendous support our Youth Group continues to receive from the congregation for this important event.

Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs

Finally, we topped off the 2025-26 Church School Youth Group programming with a brand new event—a **Talent/Variety Show** to raise funds for VBS 2026. It was a huge success, enjoyed by all ages, and our young people were so pleased at the large turnout of members of the congregation. Our youth put their heart and soul into this production, and I am so proud of them for the massive effort it took for them to round up talent, prepare the space, and decorate Kildonan Hall. It was tremendous fun and they managed to raise over \$1400, which will help with supplies needed for the VBS Program.

They are currently preparing for **VBS 2026**, and from what I have seen and heard as I worked alongside them, I believe it will be one of the best VBS Programs ever! Their enthusiasm alone is infectious and energizing.



Once again, I'd like to thank so many of you who have helped make VBS possible over the years—a program that began with about 12 children attending, to upwards of 60 now.

I would first like to take this opportunity to thank everyone in the congregation and on the various committees, for your understanding and patience over the two weeks when VBS literally “takes over” the church. I realize that it may be an inconvenience for the ten days of the year that VBS is in action, but I am so appreciative that so many of you understand its value, and most importantly the safety of our children.

Having 60+ children and 20+ counsellors takes up space, and we use every space available to us! This includes the Iona Room, the Session Room, Kildonan Hall, both kitchens, the Quiet Garden, my office, and the circular driveway for “Water Days” and other fun activities.

Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs



Church School & Youth Group

Sharon Dworzak, Director of Church School & Youth Group Programs

I am truly blessed beyond words to have the opportunity to work with our Church School families, parents, children, and youth. I so often say, I have the BEST job in the world.

I have had the privilege of witnessing many of these young people grow into adulthood and share in their celebrations and accomplishments. In March of this year, I was invited to attend Louis Buckett's Stethoscope Ceremony virtually from Australia!



I had met Louis in my Grade ¾ Sunday School Class when he had just arrived from Scotland. He became a good friend of mine and Art's over the years, so it was truly a privilege and honour to witness this special achievement in Louis' life.

Louis was a member of the Church School and Youth Group and became a Church School

Teacher as well as a Youth Group Leader. He was a wonderful role model for those he taught and led. He also gave a lovely tribute to Art and I at our 55th Anniversary Vow Renewal.

It is this wonderful Church School community and our A&P Community that has helped sustain me through the most devastating loss of my life. You have done it with love, with understanding, with patience, with encouragement, with compassion and with prayers. You gave me a soft place to fall—where I have found so much joy and so much life again, and I thank you from the bottom of my heart. For this, my family and I will be eternally grateful, and we thank God for each and every one of you.

I wish you all a happy and safe summer with your families. "Therefore encourage one another and build each other up, just as in fact you are doing." 1 Thessalonians 5:1

Respectfully submitted,

Sharon Dworzak
Director of Church School and Youth Group Programs



A&P Youth Group, ca. 2018, including Louis (far right).



Youth Retreat, 2025.



Church @standrewstpaul

Music @choiratst_ap

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The Church of St. Andrew and St. Paul

A member of the Presbyterian Church in Canada

The Church of St. Andrew and St. Paul was built in 1931-32. Two congregations, St. Andrew's founded in 1803, and St. Paul's founded in 1832, joined together in 1919. This is the Regimental Church of The Black Watch (Royal Highland Regiment) of Canada, whose colours hang in the sanctuary. The church organ is a four-manual 1932 Casavant (completely rebuilt in 2000) with 112 ranks and 7000 pipes spread over eight divisions, located in the chancel and the gallery.