



## Father Simonton follows another call

Harvey Shepherd

During his ministry Father Edward Simonton has sought to go not where he wanted but where he was asked to go.

In the late 1990s, while in Scotland, he accepted the invitation of the bishop of the then Diocese of Cariboo in the Central Interior of British Columbia to take charge of a mission parish in the Rocky Mountains. After three years, in 2002, he moved to the Laurentians at the invitation of the bishop of Montreal at the time, Archbishop Andrew Hutchison.

Now he is moving on again, at the request of another bishop. On January 8, he winds up his duties as rector of Rawdon in the Laurentians and Territorial Archdeacon of St. Andrews, overseeing parishes in the Laurentians and adjoining areas. He will also be leaving several other positions in the Diocese of Montreal, including liturgical officer and chair of the human resources standing committee.

He will take up his appointment by Bishop Dennis Drainville of the

Diocese of Quebec, in central and eastern Quebec, as the Archdeacon of St. Francis and incumbent of St. George's Lennoxville, effective June 1.

In the intervening time, Father Simonton will be in India representing the Anglican Church of Canada in an ecumenical exchange, which had been pending since 2009, with two ancient churches in that country, the Malankara Orthodox Church of India and the Chaldean Syrian Church. The exchange is funded by an endowment called the Scholarship of St. Basil the Great.

When he returns to Canada, his new parish and archdeaconry will have some resemblances to the ones he is leaving, with the archdeaconry



FATHER EDWARD SIMONTON poses in the parish church at Rawdon, renovated during his term as rector.

spread over a vast area, largely rural and with a scattered Anglican and Protestant population. Five or six priests and almost 15 lay readers

is in Lennoxville. He looks forward to being in a university environment and, if the opportunity arises, might do some lecturing or tutoring.

serve more than 30 churches. (As in his present archdeaconry, some of these churches are small rural ones where services are now infrequent.) Along with St. George's in Lennoxville, he expects to serve as parish priest at one or more of his other parishes at times.

One difference – a quite congenial one for Father Simonton, who spent 10 years at the University of Edinburgh and Cambridge University and is currently pursuing a doctorate in ministry – is that Bishop's University, as well as three other educational establishments,

An important factor in the move is that he is a professed brother of the Oratory of the Good Shepherd – one of the oldest Anglican male religious communities, founded at University of Cambridge before the First World War and now an international community with brethren in Australia, Africa, Europe and North America. Brothers make promises of simplicity, celibacy, and obedience to the will of the brethren and Father Simonton conceded to the advice of his community for his latest move.

The archdeacon was chosen secretary-general of the Oratory last summer and as such, with the Father Superior, administers a community of close to 60 Professed Brothers and 115 Companions in several countries.

The former archbishop of the Diocese of Quebec, The Most Rev. Bruce Stavert, will serve as half-time interim minister in Rawdon until at least May as the parish begins to discern its future and prepare to call the next Rector of Rawdon.

For more on Father Simonton's move, see Page 5.

## 'Model' accord in Trois-Rivières saves historic church as cultural centre

Bruce Myers

In an agreement being hailed as a model, the Quebec government is pledging \$1.7 million to restore St. James' Anglican Church in Trois-Rivières, while also transforming it into a multi-purpose cultural centre.

The amount represents three-quarters of the total \$2.5-million cost of the project. The rest of the tab is being picked up by the City of Trois-Rivières, which will assume ownership of the church building and adjacent rectory.

Even though the Diocese of Quebec is selling the buildings to the municipality, the deal allows the Anglican congregation in Trois-Rivières to continue using the church building in perpetuity.

Rev. Yves Samson, pastor of St. James, says it's a good deal for the congregation. "On the one hand, we will be freed from the heavy financial burden related to maintaining and repairing the buildings," he said. "On the other hand, the agreement allows us to continue to use the buildings for our worship services and other gatherings."

The church and rectory are reputedly the oldest in Quebec, originally built as part of a Roman Catholic Récollet mission during the French regime in the mid-1700s. Anglicans took over the church after the English conquest, rededicating it to St. James the Apostle. An Anglican congregation has been worshipping there since 1823 or earlier.

However, when it became clear the current Anglican congregation was unable to afford the massive cost of restoring and repairing the historic buildings, the parish and diocese began negotiations with the city and province, resulting in the agreement.

"It's wonderful," said Quebec Culture Minister Christine St-Pierre, after announcing the province's \$1.7 million contribution at a news conference at St. James on Oct. 25.

"We're saying yes, we're protecting the church, restoring the church, and at the same time were giving it another vocation. That's what's wonderful," the minister said.

That other vocation will be as a centre of arts and culture for Trois-Rivières. While many items of liturgical furniture will remain in the church, the pews will be removed to make the space more flexible, permitting its use as a venue for concerts, plays, and other artistic performances or displays.

A museum and interpretation centre will also be created, highlighting the long history of the site, notably its religious significance – both Roman Catholic and Anglican. The adjacent rectory will be transformed into residences for visiting artists.

All the while, the Anglican congregation will have exclusive rights to use the church for Sunday morning worship, as well as occasional pastoral services and meetings at other times.

The parish is historically English-speaking but now has a francophone priest and has been worshipping

bilingually for a couple of years now.

The mayor of Trois-Rivières, Yves Lévesque, says the arrangement will benefit both the city and the church. "We're maintaining the Anglican community's worship services in St. James' Church while at the same time opening the doors to the wider community," he said. "That will allow people to discover the Anglican religion and the Anglican community."

Both the mayor and the minister believe the arrangement could serve as a model for church and state working together to preserve religious heritage in Quebec.

"I hope that this project will become an example for other proj-

ects," said Minister St-Pierre.

A signing ceremony formally handing over ownership of the buildings from the diocese to the city took place at Trois-Rivières city hall on Nov. 23. The municipality now assumes ownership of the buildings and confirms its \$800,000 contribution to the project, some of which may come indirectly from the federal government.

Repair and renovation work on the buildings could begin early this year.

(Archdeacon Bruce Myers is editor of The Gazette, newspaper of the Diocese of Quebec, in which this article originally appeared.)



ST. JAMES CHURCH, Trois-Rivières



MAYOR YVES LÉVESQUE of Quebec shakes hands on the deal with Bishop Dennis Drainville.



I greet you in the name of Jesus Christ. I extend to you a very blessed and joyous New Year.

My prayer for the church: *I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.* (Ephesians 1:17-19)

My prayer is for a church that knows that the foundation on which we stand is Jesus Christ – “for in Him we live and move and have our being”. A vocation of the church is to nurture people in Jesus Christ through word and sacrament; “That we may seek Christ in the scriptures and recognize Him in the breaking of the bread.”

The vocation of the Christian is to become a disciple of Jesus; “As God’s chosen ones holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you must forgive.” Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.” (Colossians 3: 12-15)

As we move into this New Year, planning budgets, holding annual meetings and planning future directions, I pray that our parishes and community ministries will prayerfully seek God’s guidance and wisdom, empowered by the Holy Spirit living out our vocation as disciples of Jesus. I placed a call to the Diocese in my charge to Synod that we would be-



## Bishop's Message

come a missional Diocese rooted in God’s Mission guided by the Ministry Action Plan of the Diocese (MAP) by “creating and crossing bridges between our communities of faith and the communities we serve”

The foundations of our Diocesan Ministry Action Plan is “The Marks of Mission”

1. To proclaim the good news of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard and renew the life of the earth.

The Ministry Action Plan (MAP) will help shape the future directions of the Diocese as we discern in prayer how we effectively engage in God’s Mission in the 21st century. The MAP implementation team will be working parishes, deaneries and archdeaconries to assist us, so the people of God in this Diocese will share in God’s Mission together as followers of Jesus Christ.

And I invite you to join with me in prayer on this remarkable and exciting journey that God has called us to embark upon for the renewal and transformation of the church.

“Glory to God, whose power working in us, who is able to do far beyond all that we could ask or imagine by his power at work within us; Glory to him in the church and in Christ Jesus for all generations, forever and always. Amen.” (Ephesians 3:20-21)

In Christ,

## Paperless singing comes to town

Gwenda Wells

The Church of the Resurrection Valois, Pointe Claire, hosted a lively workshop recently, based on the music used at St. Gregory Episcopal Church in San Francisco. With sponsorship from the diocesan standing committee on mission, the Church of the Resurrection welcomed Barclay McMillan, a musicologist, voicework specialist and sometime broadcaster, based at St. Luke’s Church in the Diocese of Ottawa.

For several years Dr. McMillan has led a monthly service of sacred song at St. Luke’s Church, in the heart of Ottawa’s Chinatown. This service attracts mainly unchurched, younger people, some of whom now come to sing with the main church choir.

Last summer, Rev. Sophie Rolland attended a workshop in Ottawa put on by the group he leads, the All Saints Company, and was so impressed with Dr. McMillan’s teaching that she began planning to bring him to Montreal.

On November 26, 20 or so church musicians, choristers and aspiring choristers gathered, from churches as disparate as the Parish of Mascouche and an east-end Presbyterian church. Over the course of the day,

everyone sang in harmony, followed instructions on how to enter in parts, change dynamics and pay attention to each other’s lines with scarcely a verbal cue.

Part of the magic of the day came from Dr. McMillan’s passionate, effervescent leadership. With a background that ranges from research in early Canadian hymnody to meditative liturgy and the creation-centred theology popularized by Matthew Fox, Dr. McMillan transmits enthusiasm and joy as he teaches music based on repeated phrases, simple but never simplistic melodies, and strong, heartfelt lyrics, with absolutely no paper or overheads. Some of the music was service music, such as a *Sanctus*, some is seasonal, such as “Prepare in the desert a highway for our God.” The spirit of chant is in this music, but so is the spirit of traditional community singing. There might be a trace of African harmonies in one piece, and then a modal feeling in the next. Some songs are call-and-response, allowing more complex words to be expressed.

Right from the beginning, Dr. McMillan stressed his conviction that everyone can sing and sing beautifully. Harmony was built up in

rounds, or in two- or three-part lines learned with the help of simple hand movements. In a few cases, after the main melody was established, singers were invited to mill around within the circle, venturing their own harmonies to add to the whole. Some of the music was accompanied by a bodhrun; and singers and drummer alike had to trust each other when the voices came in on the offbeat. Participants even tried their hand at directing, and composing their own songs, such as one to the eucharistic acclamation, “Christ has died, Christ has risen, Christ will come again.”

Rather like the “slow food” movement, which encourages people to stop and savour life through their enjoyment of good, healthful foods, the paperless-music movement encourages worshippers to slow down, feel the heartbeat of a shared sacred rhythm and breathe into music that goes on as long as it needs to. It is music that creates a comfortable space for lower voices, music that allows for both security and inventiveness. Judging from responses to this workshop, I believe it would be easy for church musicians to integrate paperless elements into their usual array of music. As an

added dimension to this day of singing to build community, all participants’ donations were offered to St. Michael’s Mission.

There are a number of web introductions to paperless music; Sophie Rolland recommends the following one [www.allsaintscompany.org](http://www.allsaintscompany.org) a video of a session at the Ottawa workshop at [vimeo.com/28204602](http://vimeo.com/28204602) or you may like to find our more about Barclay McMillan’s projects at [www.voiceemrgent.com](http://www.voiceemrgent.com). There is also a songbook available. To find out more, contact the Sophie Rolland at the Church of the Resurrection.

I close with a refrain Barclay used throughout the day:

*“Music begins in silence and music ends in silence.”*

*(Rev. Gwenda Wells is chair of the diocesan standing committee on mission.)*



BARCLAY McMILLAN

## Marking Advent



“THERE IS ANOTHER TRADITION of how to approach Christmas,” says a devotional booklet offered to those interested at the Advent Chapel in the Promenades Cathédrale shopping centre before Christmas. “In the Christian churches the four weeks leading up to Christmas form the distinct season of Advent. Advent is the season of waiting.” In photo, those present at the opening of the chapel join in an Advent hymn. For more, see Page 4.

(Photo: Harvey Shepherd)

## Bishop Barry’s Calendar

JANUARY (subject to change without prior notice)

- 5 Dinner with young clergy - Swift to Love
- 8 Episcopal visit to Trinity Church Cowansville
- 10 MAP Implementation meeting
- 16 Bishop’s Commission on Ministry
- 22 Confirmation service St. Barnabas & St. Lambert
- 25 Preside and Preach at Montreal Diocesan Theological College Wed Eucharist
- 26 Clergy Fresh Start
- 30 Eucharist at Cathedral 12:15

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# God is a biased God, bishop of Quebec Diocese says in Montreal

Harvey Shepherd

The Occupy Movement in Montreal, Quebec City and many other cities has been a salutary lesson on power, greed and hope for North America and the rest of the world, says the Anglican bishop of the Diocese of Quebec.

Right Rev. Dennis Drainville told an audience in Montreal that “We have been witnesses of a remarkable challenge to the leaders of our society in North America and in other western countries. The Occupy Movement has provided all of us with an opportunity to both observe and critique the disconnect between the values we say we have, and the way we actually live. We speak in terms of democratic freedoms, social equality and boundless opportunities for the industrious and resourceful but in fact we live in a society which is dominated and controlled by economic and political systems that have more to do with greed, power and the aggrandizement of an economic elite.”

Guest speaker at Bishop Barry Clarke’s third annual fund-raising dinner for the Montreal Diocese November 17 at the University Club in Montreal, Bishop Drainville said, “For many weeks educated and motivated young people have helped the world to focus on the reality that we live in an economic and political system which is not just and which does not seek to advantage the common good. They have taken over public spaces, streets and parks and have refused to go home.

He said the protesters were being evicted from public spaces, “but it is too late.”

“The supposed power brokers don’t comprehend that we already have fully understood the problem. It is precisely as the protesters said at the beginning, ‘We are the other 99 per cent. We are the people that can’t find jobs. We are the people that leave college and university with crippling debts. We are the people that are increasingly falling into poverty. We are the people that are

still called upon to fight in futile wars and conflicts.”

Bishop Drainville, whose diocese covers much of central and eastern Quebec, said, “Unless we truly care for the welfare of all people in our society, in other words, for the common good, then we are doomed to end up in some kind of human catastrophe.”

The bishop cited the passage on the judgment of nations from Matthew 25 – the Gospel reading for the then-upcoming Feast of Christ the King November 20. He saw this as a vision of a “radical re-ordering of society... to do the will of God and align ourselves with the bringing in of God’s reign.”

“Our focus must be on serving the most vulnerable persons in our society. We know already that this is not how society functions. We know in fact that the world works contrary to both this parable and the Sermon on the Mount. That is why it is such a startling communication. The... writer of Matthew seems to be underscoring ... that this is the basis of judgment. This is the norm by which we know who is doing the will of God and who is engaged in bringing in God’s reign. We will not be judged on how often we attended worship, or whether we gave the full amount of money that we were capable of offering for the work of the church, nor the number of church committees we worked on. Judgment will be rendered on the basis of our humanity and our capacity to serve God by serving our fellow human beings.”

The bishop said the phrase “preferential option for the poor” from what is known as Liberation Theology “gets at the basis of the judgment rendered by the king in this parable. God honours social rejects, the needy, those whose need alienates them from society. They are the brothers and sisters of Christ the King. And if they are the brothers

and sisters of Jesus than we ought to be with them in our own communities, living, worshipping and struggling together.”

Bishop Drainville suggested the Occupy Movement has generated a hope “in the creation of a very public and very focused debate on the future of our economic and political institutions. We must now participate in our own way, within our own communities and spheres of influence to ensure that the focus of

future discussions becomes centred on the Common Good of all people. Surely the time has come, as we read in Matthew’s Gospel, to feed, shelter, clothe and care for all people.”

(A full text of Bishop Drainville’s talk, as well as other comments on this and other subjects and chapters from his online book *Renewing Hope*, can be found on his blog at <http://thebishopsviews.wordpress.com/> on the Web.)



**BISHOP DENNIS DRAINVILLE** said the Occupy movement has been a healthy lesson for others.



**WITH AN URBANITY** that may have surprised some, Marcel de Hêtre, secretary to two bishops of Montreal until his recent shift to the post of diocesan webverger and database manager, made his debut in yet another role at the bishop’s dinner: that of emcee and auctioneer.

(Photos: Harvey Shepherd)

## News in brief

### Arctic cathedral gets credit from contractor

The fundraising campaign for a new “igloo cathedral” for the Anglican Diocese of The Arctic is still \$2.5 million short of the \$7 million needed to rebuild St. Jude’s Cathedral in Iqaluit but the contractor, committed to finishing work on the cathedral by May. According to a report in a local newspaper, the *Iqaluit News*, that was forwarded by the diocese, the president of Nunavut Construction Corp., Greg Cayen, said in late November that the situation is unique. “We couldn’t afford to do this for everybody, and we are not really in the business of doing this, but it is the cathedral and it is absolutely important for Iqaluit and the diocese.” So NCC Investment Group Inc., the holding company for the Inuit-owned construction firm, will see the project through, avoiding costly delays. The Diocese of The Arctic lost the cathedral in 2005 to arson and discovered that the insurance policy on the iconic igloo-shaped building would not cover the cost of rebuilding. Bishop Andrew Atagotaaluk met November 26 with the project manager and the St. Jude’s fundraising committee. “Before, we were looking at getting a large loan from a bank and that could have tripled the cost of the building,” the bishop said.

### Payroll officer leaves after 13 years

Chantal Gravel, payroll officer for the Diocese of Montreal for over 13 years, has left the staff of the diocese. She was one of four synod office staff whose work weeks were cut back in a reorganization that was announced last October by Executive Archdeacon Janet Griffith Johnson. It is intended to cut costs and make staff available to improve the Montreal Diocesan website and other communications. The archdeacon reported Ms. Gravel’s departure in a brief note to staff in late November. “We appreciate her work here at the Diocese.

We wish her all the best in her future endeavours.” Ms. Gravel came to the diocese in 1998 after serving in a similar post from a pharmaceutical company. At least until further notice payroll queries that would have gone to Ms. Gravel are being directed to Stephen Tam, diocesan manager of financial services.

### Grannies to rage for PWRDF

Members of the Montreal chapter of the Primate’s World Relief and Development Fund are bracing themselves for a visit from the Raging Grannies. Joan Hadrill and other Montreal grannies will be on hand with some of their songs and antics for social justice at the monthly PWRDF gathering at noon on Thursday, February 9 in Fulford Hall.



**ST. JUDE’S CATHEDRAL** in November.

(Nigel Fearon photography from the Diocese of the Arctic website)

## Alternative for Christmas shoppers



**A CHANCE TO SUPPORT FAIR TRADE** was offered by the Social Justice Action group at Christ Church Cathedral, which teamed up with the Dix Mille Villages store in east downtown Montreal in a “fair trade boutique” Thursday-Saturday Dec. 1-3 in the glassed octagonal Atrium that provides an entrance to the cathedral offices and a link between them and the cathedral. The Ten Thousand Villages organization creates opportunities for artisans in poor countries to earn income by bringing their products and stories to western societies through long-term fair-trading relations. For information, visit [www.TenThousandVillages.ca](http://www.TenThousandVillages.ca) on the Web. In photo, Joni Ward, at left, arranges some of the articles on a table while three cathedral volunteers work around the cash desk.

(Photo: Harvey Shepherd)

## New faces on Diocesan Council



**THREE NEW MEMBERS** took their seats at the November meeting of the Diocesan Council, sometimes described as the “synod between synods” in the Diocese of Montreal. It was something of a coincidence that they sat next to one another. From left are June Harris from the Deanery of Bedford/Brome-Shefford, Christine Ralph from the Deanery of Hochelaga (in central and eastern Montreal) and Jim Shepherd from the Deanery of Western Montreal.

(Photo: Harvey Shepherd)



# Serve - Pray - Grow New diocesan website launched



BANNER OF NEW WEBSITE

Janet Marshall

The new diocesan website has been launched! After much consultation and preparation montreal.ca looks very different. A key initiative of our Mission Action Plan (MAP) we now have a website designed to share who we are and what we are doing with each other and with the world around us.

Hopes and expectations are high, and we are asking this new website to do a lot for us. For parish leaders looking for forms and information, the links need to be immediate. For parishioners looking for events the site needs to be current. For someone looking for a church our presentation needs to be attractive and give a good sense of what people will actually find in the church they choose. For someone sitting in front of their computer, googling "Christmas children spirituality" ours needs to be one of the first websites listed in the search results.

But this is not all. The website must reveal how we are living God's mission for the world: true to the Gospel; spiritually alive in prayer, worship and service; and engaged attractively and meaningfully with our neighbours. So our website will show its readers how they can, through the ministries of the Diocese of Montreal, make a difference - SERVE, connect with God-PRAY, and GROW their and their parish.

To get there we worked extensively with Alice O'Brien and Ralph Spandl of R42: interactive branding and web design agency. They taught us that an effective website is one that will allow us to have an authentic and interactive conversation with people. It tells our story.

This is very unlike our previous website, which was much more like book. It had lots of text and could be clumsy to navigate especially if you couldn't find the correct index. The new site more closely resembles a magazine, with less text and lots of pictures, but with the added web benefits of embedded video, and links to RSS, Facebook and Twitter. Parishes will be able to submit events, stories and pictures quickly

and easily. All this will be supported by Marcel de Hêtre in his new position as Webverger.

This is the new standard of communication and puts us at the leading edge of church websites.

Ms. O'Brien of R42 said the firm found itself "working with a great team that was really, really inspired to do something different and catch up with where the Internet is now."

"We hope to connect with people who are parishioners now but also with potential ones. "For instance, we want to make it clear that, compared with other churches, Anglicans have a mission and a difference."

(Janet Marshall is congregational development officer for the Diocese.)



WEBVERGER MARCEL DE HÊTRE makes a presentation on the new diocesan website to the diocesan synod in October. (Photo: Harvey Shepherd)

# Haitian bishop-elect is ex-Montrealer

A graduate of the Montreal Diocesan Theological College who received an honorary doctorate from that institution in 2009 and once served at St. Ignatius Church in Montreal North and in the parish of Mascouche has been elected the first bishop suffragan of the Episcopal Diocese of Haiti.

Rev. Canon Ogé Beauvoir, dean of the Episcopal Theological Seminary in Port-au-Prince, was elected November 25 on a second ballot with 68 of 95 lay votes and the votes of 25 of the 48 priests present. The election is subject to certain required consents from the groups in the Episcopal Church (the Anglican



OGÉ BEAUVOIR

church in the United States and several other places, including Haiti). The election took place at a special diocesan convention at Ascension Church in Carrefour, a suburb of Port-au-Prince.

Canon Beauvoir, 55, will assist Bishop Diocesan Jean Zaché Duracin as he serves the people and clergy of the diocese, numerically the largest diocese in the Episcopal Church. The new bishop suffragan will be headquartered in the Greater North Region of Haiti.

The diocese continues to recover from the devastating earthquake that struck just outside of Port-au-Prince on Jan. 12, 2010. At the time of the earthquake, Canon Beauvoir and his wife were in their home, which was destroyed, but they

escaped without injury.

"We are delighted for him and the church in Haiti," said the Canadian Primate, Archbishop Fred Hiltz. "His leadership will no doubt be marked by great compassion and hope for the people he serves. We will make every effort to have someone represent the Anglican Church of Canada at his consecration."

Canon Beauvoir, who was born in Gros-Morne, Haiti, earned his university and seminary degrees in Montreal and was ordained a priest in the Anglican Church of Canada. He was received into the Episcopal Church in March 2000 by Bishop Richard Grein, then bishop of the Diocese of New York. He has been an Episcopal Church-appointed missionary to Haiti since 2004. Canon Beauvoir has also served in the United States, where he was on the staff of Trinity Wall Street in New York, and in Africa.

He also served in Haiti from 1991 to 1996 he served as a missionary jointly sponsored by the Episcopal Church and the Anglican Church of Canada's Volunteers in Mission program. From 1996 to 1999, he worked as the Canadian General Synod's regional mission co-ordinator for Africa and the Middle East.

Bishop Duracin's request for a bishop suffragan received the necessary consent from the Episcopal Church last May.

# Remembering 1989 victims but also others



FOUR WOMEN of Afghan origin who drowned in the Rideau Canal near Kingston in what police believed had the earmarks of a so-called honour killing were remembered along with other women who have suffered and died of violence at a eucharistic service at Christ Church Cathedral December 6. As always, the primary focus of the service, organized by the Montreal diocesan Anglican Church Women, was on 14 women killed at the École Polytechnique de Montréal on December 6, 1989. "The love of God transcends all the pain and suffering of this world," she said. In photo at right (or whatever), Marsha Mundy, Rev. Shirley Smith, ACW chaplain, and Eileen Hussey, past president, light candles in memory of the Polytechnique victims.

(Photos: Harvey Shepherd)



ONLY WITH GOD'S HELP is it possible to find meaning and purpose amid the violence and death so prevalent in the world, Rev. Marsha Mundy of the Evergreen Anglican Mission in St. Lazare said in a homily at a service in Christ Church Cathedral December 6 marking the 22nd anniversary of the killing of 14 young women at the École Polytechnique de Montréal on December 6, 1989. "The love of God transcends all the pain and suffering of this world," she said. In photo at right (or whatever), Marsha Mundy, Rev. Shirley Smith, ACW chaplain, and Rev. Deacon Rhonda Waters of the cathedral staff join in a closing hymn.



# Former Book Room becomes haven



RESPIRE FOR WEARY SHOPPERS was available from December 1 almost to Christmas in an Advent Christmas Chapel organized by a team of young clergy and seminarians in the former Diocesan Book Room in the Promenades Cathédrale mall in the commercial tower behind Christ Church Cathedral. Teams of volunteers kept the chapel open for relaxation and perhaps devotion by harried shoppers (and anyone else) and there were also printed devotional guides for anyone interested, programs of music for Advent (but generally not Christmas), and information about the diocese and some parishes. In photo, Bishop Barry Clarke sprinkles those present at the official opening of the chapel. (A few drops seem to have landed on the camera lens). He uses a small evergreen branch; the larger decoration with Christmas lights is on the mall ceiling outside the chapel.

(Photo: Harvey Shepherd)

## Bishop Clarke sends congratulations

Here is the text of an email from Bishop Clarke to Ogé Beauvoir:

"Dear Ogé,

"I congratulate you on the new Ministry that the spirit of God has called you to. The ministry of Bishop is both challenging and exciting and my prayers are with you and your family and the Diocese of Haiti at this time.

"God willing, I will be more than honoured to be present at your consecration on May 22nd, 2012.

"Yours in Christ,

+Barry  
(The Rt Revd Barry B. Clarke)"



# Archdeacon Simonton is on the move again



ENJOYING A JOKE with Bishop Barry Clarke, Father Simonton participates in the diocesan synod this fall. Diocesan Chancellor David Eramian is behind them.

(Photo: Harvey Shepherd)

## 'Whitterings' and more on the Web

Columns in the series "Whitterings" that The Ven. Edward Simonton OGS wrote in *The Montreal Anglican* from 2004 until recent months can still be found on the blog he has been writing since 2009 at [archideaconalwhitterings.blogspot.com](http://archideaconalwhitterings.blogspot.com) on the Web. He continues to write essays for the blog, in a somewhat more academic or homiletical vein; recent posts have dealt with the Golden Calf of Genesis, St. Irenaeus of Lyons and the proposed Anglican Covenant in the light of the long history of the Scottish Episcopal Church. From January 2012 until May 2012 the site will serve as the blog his visit under the auspices of the St. Basil Scholarship's ecumenical exchange between the Anglican Church of Canada and two ancient Orthodox churches in India.

### Staff

Edward Simonton's departure from Rawdon, in the north of the Montreal Diocese, for an exchange visit to India in the next few months and a new appointment in June in Lennoxville and the Diocese of Quebec is only the latest change for this well travelled priest.

From a childhood in Georgia in the southern United States and Anglican boarding schools in New England he went on to Scotland, where he worked among the terminally ill and homeless with the Anglican order of Franciscans.

He went on to 10 years of studies at the Universities of Edinburgh and Cambridge in history, philosophy, anthropology, sociology, psychology, theology, ethics, ministry, pastoral care, and counselling.

Since he first entered full time ministry in 1999 his career has been shaped by the fact that at around the same time he became a professed brother of the Oratory of the Good Shepherd. One of the oldest Anglican male religious communities, it was founded at the University of Cambridge before the First World War and has about 60 brethren in Australia, Africa, Europe, and North America. Last summer, Father Edward was elected the secretary-general of the Oratory.

Father Edward first came to Canada at the invitation of Bishop James Cruikshank of what was then the Diocese of Cariboo in British Columbia, who met him at a Lambeth Conference of the World's Anglican bishops in 1998. Three years later Father Edward moved to a rural ministry in Quebec at the invitation of the bishop of the time, Archbishop Andrew Hutchison.

Except for brief periods in a parish in Edinburgh and a chaplaincy at the University of Edinburgh, Father Edward has ministered in rural areas. Since 2006 he has been Archdeacon of Saint Andrews, a rural archdeaconry that covers the area north of the Island of Montreal. Along with rural ministry, youth ministry and liturgy have been important themes of his career. He is currently one of the twelve members of the liturgy task force of the Anglican Church of Canada.

For eight years, until just recently, he wrote the monthly "Whitterings" column for *The Montreal Anglican*.

In a Christmas farewell letter to his parishioners in Rawdon, Father Edward wrote, "Many of you may wonder why I am leaving such a vibrant parish and such a stable position to take up ministry in an area experiencing such great flux and financial insecurity. I have shared with you before my belief that, as a priest, to make your own plans about your life can significantly hinder one's spiritual growth. We tend to play to our strengths and seek our own material and social comfort. We thus risk becoming a caricature of ourselves instead of the full well rounded example of humanity God wishes us to be. As a member of a religious community I have sought to be faithful to the call to go, not where I wish to go, but rather where I have been asked to go. Few understood my decision to acquiesce to the request to leave the United Kingdom to travel halfway across the world to minister to a small isolated area in the Rocky Mountains. However a bishop asked me to serve so I did. The same occurred when Archbishop Hutchison requested that I take up ministry in the Diocese of Montreal, and now it is the Bishop of Quebec making that request. Many will find this allowing of bishops and circumstances to determine the course of my life naive at best and crazy at worst. However, I put it to you that on the day of my ordination as a priest I made the last significant decision about the course my life would take – 'not my will, but thine, be done.'

"It is here in the parish of Rawdon that I have really grown up in my ministry. Personally, my time amongst you has been the single most stabilising time in my life. As you know I have been moving since I was very young and was sent away to boarding school. I have lived in the rectory and in this village longer than I have lived anywhere in my life. Your acceptance of me and your generous spirit has allowed me to settle for the first time. I thank God that He has allowed me to stay amongst you for as long as He has."



ABOUT TO LEAVE THE DIOCESE of Montreal, two prominent clergy walk in a procession during a service at St. Joseph's Oratory November 13 marking 40 years of Anglican-Roman Catholic dialogue. Archdeacon Edward Simonton, in red cape, is moving to Lennoxville and the Diocese of Quebec. A little behind him is Rev. Canon Alan Perry, who, as reported in the previous issue, has become executive archdeacon of the Diocese of Edmonton.

(Photo: Harvey Shepherd)



WEARING HISTROPICAL HABIT as an "Oratorian" of the Good Shepherd, Father Edward Simonton greets the former bishop of Masasi, Tanzania, Right Rev. Richard Norgate, in 2008. Father Simonton was part of a delegation to the Diocese of Masasi under the partnership agreement between that diocese and the Diocese of Montreal.

(Photo courtesy of Edward Simonton)

## Lay readers explore leadership in 'edge habitat'

### Susan Winn

The concept of "edge habitat," where ecosystems interact, creating a place of vulnerability but also possibilities for abundance, was the theme of the annual study day for lay readers from across the Diocese of Montreal November 26.



ADELE FINNEY, executive director of the PWRDF, explored "edge habitats" with the lay readers.

(Photos: Michel Gagnon)

Adele Finney, executive director of the Primat's World Relief and Development Fund, was the guest speaker at the sessions, at the Church of St. John the Baptist in Pointe Claire.

She invited the lay readers to walk through the Samaritan stories: both the Woman at the Well (John 4: 1-42) and the Good Samaritan (Luke 9 and 10). She brought new insights into the experiences of Jesus and his

disciples as they travelled through places of transition, or "edge habitat," to proclaim the Good News. Lay readers were encouraged to identify the edge habitats of their own life experiences: places of vulnerability, challenge and learning.

The focus of PWRDF is the creation of a more just, healthy and peaceful world. Through tales of her travels and experiences in edge habitats worldwide, Adele was able to

illustrate the importance of leadership in the mission of God's Church.

At the annual service of Commissioning, which took place in the afternoon, Bishop Barry Clarke was joined by Bishop Barbara Andrews from our partnership diocese in the Central Interior of British Columbia.

Bishop Barbara, who had spent the day with the lay readers, preached the sermon and also explored the

idea of edge habitat.

Five new lay readers were commissioned at the service. Rev. Canon Tim Smart, diocesan pastor to lay readers, distributed and a program of study for 2012.

For more details, visit [www.layreaders.org](http://www.layreaders.org) on the Web.



LAY READERS reflect on the Samaritan stories.



BARBARA ANDREWS, bishop from the Central Interior of British Columbia, was homilist.



# For Green Church, the environment is spiritual

Harvey Shepherd

Bishop Barry Clarke and the director of an inter-church effort to make churches and their parishioners more environmentally aware hope to join forces to encourage Anglican churches in the Montreal diocese to get greener.

The green church idea is not new to the diocese, where some parishes have already taken steps ranging from environmental worship to more efficient heating of church buildings, sometimes with support from the diocese. But Norman Lévesque of Green Church, an initiative of the Montreal-based Canadian Centre for Ecumenism, thinks *Église verte*, as it is also known, has special contributions to offer in areas ranging from the heating and insulation of church buildings to liturgy.

"We have a bank of lots of resources," he said in an interview. "We can make tools available."

Before Mr. Lévesque met the bishop about a month ago, a couple of churches in the Anglican diocese, already leaders in environmental endeavours, were among the 35 parishes of different denominations that have signed on with Green Church. Others are expected to do so shortly. Diocesan training events for clergy and laity are also a strong possibility.

So far, the great majority of the participating parishes are United Church or Catholic, but, along with Anglicans, an evangelical Protestant and an Orthodox parish are expected to sign on soon.

The "green tips" and environmental concerns offered and publicized by Green Church are those espoused by a wide variety of environmentally conscious groups and individuals these days. And Green Church is in close touch with Greening Sacred Spaces, a Toronto-based interfaith group with similar concerns.

Still, Mr. Lévesque, who has a background in Roman Catholic youth work (and was recently designated diocesan officer for creation care by the Catholic Diocese of St. Jean-Longueuil) thinks Green Church, with a focus that is ecumenical in the more restricted, specifically Christian, sense, of can make a special contribution to Christians and their churches.

Green Church seeks to help green churches take care of creation in three general ways: through spirituality, awareness and action.

It offers - or is working on - a



NORMAN LÉVESQUE

range of suggested prayers, liturgies, faith education materials and sources for preparing homilies. Environmental programs often prove to be a good way of attracting youth, Mr. Lévesque said. He suggests a

parish try to have a Sunday service with an environmental focus four times a year. Some Green Church worship materials have been prepared with the lectionary calendar scripture readings of the Anglican and other traditions in mind to a degree, although to date at least they have not been specifically organized in that way.

"We have to re-integrate the topic of the environment, of creation, into our spirituality," he said.

He is the co-compiler, with Rev. David Fines, a United Church Minister, of *Les Pages vertes de la Bible*, published last spring by Novalis, a selection of passages from the Bible with particular environmental relevance. The publisher has not yet been convinced there is enough demand to warrant an English version, but Mr. Lévesque is still hopeful.

In his view, Christian tradition and scripture offer particular resources where the environment is concerned, as well as facing particular challenges arising especially from the history of the Western Word in the last few centuries.

"Caring for the environment is

already there. It's part of Christian tradition," he said.

"A little over 300 years ago we got completely disconnected from it. It started with philosophers like René Descartes and Francis Bacon and then was picked up by theologians. There was a new pattern: knowledge is power. We learn stuff because we want to control things.

"But if you go back before that, in the Bible, it wasn't about power but about wisdom. The more you knew, the more wisdom you had."

In more recent history, Green Church traces its origins to 2006 in a United Church outreach mission in the low-income Point St. Charles district of Montreal, St. Columba House. An enthusiastic volunteer got St. Columba House, particularly its kitchen, into environmental efforts including composting and urban gardening, some of it on the roof.

In the next year or so the project got some funding from a foundation supported by Roman Catholic religious communities and a few other local churches joined in. Mr. Lévesque came on board in 2009 and the Canadian Centre for Ecumenism took Green Church under its wing in September 2010.

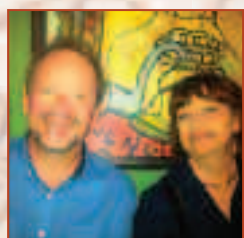
For more information, visit [www.GreenChurch.ca](http://www.GreenChurch.ca) on the Web.



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# THE STILLNESS WITHIN

A column by Cedric Cobb – where you might find a meditation, a poem, an awareness exercise or an inspiration.



## January 2012: Sensing the Promise of a New Year

Dusk – a time of stress  
I hear myself saying:

“You do not know what will happen.”

Birdsong floats through  
my open window.

And with it floats

this new song through  
my sad heart.

“Listen;  
Sense the promise.”

Oh, how wonderful!

– Cedric Cobb

The beginning of the New Year is traditionally a time for reflection – a time of looking backward and forward. Where have I journeyed over the past year, and where am I going? This past year, as I faced certain health issues, I found myself reflecting on my past and future. I found myself asking: What am I being called to let go of or to hold onto in the coming months?

It was during this time of reflection that I wrote the above poem. The thought that I did not know what the future would bring was leading me to a sense of dismay. As I was “sitting with” my feelings, a bird began to sing outside my bedroom window. In that moment, something seemed to open up deep within me. It was as if the bird was singing directly to me, and filling my heart with a deep knowing that whatever happened *all would be well*. And with a wisdom beyond the intellect, I knew that the future was filled with great promise. Furthermore, this insight assured me that “not knowing” is a vital part of life. I was left after this experience with a heart filled with joy, trust, and a sense of new possibilities.

James Finley, the noted Christian contemplative, writes about “accepting life’s messiness” he advises:

“Recognizing and accepting that no matter how hard we work at removing the impairments and compromises in our daily life, they stubbornly refuse to go their way and leave us in peace. There seems to be woven into life itself a thread of unmanageability that makes the task of daily living at times messy, uncertain, and sometimes almost more than we can bear.”

As much as we want to, we cannot control life. When we end the struggle to control our existence and simply accepting life with all its “messiness,” we open the gateway to living a more balanced and peaceful life. Put another way, I do not know what will unfold in my life, but I do know that the Divine Presence is fulfilling my life – and all life – in each and every moment. Therefore, I can meet the moment, whatever it brings, with equanimity.

Listen, regardless of the current circumstances in your life, listen. Can you sense the gift in this very moment?

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## A study in good nutrition

A \$10,000 grant from the Anglican diocese of Ottawa will allow students at the Greater Gatineau Elementary School to continue learning about how to eat healthfully. The school’s principal, Judy Millar, initiated the Greater Gatineau Elementary Health and Wellness Project—which ran from March to June 2011—with a \$6,000 grant from the province. When the funding ran out, the diocese offered to finance the program for another year, under the title, “Daily Bread Project.”

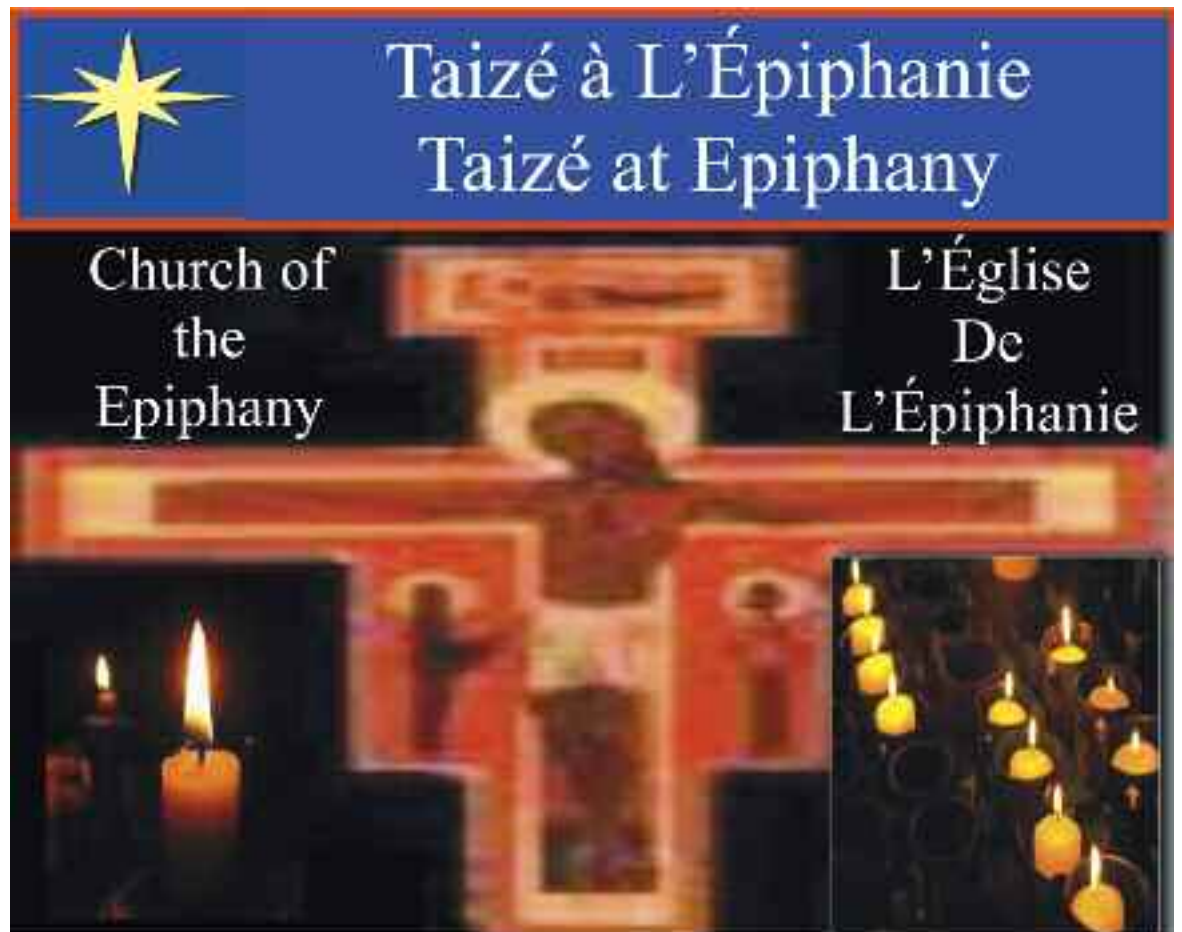
The project provides children from kindergarten to grade six with practical and hands-on lessons about nutritious and affordable food choices. After class discussions, the children make a shopping list and are taken to a local food store where they learn the ABCs of buying food wisely. Nutritionists, parents and community volunteers guide the children about how they can take advantage of store promotions and sales to make healthy meals.

After paying for the provisions, the children go back to school and prepare the healthy lunches, which they eat together. Last October 19, Ms. Millar invited the bishop of the diocese of Ottawa, John Chapman, and other guests to a healthy lunch prepared by the students. Banana smoothie, tuna pasta salad, seven-layer salad, tortilla pinwheels, blueberry muffin trifle and fruit kabobs were among the items on the menu.

Bishop Chapman said his diocese was “absolutely thrilled” to be a part of the project, which he said was essential in building a “healthy, viable and just society.”

The diocese has earmarked \$300,000 from its \$12-million fundraising campaign for an initiative aimed at helping children living in Western Quebec and Eastern Ontario.

Crosstalk



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# Une visite à Christ Church Sorel

Stéphane Gaudet

C'est dans le cadre de leur cours de missiologie au Séminaire Uni que des membres francophones de l'Église Unie, par un dimanche matin de la fin novembre, ont rendu visite à leurs sœurs et frères anglicans de la paroisse francophone Christ Church à Sorel. La missiologie, c'est la discipline qui étudie la mission. Le groupe s'est donc rendu là-bas afin de constater sur le terrain comment Christ Church vit sa mission.

La pasteure Holly Ratcliffe, qui exerce son ministère à Christ Church depuis 2003, les accueille dans l'ancien presbytère à côté de la vieille église qui fait face au Carré Royal depuis 1842. C'est dans cet édifice, et non dans l'église, que la messe sera célébrée. Dans une salle chaleureuse, devant un autel sur lequel brillent des cierges allumés, une vingtaine de chaises ont été placées en hémicycle. Elles attendent l'arrivée des fidèles. Derrière l'hémicycle, des tables ont été dressées. C'est que, ce jour-là, c'est aussi le dîner mensuel de « bins » (fèves au lard).

Les gens arrivent peu à peu, puis la messe anglicane commence; la liturgie n'a pas de quoi dépayser ceux et celles qui sont habitués à la messe catholique romaine, hormis que c'est une femme qui célèbre et que les fidèles sont invités à prendre la parole après l'homélie. Ils partagent alors l'écho que le passage de l'Évangile fait résonner en eux. Aucun d'entre eux n'est théologien,

néanmoins ils tiennent des discours théologiques articulés et cohérents, pas abstraits, mais pétris de leur vécu. Vient ensuite l'eucharistie, qui à Christ Church est célébrée chaque semaine. Pendant la messe, les gens qui viennent pour le repas de fèves au lard s'attablent déjà et observent de loin la célébration; personne ne s'en formalise.

Une fois la messe dite, le repas peut commencer. Les étudiants de l'Église Unie s'entrelient avec les personnes présentes tout en mangeant. Ils veulent savoir ce qui les attire à Christ Church, ce qu'elles trouvent dans cette paroisse anglicane qu'elles ne trouvent pas dans une autre Église. Deux réponses revenaient toujours: simplicité et chaleur humaine.

Pour Danielle, cette simplicité se définit comme une absence de « magnificence », de grandiosité. Elle apprécie surtout la liberté et le respect des individus. « Ici, on nous permet d'évoluer à notre rythme. Il n'y a pas de gavage, pas de "il faut que?". » Danielle nourrit sa foi non



**FRENCH-SPEAKING UNITED CHURCH members exchange views with parishioners of Christ Church Sorel during a visit in late November, described in accompanying article by Stéphane Gaudet, editor of the United Church publication *Aujourd'hui Credo*.**

seulement dans l'écoute de la Parole, mais aussi dans le partage de la Parole qui se fait lors des commentaires après le sermon.

Céline, elle, vient à Christ Church pour l'atmosphère de calme et de paix qui favorise la méditation. Elle aime particulièrement la chaleur de l'accueil qui s'y vit: « Quand on arrive, tout le monde embrasse tout le monde ».

Phyllis compare la chaleur de Christ Church à ce qu'elle a connu dans d'autres églises auparavant. « Dans une église immense, c'est plus froid. C'est sûr que quand on est 200, ça ne peut pas être comme quand on

est 20! Ici, il y a une intimité qui est plus propice à l'échange. »

Originaire de la Côte-Nord, Ronald habite Sorel depuis des années et fréquente Christ Church depuis 10 ans. La froideur décrite par Phyllis a fait en sorte qu'il ne mettait plus les pieds à l'église. Un jour en passant, il décida d'entrer à Christ Church. La chaleur de l'accueil qu'il reçut fit en sorte qu'il n'en est jamais « ressorti », d'une certaine manière.

Ronald s'est tout de suite impliqué dans la vie de sa nouvelle communauté de foi. A-t-il été rebuté à un moment donné par les différences entre l'anglicanisme et le catholicisme de ses origines? « Pas du tout! J'aime qu'on communie sous les deux espèces. Pour le reste, ce sont les mêmes prières, la même Bible et le même Notre Père. » Et quelle est la mission de Christ Church? « Dans une ville où 45% de la population vit de l'aide sociale, notre mission est d'aider les gens qui sont dans le besoin. Avec le Café Christ Church du jeudi après-midi et les repas de « bins » un dimanche par mois, on les

aide à socialiser, à fraterniser, à sortir de leur isolement. On fait beaucoup avec peu. »

« Nous sommes des agents de réseautage, affirme Jean-Guy, qui s'implique lui aussi dans la paroisse. Pour les personnes isolées, nous sommes leur sortie du dimanche, elles sont contentes de parler parce que durant la semaine, elles n'ont souvent personne à qui parler. Avant, on vivait dans une société fermée, on disait aux gens que l'église anglicane et son presbytère, c'était le diable, et on leur commandait de ne pas s'y aventurer. Mais maintenant, c'est très différent, les gens sont heureux de se retrouver ici. »

Les gens qui fréquentent la communauté de Christ Church comprennent-ils tous ce qu'est l'anglicanisme et ses doctrines? Probablement pas. Mais est-ce là le plus important? La mission de Christ Church n'est pas la mission de l'Église anglicane du Canada, c'est la *missio Dei*, la mission de Dieu. Le but n'est pas tant de faire de bons anglicans. Ce matin-là, la lecture de l'Évangile était Mathieu 25,31-46: donner à manger à ceux qui ont faim, accueillir l'autre, sortir les gens de la prison qu'est l'isolement. Voilà exactement ce à quoi s'emploient la communauté et sa pasteure.

*Stéphane Gaudet travaille pour les Ministères en français de l'Église Unie du Canada et est rédacteur en chef de la revue Aujourd'hui Credo*

## A spiritual journey, sometimes singing the water song

Anne Claude Geoffrion

*(Anne Claude Geoffrion is a parishioner and lay reader at All Saints Deux Montagnes and a member of the Montreal Diocesan Council of Elders. She has close ties with the Mohawk community at Kahnésatake.)*

Have you ever thought of participating in a 2,400-kilometre walk carrying a bucket of water? Well, for almost two weeks last spring I was part of a large group of dedicated women and men who did just that. Their goal was to raise awareness about our water. Water is essential to life and our water is being misused and polluted at an alarming rate. It all started in 2003 when an Anishinabe chief prophesied that: "In about 30 years, if we humans continue with our negligence, an ounce of drinking water will cost the same as an ounce of gold." He ended by asking "And what are you going to do about it?"

Two Anishinabe grandmothers took up the challenge and in spring 2003 they walked around the perimeter of Lake Superior carrying a symbolic bucket of water. They prayed for healing for the water and for the people, animals and plants on their way. The water carriers, women only, were accompanied for protection by men carrying a Sacred Eagle Staff. It took the five women and four men more than a month to complete their journey. Since then every spring they have walked praying for the water: first around each of the Great Lakes and then along the mighty Saint Lawrence River from Kingston to Gaspé.

This year four walks, one from each compass point, were organized, all meeting up in Bad River, Wisconsin, on June 12. Water was taken

from each ocean and carried to Lake Superior to be returned in a symbolic gesture of healing. The Western Walk left the Pacific coast on April 10. The next one started from the South in Gulfport, Mississippi on April 20, the Eastern Walk left Machias, Maine, near the Bay of Fundy, on May 7 and the Northern Walk left Churchill, Man., on May 21.

Hundreds of people participated, a few hardy souls for the entire walk and others for a day or more or even just for an hour. Wake-up was at 3 a.m. and by 3:30 we were on the road. We walked in a rotation. One or two people walked together and were met by another team. We quickly passed on the Sacred Water and Staff, which always had to be moving forward, and while this team walked onward we drove the last car to the front of the line. This rhythm continued all day.

To fend off hunger, we stocked up on trail food and we would take a half-hour break at lunchtime. Then we continued walking rain or shine (we even had snow flurries in Maine) until at least 7:30 at night. By then we were more than ready for a good meal, which was generally prepared by volunteers from various organizations and churches along the way. We slept in people's homes or in community buildings, some of them equipped with showers. We covered 65-70 kilometres a day!

This was a spiritual journey, while walking we would often sing the Water Song or simply pray in silence. At every body of water, be it a large river or a tiny stream, we did "seema" (prayed) and would bless the water with a scattering of sacred tobacco. The group size varied from five walkers to 20, 30 or more depending on the area. Early mornings we often walked alone carrying both

the water and the Staff. This allowed me to focus even more on the purpose of the walk. These early cold, dark hours were very special moments of communion with the Creator. Animals seemed aware of our sacred mission. Eagles often soared over our heads, deer would stop in their tracks when we passed and twice a fox stopped just a few feet away from me to watch.

Sadly, for various reasons, I was not able to complete the Walk all the way to Bad River but I met some really special people united in a worthwhile cause and I am privileged to have been a small part of this Walk.

This was a memorable experience and I thank the people who helped me to take part. Several Mohawk friends from Kahnésatake encouraged me to walk. A special Nia:wen to Walter David for giving some sacred tobacco.

"Water is essential to survival and health; everything is related to water. First Nation peoples of North America believe that water is sacred and is the very life-blood of our Mother the Earth. We need to spread awareness of the condition of the Earth's fresh water supply. Everyday usage of water in many situations is being taken for granted and in doing so jeopardizes the future of our waters for future generations. If the disregard for the water supply continues, we can expect that the water will be depleted and unfit for human consumption; thus demanding the urgency of raising awareness of the conservation of this beautiful life source" (From the Mother Earth Water Walk website).

For the Water Song and more details on the walk visit [www.motherearthwaterwalk.com](http://www.motherearthwaterwalk.com) on the Web.



**WATER WALKERS are sent off by well-wishers at Machias, Maine.**



**BY THE WAYSIDE at Kingfield, Maine Anne Claude Geoffrion is fifth from the left in the back row.**



# Being beheld by God: An interpretation of Julian of Norwich

John Serjeantson

(This is a commentary by Rev. John Serjeantson on two unpublished theses by Rev. Holly Ratcliffe "Mourning and Kenosis: Mirroring of God and Self in Transformation" for the New York General Theological Seminary, 1997, and "The Blessed Chere of Our Lord God Works This in Us by Grace: A Psychobiography and Soteriology of Mirroring in Julian of Norwich's Shewings" for the Faculté de Théologie, Université de Montréal 2007. Father Serjeantson is honorary assistant at Mansonville and the Boltons; Dr. Ratcliffe is incumbent of Christ Church Sorel.)



JULIAN OF NORWICH

This article could be subtitled "The Agony and the Ecstasy." It is dedicated to Dame Julian of Norwich. She was a 14th-century woman of prayer. She lived in stressful, dangerous times: the Black Death plague, the Hundred Years War between England and France and the Peasants' Revolt. Much of the church hierarchy had a power-and-control attitude and proclaimed a vengeful God. Considering this, background the message coming from Julian is remarkable.

This article is also inspired by the work of Rev. Dr. Holly Ratcliffe, who wrote two theses interpreting Julian within a modern psychological understanding. She gives us a way of spirituality for our times.

On a flier introducing two addresses she gave, Holly wrote this: "Julian's experience of 'being beheld by God' is the key to her spirituality and her theology." What follows is my interpretation of a part of what Holly wrote. For the whole, read her thesis when it is published.

Interpretation plays a big part in the Judeo-Christian tradition. The possibility of being open to differing interpretations is one of the reasons I am an Anglican Christian. In my opinion our interpretations are to be based on what we have received and still receive, from Jesus and his interpretation of what we call the Old Testament.

## Need to be mirrored

The word "mother" usually refers to our biological mother. It can, however, refer to anyone, female or male, who mothers. Jesus is also referred to as Mother, because he has given himself in love and joy. Holly has examined the life of Julian through the science of psychobiography. She writes, "Psychobiography is an area of contemporary historical research which focuses on the study of one individual in history. Psychobiographic history seeks to delve into the unconscious motives of the attitudes and actions of a historical person with the help of contemporary psychodynamic theory." Holly reaches the conclusion that Julian did not receive the mirroring she needed as an infant from her mother. She did, however, receive that mirroring from the Jesus of her "shewings" (revelations). This began with what happened when a crucifix was held in front of her eyes while she seemed to be near death. With Julian, Jesus crucified is explicit. Jesus risen is implicit. Also, for Julian creation nestles in the arms of redemption. Here is a question to answer: What is the interface between creation and redemption?

Holly writes: "From pioneering studies (including neuroscience) in the area of narcissistic disorders has emerged fresh appreciation of the early developmental need of every infant to be mirrored. That is, to be

seen, recognized and affirmed in her/his nascent selfhood by the mother." It is when Mother reflects, through her eyes, the infant back to him/herself that the infant recognizes "I am me." This does not happen, however, when the infant sees the mother's own unmet needs in her eyes. When that occurs the infant, usually but not always, adapts so as to be whatever the parent wants her/him to be. This does not mean that the mother does not have an affection, a bonding, with her child. It does mean that the child was not given love in the way the child needed. The infant, so to speak, buries this sense of being rejected for the very person she/he is, this desolation, this terrible sense of emptiness, within. He/she develops what has been called a "false" self. That is a self driven by the need to please Mother, upon whom the infant depends. Part of the problem is that Mother probably is not aware that she is doing it – most likely because she was not mirrored by her own mother.

Later in life this unconscious wound can show itself in various ways. Among others, these may include co-dependent attempts to find one's sense of identity in others, a sense of emptiness, addictions, searching in others for what one has missed, lack of a sense of boundaries, promiscuity, mood swings between grandiosity and depression, jealousy, issues of power, control and bullying, even death wishes. All these are cover-ups for the terrible agony within. These conditions continue until one is willing to allow oneself to feel the pain within. There could be another Beatitude: Blessed are those who are aware for they shall suffer. I found an apposite comment in a *Gazette* review of Margaret Trudeau's autobiography *Changing My Mind*, in which she reflects on her bipolar disorder. It includes this comment by psychiatrist Dr. Colin Cameron. "Pain is not the enemy. It's the avoidance of it that can kill. ... What gets lost is this hard truth: attempting to wall pain out tends simply to seal it in."

Holly quotes Sebastian Moore's paraphrase of Alice Miller's insight into what happens in therapy. "What the client sees in the analyst is not the parent but the child he or she has had to repress." I experienced this when I was having Primal Therapy. I saw in the eyes, face, of Barbara, my

therapist, the agony I felt in myself, which I was not able to put into words. For this I am very grateful. Jesus, the victim, takes us further than this. As he reflects our agony in his face, we see into the heart of God. He thus begins to reverse in us that turning from God that is highlighted in the shame, alienation, blaming, and co-dependence told of in Genesis 3, which Paul also describes in Romans Ch. 5.

Holly suggests that Alice Miller's insight "can highlight a new element in what Julian takes" from the following dialogue, in the context of the "mirroring transference with the Christ of her 'shewings.'" Jesus speaks: "Are you well satisfied that I have suffered for you? If you are satisfied... I am satisfied."

Instead of picturing Jesus saying these words to her, let us imagine it to be Julian's own abandoned, authentic, rejected infant self speaking to her. The very one the mother did not acknowledge because she had projected onto her child, Julian, her own needs. This rejected part of Julian's self is merged with the Christ of her shewings. The title of Sebastian Moore's book *The Crucified Jesus is No Stranger* reminds me of this connection. This connection is the merging of the crucified Jesus and the rejected infant as she/he is, within. The crucified Jesus mirrors the pain of the infant within. My wife, Carole, received a similar bonding with Jesus crucified when she was a little girl. Jesus, in that shewing, assured her it was all right for her to be herself! "I am me!"

Holly quotes Santha Bhattacharji's interpretation of Julian's emphasis on Christ's joy in self-giving as a motive for the crucifixion (Hebrews 12:3). There is the joy which the Lord has in his servants even when they fail in a project. We are his servants. The servant is not to go into despair, turning in upon him/herself. For Julian this is of the nature of sin. The servant is to keep looking to the Lord, who keeps beholding her/him with joy.

Some of us were mirrored in infancy, Some of us were not. Those who were, are truly blessed. The difference is often between those who have a deep secure sense of self and those who do not. Some, like my wife, Carole, and Julian, Holly, and many others, received blessing and more later in life through Jesus. This is part of God's salvation in Jesus. For Julian, Christ's passion stands at the centre of our encounter with God, through which we see into the very Heart of God. For all of us, mirrored or not, here on earth there is an incompleteness. We "see through a glass dimly." We shall see face to face (I Corinthians 13:12).

## Mirroring through Jesus

Holly introduces us to a way of experiencing God's mirroring through Jesus. It is called by some the Ignatian Way. Calling on the Spirit, we take a passage from the Gospels, and enter into it through our imaginations. One imagines oneself in a scene with Jesus. We address him. We listen to what he says to us. We let his eyes speak to us. For example, we imagine ourselves present with Jesus at his baptism. We also are being baptized. We go down into the dark depths with him. We come up with him to new life. We are present with Jesus on the stormy waters of the lake, as he is with us in the stormy waters of our lives. We are with Jesus during his passion. What we do to him. What happens to us. What Jesus says to us.

What we say to him. We crucify him. We are crucified with him – victims. We can, like Julian, simply gaze upon a crucifix, and allow our imaginations to speak to us. God is not limited.

Holly writes, "Julian experiences a kind of homecoming to herself-in-Christ.... I suggest that this is partly what Julian recounts in her astounded response of gratitude." It is a compassion for herself and all human kind, particularly for her "even" (fellow) Christians.

Holly summarizes: "The purpose of this paper is to study the phenomenon of mirroring relationship both as a basic and legitimate psychological need, and a profoundly spiritual and communal need throughout life. The fruits of this need are: self-acceptance, self-esteem and empathy on the one hand, acceptance of reality and love of others on the other, in our relation with people and with God." Holly emphasizes that people can be greatly helped in this relationship with God by the aid of a spiritual director.

I began this article by suggesting the subtitle: "The Agony and the Ecstasy." The agony is the pain, anguish, desolation, feeling of being rejected, when one is not mirrored by Mother. "My God, my God, why have you forsaken me?" Jesus felt that. The infant feels that agony of being forsaken by the one who stands in the place of God. Then there is a period of deep mourning as we make the transition from what was lost to what has been gained. The ecstasy is the exultation of being mirrored, beheld by God with joy for the very person that one is. ("Just as I am.") I am aware that self-acceptance, empathy, and compassion are being born in me.

I end with three quotes:

- "No matter our age we carry a child's heart. What is yours sharing with you?" This is from one of a 40 *Days of Lent* booklet from Forward Movement Publications. By the way, I am glad that there is a Children's Chapel in Christ Church Cathedral.
- "Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden, cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Jesus Christ our Lord. Amen." This, of course, is from the beginning of the eucharistic liturgy. In a few words it covers much of what this article is about. Do we really want God to cleanse the desires, thoughts, secrets of our hearts? We can come out of the clos-



ALICE MILLER

et of denial and resistance and through the valley of pain, mourning, and letting-go. We can then, through God's grace, emerge into the freedom of being mirrored with joy by God through Jesus. This is reminiscent of the 12 Steps of Alcoholics Anonymous and the biblical language of new birth. (I Peter 1, John 3:4-8) Those of us who were not mirrored in infancy, can experience that mirroring through Jesus Christ and him crucified (I Corinthians 2:2; Galatians 6:14-16). Then we can more and more perfectly, wholly, love God with all our hearts, souls, minds, and strength; and more and more worthily magnify his holy name. For me this is a slow process. For some it can be faster. God is not limited by our expectations (2 Corinthians 12:7-10).

- I would more and more follow in the footsteps of Sister Mary of Magdala, Brother Paul of Tarsus, Brother John of the Cross, and Sister Julian of Norwich. I end with a quote from her: "And what can make us to rejoice more in God than to see in him, that in us, he has joy? ... And this makes the soul which so beholds, like to him (Jesus) who is beheld, and unites it in rest and peace."

This is GOOD NEWS.

## The Eucharist as Social Justice

Saturday, March 24th  
9 a.m. to 2:30 p.m.

MDTC, 3475 University,  
Montreal

Sister Margaret Scott  
(srmargaret-aci.com) of  
Philadelphia will be speaking  
to the Lay Readers and all  
other interested persons.

Registration is \$10. Please  
bring a bag lunch.

Contact Tim Smart to register:  
tsmart@montreal.anglican.ca  
For details about Sister  
Margaret: srmargaret-aci.com

## CHRISTIAN ETHICS: The real world of love, faith and friendship

February 3 – April 20

In-class sessions will take place  
on three weekends, Friday  
evenings and Saturdays

February 3-4, March 2-3 and  
April 13-14. During the two  
weeks after each weekend,  
students and instructor will  
participate in web-based  
discussion of the readings:

Registration: \$325.

The instructor, Rev. Dr. Roland  
De Vries, is a pastor and  
teacher specializing in  
contemporary Christian ethics  
and Christian community and  
identity. In 2008 he completed  
a doctoral thesis in which he  
drew Luce Irigaray (French  
feminist) and Søren  
Kierkegaard (Danish  
theologian) into conversation  
on the theology of sexual  
difference. He is an adjunct  
faculty member at the  
Presbyterian College and has  
been a lecturer in the Faculty  
of Religious Studies, McGill.



## Books

# The possibility of joining in real ways with faithful Muslims

A review of *The Theology of Tariq Ramadan: A Catholic Perspective* by Gregory Baum.

Indiana: University of Notre Dame Press, 2009, 178 pages  
ISBN – 10: 0-268-02214-3

Reviewed by Linden Rogers

Gregory Baum was introduced to Tariq Ramadan through his lectures given in Montreal under the auspices of *Présence musulmane*, a group of francophone Muslims in Montreal who are committed to their faith and to responsible citizenship. Dr. Baum was made aware, after reading Dr. Ramadan's books, that this prolific author was considered a controversial figure in France, accused of fundamentalism and of "doublespeak" – that is, saying one thing to Muslims and another to Western readers. He is also the grandson of Hassan al-Banna, the founder of the Muslim Brotherhood, and therefore considered dangerous. However, Dr. Baum realized as he was sifting through these concerns about Ramadan in the French press, that these harsh views did not prevail in Canada, Quebec or Britain.

Dr. Baum was also surprised to learn that despite Tariq Ramadan's extensive writings on Islam's place in the modern world, no one, either in French or English, had published an analysis of Ramadan's theology and so he set about making such an analysis and the result is his book, *The Theology of Tariq Ramadan: A Catholic Perspective*. That he has turned his considerable analytic skills to a study of Tariq Ramadan is indeed a fortunate for us, as he has made it possible to evaluate the ideas of this thoughtful man from a faithful, Christian perspective.

In Islam, as in Christianity, much energy and conflict results from what Dr. Baum calls "internal pluralism." As in Christian denominations, and even within denominations, Muslim theology and practice can at times vary radically. These internal conflicts create a great deal

of mistrust between people of faith. It is important, therefore, to Dr. Baum that we focus on the affinities, or shared understandings between the religions, starting places where we can truly begin to have a dialogue.

Muslims profess a faith in the One God, Creator of all, as do Jews and Christians. Tariq Ramadan uses a beautiful Quranic image to express this faith: "He writes that God has created humans by His breath and that this breath remains with them. The divine breath dwells in their hearts and guides their intelligence so that they are able to recognize the Creator and distinguish between good and evil. Because of the divine breath in them, people are able to recognize their need for God." This orientation to God in Islam is called *fitra*, and it is this trusting surrender to God which is definitive to faithful Muslims.

With this image in mind, Dr. Ramadan's clarifies the idea of *Sharia* law in the Quran. There are, of course, societies which observe *Sharia* in very narrow ways. But in the Quran, *Sharia* means something very similar to our expression of "the Way." Dr. Baum spends some time on Ramadan's exposition of this idea: "*Sharia* is revealed by God to remind humans of the original gift they received in creation: namely, the summons to give witness to their Creator and to live in covenant with all human beings. It follows that Muslims who observe the divinely given rites and regulations are not subjecting themselves to a law externally imposed on them, but acting in fidelity to what is deepest in their heart."

Similarly, Tariq Ramadan points out, the term "jihad" is a term which means the personal way, or struggle to be faithful. Both terms, as defined by Dr. Ramadan in this way, can be places where a dialogue can begin among faithful people from both religions.

Another focus of the book and

one which concerns both men deeply is the response of faithful people to contemporary issues. Dr. Baum states that Ramadan's "critical openness to modernity represents a current in Islam that has affinity with contemporary Catholic theology." For decades Dr. Baum has addressed issues concerning faithfulness in contemporary times, and he has written extensively on the difficulties the Roman church has had in accepting modernity. He sees Tariq Ramadan engaged in the same process in his writings.

For example, Dr. Ramadan writes and speaks continually to those Muslims living in the West, encouraging them to participate fully in the life of the Western democratic societies while at the same time continuing to live as faithful Muslims. He states that the Quran and Muslim traditions support this way of life. Tariq Ramadan's position on acceptance of contemporary forms of government and his call to remain faithful Muslims are held in high regards by many thinkers both Muslim and non-Muslim, and evidently by Muslim youth. At the second Conference on World Religions held in early September in Montreal. Dr. Ramadan's talk was enthusiastically received, and after the conference when he came to the floor to shake hands with participants, he was swamped, primarily by young people.

Gregory Baum is always an illuminating writer. I have been fortunate to have taken two graduate courses with him and never ceased to be amazed at his insight into complex theological issues and his ability to dig down and clarify that complexity to his students and readers. This book, *The Theology of Tariq Ramadan*, is truly a gateway not only into Tariq Ramadan's thought, but into the theology of Islam, and suggests the possibility of joining in real ways with our faithful Muslim sisters and brothers.

For more comprehensive review



GREGORY BAUM gets a helping hand from the Dalai Lama.

(Photos: Harvey Shepherd)



TARIQ RAMADAN. Both photos are from overhead projection screens at the Second Global Conference on the World's Religions in Montreal last September.

of this book, please see Charles Blatberg's article in *Literary Review of Canada* entitled "The Real Tariq Ramadan: A Catholic Theologian's

portrait of the controversial Islamic thinker" which is available online at <http://reviewcanada.ca>

# One committed Canadian Christian looks at another

A review of *Tommy Douglas* by Vincent Lam. Penguin, 2011, 204 pages

Reviewed by Paul Friesen

(What do you get when you mix an Anglican physician-novelist with a Baptist preacher-socialist? Well, you get Vincent Lam's biography of Tommy Douglas. Lam, whose parents hailed from the Chinese expatriate community in Vietnam, came into the world in London, Ont., and was raised in Ottawa. He earns his living as an ER Physician in Toronto, but at the age of 32 managed to win the 2006 Giller Prize for his novel *Blood-letting and Miraculous Cures*. Tommy Douglas was born into a skilled, working-class family in Falkirk, Scotland. He landed in Winnipeg with his family at the age of eight in 1912. Like so many, the Douglas family was hoping to find a new and better life in Canada. This biography is a recent entry in the *Extraordinary Canadians* series edited by John Ralston Saul. The goal of the series is to match the lives of extraordinary Canadians of the past with the pens of intriguing Canadians of the

present. This review, by Rev. Dr. Paul Friesen, rector of St. Paul's Church, Halifax, was originally written for *The Diocesan Times*, serving Anglicans in Nova Scotia and Prince Edward Island.)

There was nothing more inevitable about the way Tommy Douglas' life unfolded than the way yours or mine are unfolding. But there were strong influences that helped shape him. There was the strong Christian faith of his family, Baptist on his mother's side and Presbyterian on his father's side. There was the outspoken politics, Liberal in his grandfather's generation, but Labour Party in his father's. And there was a lively intellectual life throughout the clan, as Tommy Douglas remembered it; "there was a constant bedlam of discussion: politics, religion, and philosophy, any one of which could finally be solved by a quotation from Bobbie (Robert) Burns.

The family, however, could have landed in several cities as Canadian immigrants. But Winnipeg it was, before and after the First World War (during the war the family returned to Scotland while Tommy's dad



TOMMY DOUGLAS

served in the army). Winnipeg was the most ethnically diverse city in the country before World War I, and it contained a strong workers' movement and was full of what were called Social Gospellers, Christian Socialists like J.S. Woodsworth and Salem Bland. It was here that Dou-

glas' faith and politics were formed around the idea of Canada forging towards the kingdom of God, as defined in the Scriptures.

Not only did Douglas own the Christian faith for himself there, but as a lad of 15 years he witnessed the Winnipeg general strike of 1919, the largest in Canadian history. The cost of living had jumped 73 per cent from the beginning of the war (1914), but wages had increased only 13 per cent; it wasn't surprising that most workers (including the police force) voted to join in a general strike to voice their anger at bank and business owners in regards to the quite unequal ratio between work and remuneration. "Bloody Saturday," 21 June, left a deep impression upon Douglas as "special constables" replaced the striking police (at twice the pay) and shot on peaceful protesters in the midst of incredible, wildly unfounded rumours about a Bolshevik revolution. Christian faith and inclusive democracy became thereafter inextricably combined in Tommy's public and private life. It would later lead him to oppose Trudeau's 1970 tragically dis-



VINCENT LAM

proportionate War Measures Act – an unpopular position at the time for which he paid the price, but a position some older politicians are now confessing they wish they had taken.

Tommy always (and vigorously) distinguished his politics from those of communist parties in North America and abroad. He did however accept the generic use of "socialist" for himself, which is perhaps why the RCMP has a 1,100-page file on him. It was forced to divulge it in 2005 after a journalist's Access-to-Information request, but it arrived

continued on page 11



# A pilgrimage of truth and peace

I traveled from Rome with a group from 18 different countries composed of Eastern and Western Christians, Muslims, and a Jew for the day of reflection, dialogue and prayer for peace and justice in the world held in Assisi, Italy on October 27 under the motto "Pilgrims of Truth, Pilgrims of Peace."

The gathering of a large crowd there was in commemoration of the 25th anniversary of a similar event in Assisi convoked by Blessed John Paul II in 1986. This day began in the Basilica of Santa Maria degli Angeli with "Testimonies for Peace," each one about five minutes in length, delivered by ten of the 176 people representing not only the world's religions, but all people of good will, everyone seeking the truth. A sampling of the kinds of statements that were made:

Cardinal Peter Turkson greeted the representatives of churches and world religions with the words "We are gathered here aware of a common call to live together in peace, a deep yearning that throbs incessantly in our hearts. The indefatigable search for that desire's attainment makes us fellow travelers."

He expressed the hope that all present would "recommit ourselves today, with the endowments of reason and the gifts of faith, to becoming ever more pilgrims of truth and making our world a place of ever greater peace."

Rabbi David Rosen, International Director of Interreligious Affairs for the American Jewish Committee, picked up on the theme of pilgrimage, asserting that by definition it is much more than a journey: "The Biblical concept of ascent was both literal and spiritual. It was literal because one came up the Judean mountains to Jerusalem, to the Holy Temple. However, the physical symbolism sought to imbue a state of

mind in the pilgrim's consciousness of spiritual ascent, of being ever closer to God.... This vision of pilgrimage, of ascent, is central to the prophetic vision of the establishment of the Kingdom of Heaven on earth – the messianic vision of universal peace."

His Eminence Norvan Zakarian, primate of the Armenian Apostolic Church in France, addressed the question of religious difference: "Religious differences cannot and must not constitute a cause of conflict. The common search for peace on the part of all believers is more often a factor holding the promise of unity between people."

Ja-Seung, president of the Jogye Order in Korean Buddhism affirmed this, saying, "You and I do not exist as separate individuals; rather, we are all intricately connected with each other. Buddhism offers insight into this truth through the doctrine of Dependent Origination.... We must accept our cultural differences and overcome cultural conflicts through mutual understanding and spiritual growth."

Dr. Kyai Muzadi, the General Secretary of the International Conference of Islamic Scholars, acknowledged that the presence of religions on this Earth is to strengthen the values of peace and world progress, but the reality is that many human problems on the planet in fact originate from people who belong to a religion – because of "a lack of holistic understanding of the teachings of religion..., as well as non-religious interests that piggy-back religious teachings and use religion as a motive for non-religious objectives. Interests beyond religious goals may be political, economic and cultural or other non-religious interests that are made to seem religious."

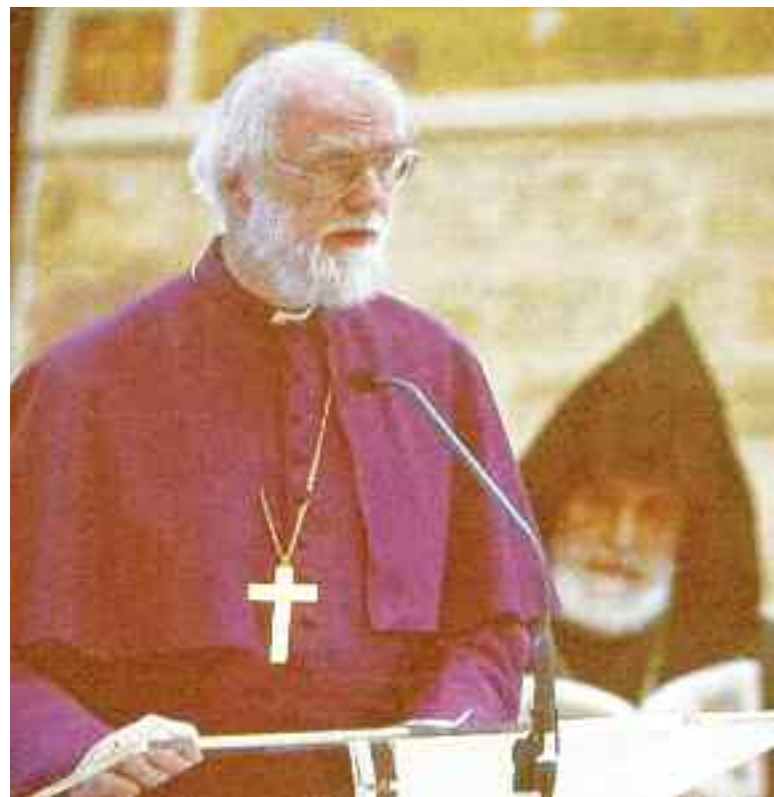
Acharya Shri Goswami, a Hindu representative, asked "Why have we

not come closer to where we wanted to be 25 years after Pope John Paul started us on today's pilgrimage? Are we missing the inward part of the journey? Dialogue will be a futile exercise unless we undertake it with humility, forbearance, and the desire to respect the 'other'. This will empower us to say 'no' to injustice of any kind."

Prof. Wande Abimbola, spokesperson of Ifu and Yoruba Religion, took it a step further: "To respect our fellow men and women is not enough. We need also to develop a profound respect for nature. Unless and until nature, our Mother, is given her due regard and honor in our thoughts and actions, human beings cannot find the true peace and tranquilly which we are all looking for. If we continue on the same path of disrespect and destruction of nature on which we have trodden for centuries, that path can only lead to disaster."

Prof. Julia Kristeva, a representative of Humanists, struck a positive note in observing that "the meeting of our diversities here in Assisi witnesses that the hypothesis of destruction is not the only one possible."

Rev. Olaf Fykse Tveit, Secretary General of the World Council of Churches, reflected how the search for justice and peace for all who live in Jerusalem is a microcosm of how, world-wide, "we are accountable to God and to one another for the



THE ARCHBISHOP OF CANTERBURY, Dr. Rowan Williams, presents his testimony for peace.

peace in our time and for what we say and do not say to achieve it."

The archbishop of Canterbury, Dr. Rowan Williams described the commonality that brought everyone together: "All people of faith have in common the conviction that we are not ultimately strangers to each other. And if we are not strangers, we must sooner or later find a way to embody that mutual recognition in truth and lasting relationships of friendship. We are here today to

declare our passionate determination to persuade our world that human beings do not have to be strangers, and that recognition is as possible as it is necessary because of our universal relation to God."

(Father Thomas Ryan, CSB, directs the Paulist North American Office for Ecumenical and Interfaith Relations in Washington, D.C., and is a former director of the Canadian Centre for Ecumenism in Montreal.)

## Tommy Douglas

continued from page 10

with hundreds of (still) censored pages – a file that perhaps shouldn't be surprising given the hysterical anti-communist crusades south of the border, made famous by Joseph McCarthy in the early 1950s.

Canadians in general had great and growing confidence in Tommy Douglas; as a Brandon (Baptist) College student, as a popular 20-year-old Baptist pastor on the prairies (Weyburn, Sask.); as a CCF (Co-operative Commonwealth Federation) federal MP (1935-1944); as the premier of Saskatchewan (with five consecutive majority governments (1944-1961); and, once the CCF and CLC (Canadian Labour Congress) joined forces as the New Democratic Party, as a federal MP again (1961-1979, much of the period as leader).

Douglas was loved by the people of his Baptist church in Weyburn, the only one he ever served, loved by the people of Saskatchewan for his commitment to the interests of Saskatchewan over those of large corporations (though he would work with large corporations), loved for his energetic administrative powers, intellectual strength, fair taxation, consistently balanced books (he always refused to run deficits, sometimes by cutting his own and others' political salaries), and fair and gentlemanly manner throughout his political life.

In the last phase of Douglas' polit-

ical life the Commons would always fill up with MPs when it was known he was going to speak; the word was that whatever your political persuasion, one would enjoy the speech (he had paid his way through seminary in part by means of paid comedy routines at large functions!) and would always learn something from his meticulous research and logic and steadfast commitment, at all costs, to principle. And he was loved by his wife (to whom he proposed when she had bested him on the college debating circuit), and his biological and adopted daughters.

Douglas has long been remembered for many admirable things, chief among them his commitment to necessary medical care regardless of financial means, without which our system (as beleaguered as it has become) might have followed the American model. And many books – and people – have sung the praises of his character; a November, 2004 CBC 'Greatest Canadian' poll put the immigrant Tommy Douglas on the 'top ten' list...as #1, ahead of David Suzuki, Wayne Gretzky, and others. But this particular book is worth reading as a concise and passionate retelling of a deeply Christian life, whatever one's politics might be, by the pen of another committed Christian who has turned his hand to a different sort of expression of faith.

### Marriage Preparation 2012

#### Course Dates

January 27th and 28th

February 24th and 25th

March 23rd and 24th

May 11th and 12th

June 15th and 16th

October 12th and 13th

Friday, from 7 pm to 10 pm

Saturday, 9:30 am to 4 pm

#### Location

St. Paul's Anglican Church  
379 44th Avenue  
Lachine, Quebec. H8T-2K5

Minimum 5 couples,  
Maximum 10 couples per course.



The Centre for Lay Education  
Montreal Diocesan Theological College  
3475 University  
Montreal, Quebec. H3A-2A8

Director: The Rev. Tim Smart  
tsmart@montreal.anglican.ca  
514-849-4437

Centre for Lay Education of the Diocese of Montreal presents:

## Marriage Preparation 2012

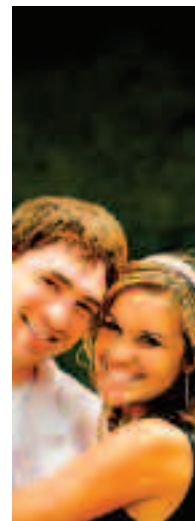
Marriage Preparation is an interactive, hands-on learning weekend. Couples come to the weekend to hear short presentations and then discuss with one another the topics that have been raised. Couples are encouraged to participate to the degree that they feel comfortable. The program also includes group discussion, some role-play, along with written exercises. These courses are sponsored by the Centre for Lay Education, and the leadership teams are ecumenically based. The course is open to couples from all churches and those with no church affiliation.

The weekend helps us to look at **families of origin, roles in marriage; communication skills and conflict management; sexuality and spirituality.** We look at some of the myths associated with marriage, along with realistic expectations, intimacy and commitment.

The details and specific concerns vary in each group, and the leaders remain flexible and prepared to respond to the issues raised by the participants in each program.

The cost of the weekend is \$130 per couple

The Registration form is available at [www.layeducation.org/marriage.htm](http://www.layeducation.org/marriage.htm)







# Diocesan Clippings (and Snapshots)



**HOLLY BOCKUS** received the 2011 Bishop's Award for the Archdeaconry of Bedford, December 4 at St. James Bedford, where she and her family are lifelong members. From left are Peoples' Warden Adam Harvey, Bishop Barry Clarke, Holly Bockus, Incumbent's Warden Eric Dryden and Rev. Andy O'Donnell.

### Holly Bockus honoured in Townships

A lifelong member of St. James Church in Bedford known for her participation in the choir and the parish Anglican Church Women and now president of the Altar Guild is the 2011 recipient of the 2011 Bishop's Award for the Archdeaconry of Bedford. Holly Bockus of Mystic has also taught in the recreation leadership training program at Dawson College for about 20 years and helped to keep her students safe and quiet in a classroom during the 2006 shooting at the college. "Holly, 45, and her family have been lifelong members of St. James Bedford," says a nomination submitted by fellow parishioners. "Holly is faithfully at church every Sunday, lending her lovely voice to the choir." She helps organize the kitchen for special events and is active at the Christmas bazaar. Outside church, she is a Red Cross first aid instructor, leads science and nature sessions at a camp and counselor-in-training activities, and is involved with Bird Protection Quebec. "The term we as a parish would use to describe Holly is faithfulness in presence and faith in action. Holly shows her belief as a Christian through service to others and her example is an inspiration to many."

### Andrew Mark rector finishing off thesis

The rector of the Parish of St. Andrew and St. Mark in Dorval, is to return in mid-January after a 10-week leave of to finish writing her thesis in a three-year doctorate of ministry program at the University of Chicago, "I look forward to writing, to having time to think, and especially to finishing, which I anticipate very little difficulty doing" she wrote in the parish newsletter. "I will be glad, in a way, to have it behind me, and I often find myself already planning for the time when I will be back, ready for new endeavours, new ideas, and renewed energy for the work that God has called me to here in Dorval. It is my hope that when I return our parish will undertake a short ministry review, not only to reflect on our accomplishments, but also to begin to map our possible new directions, new emphases, all in the framework of our own history and traditions." Rev. Canon Don Meloche has been filling in in her absence.

### Four hands inaugurate restored organ

An Edmonton couple, Marnie Giesbrecht and Joachim Segger, who perform as the Duo Majoya inaugurated the restored organ at the Parish of St. Andrew and St. Mark in Dorval September 30. The mayor of Dorval, Edgar Rouleau former mayor Peter Yeomans (a parishioner), Bishop Barry Clarke and choir director and organist Bill Hutton were among the full house. Sitting in the choir loft was Shirley Reed, whose family sponsored the new organ-pipe facade behind the altar in memory of her husband, Kenneth. "Members of the audience agreed that the program showed off the organ's greatly enhanced colour palette of soft and warm, crisp and sparkling sound," reports the Andrew Mark Letter.

### Hall, kitchen refurbished in Beaconsfield

Largely because of donations designated for the purpose, the hall and kitchen at Christ Church Beaconsfield have been completely refurbished. The rector, Archdeacon Michael Johnson, says in a newsletter that the parish hopes to actively seek rentals in the community "and thereby generate more revenue through our facility – which is our second-most-valuable asset!" But he wrote in late November that there was a shortfall in donations for operating revenue. He appealed to parishioners not to let the church end the year with a deficit.

### Living the Questions at Christ Church Beaufort



*Living the Questions* is a small group study exploring beyond the traditions and rote theologies in which so many people and local churches seem to have gotten stuck. *Living the Questions* will help both seekers and long-term church members alike in discovering the significance of Christianity in the 21st Century and what a meaningful faith can look like in today's world. *Living the Questions* is being offered in three seven-session segments on Thursday afternoons, 1:30-3 p.m. at Christ Church Beaufort. The format of each session includes a video, guided discussion, spiritual exercises and Bible study. All study materials and refreshments will be provided. The next seven-session segment will begin on Thursday February 23, and will run until Thursday April 5. The cost for each seven-session segment is \$25. Please call the Christ Church office at 514-697-2204 to pre-register. For further information speak to Archdeacon Michael. ALL are welcome. All sessions will be held at Christ Church, 455 Church St., Beaconsfield.

### Paws & Pray at Christ Church



The next Paws & Pray services at Christ Church, Beaufort will take place on Sundays January 8 and February 5 at 1 p.m. Paws & Pray features a service of the Holy Eucharist where canine companions and their guardians are always welcome. The church is at 455 Church St. For information call 514-697-2204.

### Make up those whist tables!

St. James Anglican Church, 328 Pine St. in Rosemere, will hold its semi annual Military Whist on Friday January 27 2

at 7:30 p.m.. Make up your tables, bring your cards, prizes and refreshments. There's an \$8.00 entry fee. Please note that the St. James website is under construction. In the mean time, go to the site at [www.stjamesrosemere.ca](http://www.stjamesrosemere.ca) and click on the Facebook icon for up-to-date news and events.

### 40 years as organist



**BORN ACROSS THE STREET** from Grace Church Arundel in the Laurentians over 90 years ago, Mary Graham has been a vital member of the congregation ever since and has been organist of Grace Church for more than 40 years. Also parish treasurer for 35 and a member of long standing of the parish Anglican Church Women, which she is secretary, she received a Bishop's Award from Bishop Barry on September 25. They pose with Rev. Joel Hardy, the parish priest, shortly before he left for a parish in Nova Scotia.

### Licensed to bring communion



**JUNE HARRIS** of the combined parish of Bedford, St. Armand West and Farnham is now a lay pastoral visitor, formally licensed to take home communion with reserved sacrament to shut-ins. On December 4 Bishop Barry Clarke presented her with her licence and blessed a home communion kit presented to her by the parish. After the service, St James' ACW hosted a potluck lunch. From left are: Peoples' Warden Adam Harvey, the bishop, June Harris, Incumbent's Warden Eric Dryden and Rev. Andy O'Donnell.

## Canada briefs

### Milk bags to sleeping mats

Think twice about throwing out those plastic milk bags. That's what four denominations in Essex County, Ont., have done and it's not only good for the environment, it's a brilliant exercise in purposeful recycling.

Members of the Kingsville Roman Parish, the Dutch Reform Church in Essex, Amherstburg's Lutheran Church, and Harrow's Anglican Church, are collecting bags from local residents and businesses to make into sleeping mats bound for Haiti. More than 630,000 people in Haiti continue to live in makeshift camps following the January 2010 earthquake.

Instead of ending up in landfill sites, the milk bags are cut into strips, looped together and crocheted to make three by five foot sleeping mats. A single mat requires 600 milk bags. For more information on how your parish can get involved, contact Kathy Harnadek via email at [kathyharnadek@yahoo.ca](mailto:kathyharnadek@yahoo.ca), or by phone at (519) 738-6889. *Huron Church News*

### BC archives to be TRC pilot project

The archives of the Diocese of New Westminster and Provincial Synod of British Columbia and the Yukon has been chosen by the Truth and Reconciliation Commission of Canada (TRC) to be part of a document collection pilot project.

The Indian Residential Schools Settlement Agreement,

signed in 2006 and implemented in 2007, includes a mandate to create an historical record of the residential schools "system and legacy" and to establish a research centre for the records. The Anglican Church of Canada is a signatory to the agreement. The TRC hired Bronson Consulting to sort through hundreds of thousands of pages of records related to the residential schools in the archives.

"I have been preparing inventories of records in the archives that trace both the history of the schools and the more recent steps toward reconciliation in the diocese and province," said Melanie Wallace, diocesan archivist. The archives hold the records of All Hallows School (Yale, B.C.) and St. George's Residential School (Lytton, B.C.). The diocese oversaw All Hallows from 1884 to 1917, and St. George's, from 1902 to 1914.

Within the next two years, the Bronson Consulting team will visit the archives of Anglican, Roman Catholic, United and Presbyterian churches, which hold records relating to the 139 Indian residential schools in Canada. *Topic*

### Snowmobiling for insurance

For the past seven years, some time in March, Wavey Plowman and Phyllis House don their winter gear and get on their snowmobiles for their annual "Ride for Insurance," a 150-km trip to Daniel's Harbour that raises money to cover the insurance for their church.

Plowman and House are both members of the Holy Innocents Church in Hawke's Bay, diocese of Western Newfoundland. These two women have braved snow and ice storms to make the annual journey that raises about \$650 to \$750 a year for the church's insurance and other general upkeep expenses. *Anglican Life*

### Justice camp for all

Justice Camp, the Anglican Church of Canada's immersion program to raise awareness about social justice issues on a local level, will be hosted by the diocese of Toronto in 2012.

The event, Shalom Justice Camp, will take place Aug. 19 to 24 at Trent University in Peterborough, Ont., and will explore the theme, Uniting Us All: Rural and Urban.

"Justice Camp truly is a life-changing experience. Nothing can match the warm sense of community, the vibrant worship, and the face-to-face encounters with people working for positive change in our society," said Murray MacAdam, the diocese's social justice and advocacy consultant.

Since it began in 2005, there have been five justice camps, which were held in Hamilton, Halifax, Victoria, Ottawa and Winnipeg. The inter-generational camp is an initiative of General Synod's Partners in Mission and Eco-Justice Committee. Registration for the event begins in January. For more information, visit [www.justicecamp.ca](http://www.justicecamp.ca). *The Anglican*