



Things may be about to get worse for refugees as church agency braces for new federal bill

Harvey Shepherd

Life is tough enough these days for Jenny Jeanes, a handful of staff and volunteer associates and, even more, the frightened women, men and children locked up in Laval whom they are trying to help.

But Ms. Jeanes and her colleagues in Action Réfugiés Montréal are afraid things are about to get even tougher because of a bill, C-31, on its way through Canada's Parliament.

Co-ordinator for the Action Réfugiés program for detainees, Ms. Jeanes is one of only four, mostly part-time, staff who work at the organization, a joint ministry of the Anglican Diocese of Montreal and the Presbyterian Church in Canada, through its Montreal Presbytery.

Action Réfugiés is also supported financially by other groups and personally by about 25 volunteers and law students.

Action Réfugiés, on behalf of the Diocese, assists other refugees living overseas in refugee camps or urban areas. These days, however, it is the ones in detention that particularly preoccupy her, Action Réfugiés and its director, Rev. Glynis Williams

About 50 people at a time are detained in the immigration holding centre in Laval – part of the complex of federal prisons there. The immigration holding centre is considered to be the equivalent of a medium-security prison, although not officially classed as such.

Ms. Jeanes is the only staff mem-

ber who regularly visits detainees, although she is often accompanied by volunteer law students from McGill University and the Université de Montréal. The Action Réfugiés team visits weekly, offering advice, contacts with lawyers and other help to the men and women there. Action Réfugiés and similar church-based groups in other parts of Canada are the only organizations doing this.

Children can be detained with their parents, although sometimes they are not officially detained but are there because their parents do not want to be separated from them – a decision no parent should be forced to make, Ms. Williams said in an interview.

All of this is grim enough, But she, Ms. Jeanes and others fear the plight of detained claimants may soon be even more onerous. The new bill, among other things, provides a mandatory period of one year for detention with no review.

It will still be the case that not all refugees will be detained, but for some reason those who are sent to Laval and its counterparts across Canada must remain in detention for at least a year, unless they succeed in acquiring recognition as refugees sooner than that.

Bill C-31 would shorten timelines for hearings before the Immigration and Review Boards. This presumably has the laudable goal of speeding up a process that refugees and their supporters acknowledge has too often seemed interminable.

But the timelines imposed by the

bill for the preparation of the written refugee claim and the refugee hearings will be too short to allow adequate preparation, she said.

In the words of a recent release from the Canadian Council for Refugees, of which Action Réfugiés is a member, "While many refugees will welcome an early hearing, for some it will represent a serious disadvantage, notably refugees who have experienced serious trauma such as torture, refugees who cannot have relevant documentation sent to Canada quickly enough and refugees who need to build trust in order to be able to testify freely (such as women and persons claiming on the basis of sexual orientation who have experienced sexual assault)."

There's more, Ms. Williams said in an interview.

"Canada has never done anything like this before," Ms. Williams said. "Sections of this law are likely to be struck down by the courts as unconstitutional and not in compliance with international covenants which Canada has signed."

She sees at least two big issues of principle.

First the bill would allow the minister of citizenship and immigration, at his or her sole discretion, to designate certain countries as unlikely to generate genuine refugees. (The countries are not identified in the bill but would presumably include Mexico and many Western European countries.) People arriving from such places would still be permitted to make claims for refugee

status but would have to meet even more rigorous criteria than those from other countries.

This ignores the fact that countries that otherwise seem fairly peaceful and safe may discriminate against particular ethnic groups or on the basis of sex and gender. (For example, Roma from Hungary seeking protection as refugees have been the subject of some disagreement recently.)

The other ominous break with past principle is that the status of permanent resident – what used to be called landed immigrant – would grant accepted refugees from the designated countries only a conditional permanent residence and, further deprive them of reuniting with their spouses and children for five years.

Also, a new provision allows the government to remove the permanent residence of an affected refugee, resulting in an automatic deportation order, if the conditions in the country from which they originally fled had subsequently improved.

In addition to their concerns about the provisions of the actual law, Ms. Williams and her colleagues are worried by some of the rhetoric used by federal cabinet ministers to defend it, as do alarmist notions that Canada is being swamped by an influx of refugees that is in fact far smaller than many countries, cope with as refugees pour across their borders.

(For more on refugees, see Page 10.)



REV. GLYNIS WILLIAMS and administrative assistant Jessica Rosales look over some files.

(Photo: Harvey Shepherd)

Seeking out 'living stones' in the Holy Land

A group of Anglicans from Canada and England who visited Israel and Palestine in February hope that they left some of the shrinking and threatened local Christian population feeling a little less forgotten.

"We wanted not just to see the dead stones of the church but to talk with the living stones," Dean Paul Kennington of Christ Church Cathedral, who organized the two-week trip, said. He was echoing a comment by Bishop Suheil Dawani, Anglican bishop of Jerusalem, during a visit by the tour group to St. George's Cathedral in Jerusalem.

Dean Kennington, who moved to Montreal from England last year, has been organizing such trips for years.

"It's just one way of supporting Christian communities in Israel and Palestine," he said. "We want to meet them and hear their stories and find out what we can do to support them."

"Sometimes they think the world has forgotten the Christian communities in the Holy Land. They want the world to know that the church has been there a long time, since the days of Jesus."

Bishop Barry Clarke of Montreal was one of eight participants in the tour from the Diocese of Montreal. Most of the other 39 were from the

Church of England. Costs of the trip were heavily subsidized by the tour operators, Shepherds Tours & Travel of Jerusalem and Lightline Pilgrimages in Britain, partly in the hope of encouraging some participants, largely clergy, to organize future tours; participants paid about one-third of the cost from their personal funds.

Dean Kennington said the tour sought to provide participants with a more intimate encounter with local Christians than is offered by some tours in which, according to a local joke, pilgrims "run where Jesus walked." For example, there were two nights and a full day in Bethlehem, which many pilgrims visit only briefly.

Important stops for the group included Galilee in Israel and Bethlehem and Hebron on the West Bank. Participants stayed in accommodation run by Christians: a German Benedictine community in Galilee, a guest house of the Latin (Roman Catholic) patriarch in Jerusalem and a Palestinian Christian guest house in Bethlehem.

There were talks by Rev. Naim Ateek, Anglican founder of the Sabeel Ecumenical Liberation Theology Centre, Jeff Halper of the

Israeli Committee Against House Demolition and a veteran of the Israeli Defence Forces now active in Breaking the Silence, which seeks to publicize and criticize activities of Israeli troops in the Occupied Territories.

The dean said Mr. Halper is among those who are convinced that there is now no hope for a two-state solution in the Holy Land. The dean said that in Mr. Halper's view the West Bank is too fragmented by Israeli settlements for there to be a viable Palestinian state.

"The only possible solution is a one-state solution where Palestinians and Jews live together in the same country. But that is a long way off."

Tour participants made donations to some of the local organizations "but the big thing was listening to the stories."

"We walked where Jesus walked, we followed the Via Dolorosa, we prayed at the foot of the Cross in the Church of the Holy Sepulchre, we sang 'Thine be the Glory' at the Tomb of the Resurrection."

The dean hopes to promote more tours in the future, perhaps involving several downtown Montreal churches.



A VISIT TO THE MOSQUE AT HEBRON on the West Bank, two-thirds of it occupied by Israeli forces, afforded visitors a close look at tensions between Palestinians and Israeli settlers. Four of the patriarchs revered by Jews, Christians and Muslims alike are said to be buried under the mosque. Women in the tour group are wearing blue cloaks out of respect for local customs.

(Photos: Janet Griffith)

St. Paul writes in his letter to the Church in Phiippi; "I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead."

(PHILIPPIANS 3:10)

As we enter into the season of Easter our hearts and our faith is filled with joy. Alleluia, Christ is Risen! The Lord is risen indeed. Alleluia!

We are a people of Easter faith. Our faith journey invites us to follow Jesus though his life, ministry, death, and resurrection that we may know Christ, as St. Paul writes to the Church in Philippi. To know the Christ is not an abstract philosophical idea but is an experience of confidence and faith in God who has entered into the creation in the person of Jesus.

God's entry into human form demonstrates the compassion and love God displays towards the created order. God



Bishop's Message

acknowledges the reality of human suffering and evil and does not remain aloof from it but through the Christ engages the human condition by means of the Cross. The cross as the symbol of human depravity and injustice which Jesus is prepared to confront; "For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross." (COLOSSIANS 1:19) The true joy of Easter can never be separated from the agony of the Cross. The Empty Tomb of the Day of Resurrection proclaims God's reign of justice, peace with reconciliation and healing for the whole of creation.

May we know Christ and the power of his resurrection.

Happy Easter,

Bishop Barry's Calendar

APRIL (subject to change without prior notice)

- 1 St. George's Place du Canada service 9:00 & 10:30 am.
- 4 St. George's Place du Canada Communion service, meditation and lunch 11:30am-1:30 pm.
- 5 Christ Church Cathedral Eucharist 12:15 pm
- 6 St. George's Place du Canada Good Friday Liturgy 1 pm
- 7 Christ Church Cathedral Easter vigil 8:00 pm
- 8 St. George's Place du Canada 9:00 am & 10:30 am Easter service
- 10 Ministry Action Plan meeting followed by Diocesan Council meeting
- 11 Fulford Residence Easter Eucharist 11 am
- 12 PWRDF presentation
- 15-20 House of Bishops Conference, Niagara falls
- 22 St. Paul's Knowlton service with Bishop Len 5 pm
- 24 Episcopal Council meeting
- 26 Clergy Fresh Start
- 28 100th anniversary of the dedication of St. Matthias' Church, Westmount 5pm.
- 29 St Marks Longueil 9:30 am Eucharist

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Presiding

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The Rev'd Canon Dr. John Gibaut
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Montreal Diocesan Theological College
3475 rue University
Montreal, QC, H3A 2A8
514-849-3004
diocoll@netrover.com
www.dio-mdtc.ca
www.facebook.com/dio.mdtc



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St. George's renovation struggle continues

Staff

A project of almost \$1.2 million now under way to restore the main entrance of St. George's Place du Canada Church in downtown Montreal is only the latest chapter in a 12-year history of extensive renovation of the downtown church, the project manager said in late February.

And it's not over yet, David Wigglesworth, a parishioner and architect, said.

He was speaking at the official announcement of a federal government contribution of up to \$425,000 of the cost of the project, which was already well under way, to support the preservation of the portico and southeast gabled buttress of the church and carry out a comprehensive assessment of the exterior masonry.

He said the church, which was designed by Montreal architect William Tutin Thomas and opened in 1870, was built according to design principles of the Gothic Revival movement but also has elements of French architectural tradition, "particularly appropriate to the Anglican presence in Montreal."

Since 1870 the church structure, roof, masonry, stained glass and other components have endured nearly 150 years of Montreal weather. Care and maintenance has always

been a challenge. The current series of extensive renovations and attendant fund-raising began around 2000 after it was discovered the original roof slates had to be replaced. Then too, there was a significant federal contribution, he said.

Since that project, the parish has done significant work on the church masonry and restoration of the stained glass windows.

Then, about two years ago, during a restoration project "we discovered that there had been considerable movement in the masonry and that much of the mortar had been lost as it had desiccated into a fine powder after so many years of water infiltration and ice damage." Emergency bracing was carried out for the winter of 2010 and architects and engineers concluded it was necessary to demolish and rebuild much of the portico with reused and matching new stone.

The \$425,000 federal grant is the maximum available under a Parks Canada project to support infrastructure improvements at national historic sites. Two grants totalling \$245,000 have been secured from the Quebec government and the parish continues with its own major fund-raising campaign, Mr. Wigglesworth said.

"St. George's is a heritage building

and a major landmark in downtown Montreal and we are grateful for the interest and support that we continue to receive from Parks Canada. We are committed church community that is keenly aware of the responsibility to care for our building and we believe that our track record attests to that responsibility. But we are no longer a congregation of 600 to 800 parishioners and therefore depend on the continuing support from the federal government through Parks Canada.

"We thank Parks Canada for the support and encouragement that we have received. But our work is not over because we must continue to carry out further restoration in the years to come."

Speaking on behalf of Peter Kent, environment minister and minister responsible for Parks Canada, Senator Judith Seidman said, "St. George's Anglican Church is a place of great historical value, and I am proud that, through Parks Canada's Cost-Sharing Program, our Government is helping to preserve its unique character for years to come."

Parks Canada has designated 956 national historic sites owned by Parks Canada itself, aboriginal groups, educational institutions, historical societies, businesses, religious groups, private owners, and



RENOVATION OF THE PORTICO of St. George's Place du Canada was well under way when federal subsidy was formally announced.

(Photo: Harvey Shepherd)

other levels of government. The National Historic Sites Cost-Sharing Program can pay up to 50 per cent of eligible costs incurred by the owner to conserve a national historic site.

Rev. Canon Ralph Leavitt, in one of his last appearances as rector of St. George's, said "We are so very grateful to receive support for the

maintenance of our magnificent building and historic site. St. George's is a remarkable example of 19th-century Gothic Revival church architecture and the front portico restoration marks a significant milestone in the continuing care of our rich architectural heritage."

Letter to the editor

Of the time for lambing

In reference to an item in the March issue of *The Montreal Anglican* under the heading "News in brief."

"What would shepherds be doing out in the middle of a winter night minding their sheep?"

Because that's what a shepherd does – in late December, the time for lambing, when a shepherd must be most vigilant to endure the wellness of the flock. Some ewes are so enthusiastic about motherhood that they will steal a lamb from another ewe, and, when their own are born, abandon them and let them die. And some births are difficult: breech

birth, for instance, or two lambs entangled in the birth canal. The vigilant shepherd attends carefully to his flock, at night, the time the ewes tend to have their lambs, in order to remedy what he can.

And the season of the year for sheep to breed is when the days are getting shorter, the nights chillier – August. Five months later the sheep have their lambs – i.e., in late December, in time for them to grow and be ready for the Passover.

Sheep do not lamb in summer.

Let's keep the birth of our Saviour in December.

FRED WALLET, NOYAN

A farewell for Ralph Leavitt with a welcome to come

Rev. Canon Ralph Leavitt's parishioners gave him a warm sendoff February 26 at his final Sunday as rector of St. George's Church Place du Canada, where he has served for eight years.

He becomes parish priest of Holy Trinity Church in Ste. Agathe effective Palm Sunday, with his formal induction by Bishop Barry Clarke slated for Sunday April 15 at 4 p.m. at that church.

Canon Leavitt succeeds Very Rev. Mary Gibson, now dean of the Diocese of Ontario and rector of the Cathedral Church of St. George in Kingston, and Rev. Canon David Sinclair, who recently served as interim priest at Holy Trinity.

On September 1 Canon Leavitt is to become archdeacon of St. Andrews, the archdeaconry for parishes north of Montreal Island.



A PAINTING OF ST. GEORGE'S by Jane Wigglesworth of the congregation was among farewell gifts to Canon Leavitt and his wife from members of the parish. At left are wardens Chris Gardiner and Muriel Eaton.



WITH WARM AFFECTION, Rev. Canon Ralph Leavitt and his wife Deborah cut into a cake thanking them for their service at St. George's.



ONE PLEASANT DUTY on Canon Leavitt's last Sunday at St. George's Church Place du Canada was the baptism of Hannah Blessy Anand, whose family are fairly recent immigrants from India but are already active members of the congregation. Looking on are her father, Anand James Paulran, mother Shobana and brother Andrew (partly hidden by Canon Leavitt's sleeve).

(Photos: Tony Hadley www.tphotos.homestead.com)

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News in brief

St. Matthias' turns the spotlight on "honour"

Partly as a response to the nationwide shock at the Shafia Family murders and the subsequent trial, which drew attention to the notion of "honour killings," St. Matthias' Church in Westmount selected "The Significance and Relevance of Honour" as the theme of its Lenten Adult Forum series preceding the five morning services February 26-March 25. The five speakers were David Howes, professor of anthropology at Concordia University and an active member of St. Matthias, Donald Boisvert, who teaches in the department of religion at Concordia University and is to be ordained in the Anglican Church in June, Justin Trudeau, the well-known member of Parliament, Roy Heenan of the law firm Heenan Blaikie, known for his work in international law and a member of St. Matthias, and Rev. Professor Patricia Kirkpatrick, chair of the Biblical studies department at McGill University and honorary assistant at the Church of St. James the Apostle. Introducing the series, the rector, Rev. Kenneth M. Near, quoted essayist Dr. Samuel Johnson to suggest that "honour" had at least three distinct meanings by the 18th century: first, "nobility of soul, magnanimity and a scorn of meanness," second, prestige or power related to profession or social class but not to moral or ethical excellence, and lastly, for women, chastity, virginity and marital fidelity. (Because of deadlines, this report was prepared before the event; the lineup was presumably subject to unforeseen circumstances.)

Intercultural Institute winds up

A group that pioneered in promoting intercultural activities and relations in Quebec for almost a half-century, the Intercultural Institute of Montreal is closing its centre on Papineau Avenue in Montreal at the end of June and winding up its activities. The Institut Interculturel de Montréal, as it was known in French, was founded in 1963 and known as the Centre Monchanin and later the Monchanin Cross-Cultural Centre under the leadership of the late ecumenist Jacques Langlais, founder-director until 1970, and his successor Robert Vachon, also a Roman Catholic priest, who stepped down in 1979. It took its present name in 1990. Through activities including seminars, research projects, its journal *INTERculture* and a documentation centre it was known for deep scholarly critiques of cultural issues, often reflecting the approaches of Raimon Panikkar, Spanish priest, scholar and philosopher, who died in 2010.

Kalpana Das, executive director since 1979, wrote in a note to supporters: "For almost half a century we have woven the links of deep friendship between all of us and served together our communities and persons locally, nationally and internationally. This collective experience... has been marked by many adventures and commitments characterized by intellectual quests, innovative social actions, popular education and services to all segments of society. It has been a most fulfilling and challenging trajectory to be a trail-blazer in the field of pluralism and interculturality in order to achieve social cohesion and justice through dialogue and mutual understanding between all religions and cultures. And we are painfully aware of the necessity and pertinence of our work for today and tomorrow. Hopefully we have sown some seeds scattered here and elsewhere that will grow and find different expressions in different places."

Roots of social action discussed at Dio

A Tuesday-evening course in the roots of Christian social action will take place between six evenings, April

10-May 17 at the Montreal Diocesan Theological College, 3475 University St. Cost is \$50 for all sessions, \$10 a session. The sessions:

- April 10: The Biblical Roots of Social Justice, with Rev. Jim McDermott
- April 17: The Anglican Story, 1848-1940s with Linden Rogers
- April 24: Radicalism in Montreal in the early 20th century, with Linden Rogers
- May 1st: Current movements in the Canadian Anglican Church, with Bishop Barry Clarke
- May 8th: The Quebec context, with Bishop Dennis Drainville
- May 15th: Justice in the digital age, with McGill chaplain Rev. Neil Whitehouse

To register, please contact Rev. Canon Tim Smart at tsmart@montreal.anglican.ca.

Kamloops dean to speak to lay readers



Very Rev. Louise Peters, dean of St. Paul's Cathedral in Kamloops in the Anglican Parishes of the Central Interior, will be the speaker at the annual retreat of the Diocese of Montreal Lay Readers' Association May 4-6 at the Manoir d'Youville in Châteauguay. Dean Peters' topic will be the sacred authority of lay leadership. She has served in APCI for 12 years and was previously in the Diocese of Huron in Western Ontario. She is on the National Liturgy Task Force. The Manoir, now managed by the City of Châteauguay, is being renovated; the meals are reported to be good but room rents have gone up. For information get in touch with Geraldine Kavanagh at geralka@videotron.ca or 450-477-0964. Other upcoming events for the Lay Readers include the annual general meeting May 16 at Trinity Memorial Church in West-End Montreal.

Second Green Church conference

Members of churches from around Quebec will gather at the Second Green Church Conference, with the theme "Habiter la Terre" ("Inhabit the Earth"). October 16 in Drummondville. Participants will reflect on humans' relationship with the Earth and discuss solutions to help take better care of it. This year's event will take place in French. About 200 pastoral workers and members of religious communities, parishes, faith communities and community groups from Roman Catholic, Anglican, Orthodox, evangelical and Reformed churches are expected. The program will feature a keynote speaker, a round table and workshops related to the theme and a time of worship and celebration focusing on the protection of Creation. "Churches everywhere in Quebec are involved in the environmental movement and showing their commitment in concrete ways: using recycling bins, serving fair trade coffee in reusable cups, improving their lighting and even installing geothermal heating! The most amazing thing is that their actions are motivated by a Christian spirituality," says Norman Lévesque, director of the Green Church program. About 150 participants from different Christian denominations attended the first Green Church Conference in Montreal in February 2010. The 2012 conference will take place at St. Nicéphore Church in Drummondville, 4676 Traversy Blvd., from 9 a.m. to 4 p.m. Tuesday, October 16. For information, visit the conference page at www.GreenChurch.ca.

Jesse Jackson in Lennoxville: 'Don't give up hope, keep hope alive'



JESSE JACKSON in Lennoxville

(Photo: Lynn Ross)

Judith Ball

Rev. Jesse Jackson delivered an inspirational talk full of hope for the future and encouraged listeners to stand firm for the rights and equality of individuals in this year's Donald Lecture at Bishop's University in Sherbrooke February 15.

A colleague of the late Dr. Martin Luther King, Jesse Jackson has been called "the great unifier" as he has played a pivotal role in virtually every movement for empowerment, peace, civil rights, gender equality, economic and social justice in the last part of the 20th century and the beginning of the 21st century.

He shared his experience and insight into the evolution of civil rights in the United States which resulted in the election of the first black President. He highlighted some of the issues that are still challenging, such as multiculturalism and the struggle to maintain dignity and justice for all people irrespective of skin colour or nationality.

Using the analogy of the game of basketball, he said people deserved a level playing field where the rules are defined and respected, enabling all to share their gifts politically and economically.

Himself a former candidate for the presidency of the United States, he made insightful comments on the present state of politics in his country and stated that the current presidential election could be a close race. He also had critical comments about the dominant role that fundraising now plays in the world of American politics, making it all but impossible to be a candidate unless one is wealthy or can raise large sums to finance a campaign.

When asked his opinion on the present Occupy Movement he responded that Dr. King and others were "occupying" many years ago as part of the civil rights movement and were arrested for doing so. In fact, he said, one of Dr. Martin Luther King's last acts was the occu-

pation of the mall in Washington, DC.

After his lecture, the pastor answered questions from the floor with graciousness, moving to the edge of the stage to listen to the question and after answering invited some questioners to come and join him on the stage.

When asked about "passing the torch" to the next generation, he listened quietly and then answered that there was no torch to be passed. In each and every one of us is a flicker of flame. This flicker burns brighter in each of us at some point differently. It is when we stand up and react to something important to us that the torch is passed on. He challenged us to discover our inner light that could brighten the darkness of our world.

The last question was one from a young person asking for encouragement, a message of hope, to take away from the lecture. Once again the speaker listened intently and with great sensitivity gave encouragement and hope. Then he invited her to come up on the stage and gave her a hug. The message – "Don't give up hope, where there is life, there is hope, keep hope alive" – was a special moment all present will not soon forget.

He asked the audience to repeat after him: "I am. I am somebody. I matter. Respect me." Repeating this chant over and over inspired us all and brought an exciting end to the evening.

(Rev. Judith Ball is deacon in the Parish of Mansonville and the Boltons. The Donald Lecture series is made possible by the generous support of Bishop's alumnus John Donald, a 1960 graduate of the university. The series brings speakers of national and international renown to the Bishop's campus to provide insight, provoke thought, and stimulate debate on the most compelling issues and events in the world today.)

St. Michael's and All Angels, Pierrefonds Music Director

St. Michael's and All Angels Anglican Church, Pierrefonds, QC, is seeking a Music Director commencing as of May 2012 to provide musical leadership in an active Montreal parish. Located in the West Island, we are a parish of approximately 120 families with a vibrant, active role in the community and a deep passion for music.

We are seeking someone who is also vibrant and energetic with the capability to lead the congregation spiritually through music. The music director will be responsible for leading the congregation on Sunday mornings at an 8:00 am traditional service and a 10:00 am contemporary service. The selected applicant should be proficient as an organist and equally comfortable playing piano. The organ is a two-manual Allen Digital Organ. The applicant should also be able to provide leadership to an approximately 15-voice SATB choir as Choir Director during feast times in the liturgical calendar. Duties also include musical leadership of a Contemporary Praise Team with vocalists and instrumentalists, including guitarists and drums. A strong knowledge of Anglican music and liturgy, as well as the ability to select repertoire for both Choir and a Praise Team is important.

This is a part-time position of approximately 10-12 hours a week. Remuneration will be commensurate with position hours and applicant experience. Deadline for applications is April 20, 2012.

For more information and/or to apply, please contact: st.michael@videotron.ca

Holy Week around the diocese

Christ Church Cathedral

Holy Week at Christ Church Cathedral will begin at 10 a.m. Sunday, April 1, with blessing of palms and a procession and dramatic presentation of the Passion. Sung compline services on the Monday and Tuesday and a choral Tenebrae on the Wednesday will all begin at 7:30 p.m. Oil will be blessed at a diocesan chrism mass at noon on Maundy Thursday and at 7:30 p.m. there will be a Eucharist of the Lord's Supper with a prayer watch until midnight.

On Good Friday the Stations of the Cross for children and families will begin at 12 noon. A meditation at 1 p.m. with music and dance will be followed at 2 p.m. by the Liturgy of Good Friday. The Great Easter Vigil will begin at 8 p.m. Saturday, April 7; Easter Sunday services will follow the usual Sunday schedule.

Christ Church Beaurepaire

A sunrise service Easter morning at 6:15 a.m. Sunday, April 8, at Centennial Park in Beaconsfield will be among highlights of Easter worship at Christ Church Beaurepaire. Other services will include a Passion Sunday service and procession with palms at 10:15 a.m. April 1, eucharistic services at 10 a.m. Wednesday, April 4, and 7 p.m. Maundy Thursday, April 5, and meditations on the Cross at 3 p.m. Good Friday April 6. The Great Vigil of Easter Eve will begin at 7 p.m. Holy Saturday, April 7, and there will be eucharistic services at 8.45 a.m. and 10.15 a.m. Easter Sunday. All services except the Sunrise Service take place at 455 Church St., Beaconsfield. For information call 514-697-2204.

St. George's Place du Canada

St. George's Church Place du Canada will have a Palm Sunday service on April 1 at 10:30 a.m. with a procession, dedication of palms and sung Eucharist. There will be a reading of the account of the Passion from the Gospel of Mark, with four readers. There will be a Seder supper with Holy Communion at 7:15 p.m. Maundy Thursday, April 5. Words and music of Good Friday will begin at 1 p.m. April 6. On Easter Day April 8 there will be Holy Communion at 9 a.m. and a sung Eucharist at 10:30 a.m. The church is on la Gauchetière Street, between Peel and Stanley Streets.

St. George's Châteauguay

The Palm Sunday service on April 1 at St. George's Church in Châteauguay will start at 9:30 a.m. A recording of the Gospel According to Mark as performed by Alec McCowen will be presented Tuesday, April 3, at 2:30 p.m. and again at 7:30 p.m. There will be a Tenebrae service Wednesday, April 4, and a Maundy Thursday service the next evening, both at 7:30 p.m. Stations of the Cross begin at noon on Good Friday, followed by a Good Friday service at 1 p.m. There will be a Candlelit Easter Vigil service at 6:30 p.m. On Easter Sunday, breakfast at 8 a.m. April 8 will be followed by an Easter Eucharist at 9:30 p.m. The church is at 162 St. Francis Blvd.

St. Cuthbert, St. Hilda and St. Luke

Special services at the east-central Church of St. Cuthbert, St. Hilda and St. Luke will take place at 10 a.m. Palm Sunday, April 1, 2 p.m. Maundy Thursday, April 5, 2 p.m. Good Friday and 10 a.m. Easter Day. The church is at 6341 de Lorimier St.

St. Andrew and St. Mark Dorval

Easter Week events at the Church of St. Andrew and St. Mark in Dorval will include meditation in the chapel at 7 p.m. Monday, Tuesday and Wednesday April 2, 3 and 4. A Maundy Thursday service at 7:30 p.m. April 5 will be followed by parish prayer vigil. There will be service at 1:30 p.m. Good Friday, April 6. The church is at 865 Lakeshore Drive.

St. John's Lutheran

On Palm Sunday, April 1, there will be a single service in German and English including a festive entrance with palms at 11 a.m. at St. John's Lutheran Church. A presentation on Paul and the end of the World will be given by Dr. Matthew Anderson, lecturer in New Testament and Pauline studies at Concordia University and a Lutheran pastor, at 1 p.m. The last of a series of Wednesday Lenten meditations based on a set of plaques, bronze relief on wood, depicting the Stations of the Cross will take place at 6 p.m. April 4. The plaques, imported from Italy and cast from the artist's carving, were recently acquired by special arrangement and thanks to a donor. Maundy Thursday, April 5, will be marked by a liturgy in English at 7:30 p.m. Good Friday services April 6 will be at 9:30 a.m. in German with distribution of Communion and 11 a.m. in English with adoration of the Crucified. A service based on the Stations of the Cross will take place at 3 p.m. On Holy Saturday, April 7, a vigil liturgy for Easter at 8 p.m. will be followed by an Easter party. On Easter Day, April 8, a German Eucharist at 9:30 a.m. will be followed by a festive English Eucharist at 11 a.m. The church is at 3594 Jeanne Mance Ave.; call 514-844-6297.

St. John the Evangelist

The Church of St. John the Evangelist at 137 President Kennedy Ave., behind Place des Arts, will mark Maundy Thursday on April 6 with a high mass and vigil at the Altar of Repose, starting at 5:45 p.m. On Good Friday, April 6, there will be matins at noon, Stations of the Cross at 1 p.m., a Mass of the PreSanctified at 1:45 p.m. and a Tenebrae service at 7 p.m. The Easter Vigil will begin at 8 p.m. Saturday, April 7, and on Easter Sunday, April 8, a procession and high mass will begin at 10:30 a.m.

All Saints Deux Montagnes

All Saints Church in Deux Montagnes will have a Palm Sunday service April 1 at 11 a.m. at 248 18th Avenue. A Maundy Thursday supper and service begin at 5 p.m. April 5. A Good Friday Walk of Witness will set out at 2:30 p.m. April 6. The Easter morning celebration service will be at 11 a.m. April 8.

Cathedral and some parishes mark eve of Ash Wednesday with traditional pancake supper

Just before the 40-day penitential period of Lent, now drawing to a close, some parishes continue to offer the traditional pancake feast on Shrove Tuesday – which was February 20 this year. Sometimes it is celebrated with at least some of the fun and hijinks associated with “Mardi Gras,” as Shrove Tuesday is known in French. Here are examples from some Montreal parishes.

Fresh paint for Shrove Tuesday



THE NEWLY PAINTED HALL of St. George's Châteauguay was set up to accommodate 120 people for the annual Anglican Church Women pancake supper. Debbie Hofer of the parish said it was the best attended supper since she and her group of ladies and men took it over about eight years ago.

Not so liturgical



NOT QUITE THE EASTER PARADE. Members of the liturgical dance team at Christ Church Cathedral let some of their piety slip and get into the Mardi Gras mood of the eve of Ash Wednesday at a Shrove Tuesday supper February 21.

(Photo: Harvey Shepherd)



THESE THREE YOUNGSTERS tuck into Shrove Tuesday pancakes at Christ Church Cathedral.

(Photo: Harvey Shepherd)

Applause for the cooks



THE TWO COOKS, Muriel and Sylvester, at the annual Mardi Gras pancake supper February 12 at St. James Anglican Church in Rosemere emerged from the kitchen (in her apron and his red cap), to enjoy some of their own fare after cooking an untold number of pancakes and sausages.

Church of the Epiphany

4322 Wellington Street,
Verdun ~ 514-7649-5373
www.epiphanyverdun.com

April 1

Sunday of the Passion:
Palm Sunday

Holy Communion 10:00 am
Sunday School 10:00 am

April 3

A Service of Tenebrae 7:00 pm

April 4

Stations of the Cross 7:00 pm

April 5

Maundy Thursday

Light Supper followed by
service 6:00 pm

April 6

Good Friday: The Celebration
of the Lord's Passion 1:00 pm

April 8

The Sunday of the
Resurrection: Easter Day

Holy Communion 10:00 am
No Sunday School

Sunday, April 15

Second Sunday after Easter

Holy Communion 10:00 am
Sunday School 10:00 a.m.

April 21

Spring Dinner featuring Ham
and scalloped potatoes
Tickets \$12.00 in advance

Call 514-366-6120

Sunday, April 22

Third Sunday after Easter

Holy Communion 10:00 am
Sunday School 10:00 am

Sunday, April 29

Fourth Sunday after Easter

Holy Communion 10:00 am
Sunday School 10:00 am

Hot Lunches for Haiti

Simon Chambers

It's hard to study with an empty stomach. Ask the students at L'École National Trouin in the mountains near Léogâne, Haiti about the difference a hot lunch can make to their ability to focus on their studies, and they'll tell you. In fact, they have a skit on the topic that they shared with visitors from the Primate's World Relief and Development Fund, the Canadian Foodgrains Bank and Finn Church Aid who visited the school last November.

PWRDF has heard this message from the children, and is working with L'École National Trouin and 32 other schools in Haiti to provide hot lunches to 8000 students every day this school year, ending next July. Each student receives beans and rice

(which, along with cooking oil and salt, are provided by the program) supplemented with some vegetables or meat whenever possible.

Each day, Rosemary leads a team of four women who leave their homes at 3 a.m. to walk two hours to L'École National Trouin. Once they arrive at the school, they spend the day preparing, serving, and cleaning up after the meal which is served to the 478 students at the school.

They cook about 25 large "marmites" of rice, seven large marmites of beans, a carton of oil, and six pounds of salt. A marmite is a five-pound coffee can, used as a unit of measurement in Haiti. They supplement this ration with vegetables grown in their school garden or purchased at the local market on market days.

When asked why they put in 16 hour days as volunteers with the school feeding program, the women replied simply, "It's because of the children. Now they come to school."

And come they do! The enrollment at L'École National Trouin has almost doubled in two years thanks to the program. The school, rebuilt after the original buildings were rendered unsound in the 2010 earthquake, has nine teachers working with close to 500 students who range in age from 5 to 15.

The students agree that the program helps them. A sign attached to a tree, written by the students in Creole, translates as "The School



ROSEMARIE, one of the cooks, offers a plate of beans and rice.

(Photos: Simon Chambers)

Canteen program helps us to work better at school." It was one of many signs the students had prepared and hung around the school for the visit.

In addition to the school feeding program, the school receives hygiene supplies and training: aquatabs (to purify water), soap, hand towels, and education about proper hand washing for students and teachers.

(Simon Chambers is communications co-ordinator for the PWRDF.)

As a member of the coalition Solid'Haïti Montréal, Rev. Roslyn Macgregor and others have prepared a pamphlet, Power Point presentation and other materials on the continuing campaign to feed schoolchildren in Haiti.

For more details, get in touch with her at 514-274-3401 or roslyn.macgregor@gmail.com. Or, cheques can be sent to the PWRDF, the Anglican Church of Canada, 80 Hayden St., Toronto M4Y 3G2. For more details and other donation options, visit pwrdf.org on the Web.

The Council on Palliative Care

presents

Two FREE Workshops

"There are only four kinds of people in the world – those who have been caregivers, those who are currently caregivers, those who will be caregivers and those who will need caregivers."

– Rosalynn Carter

Wednesday April 18th. 2012, 6:00 p.m. – 8:00 p.m.

"Challenges of Caregiving – caring for the whole person – mind, body and spirit"

Animators: Sue Britton RN, Joan Foster BN, Zelda Freitas SW

Wednesday April 25th. 2012, 6:00 p.m. – 8:00 p.m.

"More Challenges of Caregiving – caring for the whole person – mind, body and spirit"

Animators: Sue Britton RN, Joan Foster BN, Zelda Freitas SW

Location

Temple Emanu-el Beth Shalom
4100 Sherbrooke Street West, Westmount
(entrance at 395 Elm Ave)
Atwater Metro
Buses: 24, 104, 138

REGISTRATION INFORMATION

Free of charge. For further information, please contact:

The Council on Palliative Care
fmpa202@aol.com or 514-499-0345

Visit us on the Internet for news of other events:
www.council-on-palliative-care.org

WHAT WILL YOU GIVE BACK TO GOD FROM THE BLESSINGS YOU HAVE RECEIVED?

Have you ever thought about how your gifts and talents might help others? Why not volunteer on a Diocesan committee, and find out? Many volunteers find the work quite rewarding and many have developed lasting friendships by participating in the mission of the diocese. And it only takes a few hours a month of your time.

Most of our Diocesan committees meet monthly; some have established schedules, while others decide the date and time of the next gathering at the close of each meeting. Between meetings, volunteers may be expected to complete tasks to further the work of the committee.

Standing Committees of the Diocese

The Committee on Mission ensures that the Diocese is informed and encouraged to be active in new forms of ministry, social justice, service to the community, partnerships with the worldwide church and the stewardship of creation.

The Finance Committee assists the Treasurer with the articulation, coordination and supervision of the financial affairs of the Synod.

The Human Resources Committee oversees the development and review of

Human Resource policy for laity and clergy employed in the Diocese and supervises the implementation of that policy.

The Nominating Committee has the responsibility for nominating the appointed members of all committees to Diocesan Council.

Other Diocesan Committees

The Stewardship of the Environment Committee fosters the improvement of our relationship with the environment through education, consultation and action.

The Partners in Mission Committee is responsible for the companion diocese relations and facilitates other partnerships in mission matters.

Kidstuff ensures that the parishes of the diocese are informed, challenged and encouraged to be active in the area of Children's Ministry.

The Council on Aging serves the spiritual, mental, and physical needs of older persons and maximizes the use of their unique gifts to church and community.

The Montreal Unit of the Primate's World Relief & Development Fund has the responsibility for supporting the national PWRDF as it engages in development work, responds to emergencies, works to protect refugees, educates and advocates for change.

The Audit Committee oversees the audit functions of Synod and makes policy recommendations to Diocesan

Council on matters affecting audit, financial reporting or compliance.

The Anglican Church Women unites Anglican women in worship, study and service which will lead them into Christian service in the parish, community, diocese and the world.

The Montreal Anglican Board of Management has the responsibility and authority for the publication of the Montreal Anglican.

To learn more...

Contact Nicki Hronjak in the Programme Office at 514-843-6577 ext 244 or programme.office@montreal.anglican.ca. Or, visit www.mongreal.anglican.ca.

Together we make a difference.



VOLUNTEERING AT THE DIOCESE OF MONTREAL

THE STILLNESS WITHIN

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



Being a contemplative is not what you think

Martha, Martha, you are worried and distracted about many things. There is need of only one thing. Mary has chosen the better part, which will not be taken away from her. Luke 10:41-42

What does it mean to be a Christian contemplative? For me, it is about living in the present moment, and letting go of the fear-based ego. Now more than ever the contemplative tradition has much to teach us. We live in such a fast-paced world that in order to be really present and responsive to life we need to learn to stop our momentum. We need to pause occasionally to feel the goodness of life, to really listen to another, and to be fully alive.

This is really what contemplation is all about. Whether or not we sit silently in contemplative prayer, we all need to learn how to stop and just be from time to time. This is why Jesus says to Martha that *"Mary has*

chosen the better part." Like Mary, we, too, need to leave behind the ego with its worries and distractions, and learn to pause and listen to the kingdom within. Like Mary, we, too, need to feed our souls by simply being present to the Spirit in the moment. Without pausing to refresh our souls, we will have nothing to give to others. Without stopping our momentum, we are constantly lost in thought and separated from the reality of what is.

Meditation practice teaches us the mental discipline of letting go of discursive thinking and opening to the present moment. By cultivating this practice, we learn to experience life from our true center. Being present in this way, we find ourselves connected to all things and to our Divine Source.

We always have a choice. We can let go and be present in the moment. Or, we can live unconsciously, con-

stantly reacting to anxieties and distractions. In choosing the present moment, we move beyond the world of attachments and aversions. We come to have a deep experience of our true nature as children of God. "There is need of only one thing," Jesus says to Martha. That "one thing" for contemplatives points to being present in the moment. Living in such a way, we find ourselves living in the kingdom of heaven.

A Simple Meditation Focusing on the Breath

Sit comfortably on your chair or cushion with back straight and eyes open or closed. Relax and become aware of your breathing. Focus on the rise and fall of your belly or the in and out of the breath through the nose. Do not control the breath; just keep it in the foreground of your attention. When thoughts arise, simply let them go by and return to

focusing on your breathing. As soon as you realize that you are lost in thought, let the thought go and return to your breathing. The thoughts that arise in meditation are like the waves that rise from the ocean. It is the ocean's nature to rise. It is the mind's nature to think. We cannot stop it, but we can just let our thoughts be and return to the present moment by returning to our breath. Continue for five minutes.

Throughout the day, when you are pulled into fear or worry, remember to take a letting-go breath and come back to being mindfully aware of your breath. To quote Thich Nhat Hanh: "Breathing nourishes us and it can bring us a lot of happiness. When you are aware of your breath, you can find your true home in the present moment."

Warmest Blessings & Shalom,
Cedric+

Comment

Renewing apologetics

Sharing faith with the 'Spiritual, but not Religious'

Shawn Sanford Beck

When my wife Janice was doing her undergrad degree, back in the 90s, she was involved in several Christian groups on campus, like the Student Christian Movement, and InterVarsity Christian Fellowship. She was also involved in a student ecology club, working for social and environmental change. When her friends in the ecology group found out that Janice was Christian, this was their response to her: "You're a Christian? But you seem like such a good person!"

Surprising response, isn't it? For an earlier generation, "Christian" was simply synonymous with "good." But for those who came of age after the massive social upheavals of the sixties and seventies, "Christian" often means "bigoted, ignorant, and spiritually regressive". Among my own peers, being a Christian is seen as an ethical liability, rather than a sign of maturity and goodness. Wearing my collar to an activist rally, or a Pride parade, or a pow wow, can attract not only benign curiosity, but also blasting hostility. And there are often good reasons for that hostility. For many in our society, the church is seen as an enemy, outmoded at best and dangerous at worst. And that makes faith-sharing, even at the best of times, a bit of a challenge.

Most of us have had the experience of talking with a family member, or colleague, or friend, who, when issues of faith arise, makes the statement that they are "spiritual, but not religious". The translation of that phrase usually means that this person is seeking and experiencing depth and meaning in life, but wants nothing to do with Christianity and the church. So what do we do with that conversation? How can we respond in a way that is both faithful and respectful?

I have those conversations almost daily, and here are a few things I've

learned along the way. First of all, don't be afraid to jump in with both feet! Ask your "spiritual, but not religious" friend to tell you a bit about what he means by that, what her experience of spirituality is in her own life. And then be prepared to listen, listen, listen. Respectful listening is the key to so many good things!

Be prepared as well to be surprised to find the Spirit in the words and stories of your friend. Be prepared even to have your mind changed, and your heart opened, and your own faith deepened by what you hear. And then, *when the right time comes*, share deeply and honestly about your own faith. But don't use "Christianese": that code-filled language of Christian catchphrases that only makes sense within the church. Speak from the heart about who God is for you, and how the Spirit has worked in your own life. And don't be afraid to mention Jesus. In fact, many of the "spiritual, but not religious" are quite taken by Jesus – but don't ever use Jesus as a sledgehammer to prove you are right! Trust, rather, that Christ is present in your friend, present in the conversation, and present in the loving relationship which you are building with this person.

In the old days, the technical term for this type of conversation was "apologetics." In the early church, this meant providing a reasoned "defense of the faith," but in our context I think it has to take a very different form. So here are my three easy steps to contemporary apologetics:

First of all, *apologize*. Christian history is filled with horrible episodes which we would much rather forget: the crusades, the witch burnings, the Inquisition, support of slavery, the residential schools, gay-bashing, and a whole lot of other abhorrent things. Acknowledge this. Own up to it, and apologize. This is the first step.



SHAWN SANFORD BECK

Secondly, *reinterpret*. Our culture is filled with many misconceptions about what Christianity is really about. So be prepared to face some tough questions about the nature of your faith, and the meaning of the gospel. Think it through: what, for you, really is the good news about? How would you explain the meaning of the Trinity, the Incarnation, the Cross, the Resurrection in ways that are fresh and life-giving, rather than dogmatic and oppressive? Reinterpret Christianity in ways which are faithful to our traditions, but which also make sense to those who have been hurt or alienated by the church. Tough work, but necessary.

And finally, *invite*. At some point in the ongoing conversation, maybe days from now or maybe years, your "spiritual, but not religious" friend may express a curiosity, an openness, to exploring the gospel more deeply, to meeting Christ in a more personal way. If and when this time comes, don't be afraid to invite them to take the next step, whatever that

step may be.

In the meantime, be faithful to the conversation. Recognize that the Holy Spirit is alive and well in those who are "spiritual, but not religious". And that She may even change *you* in the process.

(Rev. Shawn Sanford Beck is serving at St. John's Cathedral in Saskatoon and is the Dean of Chapel at the College of Emmanuel and St. Chad in Saskatoon and the training co-coordinator for the locally-trained-priest program of the Diocese of Saskatchewan. He is the founder of the Ecumenical Companions of Sophia (ecosophian.wordpress.com) and the co-founder of JADE (jadecollective.com), an emerging "fresh expressions" ministry in the diocese. He can be contacted via greenpriest@hotmail.ca. This article first appeared in *The Saskatchewan Anglican*, the newspaper of the Diocese of Saskatchewan, Saskatoon and Qu'Appelle, where it was one of a series of theological articles by different clergy.)

Still Presence Spirituality Centre

Meditation Circles this month

April 2, 16, 23 and 20
7 pm to 8.15 pm

Circles include sitting and walking meditation, a heart talk, and a guided meditation.
Donation requested.

Christ Church, Beaurepaire,
455 Church St., Beaconsfield
Details: 514-697-2204 or
www.StillPresence.com

WEST ISLAND WOMEN'S SILENT RETREAT

The West Island Women's Retreat will be held this year on the following week-end:

May 4 to 6

Spiritual Director:

Rev. Eleanor Caruana
St. James and St. Mary's
Churches, Hudson

To be held at the
ERMITAGE STE-CROIX
21269 Gouin Blvd. Ouest
Pierrefonds, QC

To register please pick up a registration form from your church or call Liz Glasgow (registrar) 514-453-0883 or Emily Edgley 514-453-7985

Registration will close on April 15

Montreal Diocesan Lay Pastoral Visitors Retreat

June 9, 2012

9:30 a.m. – 3:30 p.m.

St James Anglican Church,
642 Main St. Hudson Que.

Speaker – The Reverend
Archdeacon Michael Johnson

Theme – "The Church Today –
Plus ça change"

Fee – \$30.00 (no refund) Meal included. Please pay by May 15

To register call Bev Jarvis
at 514-626-7689 (home)
or cell 514-898-0853

All Saints Church

List of Activities and Events

248-18th Ave. Deux Montagnes

Priest: Reverend David Hart
david@allsaintsdeuxmontagnes.ca

Telephone: 450-473-9541

E-mail:

info@allsaintsdeuxmontagnes.ca
www.allsaintsdeuxmontagnes.ca

April 1 Palm Sunday Service.
11:00 am

April 5 Maundy Thursday
Supper & Service. 5:00 pm

April 6 Good Friday Walk
of Witness. 2:30 pm

April 8 Easter Morning
Celebration Service. 11:00 am

April 21 Jubilee Tea 2:00 pm
Celebrate the Queen's
Diamond Jubilee with
Afternoon tea, sandwiches and
pastries, in the church hall.

A rural archdeacon among sannyasins

Edward Simonton

(Archdeacon Edward Simonton, recently based in Rawdon and now in transit to a new post in Lennoxville in the Diocese of Quebec, is spending four months in India under the sponsorship of the Scholarship of St. Basil the Great. Established by the late Bishop Henry Hill of the Diocese of Ontario – like Father Simonton a member of the Oratory of the Good Shepherd – the scholarship seeks to encourage closer contacts between the Anglican Church of Canada, on the one hand, and, on the other, the Oriental Orthodox churches and the Assyrian Church of the East. During his visit to “the St. Thomas Christians,” the archdeacon is reporting extensively on them in his blog, *archdeaconalwhitterings.blogspot.com* – on which one can still also find, among other things, past contributions to his former column *Whitterings* in this newspaper. What follows are heavily condensed excerpts from a few recent posts. Photos are also from the blog.)

I am staying for a week at Kurisumala Ashram, a Trappist monastery of the Syro-Malankara rite which has inculcated to reflect a traditional Indian monastic way of living. The famous priests and monks Father Francis Acharya OCSO and Father Bede Griffiths OSB (Swami Dayananda) co-founded the ashram. Swami Dayananda went on to become superior of the Christian ashram Shantivanam in Tamil Nadu. Of the two, this is the ashram that gets most of the foreign visitors. The clue lies in the letters after their names: OSB is the abbreviation of the Order of Saint Benedict; OCSO is the abbreviation of the Order of Cistercians Strict Observance. In the early middle ages the Cistercian sought a more strict observance of the Rule of Saint Benedict while later on the brothers of the Strict Observance sought an even stricter observance than the Cistercians. Brothers of the Strict Observance are better known by their more famous name – Trappists.

I am currently in the less visited of the two ashrams – the only Trappist monastery on the Indian subcontinent. I am also not staying in the guest house but rather, as I had written to ask permission beforehand, in an hermitage. To say it is basic is an understatement.

I took to it like a fish to water. The simplicity, or more plainly put, the poverty of the place immediately reduced life to the basics. For a mind like mine which is constantly arranging, sorting, classifying, cataloguing and filing having nothing to sort out except the monumental decision of which of my two cas-

socks to hang on which of the two nails in the wall was liberating. What is humbling is that, as Father Bede Griffiths pointed out in his book *The Marriage of East and West*, when he arrived in India he thought that he was living simply as a Benedictine until he visited local residents. He then discovered that furniture of any type was a luxury, and stone walls were beyond most people's means. The only reason that the hermitage has a pallet to place the bed roll on is that during the monsoon season the floor becomes too damp. So the fact that the hermitage is made out of stone, has a tin roof, has running water, a toilet and has a pallet and desk makes it rather luxurious. So simplicity is culturally relative.

Father Francis Acharya OCSO was one of the forerunners of the Christian Ashram movement in India. He was a Belgian who was schooled and studied business in Brussels. By chance he was in London when Mahatma Gandhi was there and he became captivated by this “half-naked fakir” who, though poor, commanded the attention of Kings and Prime Ministers. After serving in the Belgian army he entered the Cistercian Abbey of Our Lady of Scourmont at Chimay, Belgium. He chose this particular monastery because the reforming abbot was planning to establish a house in India. He went on to be the prior of Caldy Island in Wales.

Kurisumala: three spiritual streams

This was an Anglican Benedictine abbey which split, with one group converting to Rome and eventually becoming Prinish Abbey. After his abbot abandoned his plans to form a house in India and 20 years as a Trappist had gone by, Father Francis travelled alone to India to join two Frenchmen with the same interests: Dom Henri le Saux OSB (Swami Abhishiktananda) and Father Jules Monchanin (Swami Paramarubi Ananda). These two had founded Saccidananda Ashram (Shantivanam) near Tiruchirapalli in Tamil Nadu. Staying with them for over a year, Father Francis began to travel all over India studying the monastic culture and traditions of the subcontinent. Finally, at the invitation of the Syro-Malankara Bishop of Tiruvalla, Zacharias Mar Athanasius, he established Kurisumala Ashram near Vagamon in the mountains of Kerala. Soon afterwards Dom Bede Griffiths OSB, after having failed at his attempt to start an Ashram at Kenkeri, joined Father Francis at Kurisumala as co-founder. In under three years the community had grown to over 15 members and the herculean task of

transforming the beautiful but infertile soil into pastures, flower beds, vegetable gardens and pastures was well under way.

What makes Kurisumala unique is the three streams which make up its life. Father Francis and Father Bede early on decided that although the Western Church excelled in precise theological doctrine, brevity in worship and rational imagery it was unsuited to the East. They felt that the ancient Syrian tradition of St Ephraim of Edessa was far better suited. Its liturgical language springs from the same eastern source as the Old and New Testaments and is a language of poetry and mythological imagery. As a result they founded the ashram in the Syro-Malankara rite of the Roman church. This small church consisted of the Western Syrians from the church of Antioch in Kerala who wished to be in communion with the Bishop of Rome. After collecting Western Syriac liturgical books in the Middle East, Father Francis spent the next 20 years translating them for the community.

The second stream was the Benedictine tradition, with the Rule's emphasis on community living and prayer, manual labour, and *Lectio Divina*. Father Francis's Trappist background led to the establishment of the hermitages that are dotted around the ashram property.

The third stream is the most radical – a complete inculturation into the Indian monastic tradition. The community members took Indian Sanskrit names, wore the pink/orange robes of a sannyasin (an Indian renouncer of the world), wore no shoes, and lived the same way as other Indian sadhus – in poverty. It went further than this though and the offices were interspersed with the spiritual wisdom of the Vedas and Upanishads. In time Father Francis, who had now taken the name Acharya (which means teacher), introduced the Bharatiya Pooja – an Indian Mass using traditional Indian imagery and rituals.

Pooja and Mass

I attended the Bharatiya Pooja this morning. Actually I attended the night vigil that begins at 3:45 a.m., followed by the morning Office, followed by an hour of meditation that was then finally followed by the Mass at 6 a.m. It really is quite extraordinary. I watched the server arrange flower blossoms around the central Saint Thomas menorah and low Altar platform in the traditional Indian way for over 40 minutes before Mass. The priests are seated on small stools behind the low altar while the deacons sit on the floor. All the liturgical gestures and symbols are Hindu. As all the monks are Indian and the liturgy done perfectly it actually works. It seems solid and stately, well balanced and has not a hint of self-consciousness or flakiness.

The only thing that struck a jarring, discordant note was the Monastery's instruction not to give Anglicans the Sacrament. Considering that the Ashram is the meeting point between East and West, between Christianity and Hinduism, and has been a place of pushing the boundaries of what it means to be religious and know Christ, the adherence to the papal ban seems, bluntly, contrary to the vision and spirit of the place. Still, I should not judge too much as I do not know what sort of trouble they would have with their bishop is they were found



HERMITAGE where Father Simonton stayed

to be disobedient. Anyway, eventually Father Bede departed as the new superior of Shantivanam and Kurisumala was received into the Cistercian Order of Strict Observance with Acharya becoming the first abbot.

What I find charming about the community is that they seem to make no bones about the fact that the founder was a bit of a pain sometimes. They say quite openly that he was strict, unyielding and had a quick temper and tended to rub people the wrong way. However they take pride in the fact that these traits declined as he became older and further immersed in the life of the ashram so that he became more and more patient, gentle and tolerant.

The last three days have been unexpectedly poignant for me. I do not know why some places instantly ‘feel right’. I cannot tell if it is the community itself except to say that when a tall thin monk named Brother Jose came out to welcome me wearing the rough cut wrap of a sannyasin and smiled innocently in welcome I immediately felt at home. I was transported back to my youthful days when I lived with the Franciscans, or rather, transported back to the wonder and excitement I had as a teenager when first exposed to the Poor Brothers of Christ.

I feel more alive

The mountain itself is extraordinary. It is peaceful in a way that only a few places I have experienced can rival. What is different about the peace and tranquility here is that it is so alive. I have been used to the cold, windswept silence of the far north of Scotland or Canada that stems from desolation and barrenness. Here there are trees and flowers everywhere and birds sing continually and either flit from tree to tree in a riot of colour or soar silently above the mountain in lazy circles. The wind regularly blows down from the

higher mountains of the Ghats down towards the Arabian Sea. There are tea bushes, streams and ponds, holy banyan trees growing out of the boulder strewn hillsides, and the ashram cats sitting majestically on stone walls looking down on the valleys. Whole clouds of dragonflies will come sweeping through the hill tops and once I was disorientated by an overpowering buzzing which I could not place until a huge swarm of bees appeared above the treetops making its way up the mountainside. There are huge turtles sunning on rocks in the ponds and brightly coloured lizards basking on the stone walls and crickets lazily chirping away the afternoon. The smells seem almost alive in their diversity and the way they appear and disappear so suddenly like invisible versions of the vast variety of birds.

Somehow I feel more alive here. I am aware of my body in a way that I do not think I have been since I was last in an ashram when I was 18. Only this time, instead of being aware of how much energy I have and how flexible I am like when I was a teenager it is, unfortunately, the complete opposite. I find myself consistently realising that my jaw is clinched in tension, that my toes are curled, or that my back is hunched and I have to take a deep breath and relax. Sitting on the ground makes me aware of how inflexible I have become and, like my fat cat, how many ways I can no longer turn. I am aware of how quickly my body protests when sitting reading in an half lotus, or half reclining upon the slopes or a rock whilst reading. It is hard to sleep on the pallet, sit on the floor to meditate and eat, hard to use the Asian loo, as well as hard to sit on the hard stool/table (even with my padding). I feel like I am rigid and inflexible and will never be comfortable. Yet, at the same time it feels good, even if it is embarrassing

continued on the next page



IRRIGATION POND at Kurisumala Ashram



MONASTERY at Kurisumala Ashram

Books

A universe with no miracles?

A review of

A Universe from Nothing
by Lawrence M. Krauss
Free Press, a division of Simon
& Schuster, 2012
204 pages – ISBN 978-4516-2445-8
simonandschuster.com

Reviewed by Colin McGregor

Do scientists need God to account for the origins of the universe? That's the sticky theological question posed by Dr. Lawrence M. Krauss. Described by *Scientific American* as a "public intellectual," this Arizona State University professor and theoretical physicist may be best known as the author of that Discovery Channel staple *The Science of Star Trek*. Krauss traces a century of scientific speculation over how the first chapter of the book of *Genesis* might have actually unfolded in his controversial new work, *A Universe from Nothing*.

We are introduced to the Belgian physicist and priest Abbé Georges Lemaitre, a brilliant mathematician. Solving Albert Einstein's relativity equations, in 1930, the cleric concluded that our expanding universe began as an infinitesimal "primeval atom," expanding over billions of years to its present size. Lemaitre called this first moment, poetically, biblically, "a day with no yesterday." Within two decades, this "Big Bang Theory" of creation had become received wisdom, accepted by scientists and prelates alike.

Even the Vatican was paying attention. In 1951, Pope Pius XII declared that science has finally provided hard evidence of the primordial *fiat lux* ("Let there be light"):

"Creation took place.... Therefore, there is a creator. Therefore, God exists!" Lemaitre urged his Pope to not issue the proclamation, lest their Church paint itself into a theological corner. Theories come and go: God must remain.

Krauss thinks the abbé was right to be wary. Enter quantum theory, describing a subatomic world in which particles exist in several places at once, until observed. The *Through the Looking Glass* world of quantum theory asks us to believe as many as six impossible things before breakfast, including that particles pop in and out of existence in empty space. "God does not play dice with the universe," Einstein railed in his famous protest against quantum theory. But experiments have consistently confirmed all its predicted bizarre properties.

Krauss claims that he and a colleague first came up with the idea that empty space teems with energy, bubbling like a cauldron, pushing apart celestial bodies. Now imagine a random fluctuation in the quantum system; many particles materializing all at once; a rapid growth spurt; and, presto! "Empty space endowed with energy can effectively create everything we see." The theory, dubbed "Inflation" by MIT physicist Alan Guth, best fits today's available evidence, we are told.

This leaves us with no further need for primeval atoms. Or for a Deity to create them. We are asked to consider: was it just "a grand accident?" New science "makes it possible not to believe in God." Ours may be "a universe with no miracles." Indeed, "Invoking 'God' to avoid dif-

ficult questions of 'how' is intellectually lazy," Krauss writes.

A Universe from Nothing provides science in a mostly readable format. The author is part Sheldon from *The Big Bang Theory*, part cornball comic. Line 1 of Chapter 1 reads: "It was a dark and stormy night." By the author's own admission, much of the text was typed into a laptop at airports and during conferences. Some sentences meander into the primeval void, without any discernible beginning, or end. There is much repetition.

Krauss seeks to poke holes in that mainstay of medieval philosophy, the Teleological Proof of God – the idea that the universe has design; thus, it has purpose; thus, it requires a Prime Mover. Famous atheist Christopher Hitchens was part way through a foreword for this very book when cancer took his life last December. Another media atheist, Richard Dawkins, provides a shrill afterword.

But Krauss himself leaves some room for God. He admits that there is much that science does not know and cannot prove – including whether or not God truly exists. And Krauss concedes that the exactly perfect constants of the universe, without which we would not exist, are either an accident; evidence that ours is one among a multitude of parallel universes, each with its own characteristics; or "chosen by God." Three options. Take your choice.

Not all scientists agree. String theorists don't. Krauss seethes with contempt for their ideas. One contemporary particle physicist/prelate who thinks the "multiverse" an



LAWRENCE M. KRAUSS

"extravagant" idea: Anglican priest Rev. John Polkinghorne. "God's role is not merely initiation but sustaining," he writes, "holding the universe in being throughout its history." For Dr. Polkinghorne, God's role is far bigger than any bang.

(Colin McGregor is an inmate in the

Cowansville Institution and has reviewed several books in these pages. The quotation from Rev. John Polkinghorne is from "New stirrings out across the universe" by Edwin Cartledge in *The Tablet*, January 21 2012, pages 12-13.)

Archdeacon among sannyasins...

continued from the previous page

to involuntarily let out a loud "oomph!" when trying to casually drop from a standing position onto the floor to meditate or do prostrations (which Syrian Christians simple love doing).

For almost a month I have ingested no alcohol, tobacco (smoking of any kind is illegal in Kerala), meat, cheese, or (I think) wheat. My caffeine consumption has been restricted to two or three cups of tea a day (and I mean cups – not mugs), two of these early in the morning and one at three o'clock. I have been in bed by 10 p.m. and up by 7 a.m. almost every day. I have watched no TV, listened to no radio and read no news except the morning papers. I have spoken to no friends or family and corresponded with no one. I have walked everyday and in sandals (although indoors I go barefoot). So perhaps I am simply becoming healthier and so becoming more aware of myself. But I do not think this is the main reason.

I think it has to do with the Indian people themselves. They move so freely and in an almost femininely gracefully way.

I have noticed that people seem happy most of the time, especially the young. There is a group of young men, 18-20 years old, from a junior seminary staying at the ashram this week awaiting the results of their senior seminary entrance exams which will decide which of them will continue their training for the priesthood. They cannot marry, will

earn little money, and should be at least a bit nervous about their future. Instead they seem much happier and full of life than a similar group in the West would be. What is most striking is what Father Bede calls the unselfconsciousness of their movement. The way they sit in chapel, eat, interact, smile, or walk or hold themselves is simply different. Better.

It all goes deeper than just walking and sitting though. Being in the ashram and watching the monks go about their round of work and prayer, I have also become very aware of things that I can only say I find slightly embarrassing. Actually a better word would be ashamed. I am aware here of how much of my life has become wrapped up in itself – a self referring feedback loop (one of the curses of single priests, or that at least is the excuse I give myself to feel better about it). It is not that I did not know this before, I even try and make fun of it so as to weaken the negative impact on others, but somehow here it has been thrown into bas-relief.

I feel like a harlot who has spent ages fussing about with tacky jewellery and vulgar makeup and clothes to go stalking proudly through the streets only to turn a corner to find herself suddenly face to face with the Empress in all her finery. It is this dressing up of the poverty of the ego to masquerade as vain pomp and glory that makes me feel shame.

Gospel of Mark as performance: April 3 in Châteauguay

Staff

Many early Christians didn't read the four Gospels so much as listen to them.

At any rate, that's the view of some scholars – and a few actors who have attempted to re-create the experience.

St. George's Church in Châteauguay decided to give its parishioners and anyone who cares to join them an opportunity to check that notion out for themselves the Tuesday before Easter.

The suggestion is that the world of 2,000 years or so ago was far more oral than that of today and documents people might read to themselves today were originally read aloud in a dramatic or even melodramatic fashion to gatherings of people who voiced their approval or disapproval in no uncertain terms.

That was true of the Gospels, the lives of Jesus that are the first four books of the New Testament, and especially the Gospel of Mark. It is widely held to be the first Gospel written (even if it comes second in the New Testament); it is the shortest of the four and the one from which Gospel selections are taken in most of the current year in the "Lectio" of Bible readings selected for worship in Anglican and various other churches. (The three-year cycle rotates through Matthew, Mark and Luke.)

Oral presentation may have been a motive for the relative brevity of Mark and some other characteris-

tics: the emphasis on action rather than teaching, by comparison with the other Gospels and the way the story plunges forward with liberal use of the word "immediately."

Reading aloud from Mark is still quite common. For example, the Palm Sunday service this year at St. George Place du Canada in downtown Montreal will include a reading of the narrative of Christ's Passion in the last chapters of that Gospel, by four readers.

In the 1970s, a British actor went beyond that. The idea of the Gospel of Mark as performance led Alec McCowen, a well known British actor with an impressive stage, screen and TV career in Shakespearean roles and a wide range of others to perform the complete Gospel in the King James Version as a one-man show in 1978 and afterward onstage in London, New York and elsewhere, on BBC television and in other places.

Among those entranced by this approach and the insight it can provide into the Gospel was a teacher at Sewanee: The University of the South in Tennessee who some years later had Geoffrey Chapman as one of his theology students.

Rev. Geoffrey Chapman is now the priest at St. George's Châteauguay, wanted to share the experience with interested parishioners. Although recorded versions of McCowen's performance are not easy to come by these days, Father Chapman managed to do so through

some contacts in the United States.

"It's meant to be performed," Father Chapman said. "It moves from scene to scene."

He also suggested that McCowen, with his background in Shakespearean drama, was the person to do this version from the King James Bible, produced at about the time as Shakespeare was writing his plays.

Two showings of the performance are planned, at 2:30 and 7:30 p.m. Tuesday, April 3. The church is at 162 St. Francis Blvd.

(We regret that, with Easter coming so early in the month this year, it is likely that many readers will be seeing this article and news on other Easter Week events only after the fact, but the event seemed newsworthy anyway.)

Book sale in Otterburn Park

St. Martin's House, situated at the corner of Prince Edward Avenue and Mountainview Street in Otterburn Park, will have a book sale on **Saturday, April 14 from 9:30 am to noon**. There's a wide selection of English language books at very reasonable prices and a small selection in French.

For information call
450-446-7627 or
450-464-2832

Canada briefs

Worship conference in Winnipeg this summer

Worship that draws helps worshippers go beyond the walls of the church will be the theme of a Lutheran-Anglican joint conference in Winnipeg this summer. "Beyond the Fortress," this edition of the National Worship Conference, a biennial conference sponsored by the Evangelical Lutheran Church in Canada and the Anglican Church of Canada will take place June 29–July 2, 2012 at St. John's College, University of Manitoba. Along with workshops touching on aspects of worship that draws worshippers outside the walls of the church There will be two main speakers:

- Douglas Cowling is a musician and writer with a lively commitment to the liturgy and the arts. He has a particular interest in music in the smaller church and the role of children in worship. Doug was co-author with Paul MacLean of *Sharing the Banquet* and a contributor to *Let Us Keep the Feast* and a regular contributor on CBC Radio.

- Craig Van Gelder teaches congregational mission at Luther Seminary in St. Paul, Minn., where he resides. He describes his current role as "bringing congregations into a conversation with theological education."

This conference is a safe and exciting environment in which to engage the changing world around us, share ideas around worship and develop new ones. The conference welcomes participation by clergy and laity of all denominations. You can register online at NationalWorshipConference.org Register early and save! Early Registration is \$300, rising to \$375 after April 30. You can also call Rev. Diane Guilford, St. Stephen's Anglican Church, Winnipeg 204-661-2432

Toronto gospel duo seeks Montreal gigs in August

A Toronto-based husband-and-wife duo that "wants to create a fresh new sound for the ancient church" is looking for some Montreal locations for a tour of Eastern Canada in August.



GERALD FLEMMING and ALLISON LYNN
of Infinitely More

It will be a second visit to the East Coast for Infinitely More, the duo of Gerald Flemming and Allison Lynn. "Allison and Gerald combine guitars, great songs, and beautiful harmonies to create a sound that is acoustic, entertaining, and soulful. Their original songs and fresh interpretations of the classics will encourage and inspire both the seeker and the lifelong Christian," says a press release.

After three years in Nashville following their 2006 marriage, Allison and Gerald returned to Toronto. They are worship leaders for The Gathering, a contemporary worship service at St. John's York Mills Anglican Church in Toronto and also perform at churches of various denominations and unconventional venues. They plan to record their first duo CD in Nashville this spring.

Anyone interested in booking Infinitely More for a church or elsewhere can get in touch with Allison at Allison@InfinitelyMore.ca or visit www.InfinitelyMore.ca.

These games raise up disadvantaged youth

Anglican youth groups across the diocese of Calgary gath-

ered on January 7 for their first Anglican Youth Winter Games, a ministry that not only focused on the joy of sports but also raised money for a worthy cause.

The games included unconventional events such as human curling, in which participants sitting on square scooters are "curled" down the rink.

There were also creative challenges such as flag-making and cake-decorating.

Through its concession-stand sales, the games raised \$311, which was donated to Right to Play, an organization whose mission is to improve the lives of children living in disadvantaged areas through sport and play.

While winter and summer Olympic games occur once every four years, Anglican youth won't have to wait that long for another chance to play together. Christ Church in Fort Macleod is already planning the first Anglican Youth Summer Games for June 23. For more information, visit www.calgary-anglicanyouth.com

The Sower

Ecumenical effort to build model village in Haiti

The Primate's World Relief and Development Fund has teamed up with the Lutheran World Federation to construct a model village for 200 families in Haiti.

The village, to be built near Léogâne, will include homes, a community centre that includes a computer lab, sports fields and space for agriculture. It will incorporate bio-gas production and the use of solar power. Residents will contribute towards the cost of their houses through a small mortgage and will be involved in "creating community norms and maintaining infrastructure," according to PWRDF communications coordinator Simon Chambers.

The PWRDF, the relief and development arm of the Anglican Church of Canada, has been involved in a number of relief and rehabilitation programs in Haiti, which was devastated by an earthquake in January 2010.

The Saskatchewan Anglican

PWRDF delegation to India and Sri Lanka

Nine supporters and staff of the Primate's World Relief and Development Fund, including Janet Dench of the Diocese of Montreal, visited India and Sri Lanka for two weeks in March, while many of about 100,000 Tamil refugees prepared to return to Sri Lanka from India.

The delegation visited the Organization for Eelam Refugees Rehabilitation, an organization that works with the about 100,000 Tamil refugees who have been living in India for as long as 29 years. The PWRDF is in partnership and accompaniment with this organization, also known as OfERR.

OfERR has been involved coordinating the return in many ways, including negotiating with the Indian and Sri Lankan governments, working with refugees to obtain the required identity documents, training refugees in skills that will allow them to earn a living and to rebuild their communities in Sri Lanka and working with the communities to which the refugees will return.

The delegation visited OfERR projects and refugee camps in India,

then travelled on to Sri Lanka to visit the regions where refugees will be returning in the north and east of the island. They met OfERR staff and volunteers (all refugees themselves), Canadian government officials, with Anglican Archbishop Diloraj Canagasabay of the Diocese of Colombo and his staff and with refugees who are the beneficiaries of OfERR's community development, education, health and other programs.

The delegation was led by Adele Finney, PWRDF executive director. Janet Dench formerly chaired the PWRDF board and is executive director of the Canadian Council for Refugees.

Delegates were hoping to blog about their visit on the PWRDF website at pwrdf.org.

(Because of deadlines, this article was prepared before the event.)

Spring Rummage/ Garage Sale

Saturday May 5,
9:00 am to noon

Featuring Household goods,
books, clothes for the family
and plenty of treasures.

also

Perennial Plant Sale

Saturday May 26,
9:00 am to noon

Please join us for our plant sale
featuring perennials, annuals
and gardening treasures.

Church of
St. John the Baptist
233 Ste-Claire Avenue
Pointe-Claire

St. Barnabas, Pierrefonds Garage Sale

Saturday, May 26, 2012
9 a.m. – 2 p.m.

Books, clothes, household
items, toys, home baking
and hidden treasures!

Also Refreshments

for more info:
514-684-4460

Immigrant, refugee women have little to celebrate groups say

Several community groups concerned about immigrant and refugee women say in a joint report that a changes in government policy and direction over the last five years give such groups little grounds for comfort.

The report, issued on the occasion of International Women's Day in early March, says immigrant and refugee women had little to look forward to on International Women's Day this year.

"We are deeply disturbed by the government's proposal to make permanent residence conditional for sponsored spouses, a measure that will put women at risk of domestic violence and trap them in abusive relationships" said Wanda Yamamoto, president of the Canadian Council for Refugees. (Action Réfugiés Montréal, partly supported by the Anglican Diocese of Montreal, is a member of the council.)

The group noted that this measure is proposed to address "marriage fraud" by immigrants, including any who falsely claim to be in a relationship. "There is no evidence that this is a significant problem that needs to be addressed with further measures, especially one that increases the risk of violence against women," she said.

The report identifies some positive changes, such as ones that

strengthen protection and ease pathways to permanent residency for live-in caregivers, of whom the majority are women.

But the coalition noted that some existing conditions, such as the live-in provision, will continue to keep caregivers, particularly women, more vulnerable to abuse and

exploitation.

It said problematic setbacks on other fronts include ones they expect to further erode family reunification and the criminalize asylum-seekers who enter Canada through so-called irregular channels. These setbacks were said to have a disproportionate effect on women.

WINNIPEG 2012



National Worship Conference beyond the fortress

A safe environment to gather together, engage the changing world around us, share our ideas and develop new ones.

Join us Beyond the Fortress June 29 - July 2, 2012

Included in your 4 day pass

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- Free time to explore and engage in further conversation
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- Panel discussion
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\$300 Early
Registration

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April 30, 2012

Register early and save!

This conference is a product of the Anglican and Lutheran full communion, to share in the joy of our endeavour, experience fresh ideas, challenge ourselves and engage the world around us.

Visit us online for detailed information and registration!
NationalWorshipConference.org

Retreat space in Otterburn Park

St Martin's House (an Anglican church) in Otterburn Park, next to Mont St. Hilaire is available for day retreats, study groups, strategic meetings etc. It offers an attractive location facing Mont St. Hilaire, kitchen facilities and use of worship area. Separate areas are available for group discussions. For information please contact 450-446-7627 or 450-464-2832 or eric2mary@aol.com by email.

"TO A TEA"

Afternoon Tea in the Church hall



Celebrate the Queen's Diamond Jubilee

Tea is served in fine china along with finger sandwiches and a selection of pastries. \$10

Saturday April 21 at 2:00 p.m.
All Saints Church
248 18^e avenue, Deux-Montagnes

Tickets: Kathleen 450-472-3065
 info@allsaintsdeuxmontagnes.ca www.allsaintsdeuxmontagnes.ca

GRIEF

Memories, Life

A workshop with Dawn Cruchet,
 certified grief educator and counsellor



Monday, May 7, 10-2

St. CHL, 6341 de Lorimier



RSVP (514) 722-3061 by May 1st.

Bring a sandwich. Salads, desserts, etc., provided.

Quotes from a previous grief workshop at St. CHL

"When the heart is overflowing with sadness, it comes out of the eyes as tears." (Dawn)

"I was worried about attending, in case I was pressured."

"Dawn led us gently, without pressure. Everyone participated at the level they wished to."

"It was a healing experience for me and for others." "We realized we weren't alone."

"We were touched by other people's stories, and got to know each other better."

"We could speak if we wanted to, or we could just listen."

"I thought I knew all about grief. I learned a lot."

"We resent spoken or implied comments in our grief – like 'Time heals.' or 'Other people are worse off.' or 'It's been a year now, You should be better.'"

Sponsored by:

Mount Royal Commemorative Services, St. CHL, & Almage Rosemount St-Michel

NOURISHING HAÏTI'S CHILDREN: A MONTRÉAL COMMUNITY EFFORT

NOURRIR LES ENFANTS D'HAÏTI : UN EFFORT COMMUNAUTAIRE MONTRÉALAIS

Haiti remains a food deficit country. It relies heavily on imported food – 48 percent of national requirements are imported, 47 percent is produced locally while food assistance fills 5 percent of the national needs. (Source: World Food Programme)

A little over half of primary school-age children are enrolled in school. Less than 2 per cent of children finish secondary school. (Source: UNICEF)

La production alimentaire d'Haïti n'est pas suffisante. Le pays dépend en grande partie de l'importation. 40% de la demande nationale est importé et 47% est produit au niveau local, alors que les programmes d'assistance alimentaire comblent 5% du besoin national. (Source : Programme alimentaire mondial)

Un peu plus que la moitié des enfants en âge de scolarisation fréquente une école. Moins de 2% de ces enfants termine l'école secondaire. (Source : UNICEF)

Photos

Lauren R. Stanley, Sr. Sarah, SSM

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Roslyn Macgregor, Solid'Haïti, Robert Kertesz, Copie-Express

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en collaboration avec PWRDF
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in collaboration with PWRDF
and many Montreal organizations

Donation Options: / Options de dons
 "Haïti School Project" / « Projet Écoles d'Haïti »

PWRDF

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Postez vos chèques à l'ordre de :

The Primate's World Relief and Development Fund
 The Anglican Church of Canada
 80 Hayden Street
 Toronto, Ontario M4Y 3G2



Votre don pourrait aussi aider un programme de bourses pour les étudiants les plus nécessiteux.

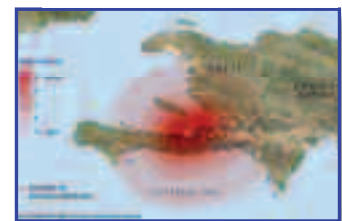
Your donation may also be directed to a bursary fund for students in greatest need.

Info: jbrown@pwrdf.org

Voir un powerpoint du Fonds du Primat en Haïti

View a powerpoint of PWRDF work in Haïti

<http://slidesha.re/ix2yVt>



TENIR NOTRE PROMESSE AUX ENFANTS D'HAÏTI



KEEPING OUR PROMISE TO THE CHILDREN OF HAITI

APETI
POU APRANN
APPETITE
FOR
LEARNING

Comme Jean-Jacques Rousseau nous l'a rappelé, le mot «éducation» avait chez les anciens le sens de «nourrir». En nourrissant les enfants, nous les aidons à nourrir leurs esprits et à assurer leur avenir.

Jean-Jacques Rousseau reminds us that to the ancients the word "education" meant "to nourish." In nourishing children, we help nourish their spirits as well as assuring their futures.

✂ Diocesan Clippings (and Snapshots) 📷

Valentine songs cheer the lonely

Volunteers were joined by customers of the clothing counter and people who had dropped in for coffee and a chat at the Valentine Party February 14th at the Mile End Community Mission. Rev. Roslyn Macgregor reports, "We earned \$1,000 towards our programs while making many, many people happy. There were tears of surprise and joy and laughter. One of the many whose life is very difficult, came in in the early evening and gave us a red rose for singing to him earlier. Valentine's Day is a little like Christmas. Everyone seems so happy around us, and yet so many are actually lonely. Thank you to everyone who helped make this event such a success."

New Canadian, new lay reader

The newsletter of the Montreal Diocese Lay Readers Association notes that it has been an exciting several months for Juliet Komboni of St. Paul's Lachine. Last November Juliet received her blue scarf as a diocesan Lay Reader. Then on February 22 Juliet became a Canadian Citizen! Juliet said that becoming a Canadian means so much to her. She now has roots in this country, and opportunities to build a new life here. Juliet arrived from Zimbabwe eight years ago. She has been active in St. Paul's, Lachine, works with seniors, and hopes to begin training as an assistant nurse.

A busy April in Rosemere

Along with Easter, there will be a several exciting events in April at St. James Church in Rosemere. A Pub Quiz on Saturday 14 April, starting at 7 p.m., will offer a chance to test one's trivia knowledge for only \$10 admission. The host will be Casey Ryan host of the Cutting Room Floor Podcast and contributor and animator of the Ireland-Canada Chamber of Commerce. Also, by popular request, the St. George's Tea will be back Monday, 23 April (St. George's Day) at 2-4 p.m. Goodwill offering. A prize will be given for the person wearing the best "fascinator." The Drop-In Centre continues every Wednesday between 10 a.m. and 2 p.m. St. James Anglican Church is located at 328 Pine St. in Rosemere and is wheel chair accessible. Call 450-621-6466 for more information. The website is under construction but information is available on the Facebook page.

Teddy bears' picnic in Greenfield Park

Bring a new teddy bear to donate to a child, dress it up and you may win a prize at a teddy bears' picnic English tea Saturday, April 14 between 2 and 4 p.m. at St. Paul's Church, 321 Empire St. in Greenfield Park. For information: 450-678-2460.

Diamond Jubilee marked in Deux Montagnes

The Queen's Diamond Jubilee will be celebrated at All Saints Church in Deux Montagnes at a Jubilee Tea at 2 p.m. Saturday, April 21. There will be afternoon tea, sandwiches and pastries in the church hall at 248 18th Avenue.

Living the Questions in Beaufort

Living the Questions is a small-group study exploring beyond the traditions and rote theologies to help both seekers and long-term church members discover what a meaningful faith can look like in today's world. Living the Questions

Calendars for bicycles



A 2012 CALENDAR was designed and printed by Sunday school children at St. James Church Bedford.. Sunday school teachers Hannah Osborne-O'Donnell and Lynn Osborne helped the children draw pictures for each month. The calendars were sold at St. James' Annual Christmas bazaar to raise money for the Sunday school and two projects sponsored by the Primate's World Relief and Development Fund. The boys chose to support "Motorcycles for Cuban Episcopal Priests". They are also supporting the girls' choice, "Bears of Hope, Kids helping Kids," through monthly donations. They raised \$50 after expenses. The next project is to design and produce a booklet focusing on Bible themes that discourage cruelty to animals.

Celebrating Black History Month



A BLACK HISTORY celebration February 12 the Church of St. Cuthbert, St. Hilda and St. Luke featured drum work by Michael Emenau, joined by Kai Cyrus (left) and Max Sanderson. The east-central Montreal church was packed and filled with clapping, singing and jazz music to celebrate Black History. Rev. Emmanuel Duplessis, honorary assistant at St. CHL preached and Rev. Jean-Claudel Wagnac of Église de La Nativité and the Rev Yves-Eugène Joseph, Canadian Forces chaplain, also participated.



A CARIBBEAN FEAST was part of a celebration of Black History Month at the Church of St. CHL. As usual, there was a special collection to support research at the Jewish General hospital on sickle-cell anemia; \$200 was raised. Standing at the centre, in pink, is Jackie Cyrus of the parish, whose struggle with the disease is described by Rev. Roslyn Macgregor, at the left, as "as a living miracle and testament not only to her courage and determination, but to improved treatments." To the right of the photo is Nolande Callender, one of the main organizers of the celebration.



A BELATED CELEBRATION of the 50th wedding anniversary of Keith and Elizabeth Burgoyne of the parish was a surprise feature of the festivities at St. CHL. They are joined by Rev Roslyn Macgregor.

tions is being offered in three seven-session segments on Thursday afternoons, 1:30-3 p.m. at Christ Church, Beaufort. Each session includes a video, guided discussion, spiritual exercises and Bible study. The next, post-Easter, seven-session segment will begin on Thursday April 26 and will run until Thursday June 14. The cost for each seven sessions is \$25. Call the Christ Church office at 514-697-2204 to pre-register; for information ask for Archdeacon Michael. All are welcome. All sessions will be 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 April 1 and May 6 at 1 p.m. Paws & Pray features a service of the Holy Eucharist where canine companions and their guardians are always welcome.

Things keep lively for youth group



A ROUSING ¡SALUD! was raised by members of the Two Mountains Community Youth Group near the start of a Mexican-style meal. Teens in the group, sponsored by All Saints Anglican Church in Deux Montagnes, cook and enjoy a meal from a different national cuisine on the first Friday of every month. (See the other photo.) Below, Megan Ender models her team's design during a Newspaper Fashion Show on January 20. Activities of the group were described in an article in last month's issue.



Mad Hatters Tea at Trinity Memorial

The Mothers' Union at Trinity Memorial Church in West-End Montreal plans a Mad Hatters Tea Party at 4 p.m. Saturday, April 28. Enter at 2146 Marlowe Ave. at the corner of Sherbrooke Street. It's near the Vendôme Métro station. For information call 514-484-3102.

St. Paul's CdN to mark 80 years

A banquet marking the 80th anniversary of St. Paul's Church Côte des Neiges will take place Saturday evening, May 5. The event will be at Trinity Memorial Church in West-End Montreal. For details and to register call the St. Paul's office at 514-733-2908.

Cupcakes for Mom

Cupcakes will be featured at a Mother's Day luncheon and sale on Sunday May 12 between 10:30 a.m. and 1:30 p.m. at St. Paul's Church, 321 Empire St. in Greenfield Park. There will be a bake table and nearly-new gift shop. For information: 450-678-2460.

Two May sales in Pointe Claire

The Church of St. John the Baptist in Pointe Claire has two sales coming up in May, on Saturdays May 5 and 26. A spring rummage and garage sale on May 5 will feature household goods, books, clothes for the family and plenty of treasures. A "perennial plant sale" on the 26th will offer perennials, annuals and gardening treasures. Both sales will be between 9 a.m. and noon. The church is at 233 Ste. Claire Ave.

An anniversary for Ros Macgregor

Rev. Roslyn Macgregor's 20 years as an ordained priest will be marked at a jazz mass at 10 a.m. on Pentecost Sunday, May 27, at the east-central Church of St. Cuthbert, St. Hilda and St. Luke. She is to retire officially as incumbent in October. It was unclear in late February whether she will remain at the church on contract. The church is at 6341 de Lorimier St.