

The  
Evangelist

Dec.  
2019

The Church of  
Saint John  
the Evangelist,  
Montreal

EDITORIAL  
By TONY WHITEHEAD

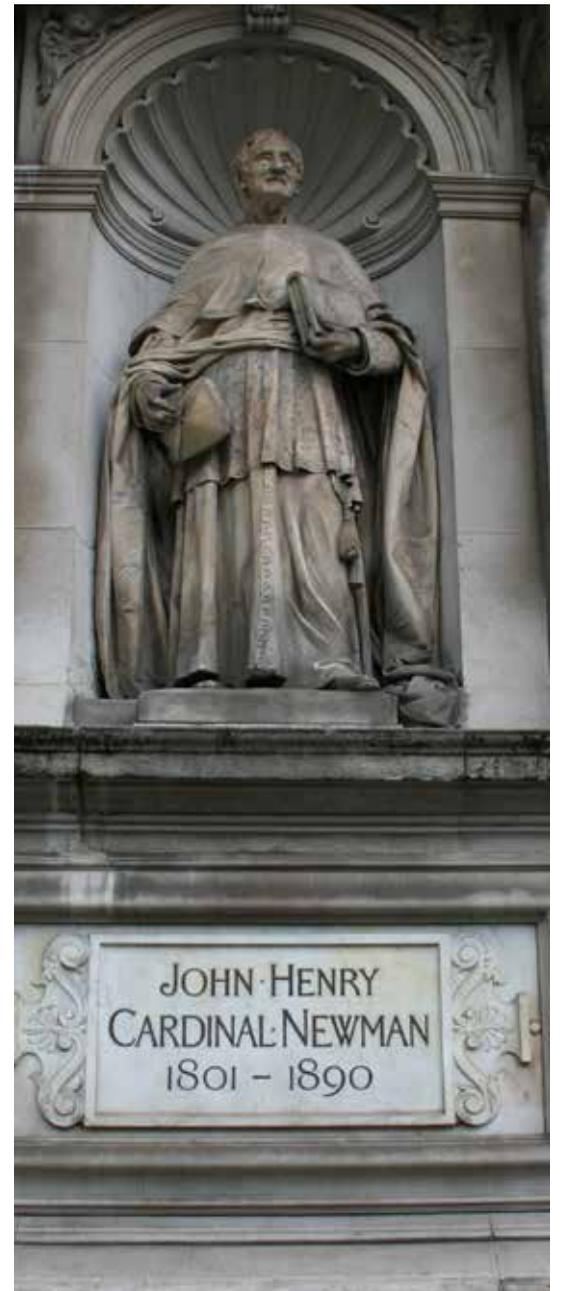
Dear All,

How times have changed with St. John's recent commemoration of the canonization of John Henry Newman!

Brought up as a Low Anglican in the UK, Newman was regarded as that great 'Anglican turncoat' who - with two others - became Roman Catholics.

It is only now I have come to terms with this idea that he is an Anglican hero?

*Tony*



## REFLECTIONS

BY FR. KEITH SCHMIDT



Dear Parishioners and Friends:

We have had at least two exciting developments this autumn!

The first was the visit of The Rt. Rev'd James Almasi, Bishop of the Diocese of Montreal's companion Diocese of Masasi in Tanzania in East Africa. He was here for our commemoration of the canonization of John Henry Newman on the Thanksgiving Weekend.

Bishop James had visited St. John's and St. Michael's Mission last time he was in Montreal. After I had given him a brief tour of the mission and the church, he commented that the next time he comes to Montreal, perhaps he could come to St. John's for a Sunday, because we 'smelled' like a real church (the slight smell of incense was still in the air). Masasi, and that part of Eastern Africa, was heavily influenced by Anglo-Catholicism and the Universities' Mission to Central Africa. The well known early twentieth century Anglo-Catholic Bishop, Frank Weston, had been Bishop of Zanzibar. The Diocese of Masasi was created in 1926 by dividing the Diocese of Zanzibar.

Bishop Weston delivered the final address of the Second Anglo-Catholic Congress of 1923, in which he said, "You cannot claim to worship Jesus in the Tabernacle if you do not pity Jesus in the slum". He urged the audience to "Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see Him, gird yourselves with his towel and try to wash their feet". We have another quotation from Bishop Weston just as you enter the church from the narthex.

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Trevor Huddleson, Community of the Resurrection, Mirfield, was Bishop of Masasi from 1960-1968. Huddleson had been exiled from South Africa because of his anti-apartheid involvement, and Nelson Mandela had said of him that "no white person had some more for South Africa than Trevor Huddleston".

I was therefore very happy to hear that Bishop James would be coming to St. John's this autumn as part of his visit to North America, and the date of October 13 was agreed to. It was only late in August that I came to the realization that not only was October 13, the Sunday in Thanksgiving Weekend, but it was also the date that John Henry Newman would be canonized in Rome. When discussing the forthcoming visit at a Liturgy and

Music meeting, the idea was raised of doing something to commemorate this occasion of Newman's canonization during the Bishop's visit to St. John's. It seemed on one hand, that it was an occasion that we should not ignore, and on the other hand, it would complicate our theme for the day which was originally simply going to be Harvest Thanksgiving.

It was also suggested that we invite a Roman Catholic representative, and the name of Bishop Tom Dowd, auxiliary Roman Catholic Bishop of Montreal came up. Bishop Dowd, as a member of *The Order of St. Lazarus* had already been to St John's for an Evensong and Benediction. An invitation was duly sent, and rather to my surprise, Bishop Dowd, after making a few changes in his calendar, agreed to be present as well. In the end, Bishop Dowd was unfortunately unable to attend due to a family member in palliative care. Still, we had a wonderful celebration with Bishop James who gave the sermon. The parish also raised almost \$3000 for *The St. Catherine's School for Girls* in Masasi.

John Henry Newman, along with John Keble and Edward Bouverie Pusey, were founding members of the Oxford Movement, out of which Anglo-

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Catholicism developed. Newman later became a Roman Catholic, and afterwards a cardinal. This did not always make him a sympathetic figure to Anglicans, but with the *rapprochement* among Christians after Vatican II and the Ecumenical Movement, many of Newman's ideas were seen as a way forward in Roman Catholic/Anglican and Protestant relations. Newman today is generally seen as one of the great theological minds of the 19th Century. In North America, in particular, *Newman Centres* located at many Universities are often the place for chaplaincy work for all Christians to work with university students.

The second development this fall - and one continuing on the theme of openness - was having the church be open from 11 AM to 1 PM on Wednesdays in late September and October. For getting this up and going, we are grateful to our new parishioner, Keith Fisher.

During the first week, there were about 10 visitors, the second week 22, the third week 25, and the fourth week 18. With this success, we hope to do this again next spring and summer. We have talked about opening up the church for many years, and have done so on certain occasions, such as during the Jazz

Festival. People often comment that they have gone past the building many times but have never come in. I would also like to thank June Clair who often assisted, Afra Tucker who designed the signage, and others who helped as well. I think this has been a very useful initiative, and I hope to have it continue next spring.

St. John's in the past was very proud to be one of the few non-Roman Catholic churches to be open during the week, but in the 1970s, with the changing neighbourhood and society, it was no longer possible to keep churches open unless there were people present to oversee things. This is a good opportunity to let the neighbourhood know we are still here. It is also a good reminder of what we can do when everyone pitches in to help.

The snowfall is a reminder that Christmas is not far behind. Wishing everyone a very Blessed Christmas and Epiphany season!

*Keith +*

## NEW DIRECTIONS FOR THE JAZZ MASS

BY MTR. WENDY TELFER



After the shock of a snowstorm in early November, it is comforting to turn our minds back to the Jazz Mass, which we celebrated at the beginning of *la belle saison*.

Planning is well underway for the fifth edition in 2020. The theme which arose from conversations with parishioners, and discussions of the planning group, and of the Liturgy and Music Committee, is that we are ready to regularize this Mass, to bring it more into

line with our other liturgies. As the overall celebration flows smoothly, our work is focussed on music and preaching.

Federico Andreoni, our Director of Music, noted that the soloist Jean-Pierre Zanella did a brilliant job of improvising, intervening with the choir, and accompanying the congregational hymn singing. The resulting integration of solo, choral, and congregational music created a more immersive experience of worship, a sublime blending of music and liturgy. He recommends that, going forward, the soloist be encouraged to take a leadership role as an integral part of the Mass, as opposed to performing a few pieces as an invited guest.

Concerning the homily, Fr. Keith suggests that it be a casual meditation, similar to the talk we deliver from the nave on Good Friday. The message could focus on a hymn or a jazz song. The intention is to address the challenges of life and of jazz in a positive way. I am inspired by Holly Cole's recent performance at *Lion d'Or*. She took the stage in a chic sixties outfit with long black gloves, her hair styled in an elegant up-do. Ms. Cole tackled discrimination against women head-on, in a delicious and effective manner. She opened with *Girl Talk*, which the Broadway star Michael Feinstein

describes as 'the last great male chauvinistic song written in the 60s'. She re-appropriated the song marvellously, from a female perspective, revelling in the delight which women take in our own small talk, while giving a fond wink to the men in our lives.

I welcome your suggestions on all aspects of *la Messe jazzée*.

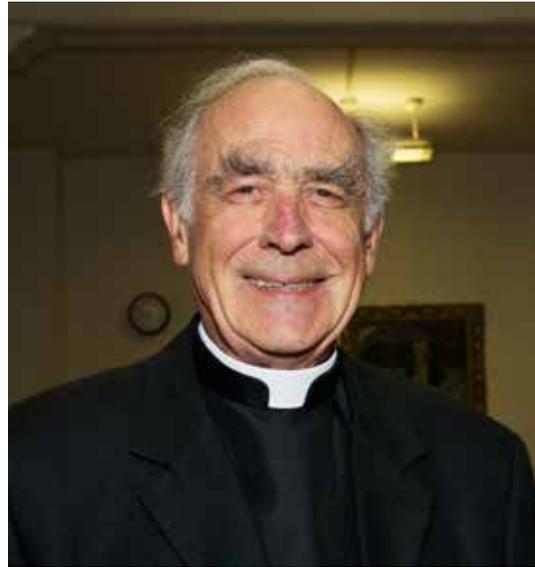
Wendy +



Soloist Jean-Pierre Zanella at St. John's  
(Photo by Myer Randolph)

## EVANGELISM

BY FR. RICHARD CAWLEY



Just before the General Synod in July, Fr. Keith preached a sermon on evangelism, the theme of the Synod. His thoughtful discourse prompted me to write this article in response. In it, he reminded us that evangelism has been, and is now a concern of Protestant churches of the 'evangelical' tradition. It is certainly not confined to them, but they have given the impression that it is somehow their exclusive concern. The means of their evangelism is confined to preaching exclusively in whatever form: radio, TV, pulpit discourse, or face to face encounter.

But when we read *The New Testament* a different form of evangelism emerges. In Paul's epistles and elsewhere, we find a very different presentation of the message of Jesus. The message of Jesus came to people sharing a common meal, hosted by someone who had received this message after meeting some of Jesus' first followers.

In the Near East and throughout the Roman Empire, it was a common practice for friends to meet together for a formal meal or banquet, hosted by one of them at his home. This meal took place in a banquet room set aside for this purpose. Those present reclined on benches around a large table. There were certain formalities to do with the breaking and distribution of bread and the drinking of wine. As you can see this clearly resembles the meal that Jesus and his Disciples shared in the upper room. And it is in the context of this banquet meal that the host told the story of Jesus' ministry, the last days and hours of His life, and His resurrection. This is how the story was spread from Jerusalem to Antioch, to Corinth in Greece, and to the heart of the Roman Empire the city of Rome, and throughout the Mediterranean world, and beyond to Africa and Spain, and even to far off Britain. It was a story told and illustrated by the breaking and distribution of bread

and the pouring out and drinking of wine from the common cup, and with the repetition of these words of Jesus - do this in remembrance of Me.

The placing of the message, and the life and death of Jesus in the context of a familiar meal is how the early Christian Church evangelized the world of its day. It was so effective because this story was told at a shared meal. For the people at that time it was a common human experience to eat together as it is for us, and there is nothing better than to hear a story told over a shared meal. And this story promises to bring you into a direct relationship with the main character in the tale - who not only was executed and who died, but who encountered His followers after being risen from the dead. Remember how the Disciples on the road to Emmaus met the risen Jesus when He took bread and broke it before them at the evening meal. The banquet meal may not have been the only way that the story of Jesus was told. But we may be sure that it was always connected with the breaking of bread. What we do know is that from beginning of the Church until the Reformation, this story was told at the Eucharist Sunday.

How can the Eucharist be the means of evangelism today? It is left to us to work out how to do this. This is not an easy

task. I can only say that the essential elements of this meal rests on what has not changed in the human experience. Meeting together to share a meal with friends and hearing a good story is the same now as it was in the First Century.

Let me be clear about about one thing. This is not a proposal for radical changes to the regular Sunday liturgy. Evangelism is not aimed at the community of practicing Christians. Evangelism is directed at those who have little or no contact with, or understanding of Christianity. But everyone understands the importance of a shared meal and the welcome it implies, and in the Eucharist, word and action come together in the shared meal in a way that illustrates and re-enacts the drama of the life and redemptive death of Jesus. The broken bread and poured out wine is a compelling picture of His broken body and His out-poured blood.

*Richard +*

*Fr. Cawley invites fellow parishioners to ask him questions or to share their thoughts about this article after Mass.*

## 46 YEARS AND COUNTING AT THE CHURCH OF ST. JOHN THE EVANGELIST

BY GARRFIELD  
DU COUTURIER-NICHOL



In September 1973, I came to St. John's for the first time, and now forty-six years later, I am still a parishioner. I wrote an article that could have been developed into a series, but felt it was too long and so decided to write this shorter piece.

What has been the reason for my staying this long? Over these years I have come to feel a special deep relationship with this temple of faith where people have worshipped for well over one hundred

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What has been the reason for my staying this long? Over these years I have come to feel a special deep relationship with this temple of faith where people have worshipped for well over one hundred years. I have been active for most of these years, and served at the funerals of so many wonderful and faithful parishioners who dedicated their lives to keeping this house of God open and accepting of anyone who came through the red doors. The thick walls have made it a simple place where one could come to pray or meditate, and to feel safe. The music of the choir and organ have lifted the spirits of people who needed something to help them feel good again after a loss or an upcoming challenge to be faced. So many of the parishioners have left their own mark by their presence and contribution to this holy place of prayer and peace. As someone who came as a young adult and aged to become a senior citizen at St. John's, I have seen the love and devotion of so many who made it their place of faith and service to their fellow parishioners. From the days of the Sisters of St.

Margaret and Fr. Wood who believed that St. John's should be a house of prayer, love, and caring, we have seen so many wonderful events that made it the centre of the Anglo-Catholic faith to this day.

I remember with great joy the devoted clergy who were such an important part of the life of St. John's, and made their individual contributions over the years. Our late colleague, Peter Harper put together several historical accounts of these serving Fathers of St. John's for the edification of the parish for which we are grateful. These have kept alive what St. John's has stood for and where we came from to guide us into the future. I have been a Server, Synod delegate, and a member of the Parish Council, as well as working for many years with Ivan Smith to set up for bazaars and rummage sales. I have made soup for many of our Lenten suppers to feed the body while our discussions fed their souls. It has been a natural act for me to serve and assist wherever I could as part of my faith and devotion

*Garrfield*

## BISHOP JAMES' VISIT

BY BETH REED



St. John the Evangelist was blessed with a visit from the Right Reverend James Almasi, Bishop of the Anglican Diocese of Masasi in Tanzania, during his two-week visit to the Diocese of Montreal in October. The High Altar, the choir loft, and the nave were all full this Harvest Thanksgiving, when Bishop James preached a sermon on the occasion of the Canonization of John Henry Newman, an event jointly celebrated by Roman Catholics and Anglicans in Rome, and around the world.

The Diocese of Masasi is a companion to that of the Diocese of Montreal, a relationship going back more than a decade, and spanning the tenure of two bishops in each diocese. The Anglican Church in Masasi, located in southern Tanzania, dates back to the late 19th century when the area was first evangelized by freed slaves from Zanzibar, who brought with them the Anglo-Catholic tradition that had been bequeathed to them by Oxford Movement missionaries. This shared Anglo-Catholic heritage made St. John the Evangelist a natural place for Bishop James to commemorate John Henry Newman, a founder of the Oxford Movement.



During his visit to St. John's, Bishop James was presented with a chalice and paten, a book of the Anglican sermons of John Henry Newman, and a gift of nearly \$3000 from the parish, as a contribution toward the construction of *The St. Catherine Girls Secondary School* in the town of Namasakata, located in the western part of the Diocese of Masasi. Though we missed the Most Reverend Thomas Dowd, Auxiliary Bishop of the Roman Catholic Archdiocese of Montreal, who was originally scheduled to attend, the service was nonetheless beautiful and uplifting. The lunch reception following allowed Bishop James to spend some time getting to know members of our congregation.

I, as the Rector's Warden, have visited the Diocese of Masasi twice, in 2015 and 2018, and was particularly pleased that St. John's could repay the hospitality I received there with such a special service and reception. Thanks for the successful visit are due to the liturgy and music planning committee, the Servers, the choir, the hospitality crew, and to all those who donated so generously to the collection for the *St. Catherine* school.

*Beth*



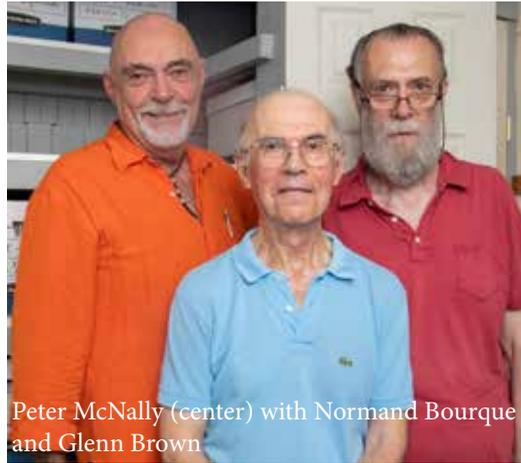


Above: Bishop Mary Irwin-Gibson receives a copy of the plan for *The St. Catherine School* in Namasaka, as Bishop James Almasi and local officials look on.

Girls from the rural villages of Tanzania often have to leave home to attend day secondary schools in the larger towns. They must find places to board in the towns, away from family, and without a network of guidance and support. As a boarding school, *The St. Catherine School* will provide a safe and supportive place for girls to live and receive a quality secondary education.

## PARISH ARCHIVES

By PETER F. McNALLY  
(CHAIR, ARCHIVES COMMITTEE)



Peter McNally (center) with Normand Bourque and Glenn Brown

On Sunday, July 28, a new storage facility for the St. John the Evangelist Parish Archives was inaugurated in the crypt under the church, with a formal blessing by the Rector, Fr. Keith Schmidt. As the ceremony occurred after morning Mass, a large number of parishioners were in attendance.

The facility was funded by *The Edmund Wood Foundation*, whose President – Glenn Brown – thanked parishioners for their attendance, and extended particular thanks to Normand Bourque and to the much-missed Andrew 'Drew' Graham-Smith for constructing the facility. Before

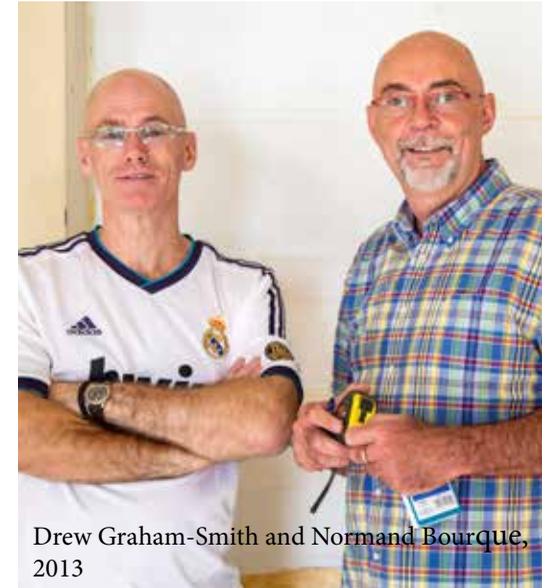
work could begin on construction, Drew and Normand had to build a new closet for the vestments worn by the Servers during Mass, demolish the old one, remove the existing flooring, and construct new secured shelving. Storage space for future growth was part of the design, which was greatly appreciated by the late Peter Harper, the parish's official historian. His extensive records on St. John's were the first major donation for the new facility.



The Blessing



The reception



Drew Graham-Smith and Normand Bourque, 2013

Following the Blessing, the Foundation hosted a reception for parishioners in the Parish Hall. Thanks are extended to Sheila Fletcher-Garner for catering and organizing this event.

Peter



# THE TRI-HISTORY CONFERENCE OF THE EPISCOPAL CHURCH

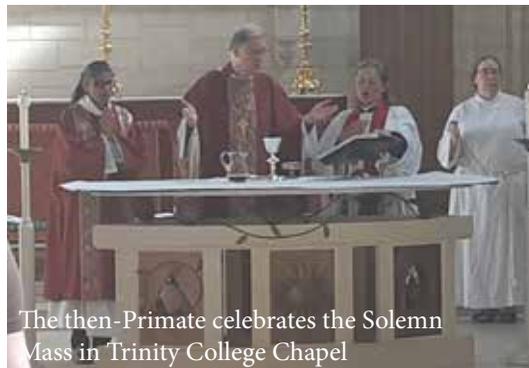
BY GEOFF MCLARNEY



I was privileged this year to accept an invitation to address the Tri-History Conference of the Episcopal Church, held in Toronto at Wycliffe College and the University of Trinity College in June. As its name suggests, the conference is held every three years under the sponsorship of three Episcopal historical societies – *The Historical Society of the Episcopal Church (HSEC)*, *The National Episcopal Historians and Archivists (NEHA)*, and *The Episcopal Women's History Project (EWHP)*.

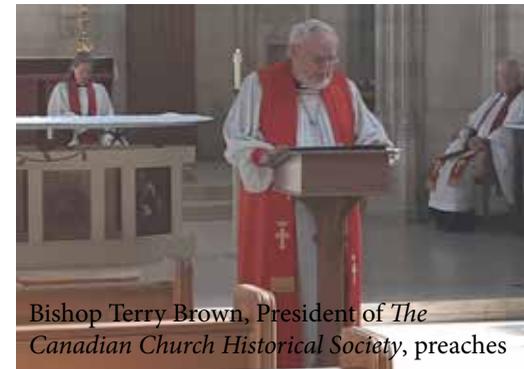
This year, *The Canadian Church Historical Society* was a co-host, with additional support provided by *The Anglican Foundation*. Our theme related to trauma and survival in the Church, understood in a broad sense with topics covering a range of periods of conflict and transition in Anglican history.

I set out by train Monday morning after a busy Synod weekend. We had not realized the victory parade for the Raptors was taking place that day. Although it had ended several hours earlier, the streets were still full, and it was a good hike from Union Station to my dad's car.



On Tuesday evening, the conference kicked off with Mass in the Trinity College Chapel, where the Primate of All Canada celebrated and preached in one of his last acts before retiring at

General Synod the next month. Following a reception, we heard the keynote address from Eric Taylor Woods, a Canadian sociologist at a university in London, England, on the Indian residential school system.



I was very grateful that the conference organizers waived my registration fees in exchange for some very light administrative duties. On Wednesday, I gave a presentation on the history of the ordination of women in the Anglican Church of Canada. It was daunting to tell this story to an audience that included key players in it, such as Bishop Victoria Matthews (the first woman in the Canadian episcopate) and Canon Alyson Barnett-Cowan (one of the first women priested in Canada, and the former directory of Unity, Faith and Order for the Anglican Communion Office).

In the evening, we visited the nearby Church of St. Mary Magdalene – Mother Wendy's home parish where she was ordained Deacon when I was still in seminary at Trinity. The programme for the evening was a concert of works by Healey Willan, perhaps Canada's foremost composer and the parish's long-time musician. It began with a short *National Film Board* documentary about Willan from 1959, and a reflection on his music by Mother Andrea Budgey, Trinity's chaplain and the Anglican chaplain to U of T.



On Thursday, we heard a panel anchored by Bishop Matthews and Fr. David Neelands, Trinity's former Dean of Divinity. Bishop Matthews, after serving as a suffragan in Toronto, and then as Bishop of Edmonton, was translated to Christchurch, New Zealand, and was the

incumbent during the tragic earthquakes there in 2010. As the public face of the diocese, she was a lightning rod for heated and often frankly quite ugly public backlash during the controversy over rebuilding the city's cathedral.

Fr. Neelands acknowledged that he had been implicated less directly in the trauma of which he spoke. His subject was a movement, described as cult-like, which arose at the Church of St Matthias, Bellwoods, in Toronto in the 1960s. St. Matthias is the original Anglo-Catholic church in Toronto – the mother parish of St. Mary Mag, which was founded as its 'suburban' mission (for those who know Toronto's geography, this is pretty funny as it is now slap-bang in the *tony* downtown Annex neighbourhood).

Like other Roman and Anglo-Catholic clergy (not to mention ministers of many other denominations), this church's Rector was strongly influenced by the Charismatic Renewal movement, which emphasised the action of the Holy Spirit in the life of the Church, and incorporated Pentecostal practices like speaking in tongues into worship. Faith-healing and a belief in demonic influence were features of a community which became centred at the St. Matthias

rectory.

In 1967, a teenage girl, residing with the community under the Rector's legal guardianship, died when her symptoms of meningitis were mistaken for diabolical malevolence and 'treated' with prayer. A public inquiry followed, and the Diocese of Toronto tightened its regulations around healing ministries. Fr. Neelands was a peripheral observer in this melodrama; a friend had become deeply involved in the St. Matthias community.

In the evening, I made my way to Regent Park in the east end for the Corpus Christi celebration at St. Bartholomew's Church. With our own parish son Kieran Wilson as MC, the Solemn Mass and Benediction were flawlessly executed, but alas, for the first time in a week of unbroken sunshine, the heavens opened with lashes of rain – at



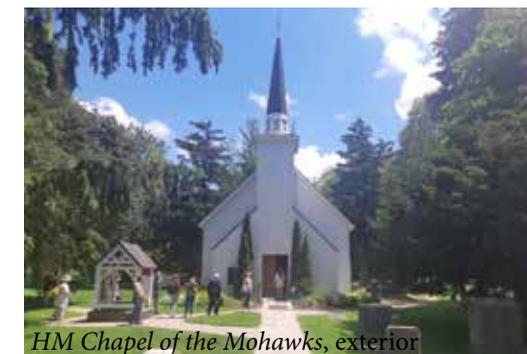
just the right time to drown out the prospect of an outdoor procession.

The conference concluded with an optional field trip. After a final session on Friday morning, a group of us grabbed boxed lunches and boarded a school bus bound for *Her Majesty's Chapel of the Mohawks*. The timing was appropriate, as it was June 21, *National Aboriginal Day* or *Indigenous Peoples' Day*.

Located on the outskirts of Brantford, Ontario, near the Canadian/Mohawk border, it is one of only a handful of chapels royal outside the British Isles, and one of two associated with the Mohawk. Its sister is *Christ Church Royal Chapel* in Tyendinaga (near Belleville, Ontario).

More recently, St. Catherine's Chapel in Massey College (next door to Trinity's

St. Hilda's College) has joined their ranks as the third chapel royal within Canada's borders. The Queen granted the request for royal status, made by Massey College and *The Mississaugas of the New Credit First Nation*, as a gesture of reconciliation just before *National Aboriginal Day* in the sesquicentennial year of Confederation. The Mohawk



Anglican, while St. Catherine's remains interfaith.

At the Mohawk Chapel, we were greeted by the dynamic young chaplain royal, the Revd. Rosalyn Elm and its resident historian, Dr. W. Barry Hill, a member of the Wolf Clan, and a soy farmer with a background in engineering. Dr. Hill spoke to us about the history of the chapel, drawing from his book on the subject which was available for sale.

The chapel was a replacement for the original Queen Anne Chapel in the Mohawk community of Tiononderoge, near present-day Auriesville, New York. During the American War of Independence, the Mohawk nation allied with the British. When the revolutionaries triumphed, the Mohawks' fate was sealed, and they fled north, building the current Chapel (Upper Canada's first Protestant church) in 1785. Shamefully, the long tract of land they were awarded in return for their loyalty has been gradually whittled down to the



European and indigenous images blend in stained glass

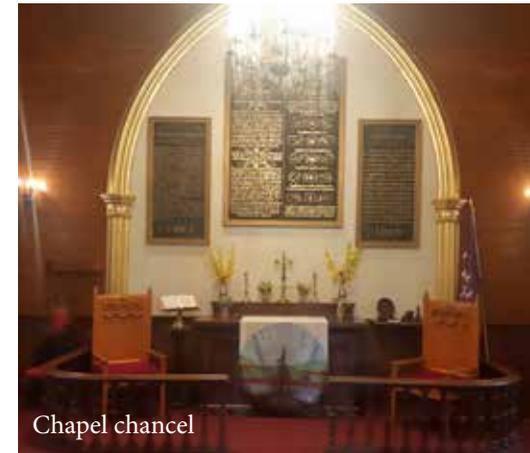


Edward VIII's tree stands strong

reserve that remains today.

Still, the Mohawk Nation takes its ties to the Crown seriously. The Chapel has welcomed royal visitors on several occasions, beginning with the then-Prince of Wales (the ill-fated future Edward VIII) in 1919. The tree he planted on the chapel grounds is still standing, and the Bible he signed now bears several other royal signatures. The Primate, Archbishop Linda Nicholls, visited the Chapel this past fall to celebrate the centenary of that first royal visit, and to unveil the Chapel's new Coat of Arms.

For someone accustomed to the inheritance of the Oxford Movement and the Gothic Revival evidenced in our own parish, the Mohawk Chapel is a fascinating look at a more typical



Chapel chancel

Georgian church of the pre-Tractarian era. Above the altar are the once typically Anglican panels featuring the Creed, Lord's Prayer, and Decalogue – but in Mohawk (albeit in an archaic transcription opaque to today's speakers).

In addition to Edward VIII's tree, the grounds are home to the tombs of Revolutionary War hero Thayendanegea (Joseph Brant), who was reinterred from his Burlington estate in 1850, and the poet



Tomb of Thayendanegea

Pauline Johnson (Tekahionwake).

From the Chapel, we were led to the site of the Mohawk Institute, the former community's former residential school, which closed in 1970. Like many residential schools, it was the site of unspeakable abuses for which the Anglican Church of Canada is now committed to a process of atonement and reconciliation. Today, it is home to *The Woodland Cultural Centre*, which showcases the history of the school and community. As it was *National Aboriginal Day*, the centre was closed and we were able to see only the exterior of the school.



The former Mohawk Institute

Hearing the story of this community's resilience and seeing it inscribed in the features of such a holy and historic site was a humbling and inspiring way to end a week of wrestling with questions of trauma and upheaval.

Geoff

## REDEVELOPMENT PROJECT UPDATE!

BY BETH REED

As many of you know, St. John's has, for a few years now, been working towards redeveloping our property. Our goals are to shore up the parish finances, ensure that we have the funds to pay for the ongoing maintenance of our beautiful heritage church building, and to create a better, more accessible, and more usable space for our parish and St. Michael's Mission.

After some false starts, over the past couple of years, earlier in 2019, we decided to start fresh with a new process to find a broker that would represent us well in a booming real estate market. We put together a building committee and, with the blessing and support of the Diocese, began interviewing potential brokers.

This fall, we have selected a broker to work with, and we are ready to go forward with the next stage of preparation to solicit offers from developers.

Our broker will be working closely with



us over the next few months to identify our own needs and priorities for our space. This will form the basis for the project we will ask developers to bid on. Our building committee will be consulting with parishioners through this process, so you can expect to hear more in the New Year!

We are very optimistic and pleased with where we stand today. A huge thank you from Father Keith and the Wardens to Mtr. Wendy Telfer, Peter McNally, Paul Jonassen, Jean-Christophe Martel, and David Delderfield.

Every blessing!

*Beth*

Rector's Warden

## CHRISTMAS PAST AT ST. JOHN'S





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the Evangelist**

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