



Who's that behind David Eramian?



MOST REV. CHRISTIAN LÉPINE is the new Roman Catholic archbishop of Montreal. On March 20, Pope Benedict XVI accepted the resignation of Jean-Claude Cardinal Turcotte and named Christian Lépine, 60, an auxiliary bishop of Montreal, as the new archbishop. Cardinal Turcotte had been archbishop for 22 years and had offered his resignation last year after attaining the age of 75 years, as stipulated by church law. He was made a cardinal in 1994. The new archbishop was ordained to the priesthood in 1983. He studied theology at the Université de Montréal and philosophy in Rome. He has served in four Montreal parishes and taught at the Grand Seminary and served at the Vatican from 1998 to 2000. He was appointed auxiliary bishop of Montreal last year. The photo shows Archbishop Lépine (then an auxiliary bishop) in a procession last fall at the opening service of the annual synod of the Anglican Diocese of Montreal, which he attended as an ecumenical delegate. He is behind David Eramian, chancellor of the Montreal Diocese.

(Photo: Harvey Shepherd)

Elephant relaxes in Kerala not far from ancient mosque



AN ELEPHANT TAKES A STROLL at a Hindu elephant sanctuary not far from the Cheraman Juma Masjid, a mosque, reputed to be the oldest in India, at Kodungallur or Cranganore in the Indian state of Kerala. The photo is from the blog of Archdeacon Edward Simonton, recently of the Parish of Rawdon, who has been visiting India on an ecumenical scholarship. "I can't say I really ever tried to imagine how you would bathe an elephant but now I know how. There were at least a dozen getting a bath whilst I was visiting. I am not sure I have ever seen an animal look so contented." See Page 10 for a condensed version of another entry from his blog, or visit the blog at archideaconalwhitterings.blogspot.ca.

Glynis Williams is moving on

Staff

The woman who has worked with refugees for two decades as founding director of Action Réfugiés Montréal, with support from the Montreal Diocese, is stepping down effective August 1 to take a leadership post with the Presbyterian Church in Canada in Toronto.

While Rev. Glynis R Williams has been facing special challenges recently as the federal government takes a tougher stand on refugee issues, she was upbeat about the move in a conversation and said she expects a change to be good for her and Action Réfugiés.

"It's been satisfying work and I have had wonderful people to work with."

She has been working with refugees since just after her ordination as a Presbyterian minister in 1988, beginning the next year at Tyndale St-George's Community Centre in Montreal's Little Burgundy neighbourhood. Action Réfugiés was founded in 1994 when the Anglican and Presbyterian churches and several individuals recognized that her refugee work would be done more effectively through a separate organization, also sponsored largely by the two churches.

She has often spoken out on Canadian refugee policy matters on behalf of Action Réfugiés and the Canadian Council for Refugees.

Born in Montreal and raised in the Presbyterian Church of St Columba by-the-Lake, she became a ruling elder in 1976. Trained as a nurse, she worked in palliative care for eight years before obtaining her bachelor of science degree in nursing from McMaster University, Hamilton, in 1984. In 1988 she received a master's degree in divinity from the Presbyterian College, Montreal, and in 2009 she received an honorary doctorate of divinity from the same college.

Accepting her new post as associate secretary, international min-

istries, for the national Presbyterian church, she said "God's vision for community always includes human beings coming together from far and wide for the common good. Within the mandate of international ministries my hope is that more Canadian Presbyterians can become meaningfully engaged with brothers and sisters overseas, and with the global issues that affect us all.

"For this to happen, I believe we need to find new ways for congregations to be at the heart of all we do. It is in the stranger that we most often meet the risen Christ. We need to be on the road with Him, ready to join with others who are building hope for a world in need. I am looking forward to this journey."



GLYNIS WILLIAMS

Former Cathedral dean is North Shore archdeacon



VEN. MICHAEL PITTS, former dean of Christ Church Cathedral in Montreal, has been appointed archdeacon of the vast Archdeaconry of the North Shore in the Diocese of Quebec. Bishop Dennis Drainville of the Quebec Diocese said Archdeacon Pitts will continue to live in Montreal and travel to the Lower North Shore several times a year. He has served since 2010 as chaplain to Christ Church, Harrington Harbour; St Michael, Chevery; St Andrew, La Tabatière; and St. Clement, Mutton Bay. The Archdeaconry of the North Shore extends from Baie Comeau to the Labrador border, and includes the congregation of St. John, Kawawachikamach, near Schefferville. Archdeacon Pitts replaces Archdeacon Garth Bulmer, who has served as Archdeacon of the North Shore since 2009 and will remain executive archdeacon of the Diocese of Quebec.

(Photo courtesy of the Diocese of Quebec)

Archdeacon-to-be



REV. CANON LINDA BORDEN TAYLOR participates in the annual Chrism Eucharist on Maundy Thursday at Christ Church Cathedral. Bishop Barry Clarke recently announced her appointment as "archdeacon (non-territorial)," responsible for community ministries, including missions and chaplaincies, throughout the diocese, effective June 1. She remains incumbent of St. James the Apostle, Montreal.

(Photo: Harvey Shepherd)

Should we bring back Rogation Sunday?



ALL TOO UNUSUAL THESE DAYS in this era of factory farming, this photo was taken by the editor on a vacation trip to Prince Edward Island. These little fellows had probably never heard of Rogation Sunday. But you can find out something on Page 8, where Diane Norman of the diocesan Stewardship of the Environment Committee suggests we take a new, green, look at an old festival.

Alleluia! Christ is Risen! The Lord is Risen indeed! Alleluia!

We are an Easter people. Our faith is rooted and grounded in Jesus Christ - the crucified and risen Lord. Our discipleship as followers of Jesus is expressed in our worship and witness.

We, as Church, are faced with new challenges and opportunities to live and proclaim this wonderful Easter message in the 21st century. Our assumptions about what it means to be church are challenged. We live in what is now being called "post-Christendom." I want to share with you an understanding of what "post-Christendom" is, from a book I read recently, titled *The Naked Anabaptist - The Bare Essentials of a Radical Faith*.

What is "post-Christendom"?

In the first volume of the After Christendom series, I proposed a definition of post-Christendom that seems to have met with widespread acceptance: "the culture that emerges as the Christian faith loses coherence within a society that has been definitely shaped by the Christian story and as the institutions that have been developed to express Christian convictions decline in influence." The same book suggested that the shift from Christendom to post-Christendom can be interpreted by reference to seven transitions:

- *From the centre to the margins*: in Christendom the Christian story and the churches were central, but in post-Christendom these are marginal.
- *From majority to minority*: in Christendom Christians comprised the (often overwhelming) major-



Bishop's Message

- ity, but in post-Christendom we are a minority.
- *From settlers to sojourners*: in Christendom Christians felt at home in a culture shaped by their story, but in post-Christendom we are aliens, exiles, and pilgrims in a culture where we no longer feel at home.
- *From privilege to plurality*: in Christendom Christians enjoyed many privileges, but in post-Christendom we are one community among many in a plural society.
- *From control to witness*: in Christendom the churches could exert control over society, but in post-Christendom we exercise influence only through witnessing to our story and its implications.
- *From maintenance to mission*: in Christendom the emphasis was on maintaining a supposedly Christian status quo, but in post-Christendom it is on mission within a contested environment.
- *From institution to movement*: in Christendom the churches operated mainly in institutional mode, but in post-Christendom we must become again a Christian movement.

I pray that this analysis by Stuart Murray invites discussion in parishes and clerical and deanery chapter meetings. I pray these reflections assist us in discerning God's will for us as we engage in God's mission as partners with God in Christ.

We are an Easter people living to proclaim this wonderful Good News empowered by the Holy Spirit.
In Christ,

+ Barry

Bishop Barry's Calendar

MAY (subject to change without prior notice)

- 1 Speak at MDTC Tuesday Evening Course: The Roots of Social Justice
- 2-4 PWRDF Board member's meeting at Queen of Apostles Renewal Centre, Mississauga, ON
- 6 Confirmation at St. Joseph of Nazareth Brossard
- 7 Convocation at St. Matthias' Church
- 8 MAP meeting and Diocesan Council meeting
- 9 Annual General Meeting at Fulford Residence
- 10 AGM meeting at Fulford Hall
- 14-17 Episcopal Council retreat at Auberge des Gallant
- 27 Bishop's Award at All Saints Deux Montagnes

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Summertime livin' for some Anglicans: fun but busy

Staff

It's going to be a busy summer for some Anglican youth and those who work with them, and probably especially for Robert Camara.

Currently a deacon curate at the downtown Church of St. James the Apostle and looking forward to ordination as a priest June 23, he's busy as an organizer both of a week-long Crosstalk Ministries day camp at St. James the Apostle this summer and of the new "Youth Ambassadors" program of the Diocese of Montreal.

Deacon Camara has had a soft spot in his heart for the Montreal-based, but cross-Canada, Crosstalk Ministries program as he was a team leader in his younger days. He served in Newfoundland in 2003.

"It's a great program," he said, and he's looking forward to making the Crosstalk Ministries blend of religious experience, scriptural studies and Christian community available to kids living in the downtown area

or whose parents work there. He hopes the camp will offer some child-care time after the usual 3:30 p.m. closing time to accommodate the needs of working parents.

He was also trying to get other downtown churches involved in the program.

A word of support for the program came from Rev. Gwenda Wells, whose parish, St. Barnabas in St. Lambert, has been working with Crosstalk for four years, after organizing day camps on its own.

"This has been a real gatherer of community, both within the congregation and beyond it in the surrounding community," she said in a circular letter to Montreal clergy.

"It also offers leadership and Christian community to the youth and younger adults who love to help out. (The child in them is still just beneath the surface!) What makes this model of daycamp such a gift is the fact that *all* the programming is

taken care of by the energetic young Crosstalk team. The program is educational, fun, environmentally sound, active enough for rambunctious kids and reflective enough for the quieter ones. The crafts, skits, songs and liturgical dance make it appeal to the creative side of children, the outdoor activities are riotous good fun, and parents and children come back to us with rave reviews."

Some parishes, however, still find it works for them to organize their own day camps.

To take one example, St. Mary's Church in Kirkland plans a 14th season of summer camps for children aged 4-11, with a music camp June 25-29 on the theme "Boogie at the Beach!" and a science camp July 2-6 on the theme "Eyes Wide Open," preceded by a leadership training sessions Friday and Saturday, May 25 and 26 for kids 12 and up. Marie Landry, camp co-ordinator, says the format will be the same for both weeks.

For most of the day the kids are split into four age groups for a round-robin of various activities through four stations. Both weeks will include energetic outdoor games. Week 1 will have a beach-and-ocean theme. Children will listen and respond to music, make music with percussion instruments and voice and enjoy "really cool instrument-type crafts. Week 2 will take a hands-on approach to exploring the world with magnifying glasses, test tubes, microscopes, weather stations, nature walks, digging in the dirt, songs and more.

While some of the younger set are looking forward to day camp, nine teenagers from the diocese (includ-

ing two or three Crosstalk day camp graduates) are getting ready for a trip that will take them to the British Columbia Interior, including Kamloops, and Saskatoon.

And who will be going along as a chaperone? Why, Robert Camara, a member of the committee responsible for the new Youth Ambassador Program, which is sponsored by the Partners in Mission Committee of the diocese and the Montreal unit of the Primate's World Relief and Development Fund.

The Youth Ambassadors will pay a visit to the Anglican Parishes of the Central Interior, a diocese-like body in British Columbia with which the Diocese of Montreal has a partnership agreement. Then they will proceed on to attend a Canadian Lutheran and Anglican Youth Conference in Saskatchewan. Some of them will go on to Montreal's companion diocese of Masasi in southern Tanzania next summer.

And who knows where Youth Ambassadors could go in the future, organizers say. That depends on the stimulus and support they get from parishes, for one thing. The program has suggested a parish could support the endeavour in several ways:

- Nominate and sponsor others aged 14-20 to be Youth Ambassadors.
- Adopt a Youth Ambassador for \$300, who would visit a parish and make a little presentation.
- Provide prayers, publicity and financial support to the program.

For more information about the Youth Ambassadors get in touch with Penny Noël at 514-697-7636 or pennynoel@sympatico.ca or with Sue Winn at 514-457-0736 or swinn2006@sympatico.ca.

To find out more about Crosstalk,

contact the office at 514-484-1414 or by email at office@crosstalkministries.ca or visit the Day Camp Blog at lambondaycamps.blogspot.com

For information on the St. Mary's program send an email to stmarysmusiccamp@live.com or call Marie Landry at 514-630-1400.

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Proceeds support the mission outreach of Christ Church.

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www.spectrumvocal.com/index

Will laity turn out for aboriginal day?

Staff

There is a lot of potential for Anglican parishes to reach out to thousands of unchurched aboriginals living in the Greater Montreal area, says the organizer of a day of discussion and prayer next month on the theme.

However, a big question for Lee Greyfeather is whether Anglican lay people will turn out. He told recent meetings of the Diocesan Council and the Montreal unit of the Primate's World Relief and Development Fund that he is reasonably optimistic about the turnout of aboriginals and of clergy at the special diocesan event, on National Aboriginal Day, Thursday, June 21.

He's less certain about the laity, and especially the lay readers, greeters, ushers, church secretaries and those



LEE GREYFEATHER (Photo: Harvey Shepherd)

Indigenous Bishop of the Anglican Church of Canada, has challenged the church in urban centres in Canada to reach out pastorally to the people of the First Nations.

The event will take place in the Place de la Cathédrale complex downtown, in Fulford Hall, Christ Church Cathedral itself or perhaps both, depending on turnout. Information and registration forms were to be circulated in parishes in the diocese in the latter part of April and made available on the diocesan website.

Mr. Greyfeather is an active member at the downtown Church of St. James the Apostle and has been encouraging it to welcome Native people in the downtown area and build bridges.

A Mi'kmaq from the Gaspé, he has also been initiated as a shaman in a First Nations tradition.

One of the topics of discussion at the event will be the surprising parallels between the spiritual beliefs of aboriginals before the arrival of Europeans and those of Christianity.

The day will include an appearance by Broken Walls, a three-member group led by Jonathan Maracle, a Mohawk of the Tyendinaga Territory, near Belleville.

Mr. Greyfeather hopes participants from parishes, both clergy and lay, will be emerge better equipped for ministry to aboriginal people in both urban and rural parts of the diocese.

National Aboriginal Day is intended to recognize and celebrate the cultures and contributions of the First Nations, Inuit and Metis peoples of Canada. The day was first proclaimed in 1996 by the then Governor-General of Canada, Romeo LeBlanc.

Caring for Aboriginal People Workshop for lay & clergy



Want to have a better understanding of your Aboriginal neighbours? Please join us!

With special guests Broken Walls who will perform music to delight your ear and lift your spirit to God

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at Cathedral Place, 1444 Union Ave, Montreal
For more information go to www.montreal.anglican.ca

Partnership is the theme as diocese anticipates conference synod next fall

Ann Cumyn

Three partners from far-flung places will be in Montreal in October, to help the Diocese of Montreal put the emphasis on partnership at its "conference" synod.

The title this year is "Making a world of difference - walking together (with our partners) into the future" and we have invited Bishop Barbara Andrews of the Anglican Parishes of the Central Interior (of British Columbia), Right Rev. Patrick Mwachiko, bishop of Masasi in Southern Tanzania and Rev. Paul Gehrs of the Evangelical Lutheran Church in Canada to share with us how they carry out God's mission in ministry within their community, within their church and in the wider world.

APCI, on the territory of the former Diocese of Cariboo, and Masasi each have partnership agreements with the Diocese of Montreal. The full communion that has existed between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada for 11 years is also a partnership.

This will be our third conference synod since our diocese adopted the pattern of enriching the business sessions of our annual synod with special educational attractions every third year. An interesting and stimulating program has been planned for the conference sessions this year, with our three visitors and opportunities for questions and discussion.

And it's less than six months away. Have you marked the date in your agenda? The synod will be Thursday to Saturday October 18, 19 and 20, with the conference section of synod beginning on Thursday afternoon and continuing to 3 p.m. on the Friday. Anybody, not just synod delegates, can attend and participate in the conference part of synod. Registration is required, though, and information about registration will be available soon.

To accommodate what we hope will be a good turnout of non-delegates, the venue will be the Church of St. James the Apostle downtown.

But who are these people repre-

senting our partners? We pray regularly for Bishop Barbara and Bishop Patrick, and we are in full communion with the Evangelical Lutheran Church in Canada; but, what do we know about them?

Bishop Barbara Andrews grew up in Fort McMurray, Alberta, in a Métis family of nine children. She herself has two children. Bishop Barbara was ordained a priest in the Anglican Church in 1998. Her initial ministry included four years on the street in an inner city parish of Winnipeg. She has also served as a director of Christian education and, prior to her election as a suffragan (assistant) bishop, she was executive director of the Sorrento Retreat and Conference Centre in British Columbia. Since APCI is not quite a diocese, she is a bishop under the authority of the Province of British Columbia and the Yukon. Among her passions are social justice and youth.

Bishop Patrick Mwachiko came to the priesthood after a career in nursing, which culminated in his teaching in a nursing school. His wife, Emerciana (Emmy), is also a nurse and is very involved in local clinics. They have five children. For his second career, the priesthood, Bishop Patrick studied in Tanzania, England and Saskatoon. He was consecrated Bishop of Masasi in 1996.

Rev. Paul Gehrs has a broad experience of ministry within the Evangelical Lutheran Church in Canada. Currently he serves as Assistant to the Bishop for Justice and Leadership at the ELCIC national office. Among other roles, he represents the ELCIC on the Commission on Justice and Peace of the Canadian Council of Churches, and is on the board of KAIROS Canada: Canadian Ecumenical Justice Initiatives. Previous experience includes serving for six years in rural Manitoba followed by eight years in Winnipeg. Pastor Paul is married with two children and lives in Winnipeg.

See you there!

(Ann Cumyn is on the synod planning committee.)



ON A RETURN VISIT to the diocesan synod in Montreal next October, Geoffrey Monjesa, at right in photo, development officer, of the Anglican Diocese of Masasi in Tanzania, is expected to be ordained as a deacon by the bishop of Masasi, Right Rev. Patrick Mwachiko, and Bishop Barry Clarke of Montreal. The two dioceses have a partnership agreement. The photo of Emerciana Mwachiko, wife of the bishop of Masasi, along with the two bishops and Mr. Monjesa, was taken at the Montreal diocesan synod in October 2010. The four are wearing garments made from a special fabric commemorating the centenary of the Diocese of Masasi.

(Photo: Harvey Shepherd)

News in brief

Two priests, one deacon, to be ordained

The Diocese of Montreal expects to get two new priests and a new deacon in early June. Bishop Barry Clarke has announced that on Sunday, June 3, at 4 p.m. at Christ Church Cathedral, Montreal, he intends to ordain Rev. Rhonda Waters and Rev. Robert Ledo Camara as priests and Donald L. Boisvert to the diaconate. Dr. Boisvert, who hopes to become a priest, is expected to continue his academic career. He is on the faculty of Concordia University in the Religion Department and in 2010 was awarded the Teaching Excellence Award by the Concordia University Alumni Association. He is the author of several books and scholarly articles dealing with the gay community's interaction with the church.

Diocese moots big fund-raising campaign

Members of the Diocesan Council have moved the diocese a notch closer to participation in a three-way fund-raising campaign intended to buoy the treasuries of the Anglican Church of Canada, the Diocese of Montreal and parishes. The April meeting of the council gave the green light to proceeding with a feasibility study on participation in the program, which its advocates at the national level have been calling Together in Mission. But former diocesan treasurer Michael Hyles and Archdeacon Michael Johnson, members of a working group that has been consulting with specialists from the national church, emphasized that what has been authorized so far is just the feasibility study, not the campaign itself. The campaign would have some resemblances to a nationwide one in the mid-1980s called Anglicans In Mission, said to have brought new vitality to parts of the church but also controversy. But it would be more decentralized. A \$12-million campaign is already under way in the Diocese of Ottawa, but with somewhat less participation from the national church than is foreseen for Montreal. The feasibility study is expected to cost around \$22,000 with the national church paying half of it; there is already \$15,000 earmarked for the study in the 2012 budget of the Diocese of Montreal.

Three dioceses share stewardship resources

Susan Winn

The Montreal Diocese Stewardship Council took a field trip to St. Thomas' Anglican Church in Ottawa on Wednesday, March 7 to meet with counterparts from the Dioceses of Ottawa and Ontario, and representatives from the United Church and the Evangelical Lutheran Church. It was a lively day of open and generous sharing and the expertise around the table was inspiring and encouraging. We were very impressed with Ottawa's program of volunteer mentors who provide hands-on support to parishes for stewardship and fund raising. While the resources developed by Ottawa and by the United Church are steps ahead of our own programme, we are going to be able to quickly integrate some of these and share them with parishes through our new website. At the same time, we were pleased to show our colleagues what we had accomplished with Faithprints, our diocesan narrative budget. This initiative is an example of how we are implementing our Diocesan Ministry Action Plan. Developing parish stewardship resources is a priority of MAP. By building partnerships with our neighbouring dioceses and other churches ecumenically (which is one of our key MAP values) we will enrich our ability to support and resource parishes - sharing the best of what each of us has to offer. We look forward to meeting with this group again in Ottawa this September.

Diocese helps two historic churches

The Diocesan Council in March approved bridge loans to two historic churches with major renovations under way and in a squeeze because of new rules by the Quebec Religious Heritage Foundation, which is subsidizing a large part of the cost of the two projects. The council voted to lend Trinity Memorial Church in west-end Montreal \$105,000 to pay contractors already at work restoring the exterior masonry of the church and St. Paul's Abbotsford about \$48,500 toward the \$125,000 estimated cost of reroofing the church.

Archdeacons James Bennett of Montreal and Michael Robson of Bedford and the Richelieu said the problems

in both cases are ones of cash flow. The heritage foundation, which had agreed to subsidize both projects and previously paid the money up front, has started asking for invoices after completion of the work.

Archdeacon Bennett said the \$105,000 project at Trinity Memorial is the third phase of a project that has already cost about \$400,000. A little over \$70,000 of the latest phase is to be covered by the provincial subsidy, which is now expected to come after several months. The remaining third of the fund is expected to be repaid quite quickly from fund-raising and other sources.

Archdeacon Robson said St. Paul's Abbotsford expects to cover about \$20,000 of the project through its own efforts and another \$20,000 from a local foundation dedicated to architectural heritage. The provincial foundation will eventually provide about \$87,500. The parish will borrow about \$48,000 from the diocese pending receipt of these funds and draw temporarily on an endowment fund of its own for the rest.

Archdeacon Robson said the tighter policies of the heritage foundation seem to be a response to current controversies around provincial government contracting procedures in general. The council agreed to charge the parishes 5 per cent interest on the loans.

"We need to be good stewards so the whole diocese does not lose income on our capital," Bishop Barry Clarke said. He said diocesan officials are considering some general policies to deal with a situation that seems likely to recur.

"Our buildings are aging and we need to support our commitments to refurbish some of them."

New youth officer to live on West Island

The diocese has liquidated about \$475,000 of investments to buy a house in Beaconsfield where Mark Dunwoody, the new youth ministry consultant, his wife and their sons will live. Executive Archdeacon Janet Griffith said the house is in a growing upscale neighbourhood and is a good investment for the diocese. Mr. Dunwoody, expected to arrive in May, has been youth officer for the Diocese of Cork, Cloyne and Ross in the Republic of Ireland for six years.

Diocesan financial loss as expected

Stephen Tam, financial services manager for the diocese, presented unaudited figures showing that spending of almost \$2.24 million in 2011 exceeded revenue by about \$256,000. This was similar to the operating loss incurred in 2010 and the budget figures for 2011 and 2012 approved by the diocesan synods. Hard hit in recent years by market conditions, the market value of the net assets of the diocese has done better this year, rising to about \$10.3 million at the end of February from \$9.92 million at the end of 2011.

Maternity, mileage policies adjusted

The Diocesan Council approved changes in March in its provisions for maternity/paternity leave and parental leave (unpaid leave after maternity/paternity leave runs out) for clergy and synod office staff of the Montreal Diocese. The changes are generally intended to bring these provisions more closely into line with the requirements of the Quebec Labour Standards Act and the Quebec Parental Insurance Plan. They also set out responsibilities of parishes and the diocese regarding ministry while a priest is away on leave. In addition, mileage provisions have been adjusted to bring allowances into line with those proposed by the Canada Revenue Agency, so as to optimize income-tax deductions, and to tie the diocesan allowances to adjustments the Canada Revenue Agency may make in the future.

For the time being, the effect, from May 1, is to increase the mileage allowance, which was 46 cents a kilometre, to 53 cents for the first 5,000 kilometres driven and 47 cents thereafter. In this transition year, kilometres driven from January 1-April 30 will be reimbursed at 46 cents and these kilometres should be deducted from 5,000 kilometres in calculating the kilometres that will be reimbursed at 53 cents. Further information is available from Sarah Wilson in the Synod office and, for maternity leave, recent updates in the Clergy Handbook.

Getting the word out



PARISH COMMUNICATORS, responsible for helping keep parishes up to date with developments in the Diocese of Montreal and vice versa, held their annual gathering at St. Paul's Lachine. The highlight of the day was a presentation on the new diocesan website by Webverger Marcel de Hêtre.

(Photo: Nicki Hronjak)

Primate's appeal for Holy Land Anglicans gets sympathetic hearing in Montreal

Staff

A recent appeal by the Primate of the Anglican Church of Canada for Canadian Anglicans to rally behind their fellow Anglicans in and around Jerusalem gets some strong support in the Diocese of Montreal.

"If we just remain on the sidelines, we will have jeopardized a heritage we should not easily let go of," Rev. Patricia Kirkpatrick, professor in Hebrew Bible and Old Testament studies at McGill University and an honorary assistant at the Church of St. James the Apostle, said in an interview. She said the Christian church is almost being erased in the land of its origin "and people can and should be made aware of this situation."

She is the vice-chair of the steering group of the Canadian Companions of the Episcopal Diocese of Jerusalem, set up by the Canadian church at its General Synod last summer.

In a pastoral letter, the primate, Archbishop Fred Hiltz, encouraged Anglican parishes and individuals to join and support the Companions – "men and women drawn together in common concern and support for the well-being of the Church in the land of Christ's birth, death and resurrection."

The letter said the companions "will foster knowledge of the diocese and its multiple ministries, its contextual struggles, and its abiding commitment to co-operative ecumenical initiatives for reconciliation." In consultation with Bishop Suheil Dawani of the Diocese of Jerusalem, the primate said, Companions will fund specific ministries and new initiatives in housing, health care and education and will explore opportunities for those who feel a call to serve as volunteers in mission. Also, "They will support actions of advocacy for lasting peace in the Holy Land."

The Diocese of Jerusalem extends

over five countries: Jordan, Palestine, Israel, Syria, and Lebanon. It faces many challenges related to the region's conflicts and the resulting emigration of local Christians. The diocese runs a range of health-care and education ministries, including St. Luke's Hospital in Nablus, Palestine, and the Holy Land Institute for the Deaf in Salt, Jordan. It provides



PATRICIA KIRKPATRICK

ministries for women and young people as well as programs for interfaith collaboration.

Professor Kirkpatrick is one of two people currently in the Diocese of Montreal among the nine members of the steering group. The other is Rev. Robert Assaly, a priest of the Diocese of Ottawa with strong ties to the Holy Land. He is currently studying at McGill University and providing pastoral leadership at the Parish of St. Margaret of Scotland in east-end Montreal.

Another strong supporter of the Companions is Dean Paul Kennington of Christ Church Cathedral, who organized a two-week trip to Israel and Palestine by a group of English and Canadian Anglicans including Bishop Barry Clarke, executive Archdeacon Janet Griffith

and several others from the Diocese of Montreal. The trip was aimed especially at building bridges with local Christians – the "living stones" of the church in the Holy Land rather than just the "dead stones" – the buildings and sites that are often the focus of tourists.

For Professor Kirkpatrick, there is no clash between the dead stones and the living stones; her interest in one grew out of her interest in the other as a consequence of her travels there as a student of ancient Israel and candidate for the ministry.

She first travelled to Jerusalem as a 19-year-old undergraduate in 1976. Her professor of the Ancient Near East and Biblical Hebrew was Professor (now Emeritus) Donna Runnalls, whom the young student accompanied through Egypt and Jordan and across the Allenby bridge to Israel and finally Jerusalem. While Professor Runnalls pursued studies in archaeology, her student studied modern Hebrew language at the Hebrew University Mount Scopus campus for a summer.

The following year, having been accepted for ordination but considered still too young for ordination, she returned to the Holy Land for studies.

"I lived near to the campus in Jerusalem in a section of town called Kiryat Moise and developed a number of very close and fond relationships with various people in Jerusalem."

These included the worshipping community at St. George's Anglican Cathedral in Jerusalem.

She has been to Jerusalem, Cairo and other places in the region a number of times since then, both before and after she was ordained and began teaching at McGill in 1985.

"We have to take Christian witness in this part of the world seriously," she said.

Church leaders, Montreal Copts, join in mourning Pope Shenouda

Harvey Shepherd

The great majority of Egypt's troubled Christian community, leaders of the world ecumenical movement and of the Anglican churches in Canada and thousands of Copts in the Montreal area joined in mourning the death of Pope Shenouda III, leader of the Coptic Church.

Pope Shenouda, who had had a variety of health problems for several years, died in Cairo March 17 at the age of 88. He held the ancient office of Pope of Alexandria and, as such, was 117th in a line said to go back to St. Mark the Evangelist, who brought the gospel of Jesus Christ to the great Mediterranean city in the first century.

Father Tadros El-Masry of Virgin Mary Coptic Orthodox Church on Grande Allée in St. Hubert said prayers for the repose of the pontiff's soul and divine guidance in choosing his successor. These same prayers were added to liturgies at the four other Coptic Orthodox churches in Greater Montreal and other churches in Egypt, the United States, Canada and elsewhere in the Coptic diaspora.

He said a Greater Montreal Coptic community of about 3,000 families – 10,000 people – continues to grow as much as Canadian immigration authorities will allow, as some Copts seek a better life than in the tumultuous conditions of Egypt, with its Muslim majority.

The pontiff made a few visits to the Montreal area and its churches. For instance, parishioners at the Virgin Mary Church, where about 400 families from Brossard and other communities worship, remember several visits of Pope Shenouda there. At one, in 1996, he consecrated the altar, and in 2000, he celebrated the mass and consecrated the church's treasured collection of icons.

Father Tadros described Pope Shenouda as a "wonderful" leader and a figure of national stature in Egypt, where he was beloved by a broad cross-section of people including many Muslims.

The primate of the Anglican Church of Canada, Archbishop Fred Hiltz, recalled in a letter of condolence that he met the pontiff during a meeting of Anglican primates in Egypt in 2009.

"A man of great faith and courage, Pope Shenouda shepherded his people in Egypt through some of their most trying times. Indeed, he shared intimately in their sufferings, even to the point of house arrest. At the same time he was a source of hope and strength to Coptic Christians the world over, including here in Canada."

Archbishop Hiltz added that Pope Shenouda "will be remembered as one committed to healing the divisions of the church. He was, in particular, supportive of the theological dialogue between the Oriental Orthodox churches and the churches of the Anglican Communion."

In Cairo, Bishop Mouner Anis of the Episcopal/Anglican Diocese of Egypt with North Africa and the Horn of Africa, praised the pontiff as a great example of an archbishop committed to teaching his people regularly.

"Every Wednesday for the last 41 years, he met with his people – between 5000 and 6000 each week – to answer their questions and teach from the Bible. He wrote many books, which were translated into several languages."

The bishop, who is also president



POPE SHENOUDA III

bishop of the Episcopal/Anglican Province of Jerusalem and the Middle East, said the pope had a great missionary vision and gave special care to all of the Copts in the Diaspora. He said Pope Shenouda also had special concern for the poor and for youth.

He also loved Egypt "and often said, 'Egypt is not the country in which we live but the country lives in our hearts.'"

"It is not easy for Egyptian Christians to lose Pope Shenouda, the father of the church in Egypt, at this time of uncertainty about the future of the country. I was not surprised to see hundreds of thousands of people in the streets of Cairo yesterday, immediately after the announcement of the passing away of the beloved Pope, who was such an important symbol for the nation."

"Our relationship to the Coptic Orthodox Church is the strongest among the different denominations in Egypt. Several times Pope Shenouda mentioned to me that he appreciated the fact that he started his career as a teacher of English in our Anglican School in Cairo."

"Pope Shenouda was a continuous encouragement and inspiration to me personally and to our church."

Pope Shenouda was a president of the World Council of Churches from 1991 to 1998. In a letter to the Coptic church dated March 18 the general secretary of the council, Rev. Olav Fykse Tveit paid tribute to Pope Shenouda's unwavering pursuit of Christian unity and peace throughout the Middle East and the world.

"As a leader he taught us that modesty is the best way to serve Christ," wrote Dr. Tveit, adding that Pope Shenouda is remembered as "a strong believer in Christian-Muslim conviviality and cooperation. His initiatives in the field of interreligious dialogue contributed to the unity of the Egyptian people."

In Egypt, Copts are the predominant Christian church and identify strongly with their country. Estimates of the Christian population vary widely, often in a range of 10-20 per cent in the mainly Muslim population.

Pope Shenouda sought to relieve Muslim-Christian tensions in Egypt, while standing up for Christians. In the 1980s, he spent more than three years in exile in the desert monastery of St. Bishoy (where his remains were buried this month), after then-President Anwar Sadat stripped him of his powers for criticizing violence against Copts by Islamic extremists. But the pontiff later had good relations with President Hosni Mubarak.

Bishop evokes Holocaust incident in attack on federal bill

Staff

The Anglican bishop of the Diocese of Quebec has evoked the refusal of Canada to accept 937 German Jewish refugees after they were refused by Cuba, just before the Second World War and the Holocaust, as the sort of thing that "would have been perfectly possible" under a bill now before Parliament.

Bishop Dennis Drainville, based in Quebec City, refers in a statement to comments by the Canadian Association of Refugee Lawyers to explain some of his grounds for opposing the bill, known as Bill C-31. The bishop and the lawyers refer to the 1939 voyage of a German ship known as the SS St. Louis (perhaps more properly MS St. Louis).

Using the language of Bill C-31, the bishop argues, Canadian authorities might have argued, had the bill been in force in 1939, that the ship was piloted by human smugglers intent on abusing the Canadian immigration system. The passengers could have been considered part of a "human smuggling event" and automatically detained for one year. If their refugee claims had been rejected, they could have been deported back to Germany with no chance to appeal the negative decision."

According to the scenario in the lawyers' statement, Canadian authorities could have argued that it was

important to detain the refugees from the St. Louis in order to send a message to other German Jews not to try the same thing, lest Canada be flooded with Jewish refugees. If the refugees had managed to stay in Canada, they could not have rescued family members left behind in Germany, because Bill C-31 seeks to punish "irregular arrivals" for using smugglers: Even if they were accepted as refugees, they would be ineligible to sponsor family members for five years if Bill C-31 had been in force. By that time, it would have been 1944, when the Nazis' "Final Solution" was in full swing.

The bishop says Bill C-31 gives arriving refugees just 15 days to prove their claims, and 15 days to appeal a refusal. It sets up a process for designating certain countries as "safe," and thus unlikely to be the origin of genuine refugees, and removes safeguards for this process that were in an earlier draft bill.

He says the bill permits the minister of citizenship and immigration to seek to revoke an individual's refugee status and deport him or her at any time until he gains citizenship. A person's permanent residence could be revoked should the circumstances in their home country change or should they return home for any reason, perhaps to see a sick parent or to look for a lost child.

"The concentration of wide-reaching and vaguely defined powers in a political minister, with no mechanisms of judicial accountability, displays a dangerous inclination away from the rule of law and principles of responsible and democratic governance," said Bishop Drainville. "The diocese is deeply concerned that major portions of this law fail to comply with the Charter of Rights and Freedoms and with international law."

According to a Wikipedia summary, the MS St. Louis was a German ocean liner known for a voyage in 1939, when her captain, Gustav Schröder, tried to find homes for 937 German Jewish refugees after they were denied entry to Cuba and, according to some accounts, the United States. A group of academics and clergy in Canada attempted to persuade Prime Minister William Lyon Mackenzie King to provide sanctuary to the ship, which was only two days from Halifax. However Canadian immigration officials and cabinet ministers hostile to Jewish immigration persuaded the Prime Minister not to intervene. The refugees were finally accepted by several countries of Europe.

(Bishop Drainville's views on other topics of current interest can be found on his blog at thebishopviews.wordpress.com.)



PENTECOST

27 May 2012

10am

St. CHL
6341 de Lorimier
(bw Bellechasse & Beaubien)
RSVP (514) 722-3061

Guest Preacher:
The Rev'd Canon Dr. Bryan Pearce

Join us in celebrating Ros' 20th anniversary as priest

DANCE MASS



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 priest's funeral at St. CHL:
"When the heart is overflowing with sadness, it comes out of the eyes as tears." (Blessed)
"I was worried about offending, in case I was provoked."
"There had to go, with the service. Every one participated at the time they wished to."
"It was a healing experience for our dear departed." "His real battle was not in life."
"We were touched by our pastor's desire, and got to spend nice after letters."
"We could speak if we wanted to, or we could just listen."
"I thought I knew all about grief, I learned a lot."
"We were so happy to be able to share our grief."
"Be: 'Then he said, 'I've never seen it worse off, or it's been a year now, you still feel it better."

Sponsored by:
Mount Royal Communitarian Services, St. CHL, & Ainzige Restaurant St-Michel

2012 Country Homes Tour

Thursday, June 7, 2012 - 10:00 a.m. to 4:00 p.m.
Highlighting Hudson & area homes Presented by St. James' Church Women, Hudson

TOUR TICKETS \$25.00 - ON SALE MAY 1 AT

Source Aliments Santé, 448 Main Rd., Hudson (450) 458-7547
Décor & Tissus Serenity, 67 Cameron, Hudson (450) 853-0635
Re-vive Décor Maison, 15E Cartier Ave. Pte Claire (514) 695-9512

St. James' Church Hall - St. Mary's Church Hall

Lunch: \$15.00
9:00 to 11:00 a.m. Coffee & Muffins \$3.00

Two Sittings:
11:30 a.m. & 1:00 p.m.
11:30 to 1:30 p.m. Lunch \$12.00

For St. James' Lunch please purchase tickets at the same time as Tour tickets.
For St. Mary's Church Hall please call ahead and book for large groups.
Call (450) 458-7913 or (450) 458-7160

News in brief

CIDA slashes Development and Peace subsidies

The organization of Canada's Roman Catholic bishops reports "with great regret" that the federal government's Canadian International Development Agency has greatly reduced government funding for the Canadian Catholic Organization, Development and Peace. CIDA will provide \$14.5 million of funding for Development and Peace (roughly speaking, the Catholic counterpart of the Primate's World Relief and Development Fund) in the coming five years, down from \$44.6 million in the five-year period that ended last year. From 2006 to 2011, CCODP's regular program received in CIDA funding support. In a statement, the Canadian Conference of Catholic Bishops said it is extremely disappointed with this decision, which will greatly curtail the good work of Development and Peace, which, with the full support of the bishops, has for 45 years "faithfully and successfully made important contributions to all the areas where it has been present." The president of the bishops' conference, Archbishop Richard Smith of Edmonton, and vice-president, Archbishop Paul-André Durocher of Gatineau, saw this first-hand during a recent visit to Haiti, the statement said. "Tragically, with a smaller annual budget, CCODP will have to decrease (and possibly even eliminate) the amount of funding for a number of projects supported in the South and reduce their programs in the North." Officers of the bishops' conference expect to continue discussing this matter with government officials in order to develop a better understanding of the effects of such a decision. "At a time when the fabric of society and of our world is torn apart by the collapse of economic systems, the growing divide between the rich and the poor, senseless war and violence, the need for the Church and society to respond is even greater. The need for the mission of Development and Peace to promote integral human development is more important than ever." Archbishop Smith urged Catholics to do everything they can to increase their support for Development and Peace, particularly during its annual Lenten collection.

More breadth for board of ecumenical centre

Three recent additions to the board of directors of the Montreal-based Canadian Centre for Ecumenism - a well known radio commentator, a veteran diplomat and the first Muslim to serve on the board - are expected to bring a new dynamism to its work, the centre says. The centre said one of the three, Father John Walsh, a Roman Catholic priest known as a social commentator and talk-show host, "has been a maverick in the Canadian inter-

faith movement for many years." Fatiha Gatre Guemiri, the first Muslim to be elected to the Centre's board of directors, is a native of Algeria, was educated in England and is executive director of the East Island Network for English Language Services. She has been involved for the past 15 years in interfaith and intercultural dialogue. She was nominated by the Canadian Council of Muslim Women to be their official representative on the Board. Lionel Alain Dupuis served until recently as the permanent representative of Canada on the Council of the International Civil Aviation Organization, is on the board of the International Law Association and is active in other organizations having to do with international affairs and the fine arts. Announcing the new members, Ven. David Oliver of North Hatley, chairman of the board, said Father Walsh has had a long and fruitful relationship with the Centre. Archdeacon Oliver said Mr. Dupuis's experience representing Canada on the world stage "adds a new dimension to the scope and depth of our work." The archdeacon said the earlier addition of Dr. Victor Goldbloom a Jew, and more recently Fatiha Gatre Guemiri, a Muslim, "are watershed moments in our history. While we continue to grow as Canada's leading ecumenical centre, the election of Jewish and Muslim board members adds new vitality to our interfaith work." Founded in 1963, the Canadian Centre for Ecumenism encourages understanding and co-operation among Christian traditions and world religions.

World ecumenist to be honoured by Dio

The director of the World Council of Churches' Commission on Faith and Order, Rev. Canon John Gibaut, will receive an honorary doctorate from Montreal Diocesan Theological College on Monday, May 7, and will deliver the convocation address. The former director of the Anglican Studies program at St. Paul University, in Ottawa, he is still an associate professor in the faculty of theology at a that Roman Catholic and bilingual and adjunct professor in the faculty of divinity, Trinity College, University of Toronto. He is Canon Theologian for the Diocese of Ottawa and has been involved in numerous dialogues between the Anglican Church and both the Roman Catholic and Orthodox Churches.

PWRDF director to speak

Adele Finney, executive director of the Primate's World Relief and Development Fund, will speak at the annual general meeting and dinner of the PWRDF Montreal Unit at 5:30 p.m. Thursday, May 10. For details, get in touch with the diocesan program office at 514-843-6577 or programme.office@montreal.anglican.ca.

Bazaars

St. Michael and All Angels, Pierrefonds

865 Lakeshore Drive
15556 Cabot St.
NEARLY NEW SALE
Sat., May 5, 9 a.m.-2 p.m.
For information: 514-626-4205

St. John the Baptist, Pointe Claire

233 Ste. Claire Ave. (Buses #201 & #202 to Cartier Ave.)
SPRING RUMMAGE and GARAGE SALE
Sat., May 5, 9 a.m.-noon.
Household goods, books, clothes for the family and plenty of treasures.

St. George's Châteauguay

162 St. Francis Blvd.
SPRING FAIR
Sat., May 5, 9:30 a.m.-2 p.m.
Home baking, jewellery, plants, books, a treasure chest, nearly-new clothes, toys and a white elephant table. A tea room will offer sandwich and sweet plates.

St. James, Rosemere

328 Pine St.
BOOK FAIR
Sat., May 5, 10 a.m.-2 p.m.
Mother's Day gift-baskets, hot dog lunch at \$1.50!
For information: 450-621-6466 or visit the Facebook page.

St. Andrew & St. Mark, Dorval

865 Lakeshore Drive
BIG GARAGE SALE
Sat. May 12, 9 a.m.-1 p.m.
Baking, books, toys, household items, barbecue. Call 514-631-3601 or visit www.andrewmark.org. You can start bringing goods May 6.

St. Paul's, Greenfield Park

321 Empire St.
MOTHER'S DAY LUNCHEON AND SALE
Sat., May 12, 10:30 a.m.-1:30 p.m.
Cupcakes! Bake table & nearly new gift shop. Info: 450-678-2460.

St. John the Baptist, Pointe Claire

233 Ste. Claire Ave. (Buses #201 & #202 to Cartier Ave.)
PERENNIAL PLANT SALE
Sat., May 26, 9 a.m.-noon.
Perennials, annuals and gardening treasures.

St. Barnabas Church, Pierrefonds

12301 Colin St.
GARAGE SALE
Sat., May 26, 9 a.m.-2 p.m.
Books, clothes, household items, toys, home baking and hidden treasures! Also Refreshments.
For information: 514-684-4460.

St. Paul's Lachine

377 44th Ave.
17th ANNUAL GARAGE and BAKE SALE
Sat., June 2, from 8:30 a.m.-12:30 p.m.

Organized by the Men of St. Paul's. Books, furniture, dishes, toys, appliances and many other treasures. Hot dog stand and a sweets corner with sucre à la crème, peppermint and several other types of fudge. Donations of items in good, clean condition for the sale can be dropped off at the church Monday to Friday from 9 a.m. to noon. For information: 514-634-1965.

St. James, Rosemere

328 Pine St.
GREEN THUMB and BAKE SALE
Sat., June 10 a.m.-2 p.m.
Come early as things disappear quickly.
For information: 450-621-6466 or visit the Facebook page.

St. George's Châteauguay

162 St. Francis Blvd.
STRAWBERRY SOCIAL
Sat. June 16, 1 p.m.

An interview with John Lee

When French was on the Anglican agenda – for some

(This is the first of two or more articles in which Rev. Holly Ratcliffe of Christ Church, Sorel, explores the long term perspective for French-language ministry in Quebec with Ven. John Lee, a retired priest now serving as honorary assistant at Christ Church.)

Holly: John, you've been retired now almost 15 years! I'd like to focus this conversation on your experience as an Anglican priest who has made it your business to immerse yourself in the language and culture of the Québécois.

I understand that your first visit to Quebec was in the 1950s. What were your first impressions?

John: My first visit was to family members in Quebec City in 1952. At that time the city was strange and exotic to me, full of religious and priests. "Soutanes" (cassocks) were everywhere!

Then in 1956 I had a summer job on the Lower North Shore in Baie Comeau, Forestville and Labrieville. During the week I worked in the construction camp of the Bersimis-1 hydroelectric project (which dammed up the Betsiamites River) at Labrieville. On the weekends, as I was a seminarian at that time (at Union Theological Seminary in New York City), I held services in Labrieville or Forestville for the Diocese of Quebec, under the supervision of the rector of Baie Comeau.

Holly: What did you experience there?

John: One of the major experiences for me was to be put among Quebec construction workers whose language I did not understand. My academic French from high school and university was totally insufficient to the challenge. But I was taken with the people – their creativity! In the construction camp there were shows, and plays in the great dining hall in the evenings. Singing, musicians, guitars, fiddles! I was most impressed with their joy in living.

Mind you, the congregations I served were anglophone. They were the families of the managers (Forestville) and of the engineers and foremen (Labrieville).

Holly: So you were exposed to both English and French.

John: These English-speaking people were there in the camp during the week, and I often ate with them, as it was easier to converse. But one day I met a francophone Presbyterian pastor passing through Forestville. I had a long conversation with him in which he was very critical of the Anglican Church because none of its clergy in that area spoke

French. That conversation made a great impression on me because I was making a great effort to communicate with the francophone people in the construction camp, and I was very aware of the limitations of my command of that language. So the experience left me with the resolve that if ever I found myself living in Quebec, I would find ways to communicate with the people.

Holly: And that chance came in 1969?

John: Yes, when I was hired as the director of program of the Diocese of Montreal.

Social justice issues

Holly: What happened then?

John: The director of program was accountable to a board of programming, with responsibility for such matters as community concerns, Sunday school, adult religious education and continuing education of clergy.

As a result of my own predilections, I became involved in social-justice issues on an ecumenical basis, which brought me in touch with francophone Roman Catholic clergy, members of religious communities and lay people. It was also a time when the Anglican Diocese of Montreal was still presenting briefs to government concerning legislation touching on the organization of school boards and language issues. And it was necessary to have these presented in French.

Holly: Did you do the French?

John: No! The French was done by the late Canon Reg Turpin, then executive officer of the diocese – and then touched up by someone else. He had grown up in Quebec City and made the effort to learn to speak and write it.

Holly: I'd like to hear more about Reg Turpin. He wrote some documents on francophone ministry for the Anglican Church of Canada.

John: He did, important ones. He later became the officer for English-French relations for the national church. Why are you laughing?

Holly: It just strikes me as amazing that there was such a position in the national church. These days it's just not on the agenda!

John: Nor is it as much on the agenda of today's society as it was in those days. The context, remember, was of legislation touching school board reorganization and language issues. There had been such a thing as "le mouvement McGill français," calling on McGill to function in French; then there was the October crisis (1970); the Saint-Jean-Baptiste Day riots; the "Vive le Québec libre!" speech by President de Gaulle



JOHN LEE

(1967); the FLQ, and much more. So French-English relations were very high on the agenda.

Holly: Did your contact with Reg Turpin have an effect on your ministry as director of program?

John: Yes, a great impact. With the support of Reg and Bishop Kenneth McGuire, it was possible to mount a major effort with respect to French-language training. One of the initiatives I began was diocesan-financed residential immersion courses, and the financing of other clergy training programs in the French language. They lasted through the time I was director of program (1969-1973). It was a popular program. And they received quite enthusiastic support from many members of the clergy.

Holly: Are you saying that in that context Anglican clergy were keen to become more conversant in Quebec language and culture?

John: I think it would be more accurate to say that some clergy were. Others would not have gone near it! I'd add other names to Reg's among those who supported these initiatives: Walter Asbil who was then chair of the board of programming and a native Quebecker (later Bishop of Niagara), and, again, Bishop McGuire, who in his Irishness was not afraid of independence!

Holly: So a good number of clergy participated in these initiatives as responses to the social issues. But were the clergy expecting to use French in their churches?

John: Not necessarily. But there were some who believed that in order to be a neighbour one needs to speak the language of one's neighbour.

Holly: How was your French coming along by this time?

John: My own French was helped by these programs. I struggled in meetings, I took every opportunity

to read French newspapers, listen to French radio, to converse with francophones.

Holly: What would you say helped you the most in your language development?

John: What helped most was that I was highly motivated to learn, and that came from that experience in 1956. But the opportunities to practise were abundant in the early 1970s!

Holly: What happened after 1973?

John: Two things. One is that I began to live in a community that was 95 per cent francophone: Saint-Jean-sur-Richelieu. The other is that I took a job, as director of the United Church's Dialogue Centre in Montreal, which required bilingualism. This put me in contact with francophone ecumenists on the one hand, and on the other, with francophone street people and those who worked in francophone ministries with homeless people. We also organized intercultural weekends in francophone communities, to bring English-speaking Christians who so desired into direct contact and dialogue with the francophone people of communities like St. Jérôme and St. Jean.

Holly: One of your achievements at that time was as one of the founders of Le Réseau d'aide aux personnes seules et itinérantes de Montréal, or RAPSIM, which still exists.

John: Yes, it is a single network of services, both French and English, serving the itinerant population of Montreal in the downtown area, and it is very active in defending the rights of "les sans abris" (the homeless).

Québécois not so devout at first

Holly: What else stands out for you from your time at Dialogue?

John: I took a course at the Université de Montréal called "Québec, hier et aujourd'hui." We heard many of the important sociologists, economists, political scientists of that period in Québec. The sociologist, Marcel Rioux, stands out in my memory.

I feel I learned an enormous amount about the Quebec perspective with respect to the development of this society.

Holly: Did you encounter difficulties as a result of your stepping outside the usual anglophone perspective?

John: Talking about that brings back experiences of real rejection of what I was doing by some individuals. For example, I was accused by one person of preaching "disunity" in the Week of Prayer for Christian

Unity when in a sermon I reminded people that some of the people that we are "together in Christ" with are sovereignists. An Anglican priest told me I had "gone over to the other side."

Holly: How were you changed by that course at U. de M.?

John: One of the ways I was changed was through the analysis of society I found there. A moment ago, I used the words "a Quebec perspective." What I had grown up believing about Quebec history was that all the colonists were submissive and obedient to the Roman Catholic Church from the beginning of the colony in the 17th and 18th centuries. This is not true. The people were not, on average, particularly devout; there was a shortage of clergy, there were parishes without churches; there were even a few free thinkers and anticlericalists. One of the things that came through in that course was that the dominance of the Roman Catholic Church over the people only really began after the 1837 rebellion, that it was in the last half of the 19th century that the Roman Catholic Church became an enormous instrument of social control. So I learned through this analysis that the Quebec working class, which submitted to this control, were handed over as a docile work force to North American capitalism, particularly in Quebec and New England – where many Quebeckers went to find work.

Labrieville was a case in point: There was the mass of not-very-well-educated francophone workers, like heavy-machinery operators, truck drivers, tunnel workers and cooks. You also had the foremen, most often anglophone, but bilingual. Then you had the consulting engineers for the Acres company, who were unilingual anglophones. But by this time there was also a rising technologically competent class of francophone engineers at Hydro-Québec (which existed prior to the major nationalizations of the 1960s). At Labrieville they were looked upon as incompetent and unable to do this kind of project, needing to be baby-sat.

This was how the Acres engineers and the British Electric technicians perceived them. Yet later on these same francophone engineers were the ones who, after the Bersimis construction, went all over the world developing hydro projects.

One of the great things about being in Labrieville back in the 1950s was that I had seen all of this, so the analysis in the U. de M. course made sense to me.

En français: Anglican Francophone Ministry

Donald L. Boisvert

(Donald L. Boisvert is to graduate from the Montreal Diocesan Theological College this year with a diploma in ministry and is to be ordained as a deacon June 3. He teaches religion at Concordia University. This article is from the Easter issue of Pro Christo et Ecclesia, newsletter of the diocesan college.)

As part of my Mission course this year, I have been researching and reflecting about the need for the Anglican Church in Montréal to become far more deliberate in its outreach to the majority Francopho-

ne population. I have spoken with a number of individuals about their perspectives on this. There already are some vibrant communities engaging in Francophone ministry – Montréal-Nord and Sorel-Tracy most notably, but also, more modestly, a significant number of parishes in other parts of the diocese. In my conversations, I have asked about the future of Francophone ministry, but also about some of the issues and challenges that it poses. Five general themes have emerged.

First, there is a sense that our long-term survival as a church is very much tied up with Francophone outreach. At one level, such out-

reach is basically a matter of respect for, and openness to, the majority



DONALD L. BOISVERT

(Photo: Aifra Saskia Tucker)

culture, while, on another, it speaks to the demographic reality of a diminishing Anglophone base. Second, several have claimed that we are not totally fulfilling our calling as a missional church. If we seek to bring about God's kingdom "here and now," in this place and at this time, then we need to be far more proactive in identifying ourselves as fully engaged members of our surrounding community. Third, Francophone ministry raises the core question of what it is that we uniquely have to offer a highly secularized culture which remains deeply attached to its Roman Catholic roots. It has been suggested

that, in fact, disaffected Roman Catholics can find much in our beliefs, teachings and liturgy that speaks to them both comfortably yet differently. Fourth, there is the unavoidable yet sensitive question of language. People have told me that, while it is important and laudable for us to have bilingual services, this is not the same as Francophone ministry. One cannot do Francophone ministry as simply standard English ministry with occasional French "touches." This also raises the question of clerical and lay leaders able to function fully in such an environment. Finally, and most

continued on page 12

THE STILLNESS WITHIN

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



“Listening”

So we can talk for a while /but then we must listen,
the way rocks listen to the sea....
And yes, on nights like tonight
I too feel alone. But seldom do I/face
it squarely enough
to see that it's a door/ into the endless
breath

that has no breather, /into the surf
that human/shells call God.

– Excerpt from 'A Poem' by Mark Nepo

Recently I was faced with a very difficult decision. As I struggled with the various choices open to me, I could feel myself becoming increasingly miserable. Then one evening, I just sat in prayer and meditation with my feelings of sadness and doubt. Watching my fears and my hesitations pass like bubbles through my consciousness, a voice within my own spirit called to me:

“Why do you doubt the presence and action of the Spirit in your life

now? You have known it before. Just let go, and trust that the Divine Presence is with you in this very moment.”

What a difference this clarity of insight meant to me at that moment. It was a reminder for me to allow the process to unfold, and to trust that God was there with me.

As we approach Pentecost with the celebration of the outpouring of the gifts of the Spirit, I see it as a perfect opportunity to focus our attention on reclaiming the gifts of the Spirit that are promised to us. I know that this is easier said than done. Some of us, however, are afraid to allow ourselves to be filled with God's power. Nevertheless, the “still, small voice” is always speaking to our souls, but many times we fail to hear it. The key is to learn to listen and to act on it, even when old patterns of behaviour may make us reluctant to do so. The season of

Pentecost is a reminder that, for followers of the way of Christ, listening to our intuitive spirit is essential. The rewards are transformative.

Guided Meditation on Claiming Our Spiritual Gifts

The following meditation may be of help in opening to the gifts of the Spirit this Pentecost.

Find a quiet place. Sit comfortably in a chair with your back straight and your feet flat on the floor. Now take a few deep breaths. As you expel the air, feel yourself letting go and releasing any tension in your muscles. Simply allow yourself to be present to yourself, to the Divine, and to your sacred centre.

Now picture or imagine yourself in the presence of the Spirit. See yourself being showered with healing light and unconditional love. Call to your mind what you desire

most from the Divine Presence, and allow yourself to ask for what you need. See yourself being offered what you need. Allow God to pour into you the spirit of peace, joy, wisdom, and love. Let these gifts bathe your body, mind and spirit.

Now imagine the Spirit giving you other gifts. First, receive the gift of opening your inner eyes so that you may see how precious and how beloved you are. Allow this unconditional love to enter your being as you breathe. Second, feel the power of rebirth and renewal pour through every part of your being as a gift from the Divine. Let it pervade your memories, your body, and your emotions. As you close this exercise, know that these spiritual gifts are yours, and can be summoned whenever you need them.

Until next time, Blessings and Shalom,
Cedric+

Should we bring back Rogation Sunday?

Diane Norman

(Diane Norman is a member of the diocesan stewardship of the environment committee.)

“We plough the fields and scatter the good seed on the land...” At the first sounds of Hymn 348 my memory takes me back. I am a small girl following the vicar and choir as we process behind the cross around the fields of the parish. The occasion is Rogation Sunday in rural England.

Page 261 of my *Book of Common Prayer, Canada* is entitled Rogation Days, but except for Norman Lévesque of Green Church, no one I have questioned so far has ever heard of Rogation Sunday. Since it is more than 60 years since I walked around the fields in England I thought perhaps the practice had subsided. However I have learned that on Sunday, May 13th, 2012, the parishioners of St. Wilfrid, Ribchester, with St. Saviour, Stydd are summoned to walk around the parish, “with the blessing of fields, farms and animals along the way, enjoying a picnic and ending with Evensong at Stydd.”

The tradition that began in Vienne, France in 470 is maintained. At that time a series of natural disasters had caused suffering among the people. Archbishop Mamertus pro-

claimed a fast and ordered special litanies and prayers to be said as the population processed around the fields, asking God's protection and blessing on sprouting crops.

“Rogation” means solemn supplication and derives from the Latin “rogare”: to ask, to beseech. Rogation Sunday is the fifth after Easter, this year May 13 – Mother's Day in Canada.

Because in England I did not live in a rural parish I have only made one Rogation Walk in my life. It could have been yesterday the memory is still so vivid, and, more impor-

tantly, the messages I absorbed that day have remained. The world I live in is “fed and watered by God's almighty hand.” Food is a gift of God. He created and maintains the beauty that surrounds me.

The word “parish” (from the Greek “paroikos”) means “to live close to.” “Today in Canada we live in a society of abundance, of overconsumption, of waste, where food is a commodity, not a sacred gift, where our government does not behave responsibly towards God's creation.

As Christian stewards of the environment we have taken the largely

invisible initiative of writing letters to our elected representatives in an effort to influence government policy. Rogation Sunday, in new urban forms, presents an opportunity to become more visible and to present to the wider audience of our fellow citizens, as well as to government, a message of stewardship of creation.

On May 13th in towns and cities, we can gather in parks, in community gardens, in green alleys, on roof gardens, on church grounds to ask for blessing on our sprouting crops, our planters, our gardens and to eat together, as Christians have done since 470 A.D. Just an ordinary picnic – traditional ganging beer and rammalation biscuits are not necessary! And in rural parishes, larger here than in England, we can take inspiration from those touring parish boundaries on tractor trailers, accompanied by village musicians, singing hymns such as “Praise, my soul, the King of heaven.” We must never forget to testify that “Sun and moon, bow down before Him: Dwellers all in time and space.”

Googling ‘Rogation’ will yield a wealth of information. Liturgies for Rogation Sunday are available on the following sites: cofe-worcester.org.uk – env-steward.com/worship/rogation2 – fullhomelydivinity.org



FROM THE CHARLEVOIX this time, here's another vacation snapshot by the editor.

Stories on the Way blog looks at kids and the sacraments

Rhonda Waters

(Stories on the Way is back. Rev. Rhonda Waters, who began posting Sunday school lesson plans on her

blog of that name about two years ago, has resumed regular contributions to the blog, although she is not adding new lesson plans, at least for the time being. The focus is shifting from the Stories on the Way curriculum to the thriving ministry with children and families at Christ Church Cathedral, where Deacon Waters is now a curate – and is to be ordained as a priest June 3. She now is



RHONDA WATERS

writing about things like about how the curriculum has been adapted to suit the very young Sunday school at the Cathedral, additional resources, ideas for ministry to parents, children in the liturgy and intergenerational. Here's a recent post, originally published in the March issue of the Christ Church Cathedral Family Newsletter. You can find the blog at storiesontheway.wordpress.com.)

Baptismal water, funny wafers, and shiny cups – the sacraments were designed for children.

These are the touchable, tastable, seeable signs of God's miraculous grace working in our lives and sure evidence that God is not just out there somewhere but is also right here in the earthy stuff we can grab hold of.

Sacramental theology – all the doctrinal and philosophical words about what that grace is and how it works and how we should respond – that stuff is for adults who need the sacraments explained so we can contain them in our heads.

Don't get me wrong. I love the theology! It's important and helpful but it's not where the grace is. The grace is in what happens to us when we enter into the mysteries, open to being transformed whether by being

washed or being fed. I don't properly know what happens in myself, let alone another person, but I believe that something holy is happening and that God is the One making it happen – in an age-appropriate, person-appropriate way for each one of us.

I recently came across this on my twitter feed: “this is my body given for you unless you are under the age @ which you actually know what is happening” #notwhatJesusaid

It's not what Jesus said because baptism and communion are not about intellectual comprehension. They're about entering into a relationship that will last a lifetime – and both you and your children are invited.

Still Presence Spirituality Centre

May-June Calendar

Meditation Circle

Finding the peace within

May 7 and 14, 7- 8:15 p.m.

Words & Music Café

Poetry and Prose to

Open the Heart

May 28, 7- 8:30 p.m.

Blessing Circle

Meditation and Healing Circle, followed by tea

Last Circle of the season

June 4, 7- 8:15 p.m.

Christ Church, Beaurepaire, 455 Church St., Beaconsfield

Details: 514-697-2204 or www.StillPresence.com

All Saints Church

List of Activities and Events

248-18th Ave. Deux Montagnes

Priest: Reverend David Hart

david@allsaintsdeuxmontagnes.ca

Telephone: 450-473-9541

info@allsaintsdeuxmontagnes.ca

Sunday services with Sunday school & nursery at 11:00 a.m.

May 5 Spaghetti Supper 5:00 p.m. in the Church Hall.

May 19 “To a Tea” Afternoon Tea in the church Hall 2:30 p.m.

May 27 Bishop's Award Service 11:00 a.m.

We welcome Bishop Barry Clarke, of the Anglican Diocese of Montreal, to our church service on Sunday, May 27 at 11 a.m.

Bishop Clarke will be on hand to award our parishioners Ron and Sue Bourque with the Bishop's Award for 2011

Silver and Gold for Cash

A Christ Church, Beaurepaire Fundraising Project

Don't turn your silver & gold over to Aaron to fashion a Golden Calf!

Don't let your silver and gold become an idol!

Don't let it be idle in your jewelry box or drawer!

Turn your broken, unwanted and/or mismatched gold and silver jewelry into cash to meet your real needs.

Saturday, May 5 from 10 a.m. until 8 p.m.

Christ Church, Beaurepaire 455 Church Street, Beaconsfield H9W 3S6

All transactions are done privately and discreetly.

Your items will be weighed and tested, and you will be offered cash on the spot for their precious metal value.

All are welcome. No appointment necessary.

St. Barnabas Church, Pierrefonds

Garage Sale

Saturday, May 26 9 a.m. – 2 p.m.

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

Also Refreshments

More info: 514-684-4460

Spiritual calendar

Healing service in Beaurepaire

Within a quiet and contemplative celebration of Holy Eucharist, opportunity will be offered for prayer and anointing for healing at Christ Church, Beaurepaire, 455 Church St., Beaconsfield, Wednesday May 2 at 7:00 p.m. All are welcome. Contact Archdeacon Michael Johnson at 514-697-2204 for information.

Living the Questions in Beaurepaire



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 is being offered in seven sessions on Thursday afternoons, 1:30-3 p.m. at Christ Church Beaurepaire. Each session includes a video, guided discussion, spiritual exercises and Bible study. The seven session segment has begun and will run until Thursday June 14. You may still register until May 9. The cost for the seven sessions is \$25. Call the Christ Church office at 514-697-2204. Sessions will be at Christ Church, 455 Church St., Beaconsfield.

Paws & Pray at Christ Church



The next Paws & Pray service at Christ Church Beaurepaire will take place on Sunday May 6 at 1 p.m. Paws & Pray features a service of the Holy Eucharist where canine companions and their guardians are always welcome. Service takes place at 455 Church Street, Beaconsfield.

Oasis in Rosemere

The St. James Drop-In continues every Wednesday 10 a.m. to 2 p.m. at St. James Anglican Church in Rosemere. It's an informal gathering place open to everyone in the community, a mid-week oasis to pause from the rat race. The Church sanctuary is open for quiet prayer and reflection. For more information contact Winston or Becky Fraser at 450-621-6466. Call that number or see the Facebook page for news about these and new upcoming events. Everyone is welcome and St. James, 328 Pine St., Rosemere, is wheelchair-accessible.

Easter at Mile End



THE EASTER VIGIL at the Mile End Community Mission on Holy Saturday "was a creative, chaotic, bilingual, wonder-full service in a dimly lit corner, hiding as if in the Upper Room telling faith stories to give us hope," reports Rev. Roslyn Macgregor. "We followed Moses out of slavery to freedom, singing 'Free at last,' lit the awe-inspiring new fire outside, processed around the building through the lane and in the back door with the paschal candle lit." After the service there was a light meal that included a large bunny cake made by Samantha Proulx (who also took the photo.) The children are, from left, Skyler Proulx-Olson, Marie-Alexandra Tremblay, Emma, Brooke (almost hidden) and Dakota Proulx-Olson.

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

Feast of the Resurrection



OVER 120 were on hand at the Church of the Epiphany in Verdun to celebrate the Feast of the Resurrection of Christ. Following the service, the children from the Sunday school presented members of the congregation with chocolate eggs. Music for the service was provided by organist and music director André Boucher and trumpeter Sylvain Lapointe.

(Photo: Jim Shepherd)

St. Matthias' marks 'site centennial'

– See Page 15

Presents:

Mindful Awareness for Children

"Mindfulness means paying attention in a particular way; on purpose, in the present moment, and nonjudgmentally." (Jon Kabat-Zinn). We can teach children to begin to pay attention to those things in the present moment that they never noticed before through this process (Teaching Mindfulness to Children, p. 77). In some Montreal schools they are using Mindfulness to help children. Some of the benefits to children using Mindfulness has been less stress and anxiety in their daily lives, and improved self-awareness and self-esteem. Dr. Joseph Emet is the founder of the Mindfulness Meditation Centre in Montreal and has spent many years helping others to understand it. Come and listen to what he has to say about mindful awareness for children.



Dr. Joseph Emet trained in mindfulness practice with Thich Nhat Hanh in Plum Village, France, and was appointed a teacher by him. He founded the Mindfulness Meditation Centre in Montreal 15 years ago, and has taught this practice to a few thousand people since then. His book of songs, *A Basket of Plums*, is published by Parallax Press, and his book on overcoming sleep difficulties with mindfulness will

be published by Penguin in the coming months.

Dr. Emet has done workshops on mindfulness practice at The Annual Congress of Jewish Peoples' Schools, McGill School of Management, McGill School of Health Sciences, John Abbott College, and Miss Edgars and Miss Cramps School.

Joseph has a doctorate in music from Boston University.

Wednesday, June 6, 2012

From 5:30 to 8:30pm

At Fulford Hall, 1444 Union Avenue, Montreal

Supper is Included.

For information, call 514-363-6712 or email: kidstuff@montreal.anglican.ca

Please, RSVP by May 30, 2012

**The Montreal Diocesan Committee
Of Anglican Church Women**

Hosting their annual event

Women's Day of Celebration

Thursday, 10 May 2012

Holy Eucharist at 10:30am
Christ Church Cathedral
635 Ste-Catherine Street West

Registration, Lunch, Afternoon Programme at
11:30am in Fulford Hall
1444 Union Ave.

Our guest speaker will be
The Revd Roslyn Macgregor - Mile End Mission &
St Cuthbert, St Hilda and St Luke Church

TOUS EST BIENVENU ! **EVERYONE WELCOME !**
We look forward to seeing you.

Registering in advance would really help us !
Call: Verna Peris at 514-843-6577 ext 250

A rural archdeacon meets a magical transvestite and reaches the breaking point

(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 is a condensed excerpt from a recent post. Photos are also from the blog.)

Let me tell you about a second-class Indian Rail coach. Indian trains have an elaborate and complicated class system: 1st AC (which most trains do not have), 2-tired AC, 3-tired AC, AC Chair, 1st Class, Sleeper, and finally second-class. Everything above second-class has to be booked ages in advance for reservation. There is no third class. I found travelling 1st AC challenging but perhaps that was because it was an almost three-day trip.

As a result of a complicated set of events I will not go into, I found myself on a train in an isolated area with the choice to move to second class or get off the train at the next stop and be stranded. And I really mean stranded. The system of hotels, taxis, buses, and airports a westerner takes for granted does not exist in most areas of India. Even a short distance of 30 kilometres outside of westernized areas like Bangalore is like stepping from the “First world to the StoneAge” as William Dalrymple puts it. I decided to move to second class. Did I mention it was a 38-hour trip?

I have never experienced anything like it in my life. To say it was crowded is such an understatement as to be absurd. I was one of the lucky ones as I had a seat and for much of the trip, thanks to a kind Sikh, a window seat. Seats designed for four people held nine or even ten. The wire luggage racks overhead were also used by people for sitting or sleeping and parents would stick their small infants in them. Literally every available space on the floor was also used to cram people into. There were even people crammed in under the seats.

It soon became obvious that this was going to be an endurance test like no other. I could only drink small sips of water just to keep my mouth from cracking because to drink very much would mean eventually having to make my way off the train at a stop to urinate and then get back on (my seat would have then been taken). I saw some people somehow swinging down the aisle, placing feet on people's shoulders and heads whilst clutching luggage racks overhead. I knew I did not have the wherewithal to accomplish that monumental feat.

I have a voice

At one point during the night I realized that I had at least six people using me as a sleeping aid: two on the seat opposite had their feet on me or shoved under me; one had his head on my leg whilst another slumped over him onto my shoulder; two were on the floor either on top of my feet or under my seat pressed against my heels. The count is seven if you count the man asleep above my head on my bag in the luggage rack drooling on me. There was no way to move even a little as if you sat forward in your seat you would then be unable to sit back again.

I think the reality of the poverty really hit me when I watched a rat scurry in and out amongst the people on the floor and across the lap of an elderly woman. She did not move and no one else even blinked.

I have seen great poverty in different parts of the world but never at such close and intimate proximity for such a prolonged period. I began my trip with an escapist portal in the form of Kipling's *Kim* and I still had four chapters left to read. However, a physically malformed young man was getting off at the next stop and was unable to reach his bag. He did not ask for help but kind of looked around hoping for help and when none came he just kind of stared up at it hopelessly. It was the hopelessness of the stare that made me jump up and push my way to where he was to get the bag for him. In so doing *Kim*, and my only escape, flew out of the window and into the night desert of Rajasthan.

I was very patient and even calm and although I feared that claustrophobia, panic, irritation, anger, or an emotional empathy for the poverty I was immersed in might arise unabated in my breast, nothing awoke. However, that hardly means I was unaffected. I became painfully aware that what separated me from those around me was not money, or privilege, or the country I either come from, was educated in, or live in. It was something born of all three and more. I have a voice. One that can be heard above the din. Another way of saying this is that I can expect to be noticed. Those with whom I was travelling had been silenced and not just metaphorically. The blank staring looks, the lack of interaction, the indifference to surroundings, the lack of expectation of any level of comfort or human dignity all silently spoke of it.

At no time did I feel in the least bit threatened or unsafe. Even with all the shoving and pushing to get on or off the train, or to climb over one another I did not feel or see any signs of hostility, anger or irritation. Everyone seemed calm – almost comatose. Yet at the same time I was more than aware that this seemingly quiet or resigned poverty can, when aroused from its sleep be capable of acts of extraordinary anger and violence of the kind that can change history.

The thing that stuck out was a part of India that I think is mostly hidden from most tourists. Local beggars, cripples, musicians, hawkers of everything under the sun and holy men would get on at one stop and move along the carriage to get off at the next stop and start the process again. It was fascinating. Yet the most interesting was the Magic Transvestite.

To be fair to the culture, Indians

refer to them by their Urdu (from an Arabic root) name Hijra. They are a traditional part of south Asian culture. They are men who dress and identify themselves as women who live in community under a guru and are usually considered and classified as a third gender.

They are mentioned in the *Karma Sutra* and in both the great Hindu epics. In the *Ramayana* Rama orders all the men and women that have followed him into the forest before his 14-year exile to Ayodhya to cease to grieve for him and return home. When he returns 14 years later he discovers that the Hijra, being neither male nor female, had stayed in the forest. So impressed was Rama by their faithfulness that he gave them the power to bestow blessings.

Just like Harvey Fierstein

In the *Mahabharata* Lord Aravan gives his life to the goddess Kali so that the next day's battle may be won. His only wish is that he marry. As no women will marry a man who will die on the morrow the god Krishna disguises himself as a woman and marries him. An eight-day feast at the Temple of Aravni in Tamil Nadu every year celebrates this marriage.

Hijra are often encountered in the streets or on trains, going around offering blessings – not just to Hindus. The Hijra that spent time in my train carriage was sought after for blessings by Sikhs, Hindus and Muslims. They are a regular part of Indian wedding and birth rituals and parties.

What will forever stand out in my mind though is that this Hijra sounded EXACTLY like Harvey Fierstein only in Hindi! I know many of you will think I was imagining it because Mr. Fierstein played a drag queen in both *La Cage aux Folles* and *Torch Song Trilogy* (both of which he wrote). But it was the coincidence that blew me away. First I heard the voice calling out for blessings. I thought something like, “Gee, that sounds like Harvey Fierstein,” and then a holy transvestite climbs into view.

Anyway, it just goes to show how different the world can be. A transvestite in Western culture would never be treated with religious awe, let alone respect. I need not mention the history of persecution by western religions. I will also not get into Jungian concepts of the Sacred Hermaphrodite in pagan and classical religion but simple point out that the concept of a third gender is common to most cultures. Just not ours.

Still, wouldn't it be a different church if instead of persecuting transvestites we hired them to give blessings on a Sunday? And, hey, no jokes about men already dressing up in coloured “dresses” every week to do just this! I know that transvestites are not the same as drag queens (the latter are entertainers) but there are few church services I have been to that could not have benefitted immensely from a drag-queen blessing thrown in at some point.

To return to my main point, a couple of things became clear for me during those 38 hours in a second-class Indian train carriage. One is that I realised that the India I love is one typical of scholarly bookish types like myself. I have always loved the idea of India. The great sweeping epics, the Vedas, the ancient civilisa-

continued on page 12



IN A TRAIN COMPARTMENT



AN INDIAN HIJRA



CHERAMAN JUMA MASJID MOSQUE in Kerala, from an earlier post



MOSQUE INTERIOR

PWRDF team visits Tamils returning to Sri Lanka

'All of us long for a place to call home'

(Nine supporters and staff of the Primate's World Relief and Development Fund, including Janet Dench of the Diocese of Montreal, visited the Organization for Eelam Refugees Rehabilitation in India and Sri Lanka for about 12 days in the latter part of March. The organization, known as OfERR, is accompanying many of about 100,000 Tamils from Sri Lanka who have been living in India for as long as 30 years and are beginning to return to Sri Lanka. Members of the PWRDF delegation took turns contributing to a blog on the PWRDF website at pwrdf.org. Here are extracts condensed from some of their posts.)

Tuesday, March 13, Chennai, India. From Maureen Lawrence, a PWRDF board member from the Diocese of British Columbia (Vancouver Island)

Our visit to the Valavanthan Kottai refugee camp turned into a tourist-type drive, seeing a huge Hindu temple (on the way). We arrived at the camp to be greeted with flowers from the nursery-school children. It was very distressing for us to learn of the death early this morning of a 2½-year-old boy. Each home has limited electricity which only allows for the safe use of one light bulb. This causes problems and in this case led to the fatality.

Despite such privations, during our walkabout we saw clean roads and small well kept homes, some of which had well established trees. We visited the spirulina pond and heard how this edible alga, which is 60 per cent protein, is cultivated and used as a nutritional supplement in chocolates and health-care products, and as a medicine. By then the ladies' Self-Help Group was ready to

receive us and show us their work of learning to decorate clothing.

Both at this time and after lunch at the OfERR office, we heard of the barriers standing in the way of the refugees still living in camps after 30 years. More than one-third of the leaders we met have not been to their homeland of Sri Lanka.

Thursday, March 15, Trichy.

From Christine Hills, PWRDF public engagement program officer

The Eastern Ghat mountains appear suddenly on the horizon. They are serene and majestic.

That serenity was shattered on Wednesday morning as the delegation along with three OfERR staff and Mr Velu, our skilled driver, left Trichy for the Pudupatti refugee camp. Mr. Velu swerved to avoid a motorcyclist who was trying to get into the right hand carriage way, cutting in front of us. We ended up in the opposite carriage way, striking the hard median. Thankfully all of us, including the motorcyclist, escaped with minor bruises and abrasions. One hour later, in a new vehicle with a new driver, we continued on to the refugee camp.

The countryside was calming, green with rice paddies, churches and temples.

We arrived at the camp and were greeted by women and children bearing flowers. We walked around the camp and were offered crafts and food items made by the women's self-help groups.

We then gathered and took part in a traditional Tikka ceremony that included receiving a Potu on our foreheads.

Each of the eight self-help groups in the camp spoke to us about their successes and challenges. They are

highly educated and spoke of their frustration at being offered only low-paying jobs such as house painting. They also let us know that they have been labeled with the stamp of refugees and don't want to live with this label forever. Their successes are many and we congratulated them on their community and all that they have achieved.

Chennai, Saturday, March 17.

From Frances Stewart, Diocese of Brandon

At 9:30 a.m. we leave for the seven-acre Nallayan Farm – 35 kilometres away through a maze of traffic and pedestrians. We pass imposing government buildings, temples, schools, food stalls, luxury shops, homes of every description.

A warm welcome at the farm where we meet Theresa de Haan from the Canadian High Commission.

We see the 20 or so concrete tanks where spirulina algae is produced with exacting methods pioneered by OfERR. First as a nutrition supplement and income generating program for refugee camps. Now the methods and simple technology are shared at no cost to OfERR's Indian neighbours and people world-wide.

We drink spirulina mixed with pineapple juice. Refreshing and healthy. It arrests the spread of viral infections, notably HIV and dengue fever. And we buy all manner of spirulina products to take home. Look-out Anglicans, spirulina is coming to a town near you!

Sadly, nearby bottled-water production has lowered the water table. The farm now buys water to irrigate its rice paddies.

Airborn, Saturday, March 17.

From Janet Dench, former chair, PWRDF board of directors, Diocese of Montreal

We all enjoyed the chance to relax a bit, with most taking the opportunity to go shopping in Chennai. I had my first experience of table service at a food court!

As we complete the first half of our visit, we offer some reflections on our experience in India.

Our delegation is working very well. We have come through heat, an intense schedule, short nights and a minor road accident with resilience and good humour. We all bring to the team different perspectives that enrich our understanding of what we see and hear.

Each day has revealed to us new facets of the situation facing refugees in Tamil Nadu, which seems ever more complex and multi-layered. Our delegation meetings are prolonged by new questions that we ask each other. The difficulties in seeing things clearly make it only more important for us to make the journey together with the Tamil refugees so that we can discern how we can best support them.

We are struck by the commitment and sincerity of the OfERR staff and volunteers.

It has been humbling to visit the refugee camps. The women and men have lived there so long, facing so many restrictions. Despite their feelings of frustration, they have achieved so much in their efforts to better themselves and their community.

We have heard a challenge to us. As one camp resident said, "Groups come to meet us but what comes of



A STREET in the Putupatti refugee camp.

(Photos: Simon Chambers)

it?" We recognize our need to be accountable to those we visit.

I have just heard the announcement that our plane has commenced its descent. In a few minutes we will be in Sri Lanka.

March 18, Trincomalee, Sri Lanka. From Carolyn Vanderlip of the Diocese of Niagara and a member of PWRDF's refugee network

After a short flight we arrived last night in Colombo, Sri Lanka. Walking out of the airport we were immediately struck by the unfamiliar quiet after five noisy days in Chennai, India. It seems ironic that a country that has experienced decades of war feels peaceful to us.

It was another early start for our delegation, departing at 5:30 a.m. for the journey to Trincomalee. The journey from Colombo to Trincomalee, 257 kilometres, took nine hours due to road conditions, construction, and what appeared to be a national bike race. Our own famed long-distance bike rider, Suzanne Rumsey of Le Tour de PWRDF, enthusiastically cheered the riders on. While we waited for the race to pass by we enjoyed watching the antics of the monkeys in the trees by the side of the road.

Despite the length of the journey, we all enjoyed the opportunity to see the beautiful island of Sri Lanka; its lush greenery, red soil reminiscent to us Canadians of Prince Edward Island, and lovely hilly landscape. However, as we continued north we began to see the signs of a war recently ended: very poorly maintained roads, destroyed homes, and increasing indications of poverty.

Arriving in Trincomalee, we first had a chance to meet with the OfERR staff who are providing assistance to Internally Displaced Per-

sons and refugees who have returned from India. It was a privilege to meet with a group of women and to hear their stories of multiple displacements, both from the war and from the tsunami that struck these shores in 2004. One woman described being displaced four times, and the loss of her daughter during that time. And yet, the pull towards home is strong. At every opportunity she attempted to return to her home, only to be forced to leave again.

We were inspired by the young couple expecting their first child in June. Formerly displaced, they are now living in a PWRDF-funded house, complete with beautiful garden and spacious yard. Not far away, we visited with another young couple who are living in cramped temporary housing which leaks and has no electricity. Without a steady source of income and with school fees to be paid for their young children, they are desperately seeking a solution for their housing needs.

March 18, Vavunia.
From Adele Finney, PWRDF executive director

After the trip from Trincomalee to Vavunia, we sat in the van at a three-way intersection near 3 Jaffna St., just down from the town mosque. The call to prayer sounded through the short twilight – the sun rises and sets quickly in the tropics.

The van driver was waiting for instructions. No one paid much attention to us, it seemed. Nor did they pay attention to the brown cow in the middle of the intersection, which stood there for the longest time, and then was joined by a calf.

I keep saying "seemed" because we're beginning to understand the only assumption we can fairly make

continued on page 12



SELF-HELP GROUP members sell their wares in the Putupatti refugee camp.

(Photos: Simon Chambers)

PWRDF team visits Tamils...

continued from page 11

is that the more we hear and talk to people, the more all our assumptions come up short.

Our first stop, after breakfast, a few of the delegation swam in the Indian Ocean before they ate – was at St. Nicholas' Anglican Church in Trincomalee where Father Prabaharan had arranged for a Methodist teacher to translate the sermon for us visitors. He invited Scott McLeod, priest from Victoria, B.C. to celebrate with him at the Eucharist.

After church we visited resettled IDPs (Internally Displaced Persons) at their homes provided by PWRDF/OfERR in an owner-driven government plan. One was for people with disabilities. Another housed a family with four children: a disabled young woman at home and three teenagers in school.

Further on, a family had returned to their own home after the war, finding the roof and floor damaged, the garden destroyed, their animals gone. They have resumed home gardening and rice farming, have a bike, but have not been able to buy more animals.

After lunch we visited an IDP camp where people have been living for seven years, with restricted ability to farm their former land but not

live there. Some refugees from India who returned a few years back were also unable to return to their land and had to move into the IDP camp.

Reflecting on the visits today, Proverbs 13.12 came to heart and mind: "Hope deferred makes the heart sick, but a desire fulfilled is a tree of life." The IDP camp seemed a sombre place where much of life is constrained, and has been for a long time. Hunger is an issue. Not so very far away, trees were blooming in the gardens of the resettled no-longer-refugees and one of the homeowners gave us a ripe guava from his tree.

*March 19.
From Maureen Lawrence*

Noon found us outside a community centre where we had met with returned internally displaced persons and refugees. There were many beautiful babies who quietly sat with their mothers in the extreme heat while the adults told us reluctantly of their life which to us is one of abject poverty with little opportunity for improvement in the near or even less than near future.

Prior to that we met with a self-help group founded by a returnee from India. This group of 24 seemed to be taking control of their lives and have pride in ownership of their

homes, despite frustrations. They had raised the money, including by selling some of their jewelry, to have the village wired for electricity 18 months ago and are still waiting for the government to connect them to the main.

We met with 30 representatives of a community who had come some distance to share with us. This was a heart-wrenching afternoon, when we heard the results of war and the ensuing "peace". There were stories of missing husbands and sons, art therapy for children who have endured war and of outmigration. We heard from social workers who work with those with war disabilities, both physical and mental. We were amazed at the courage and strength of these people.

*March 20 Colombo. From
Cody McKay, a PWRDF Youth
Council member from the
Diocese of Fredericton*

Today marked our long return from the northeast of Sri Lanka, back to Colombo. While the drive was long we made the best of it by a great visit in the city of Anuradhapura. This city houses a massive Buddhist temple, what I thought looked like the St. Peter's Cathedral of Buddhist temples, as well as the

Tree of Life, a branch brought by the Buddha and planted over 2000 years ago. If the history didn't get you, the monkeys were sure to! The clan sat in groups of 6 to 30, and their antics were hilarious to watch.

We have all returned to Colombo with a much different view than when we left. I remember when we landed in Colombo asking myself, "How is it possible a place so beautiful, so clean, so westernized, could be full of such ethnic tension?" The answer has slowly presented itself to us over the past week; our drive north quickly showed that there was more to the country than meets the eye. Underneath the picture-postcard beaches is a country of poverty. We have heard the stories of the Tamil people, both those in the Internally Displaced Persons camps, and those who have returned. While we have had times of inspiration, and met some truly amazing people, it is clear that there is still a lot to accomplish.

*March 23, Toronto, From
Suzanne Rumsey, PWRDF's
Public Engagement
Program Co-ordinator*

Twenty-six hours after leaving Sri Lanka we are home, or at least we have touched down in Toronto.

There have been so many sights and sounds and smells, some of them indescribably beautiful and some, well, not so much.

And there have been people: our partners at OfERR and those with whom they work; refugees and Internally Displaced Persons in India and Sri Lanka. For many of them the journey home has been a 20-, even 30-year odyssey that has yet to end. For some, that journey has been followed by yet more periods of dislocation and displacement in the face of war and repression and now, in peacetime, economic necessity.

Time and again on our journey, I was reminded of the experiences of partners and communities in Central America who fled homes and lives during the region's civil wars. Those who fled Guatemala in the 1980s and returned in the 1990s have been forced to leave again in search of jobs and the means to sustain their families back home.

All of us long for a place to call home. Over these past two weeks we have learned about how PWRDF's partnership with OfERR is working to fulfill that longing for Sri Lanka's Tamil refugees and IDPs.

A rural archdeacon at the breaking point...

continued from page 10

tion with its art and architecture; the philosophy and religious traditions that have so enriched the world; the treasures of mystical metaphysical poetry of the Sufis and Sikhs. That India I have not encountered. Only remnants of it. The left-over shells of what once was. As a metaphor, Buddhism works well. The Lord Buddha was Indian and his entire ministry was within India. The great ancient monuments associated with him such as Bodhi Gaya, Sanchi, Sarnath, the caves at Ajanta or Ellora are all in India. And yet Buddhism all but died out in India by the 13th century leaving nothing but remains, and even these were forgotten until the modern era.

The India I have harboured in my breast all these years no longer exists – any more than the Israel of the Patriarchs and the Prophets or the Athens of Socrates. Then again neither does the deep south of my childhood or the Scotland of my formative years. Yet at least these places today are still somehow mine and I can relate to them. India, like modern Israel and Palestine or modern Greece is simple foreign, maybe not intellectually, artistically, or historically but culturally. Yet still

I feel that the India of the Upanishads or the Lord Buddha that "was," is still part of me just like the Greece of Plato that "was" and the Jerusalem of the Apostles that "was" are also. Of course I am not surprised, and this is not something that I did not already know. What is different is the resignation to it that hung so heavily on me.

I believe a few decisions were made for me then. The first is that I realized it is an illusion when I tell myself I want to minister for periods in India or Africa or Asia. Actually I don't. I like the idea of it but the stark reality of multi-faith settings, poverty, the heat, the crowds, the lack of resources shows it up for a vision of self-delusion. I am now quite sure that I would like to spend my remaining years not just in the West but also, as I have done for the last 27 years, in the North, where the springs and autumns are crisp and the winters cold and the people few.

The Christianity I have encountered in these places is also alien to me. It has a confidence and a missionary zeal that I find, frankly, frightening and somewhat repulsive in its arrogance. I have found myself on quite a few occasions sitting in church or speaking to Christians

and thinking that what I was hearing was not just wrong, but destructive and quite dangerous. A great deal of it I have simply found to be superstitious and really a type of folk magic. One service I attended here in India was the biggest bucket of crazy (the exact phrase I used when asked by the leader how I liked it) that I have ever encountered. I will only say it is the only Christian service I have ever attended where there was no reading from Holy Scripture and the Lord's Prayer was not said. The theme, by the way, was about the signs in the news of the end of days and the demons in the people around us.

End days of the delusion

Yes, evangelical Christianity is growing, yes it has huge numbers of people. Still, by and large, it is not something I want to be associated with. I also know I have nothing to say to it. I am a product of fallen West and have been trained as an apologist and as a praiser of the things past. The Anglican Church that I love no more exists today than the India of the Lord Buddha. Yet there is a difference. I personally experienced the last of the old-style High Church Anglicanism of the British Isles and have continued to try and carry what is best in that tradition into the present. The Anglicanism I witness to does still exist in the sense that I still exist and minister.

My frequently used metaphor of the modern West is of us being a dazed group of people slowly picking our way out of the crater created by the fall of West after the Second World War. I am part of the chain of people picking through the rubble seeking to save what can be saved and pass it on to future generations in the hope that it will be of help or at least add a bit of beauty to future generations. I am a product of the fall and the kind of faith and religion I adhere to only makes sense in a post-medieval, post-Christendom, and post-modern world. It is a second-tier type of religion if you like. It does not translate to an earlier

stage, and I am almost certain, is also of little use for converting those who have lost the basic Christian interpretive base and become wholly secular. I am well suited for this middle bit which is the time and culture in which I currently live. I am what I am: a Christian apologist during the end days of the delusion of Christendom. So I am now almost positive the rest of my ministry will be spent in the West, if only because I would have no voice anywhere else.

One last thing that became obvious to me, that again I already knew: I need time to myself and retreats at monasteries and living alone are quite alright for me. However, I think the time of travelling alone needs to come to an end. The world is fascinating. People are fascinating. But the joy of travelling is to share the experience. It is somehow empty without someone else around, even just at the end of the day to chat with over supper. I have seen enough of the world now that I could quite happily never go anywhere new again. Not that I will not. But I think from now on, if I cannot get someone to travel with me, I shall try and join others where they might already be going (if they will have me) or travel to where I already know people.

I feel OK, but I can count the conversation I have had over the last three months on two hands. I have spoken to my father maybe three times, to an Englishman one afternoon over a cup of tea, a German for three days, a North Indian Bishop and his English wife over Sunday brunch, and another Englishman for a day out in Munnar.

I was told by my Sanskrit professor at university about the famous Hindu scholar R.C. Zaehner's first visit to India (although knowing Zaehner's history as an MI6 Officer it seems likely that the story is apocryphal). His brilliance as a philologist enabled him to study not only Sanskrit but also Pali and thus read the ancient texts of India and become one of the foremost experts on Hinduism in the world. However, he had never been to

India. Finally when he was elderly he agreed to give a series of addresses in India. After his arrival the local dignitaries took him to a nearby hill cave temple of Lord Ganesha. So Professor Zaehner climbed the hill, walked into the shrine, took one look at the ghee and milk covered lingam, saw the rats drinking from the Yoni, smelled the curdled milk mixed with flowers and heavy incense, turned around walked out of the cave, and vomited. He never wrote about Hinduism again. I was worried about having a Zaehner experience and yet now that I have I feel freed by having my world be thrown back upon itself. Instead of the prospect of an ever increasingly syncretic and expanding identification with other cultures to the point of dissipation I feel I can begin to reincarnate where I am. I have travelled far enough out to not feel the need to keep going but to be happy to return to where I started and be, with God's grace, more settled.

I have always dreamed of coming to India. I am honoured to have spent time with the Saint Thomas Christians and feel privileged to have been able to see what I have and to be able to go on the grand tour of ancient sites that I embark upon next week. Yet the reality is that it has, instead of being transformative in a new direction, rather been an exercise in exorcism. Many of the ghosts of uncertainty and doubt I had about my life and ministry have been laid to rest. I find myself much more confident of the decisions I have already made in my life, the path I have vowed myself to, and the lifestyle I have embraced.

Now I really just want to go home. How nice it will be to: breathe fresh air without stench; or drink a clean, cool glass of water without worrying about getting sick; to brush my teeth using the tap; to sleep without earplugs; to be somewhere clean without rats and mice or roaches; and most of all to be able to talk to someone.

Only seven more weeks.

Francophone minority...

continued from page 7

important, we need to maintain the unique richness of our Anglican tradition. Most assuredly! There is something wonderfully distinctive about the Anglican heritage in Québec. How do we therefore bring this richness as a gift and a sign to the broader Québec community of which we are an essential part?

In several ways, we can be said to live in a post-denominational world. If Anglicanism is part of the wider ecumenical church, then we need to see ourselves as contributing, in a very deliberate and engaged manner, to the continued relevance and growth of this church. One of my interviewees underscored the cen-

tral theological point of this question: in separating ourselves off from the majority culture, we have failed in our calling as a "priestly people." There is therefore an important ecclesiological dimension to the question of Francophone ministry.

The *Missio Dei* – mission of God – is not ours to circumscribe, delineate and close off, but rather ours to discover, affirm and keep open. Of course God is at work here in Québec, well beyond our self-imposed, all-too-comfortable church boundaries. We now need to do new things differently, in a culture to which Anglicans have, in fact, always belonged, and with which we are already quite familiar.

Books

Apocalypse at the gates

A Review of Slavoj Žižek, *Living in the End Times* (Verso, 2010). Revised and updated paperback edition, with an Afterword (Verso 2011) 504 pages.

Reviewed by William Converse

Living in the End Times first appeared in 2010 and a lot has happened since, including the ongoing European debt crisis and the Occupy Wall Street movement. Žižek has added a lengthy Afterword to the paperback edition (2011). This is his most important book since *The Parallax View* (2006). It is also his best written and, is therefore, more accessible than either *The Ticklish Subject* (1999) or *The Sublime Object of Ideology* (1989) that established his reputation internationally as a social theorist and cultural critic.

Žižek is an outsider. He has achieved the dual status of a public intellectual and the bad boy of continental philosophers. He is paradoxical and confrontational as well as outrageous and at times even obscene. He manages to offend just about every one, whether former Marxists or Fascists, Zionists or anti-Semites, Conservatives, Liberals, Nationalists, Populists, Social Democrats, and *bien-pensants* generally. Along with other continental philosophers, the radical Italian political philosopher Giorgio Agamben and the French philosopher Alain Badiou, Žižek takes a strong stand against post-modernists and deconstructionists; he disparages the paragons of political correctness and the advocates of “tolerance” in the name of pluralism in Western secular societies. He delights in exposing the inner contradictions and hypocrisy of the dominant ideologies. He dislikes academic philosophers; this has not prevented him from teaching at a number of prestigious American universities and he is currently a professor at the European Graduate School.

Žižek’s thought represents a synthesis of Hegel, Marx, and the French psychoanalyst Jacques Lacan. He is not a systematic thinker; his forte is critical analysis and cultural criticism. He is at his best when giving a detailed analysis of the failure of Communism in the 20th century or arguing why the current economic and financial problems of global capitalism cannot be resolved within the existing political framework of Western liberal democracy. The current political gridlock in Washington and the difficulties that the European Union is having dealing with the Greek debt crisis are two examples. He is dismissive of parliamentary democracy which he characterizes as “pantomime”; he is contemptuous of its political leaders, Nicolas Sarkozy, “with his clownish outbursts and marriage to Carla Bruni” or Silvio Berlusconi, “a self-proclaimed clown.”

However, *Living in the End Times* fails to offer any viable alternative to global capitalism or the prevailing political system. Žižek does not proffer any solutions for the impending cataclysm. Apart from calling for a return to the critique of political economy, an essential component of Marxist theory, there are few concrete ideas. There are no strategies, except the need “to protect free spaces of subtraction from state power,” for example, New York’s Zuccotti Park during the

Occupy Wall Street movement which he addressed on October 10, 2011. This “free space” was created within the existing economic and political system, not outside it and was only temporary.

The title of the book is somewhat misleading. Unlike Giorgio Agamben’s *The Time that Remains: A Commentary on the Letter to the Romans* (2005), *Living in the End Times* is not about eschatology. The image on the cover, Gottfried Helnwein’s untitled version of *The Sea of Ice* (also called *The Wreck of Hope*), after the painting by the 19th century German Romantic artist Caspar David Friedrich, is also ambiguous; it could equally well represent the shipwreck of the proletarian revolutions of the 20th century.

Žižek was born in 1949 in Slovenia (then part of the Yugoslavia). He came of age during a temporary period of liberalization of Tito’s regime. Even before the Slovenian reformers were removed in 1973, he was already in trouble with the authorities for his “non-Marxist” views; his thesis was rejected because it was not sufficiently “Marxist.” After graduating from the University of Ljubljana, where he studied philosophy and sociology, Žižek pursued studies in psychoanalysis at the University of Paris VIII, with Jacques-Alain Miller and François Regnault.

Žižek is an avowed Marxist, an atheist and a materialist; he describes himself as a “communist in a qualified sense” and a “radical leftist.” He insists that the Left (or what remains of it) must be ready for any eventuality in these very uncertain times. However, Marx is not much help here. While Marx envisaged the eventual emergence of global capitalism, the conditions of the workers in England and Germany that he described in *Das Kapital* (1867) are less evident today in the West, with its post-industrial, knowledge-based economy, than in Communist China where capitalist methods of production have been adopted with little regard to the safety or wellbeing of the workers.

Žižek belongs to a group of continental thinkers, largely, but not exclusively, former Marxists, who have rediscovered religion (specifically Christianity) as a major force in European history. They acknowledge that Christian theology has played a key role in the development of modern science and the emergence of the secular state. Žižek has criticized the European Union for its failure to recognize this historical fact in the European Constitutional Treaty.

Žižek, who also styles himself a “Christian materialist,” has written a number of books on religion: *The Fragile Absolute: Or Why is the Christian Legacy worth Fighting For?* (2000); *On Belief* (2001); and *The Puppet and the Dwarf: The Perverse Core of Christianity* (2003). He is closely associated with the French philosopher Alain Badiou whose book, *Saint Paul: The Foundation of Universalism* (1997) he references. In 2010, he collaborated with John Milbank, Creston Davis and Catherine Pickstock, names associated with the school of theology, known as “Radical Orthodoxy,” to publish *Paul’s New Moment: Continental Philosophy and the Future of Theology*, dealing with the Apostle’s radical understanding of politics and authority.

Žižek admits that the new theological point of reference cannot simply be a return to the past. It is necessary to move beyond the old antinomies of atheism and theism to post-theological thinking. For this reason, he objects to placing in opposition Enlightenment values and fundamental belief: “such counterposing of formal Enlightenment values to fundamental-substantial beliefs is false, amounting to an untenable ideologico-existential position. What we should do, by contrast, is fully to assume the identity of the two opposed moments – which is precisely what an apocalyptic ‘Christian materialism’ does do, in bringing together both the rejection of a divine Otherness and the element of unconditional commitment.” (p. 352).

Moreover, Žižek claims that secular atheism has a theological core:

“The point here is not to oppose the theological-political to secular atheism; on the contrary, it is from this theological-political perspective that we can discern the hidden theological core of secular atheism. The standard ideological-critical view of religious faith, that today it has more to do with capitalist business (the organized selling of faith), should also be turned around: not only is religious faith part of capitalism, capitalism is itself also a religion, and it too relies on faith (in the institution of money, amongst other things). This point is crucial to understanding the cynical functioning of ideology: in contrast to the period when religious-ideological sentimentality covered up the brutal economic reality, today, it is ideological cynicism which obscures the religious core of capitalist beliefs.” (p. 130)

In *The New York Times* (Monday, March 13, 2006) Žižek argued that atheism is an important part of the European legacy that needs to be recovered since the two principal dangers today, namely, unbridled capitalism and religious fundamentalism, are historically interconnected:

“Hegel also clearly perceived the link between the antinomy in its social aspect (the coexistence of individual freedom and objective necessity in the guise of market mechanisms) and in its religious aspect (Protestantism with its antinomic motifs of individual responsibility and Predestination).” (p. 215)

At the end of the first edition of *Living in the End Times* (2010), Žižek posited that theology as a reference point for radical politics points to our radical freedom, adducing Dostoevsky’s antithesis of freedom and responsibility, though it is by no means certain that the Russian novelist would have approved:

“If theology is again emerging as a point of reference for radical politics, it is so not by way of supplying a divine ‘big Other’ who would guarantee the final success of our endeavors, but, on the contrary, as a token of our radical freedom in having no big Other to rely on. It was already Dostoevsky who showed how God gives us both freedom and responsibility – he is not a benevolent Master steering us to safety, but the one who reminds us that we are totally left to our own devices.” (p. 401)

The focus of *Living in the End Times* is the set of challenges facing



SLAVOJ ŽIŽEK

the world today. Žižek identifies these as the terminal crisis of global capitalism; the impending ecological crisis; imbalances within the economic system; and the biogenic revolution. He analyzes our collective response to these threats in terms of the five stages of grief identified by the Swiss-born psychologist Elizabeth Kübler-Ross, namely, denial, anger, bargaining, depression and acceptance. Žižek discovers these five stages in the contemporary collective social consciousness:

“One can discern the same five figures in the way our social consciousness attempts to deal with the forthcoming apocalypse. The first reaction is one of ideological denial: there is no fundamental disorder; the second is exemplified by explosions of anger at the injustices of the new world order; the third involves attempts at bargaining (‘if we change things here and there, life could perhaps go on as before’); when the bargaining fails, depression and withdrawal set in; finally, after passing through this zero-point, the subject no longer perceives the situation as a threat, but as the chance of a new beginning – or, as Mao Zedong put it: ‘There is great disorder under heaven, the situation is excellent.’” (pp. xi-xii).

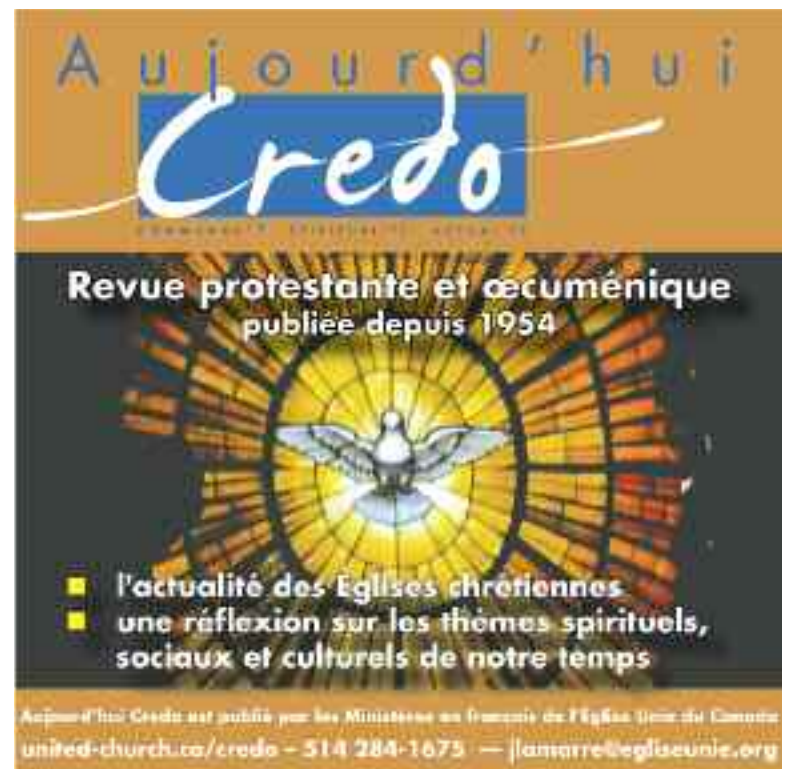
Žižek uses this schema to structure his text, comprising five chapters, interspersed with four interludes, containing his observations on contemporary architecture, cinema, literature and music. (The title of this review is taken from Interlude 4.) *Living in the End Times* is relatively free of the author’s penchant for recycling material from his earlier books. His jokes tend to be academic when they are not obscene. He often uses a joke to make a

point. At the end of the first edition of *Living in the End Times* (2010), referring to theology as a point of reference for radical politics, he tells a Bolshevik joke with a decidedly Hegelian leitmotif:

“The God we get here is rather like the one in the Bolshevik joke about a talented Communist propagandist who, after his death, finds himself sent to Hell. He quickly sets about convincing the guards to let him go to Heaven. When the Devil notices his absence, he pays a visit to God, to demand that the propagandist be returned to Hell. However, as soon as the Devil begins his address, starting with ‘My Lord...’, God interrupts him, saying: First, I am not your Lord but a comrade. Second, are you crazy for talking to fictions – I don’t even exist! And third, be quick, otherwise I’ll miss my Party meeting!’ This is the kind of God needed by the radical Left today: a God who has fully ‘become a man,’ a comrade amongst us, crucified together with two social outcasts, who not only ‘does not exist’ but also *knows this himself*, accepts his own erasure, passing over entirely into the love that binds all members of the ‘Holy Ghost,’ that is, of the Party or emancipatory collective.” (pp. 401-402) Author’s italics

Žižek has two forthcoming books, both announced for April 2012: *God in Pain: Inversions of Apocalypse*, with Boris Gunjević and *Less Than Nothing: Hegel and the Shadow of Dialectical Materialism*. In the meantime I recommend *Living in the End Times* in the Paperback Edition (2011), with his Afterword. Despite its shortcomings, this is an important and thought-provoking book, it is well worth reading.

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Canada briefs

Core funding helps ministries

A change in the funding formula for the Diocese of Toronto's FaithWorks program is benefitting partners such as the Primate's World Relief and Development Fund (PWRDF). The new formula provides for core funding to 17 partners based on the average donation over the past five years. This change will provide a reliable and consistent source of funding that helps the partners plan their budgets for a couple of years. Adele Finney, executive director of PWRDF, thanked people in the diocese of Toronto for contributing nearly one third more to PWRDF's relief and development work through this new formula. *The Anglican*

B.C. priest elected to social justice organization

The Rev. Emilie Smith, on leave from the Diocese of New Westminster, has been elected co-president of the Oscar Romero International Christian Network in Solidarity with Peoples of Latin America (SICSAL).

Archbishop Gregorio Rosa Chavez of San Salvador is Smith's co-president elect. Smith, who was elected in February, is the first ecumenical president of the organization that has been almost exclusively Roman Catholic.

Issues being addressed by SICSAL member groups include mining and resource extraction, rights of indigenous peoples, human trafficking, migration and the militarization of social protest. *Topic*

Leaders meet to tackle poverty

More than 65 faith leaders as well as four Ontario MPPs gathered at Christ's Church Cathedral in Hamilton recently to discuss mobilizing the community to eradicate poverty. Bishop Michael Bird of the diocese of Niagara was one of the hosts of the event. While the meeting affirmed the positive role faith communities are playing through breakfast programs, clothing cupboards and food banks, there was a clear sense that more needs to be done to address the root causes of poverty. This notion was strongly affirmed by the Rev. Cheri DiNovo, a Toronto MPP, the NDP's poverty critic and a United Church minister. *Niagara Anglican*

Fewer dioceses proposed

Delegates to this fall's synod for the ecclesiastical province of Canada will be asked to consider reducing the number of dioceses in eastern Canada from seven to as few as three.

A proposal from the Provincial Governance Task Force recognizes the decreasing number of parishioners and "the increased cost of providing ecclesiastical services within the seven existing dioceses," according to a background notes accompanying the notice of motion.

The note suggests merging the dioceses of Montreal and Quebec; similarly, it suggests the dioceses of Fredericton, and Nova Scotia and Prince Edward Island could be united. Newfoundland and Labrador, which was divided into three dioceses in 1976, could also be reintegrated into a single diocese, according to the motion.

The province's leadership is asked only to "explore possible realignment of dioceses," and then report back to the next Provincial Synod in 2015. *Gazette*

Ottawa church goes solar

St. Mark's in Ottawa is now solar-powered. An 18-month project to replace the roof and install solar panels is finished, and a large cross pattern made with the panels can be seen on the sloped roof. stmarksottawa.ca

The cost of the roof was \$42,000, and the solar panels \$85,000. St. Mark's expects to generate \$10,000 worth of electricity each year, which will be sold back to the utility company over the next 8.5 years. After this, the diocese can pocket the revenue. The lifespan of the solar panels is 35 years. *Crosstalk*

Walking a mile in her shoes... ouch...ouch...ouch!

On Jan. 28, retired Lt. Col. Ray Hook, a parishioner at St. Andrew's in Camrose, Alta. and former director of the local women's shelter, joined 24 other men to wear a pair of high heels for the "Walk a Mile in Her Shoes" fundraiser. In spite of extremely sore feet, the walkers' courage and tenacity raised \$24,000 in support of women's shelters and sexual assault crisis services. *The Messenger*

Edmonton parish rebuilds the altar for St. Jude's Cathedral in Iqaluit

When parishioners at St. John the Evangelist in Edmonton asked if there was anything they could do to help rebuild St. Jude's Cathedral in Iqaluit after it was destroyed by a fire in 2005, Bishop of the Arctic Andrew Atagotaaluk asked if they could help rebuild the altar.

Parishioner Lance Adamson took on the job as a two-year labour of love, rebuilding the altar from photographs of the original. The white ivory cross made from walrus tusks was restored from the original altar. Now complete, the altar is in use at St. John the Evangelist while fundraising to cover the cost of shipping it continues. *The Messenger*

Lighting the home fires

The diocese of Rupert's Land will host a Sacred Circle at St. Peter Dynevor in East Selkirk on June 15 and 16. The theme of the gathering will be "Homecoming: Lighting the Home Fires," and it is intended to welcome the survivors of residential schools. "Damages suffered through physical, spiritual, sexual and emotional abuses and losses of language and culture [have] left the survivors' trauma bonded to the residential school buildings and grounds," said Dorothy Monkman, co-chair of the planning team. "Survivors at this gathering will be given the opportunity to break the ties to the schools, unite to the Sacred Circle and light the home fire." There will be a gospel jamboree, sunrise ceremony and opportunities to gather in small sharing circles. National Indigenous Anglican Bishop Mark Macdonald will be the keynote speaker. *Rupert's Land News*

Muslim occupies chair in Islamic studies

Marites N. Sison, Anglican Journal staff writer

On July 1, Dr. Ingrid Mattson will join Huron University College in London, Ont., as the inaugural London and Windsor Community Chair in Islamic studies at its faculty of theology.

The first woman and the first convert to Islam to lead the Islamic Society of North America, Dr. Mattson was formerly director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary in Hartford, Conn. She served as advisor to the administration of two U.S. presidents: George Bush and then Barack Obama.

Dr. Mattson brings "an incredible wealth of knowledge and expertise" to Islamic studies and the university is "privileged to have a scholar of her calibre," said Dr. Stephen McClatchie, principal of Huron University College, in a statement.

Born and raised in Kitchener-Waterloo, Dr. Mattson has lived in the U.S. since 1989, earning a PhD in Islamic studies at the University of Chicago. Her appointment, which creates a new relationship with the Muslim community, will allow Huron to "take some leadership in this kind of education in Canada," said Dr. Mattson in a telephone interview.

"Huron has a remarkable history of critical inquiry and I look forward to building on this tradition," said Dr. Mattson. How will she do this? "By offering students the opportunity to learn about a faith practiced by more than 20 per cent of the world's



INGRID MATTSON (Photo: Marites N. Sison)

population, in an open and liberal environment," she told the Journal.

"I'm very honoured and really excited about the opportunities for the school, for the students and for the community," said Dr. Mattson. She is eager to work with the city's inter-faith community so that faith communities can "work better, understand each other and contribute to society at large."

Although Huron University College is an Anglican university, it welcomes members of all faiths, noted Dr. Mattson, adding that Muslim students have found the church-based school "a very hospitable place to learn."

Dr. Mattson was born and raised Catholic, but became an agnostic when she was 15. She converted to Islam at age 23.

Worship Conference to attack barriers

Ali Symons, General Synod Web Writer

The National Worship Conference is for clergy and laypeople who want to break down the barriers of worship life. It is for those who want to add more colour and life to Sunday mornings, and for those who need renewal.

All are invited to gather for workshops, speakers, and worship in Winnipeg, Man., June 29 to July 2.

The National Worship Conference is a tradition of the Evangelical Lutheran Church in Canada and now, planning includes full-communication partners from the Anglican Church of Canada. It is also open to ecumenical participation.

Participants will explore the theme "Beyond the fortress" in conversations and symbols, said the Rev. Diane Guilford, the Anglican co-chair who serves alongside Lutheran Michele Barr.

During the first worship a wall of patio bricks will be set up for people to insert candles. These bricks will be moved and used throughout the conference to represent walls – exclusive and inclusive – that sometimes surround the worship experience.

This is one of many creative worship elements at the conference. There will also be liturgical dance, plenty of music and even a bonfire.

Ms. Guilford first experienced creative ecumenical worship as a student at the College of Emmanuel and St. Chad in Saskatoon. Now an incumbent at St. Stephen's, Winnipeg, she pushes boundaries with events like an outdoor baptism, framed by wild greenery.

The conference is designed to include the experience of smaller and rural communities, notes Ms. Guilford.

"Our hope and prayer is that when people leave they will be able to, no matter what the size of their church, integrate [new ideas] into their worship," she said.

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Un événement écologique et oecuménique

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ORGANISATION

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beyond the fortress

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

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Included in your 4 day pass

- Keynote presentations by Craig Van Gelder and Doug Cowling
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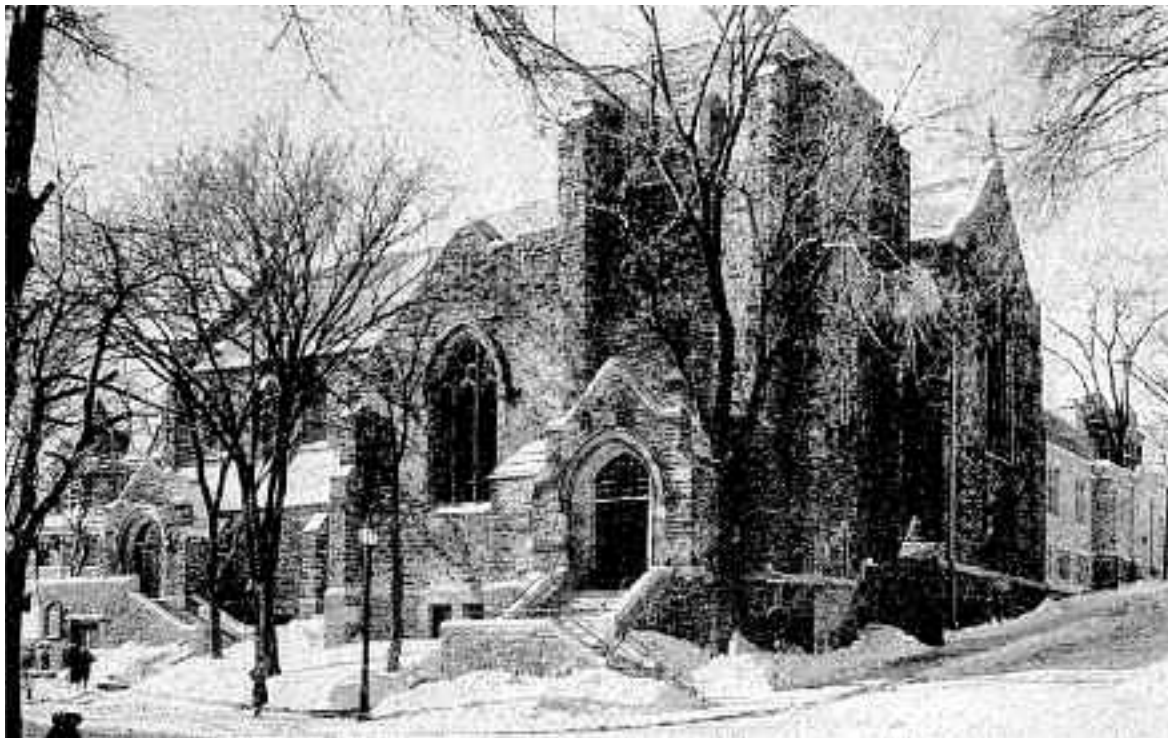
\$375 After April 30, 2012

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

St. Matthias' marks 'site centennial'



ST. MATTHIAS' CHURCH in 1934

(Photo from parish archives)

St. Matthias' Church in Westmount has celebrated the 100th anniversary of its present church building.

A special service and gala reception Saturday, April 28, marked the 100th anniversary of the church, near the corner of Côte St. Antoine Road and Church Hill, where the cornerstone was laid June 22, 1910, and the first service took place April 28, 1912.

Right Rev. Barry Clarke, bishop of Montreal, was celebrant and preacher at the "site centennial" service. Friends and guests from across the country attended to help celebrate the leading role St. Matthias' has played in the life of the diocese and

the Anglican Church of Canada. A special display of the history of the church included pictures, artifacts and treasures from down through the years.

The St. Matthias' Choir, which last November released a highly regarded CD that has been featured on CBC broadcasts, presented a setting by Benjamin Britten of the canticle *Te Deum Laudamus*. The choir, under the direction of John Wiens, was accompanied by a chamber ensemble.

The origin of the parish goes back to 1873, thanks to the efforts of the Young Men's Christian Association of what is now called St. George's Church Place du Canada, Montreal.

By 1875 a charming wooden chapel was built and the parish began an independent life apart from its founders.

This chapel served the parish until the current church was designed and built under the guidance of the prestigious firm: Ross & MacFarlane, Architects. Over the years a Memorial Chapel was added and the original chapel was torn down to make way for *The Upper Hall*, which served as a gathering place for the parish life for many decades.

(This article was prepared from advance information before the event.)

Calling Canadian church composers!

The international resources for the Week of Prayer for Christian Unity in 2014 are being prepared by a Canadian writing team. Church musicians and composers from across Canada are invited to submit original hymns, praise choruses, or shorter songs for worship for possible inclusion with the resources for the Week of Prayer for Christian Unity worldwide in 2014.

The theme that we have chosen for the week is "Has Christ Been Divided?" based on the biblical text of 1 Corinthians 1:1-17. Submissions should be suitable for congregational singing in a variety of ecumenical contexts around the world. They should include words in either French or English, and preferably in both languages. Other languages may also be included, provided that

translation into English or French is included as well.

Successful submissions will be focussed on prayer for the unity of the Christian Church.

Please make all submissions by Thursday, May 31, 2012 to the Rev. Amanda Currie by email to music@ecumenism.net or by mail to 436 Spadina Crescent East, Saskatoon, SK, S7K 3G6.

St. Matthias' Church Spring Rummage Sale

Sat. May 12
from 10 am – 1 pm

A wonderful assortment of clothing, housewares, small appliances, linens, toys, books, shoes and stuff. No other sale can match the breadth of items available.

All priced to sell!

St. Matthias' Church is on Côte St. Antoine Road at Metcalfe.

Closest bus stop is on at Metcalfe, served by the 24, 138 and 104 lines. Closest Métro access is on Vendome.

St. Philip's Community Yard Sale

Saturday, May 5, 2012.
9 a.m. – 2 p.m.

St. Philip's Anglican Church
7505 Sherbrooke St. W.
(corner Connaught Ave.)

Great bargains at over 25 tables! Toys, clothing, appliances, collectables, electronics & much more! Proceeds from BBQ and St. Philip's table to support the NDG Food Depot.

STM: Take Bus #51 (Snowdon), #105 (Vendome), #162 (Villa-Maria) or #123 to Elmhurst bus terminal at Montreal West train station.

For more information, call St. Philip's Office (514) 481-4871

Spring Rummage/ Garage Sale

Saturday May 5
9:00 am to 12:00 pm

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

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

also

Perennial Plant Sale

Saturday May 26
9:00 am to 12:00

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

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

Spring Tea

Holy Trinity Church Hall

218 chemin Iron Hill Road
Iron Hill, Quebec

Saturday May 5th
2:00 to 4:00 P.M

Adults \$6.00
Under 10 years \$3.00

White Elephant Table

Drawings

Baked Goods Lunch Served
Come and enjoy Spring with us

MAKING A WORLD OF DIFFERENCE

Please consider joining us this year for the

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NEWDATE June 13th, 2012 - 5:30 PM NEWDATE

University Club of Montreal
47 rue Mansfield (corner Président-Kennedy)

Tickets: \$200 (\$150 donation receipt upon request)

For further information please contact Mary Abate
at (514) 843-6577, mabate@montreal.anglican.ca

Keynote Speaker
The Revd Mark Dunwoody
Diocesan Youth Ministry Consultant

*Proceeds from the Dinner to benefit new youth ministry initiatives in the Diocese

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St. Stephen's Lachine turns 190

St. Stephen's Church in Lachine plans two events in the leadup to its 190th-anniversary celebration June 10. The Kahnawake educator Chief Top Leaf will be on hand for the 11 a.m. Eucharist Sunday, May 6, which will be followed by a luncheon. There will be an open house and guided tour of the historic church building and grounds Saturday, May 26, between 2 and 4 p.m. On Sunday, June 10, itself, Bishop Barry Clarke will celebrate the Eucharist. Others on hand will include Isabelle Morin, NDP member of Parliament for N.D.G.-Lachine, and former parishioners from Manitoba, Alberta and elsewhere. "It should be an exciting landmark for not only our parish but the whole diocese," says Bob Smith of the parish. He says there are a few older parishes in the diocese but St. Stephen's has the oldest Anglican Church building on Montreal Island. "We celebrate in a building that will have been used for worship for 181 years!"

St. George's restoration costing \$1.4 million

The current project to restore the portico of St. George's Place du Canada is expected to cost about \$1.4 million, not \$1.2 million as we reported in the April issue, we are advised by Muriel Eaton, a warden of the historic downtown Montreal parish. Also, the brother of Hannah Blessy Anand, baptized by Rev. Canon Ralph Leavitt on his final Sunday as rector of the parish, is named Daniel, not Andrew as he was identified under a photograph.

Hall steps down in Lachine

Bishop Barry Clarke has accepted the resignation of Rev. Jeff Hall as of April 15, 2012 from his position of incumbent of St. Paul's, Lachine. In a brief note, the bishop said, "Jeff remains a priest in good standing"

St. Paul's Côte des Neiges turns 80

St. Paul's Anglican Church, Côte des Neiges, will be celebrating the 80th Anniversary of the Church on Saturday, May 5, with a banquet and ball in the Trinity Memorial Church Hall, 2416 Marlowe Ave. Tickets or further information can be obtained from Irvine Smith at 450-681-5057, or Nancy Henville at 514-733-2908.

New DVD on St. Luke's Waterloo

Parishioners at St. Luke's Church in Waterloo have produced a DVD photo tour of the historic 19th-century church in the Eastern Townships, about 100 kilometres east of Montreal. Don Davidson, deputy people's warden, expects it to be of particular interest to old friends and former parishioners of the church now living elsewhere. He writes in a note, "It is 21 minutes in length and shows all our beautiful stained glass windows, interior and exterior views. The memorial and endowment plaques and other important details are also included." The red brick church was built around 1867 to serve a parish established in 1821 to serve, largely, immigrants from the United States, many of them Loyalists. Mr. Davidson notes that the construction was overseen by architect Thomas Seaton Scott who designed Christ Church Cathedral in Montreal and later became chief architect of public works for Canada. In 1978 the late René Lévesque, then premier of Quebec, declared it a Heritage building. For a copy of the DVD, send a cheque for \$16.50 to St. Luke's Anglican Church, Box 508, Waterloo QC J0E 2N0.

A home-made lunch for PWRDF

The annual Primate's World Relief and Development Fund luncheon on Sunday, March 18 at St. Stephen's Lachine featured home-made soup and sandwiches and home-baked sweets. "Although we were few in number, like McNamara's band, we had a delicious, enjoyable time," reports Rev. Shirley Smith, who notes that the event was missing a few

St. Patrick's in Rosemere



MERRY-MAKERS from St. James Church in Rosemere gathered at O'Neill's Pub in Rosemere for a St. Patrick's luncheon in mid-March.

Confirmed at St. Paul's



THREE CANDIDATES confirmed at St. Paul's Côte des Neiges March 18 pose with Archdeacon James Bennett and Bishop Barre Clarke. From left are Jaden Baptiste, Tariq Baptiste and Kadeisha Carter.

members who were attending the St. Patrick's Day Parade. The event raised \$321 for the PWRDF. In lieu of a sermon at the church service, she did a PWRDF presentation, sharing material she had heard at PWRDF monthly meetings, including Father Ernie Shibli's presentation last November. Five people from St. Stephen's attended the Raging Grannies presentation in past February. We are awaiting the publication of their 2013 calendar, entitled *Old, Bold, and Beautiful!*

Breakfast in Pointe Claire



A "LOVE-YOUR-NEIGHBOUR" breakfast was dished up at St. John the Baptist Church in Pointe Claire in late March, as a fund-raiser for a local food bank. Carol Glencross of the parish shows off some of the bill-of-fare.

Walk of Witness



PARISHIONERS OF ALL SAINTS Church Deux Montagnes and some other local churches join in a Good Friday Walk of Witness April 6. (Photo: Beverley Cordell)

With all the frills upon it



KEEPING A TRADITION ALIVE, some of the women at St. John the Baptist Church in Pointe Claire sported Easter bonnets at the Easter service.

Edible crafts



CHOCOLATE EASTER TREATS were cooked up by members of at St. John the Baptist Church in Pointe Claire and enjoyed after the Easter service.

The Corporation and Members Of
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 Cordially Invite You To Their
80th. Anniversary Celebration
SATURDAY May 5th, 2012
 At Trinity Memorial Church Hall
 5220 Sherbrooke St. West
 TIME: 6:00 PM To 2:00 AM (Entrance on Marlowe)
 Cocktails: 6:00 PM Dinner 7:00 PM
 Admission 55.00. (2 complimentary Bar Tickets)
 Special Guests, Entertainment And More
 Music Provided by DJ. Leslie Dance only: \$25.00
 Tickets and Information: 450-681-5057 OR 514-733-2908