



Retired bank executive takes the reins at Action Réfugiés

Paul Anthony Clarke, whose interest in the problems of refugees goes back to his days as manager of a downtown branch of the Toronto-Dominion Bank, is the new executive director of Action Réfugiés Montréal, the second in its 19-year history.

Mr. Clarke, who retired in 2012 after a 33-year career with the TD Bank, succeeds Rev. Glynis Williams, who founded Action Réfugiés in 1979 and retired as executive director last year to take a senior post in Toronto with her denomination, the Presbyterian Church in Canada. A faith-inspired organization, Action Réfugiés (or ARM) has its roots in a partnership with the Anglican Diocese of Montreal and the Presbyterian Church in Canada, and has support from individual churches and church members, among other groups and people.

Mr. Clarke's career with the TD Bank began in 1979 as a teller. Over the years, he progressed through more senior roles, working most recently as "special officer" for the Quebec Region with TD-Canada Trust, helping branches in need on short-term assignments.

He has worked as branch manager

in five locations, including the branch at Guy and St. Catherine Streets, where he came to know Glynis Williams. ARM at one time had its quarters in the same building as the bank, before moving to the offices it has occupied for some years in St. James the Apostle Church, not far away.

It was at the Guy and St. Catherine branch that Mr. Clarke also encountered numerous people seeking refugee status, many of them living in a nearby residence run by the YMCA. In describing his interactions with them, he speaks of the challenges of dealing with people who have come to Canada with little or no French or English, often lacking identity documents and with limited understanding of the Canadian banking system.

Mr. Clarke says, "I've always considered refugees as people who have a tremendous amount to offer Canada. My team and I worked to ensure that their banking needs were fully met, and that they were treated with dignity, respect, and sensitivity."

Mr. Clarke was appointed by the ARM board of directors at the end of January and he began work on February 25. He says, "The opportunity



PAUL CLARKE

to work at Action Réfugiés Montréal represents a chance to fulfill a long-held dream to work for social justice."

Mr. Clarke is an active member of Cedar Park United Church in Pointe Claire, where he was chair of the congregational board from 2005 to 2009 and vice-chair from 2009 to the present. He has been active in committee work and currently represents his congregation at the Montreal Presbytery of the United Church.

A press release from the ARM board said Mr. Clarke's strong understanding of church life was important to ARM. In his time at Cedar Park, Mr. Clarke worked on a project to renew the congregation

and develop a vision of "God's Dream, ... the timeless and universal vision of a world transformed through... hope and compassion, humility and kindness, understanding and forgiveness."

Dr. Williams, now associate secretary, international ministries, at the Presbyterian national office in Toronto, leaves an organization known for its compassion and for its efforts seeking justice and fairness for refugees.

ARM's detention program, coordinated by Jenny Jeanes, brings ARM staff and interns together with over 400 people a year, the majority of them asylum seekers, at the Canadian Border Services Agency's Immigration Detention Centre in Laval. Ms. Jeanes also co-ordinates ARM's twinning program, matching refugee women with Montreal women for friendship and mutual learning and support.

ARM's refugee sponsorship program brought 36 men, women and children to Montreal last year – people who fled violence and persecution in Afghanistan, Eritrea and Iraq. As well, sponsorship co-ordinator Mary Lou Docherty filed new applications with Immigration Que-

bec in 2012 for 24 people originally from Afghanistan, Eritrea, Ethiopia and Iraq. Applications for another 21 refugees from the Democratic Republic of the Congo, Eritrea, and Syria were approved by ARM and will be submitted to Immigration once all necessary information has been collected and paperwork completed.

During the six months between the departure of Dr. Williams and the arrival of Mr. Clarke, Rob Shropshire a former staff member of the Primate's World Relief and Development Fund, served as Interim Executive Director. Much of Mr. Shropshire's time was spent working with a consultant, funded by a private family foundation, to develop a communications and fundraising plan to help secure ARM's future.

Says Mr. Shropshire, "ARM is an important organization that provides a lifeline to refugees overseas and to those seeking protection at our borders. It is a living witness to a church that reaches out beyond itself to the world around it. It has been a privilege to work here, even if only for a short time."

Churches will walk with first nations, Catholic activist pledges as Truth and Reconciliation commission launches April event

Harvey Shepherd

Canada's churches have to take responsibility for their involvement in efforts to implement deliberate policies of integrating aboriginal pupils by suppressing their languages and cultures as well as for incidents of abuse, a Roman Catholic social activist told a Montreal gathering in February.

Both were unacceptable, Brian McDonough, director of the social action office of the Roman Catholic archdiocese of Montreal, said at a "media launch" for a public event planned in Montreal April 24-27 by the national Truth and Reconciliation Commission. The commission was established as a result of the

2007 Indian Residential Schools Settlement Agreement. Its mandate is to inform Canadians of what happened during the 150 years of the residential schools in Canada and to guide and inspire reconciliation based on mutual understanding and respect.

But Mr. McDonough said the churches have also acknowledged their involvement and expressed regret, not only for abuses but for their part in repressing aboriginal language and culture and hope to work together with aboriginals in mutual respect and with an exchange of spiritual gifts. He said the Truth and Reconciliation Commission "will eventually come to the end of its

mandate but the churches will continue to walk with the first nations."

Chief Andrew Delisle, a veteran activist from the Mohawk community at Kahnawake, said the issues go beyond the question of residential schools. Indian reserves themselves were a sort of residential school, especially up until recent decades, in the way they repressed first nations people and their culture. (He acknowledged that his own experience at a school in Victoriaville run by Sacred Heart Brothers was mainly positive.)

He said healing too needs to take place not only among first nations people but among others "who are feeling bad because of what their ancestors did."

"The whole thing is about peace."

Marie Wilson, on hand at the media launch as one of the three commissioners of the Truth and Reconciliation Commission, said the impact of residential schools was not as great in Quebec as in some parts of Canada but it was still considerable and its legacy needs to be dealt with.

(According to one list, there were federal government schools administered by Roman Catholics in Amos from 1948 to 1965, by Roman Catholics at Pointe Bleue, near Roberval, from 1956 to 1965, in La Tuque by Anglicans from 1962 to 1980, in Fort George by Anglican from 1934 to 1979, in Sept-Îles by Catholics from 1952 to 1967 and in La Tuque by Catholics from 1952 to 1967 and in Fort George by Catholics from 1936 to 1952.)

Everyone is invited to the "nat-

ional event" in Montreal April 24-27, the fifth of seven such events in different centres across Canada, to learn more about the residential schools and their legacy. The event will be in the Fairmont Queen Elizabeth Hotel; no registration is required and admission is free.

The event is intended to provide former pupils, their children and others whose lives have been affected to share their experiences in public or private sessions. Public statements will be webcast at www.trc.ca.

There will also be traditional ceremonies, an education day largely for high school students, cultural performances and movies.

Dr. Wilson also introduced two

"honorary witnesses" who take part in the event: Éloge Butera, a survivor of Rwandan massacre of Tutsis and human rights activist, and Charles-Mathieu Brunelle, director general of Montreal's Space for Life, which includes a section devoted to first nations lore in the Botanical Garden.

Among the audience at the media launch were Dean Paul Kennington of Christ Church Cathedral and Rev. Karen Egan Chalk of the Church of St. Andrew and St. Mark in Dorval. Bishop Barry Clarke recently appointed her to represent the Diocese of Montreal on a regional advisory committee for the Truth and Reconciliation Commission.



CATHOLIC SOCIAL ACTIVIST BRIAN McDONOUGH says churches must take responsibility.



CHIEF ANDREW DELISLE, a Kahnawake activist of long standing, chats with Marie Wilson, a commissioner of the Truth and Reconciliation Commission.

(Photos: Harvey Shepherd)

God's questions are not our questions

Paul Kennington

(Here are French and English texts of a message by Very Rev. Paul Kennington, dean of Christ Church Cathedral, in the Lent and Easter newsletter leaflet of the Cathedral. The leaflet was distributed in early February, before the start of Lent.)



PAUL KENNINGTON (Photo: René Sanchez)

Children ask "why?" at a very young age and adults take a long time to grow out of it. Why should we do it? Why believe? Why choose this not that?

As we get older we ask "how?" "How does this work?" "How does this make a difference?" "How can I do that?"

But there's not much "how" or "why" in the Bible. God doesn't tell us how or why creation or salvation is done. God tells us that it is good, that God delights in justice, that prayer and integrity are a fragrant offering, that Jesus came to save us.

When Jesus sat in the wilderness, Satan tempted Jesus with "why" and "how" miracles. To the question

"Why are you here?" Jesus is tempted by the obvious answers: "to feed the hungry," "to reveal the supernatural," "to rule the earth." To the question "and how will you do that?" Jesus is tempted to turn stones into bread, to be caught mid-air by angels and to govern the empire. Yet none of these questions and answers helped Jesus discern his true vocation.

As we begin Lent and prepare for Easter we will sit with Jesus in prayer and worship, in silent retreat and study, in outreach and action. We

will think together about discernment and by reading about the choices biblical characters made. We will reconsider how we make important decisions in our lives.

And all of this is not to discover "how" or "why" we exist, but to hear the voice of God saying to us "This is my beloved child" and to say with Jesus "The Spirit of the Lord is upon me."

"And God saw everything that was made, and behold it was very good."

Les questions que Dieu nous pose ne sont pas les nôtres.

Les tout petits enfants nous demandent « pourquoi? » Et nous, les adultes, continuons à demander « pourquoi faire cela? pourquoi croire ceci? »

Avec l'âge nous demandons « comment? » « Comment ça marche? »

Mais Dieu ne nous dit pas le « pourquoi » ni le « comment » de la création ni du salut. Dieu nous dit que c'est bon, qu'il aime la justice, que la prière monte vers lui comme

de l'encens, que Jésus est venu nous sauver.

Dans le désert, Jésus était tenté par Satan avec des « pourquoi » et des « comment. » À la question « pourquoi es-tu ici, » Jésus était sans doute tenté de répondre « pour nourrir les affamés, pour révéler le miraculeux, pour diriger la terre avec droiture. » À la question « comment feras-tu cela, » Satan voulait entendre Jésus dire « en changeant les pierres en pain, en se faisant porter par les anges, en gouvernant l'empire. » Mais la vraie vocation de Jésus ne se discernait pas par l'entremise de ces questions ni de ces

réponses.

Ce carême nous resterons avec Jésus en prière, en silence, en études et en action sociale. Nous suivrons en ligne les choix de plusieurs personnages bibliques pour mieux nous aider à discerner la vérité et la volonté de Dieu dans notre vie.

Nous ne cherchons pas à savoir pourquoi ou comment nous existons, mais à entendre la voix de Dieu qui nous dit « Voici mon enfant bien-aimé(e) » et à annoncer avec Jésus « L'Esprit du Seigneur est sur moi. »

« Et Dieu vit tout ce qu'il a créé, et trouva cela très bon ».

Anglicans bound for The Reek



CROAGH PATRICK, also known as The Reek, rises about 750 metres above County Mayo and Clew Bay in Ireland. Its history as a place of worship reaches back in time as far as 3000 BC, according to the website of the "Croagh Patrick Visitor Centre at the Foot of the Holy Mountain." Its popularity among Christian pilgrims dates to the time of St. Patrick, who is said to have completed a 40-day Lenten ritual of fasting and penance there – and banished snakes from Ireland. The Reek is only one of the highlights on a "Celtic pilgrimage to Ireland" to be hosted by Bishop Barry Clarke September 19 to October 1. It will also take in such places as Dublin, Waterford, Blarney, Killarney, Galway and Belfast. The basic tour price \$2,929 Canadian, double occupancy, plus airport tax and fuel surcharges. For more information, contact Archdeacon Janet Griffith at 514-602-3756 or jgriffith@montreal.anglican.ca.

Letters to the editor

Mission Works Golf Tournament

Reader liked it so much

I am certainly not a pro golfer but I do enjoy the sport. For years I have heard about the diocesan golf tournament and I know that the money raised most certainly goes towards Mission ministry I have often thought about participating, but thought I was just not a good enough golfer.

UNTIL, I participated last year and had the best time. Sure the team I was on wasn't a pro-team and all the great golfers got ahead of us – but that's OK, we let them.

I had the pleasure of being teamed with Brian and Judy as well as Frank. What a blast we had – until Frank's golf cart broke and he went off ahead, while I was left to hit my ball and run to the next shot because I had the course marshal driving behind me telling me to go faster. Happy Gilmour had nothing on me! (I really didn't play with hockey

sticks, honest!)

Seriously though, you don't have to be a pro. They can go on ahead and have their own fun. But think about this: a chance to give towards ministry, all the while having fun and being in community – and isn't that what being Christian is all about? Meeting people where they are, for who they are, just where they are?

I had so much fun that I decided to join the organizing committee and to give a larger part of myself.

Trust me, you won't regret going – and oh did I mention the lunch before and the great supper we have afterwards? All included!

And if you're not sure, come and talk with me or someone on the committee, or better yet, come and golf with me.

See you in July.

REV. EILEEN STEELE, CHAMBLY

Understanding the Appreciative Way & Transformation

A unique opportunity for clergy and lay leaders Presented by Rob Voyle

Sponsored by the Diocese of Montreal

May 9, 10 and 11

"Jesus didn't come that we might have less death, he came that we might have life."

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Watch for more information to come, including the site.

Bishop Barry's Calendar

MARCH

(subject to change without prior notice)

- Confirmation Morning' on Saturday March 2, 9:30 am – 12:30 pm at Fulford Hall, organized by Youth Ministry Consultant, Mark Dunwoody
- 8-9 Vocations Discernment Event at Manoir d'Youville, Île Saint-Bernard, Châteauguay
- 10 Confirmation at St Paul's Cote des Neiges
- 12 Diocesan Council
- 17-19 Clergy Lenten Retreat, Manoir d'Youville
- 23 Youth Leaders Prayer Breakfast with Mark Dunwoody, Fulford Hall
- 24 Confirmation service at St. Lawrence LaSalle
- 29 Good Friday

Celtic Pilgrimage to Ireland

Hosted by Bishop Barry Clarke
September 19 to October 1, 2013

Where

- Day 1: Fly from Montreal to Dublin via Toronto
- Day 2: Sightseeing in Dublin
- Day 3: Dublin/Glendalough/Avoca/Waterford
- Day 4: Waterford/Blarney/Cork/Killarney
- Day 5: Killarney/Ring of Kerry
- Day 6: Adare/Bunratty/Kilnora/Galway
- Day 7: Galway/Rossaveel/Aran Isles
- Day 8: Galway/Kylemore/Galway
- Day 9: Galway/Westport/Knock/Castlebar
- Day 10: Castlebar/Sligo/Drumcliffe/Belfast
- Day 11: Belfast/Dublin
- Day 12: Dublin
- Day 13: Fly Dublin to Montreal via Toronto

When

Thursday, September 19 to Tuesday, October 1, 2013

Who

Basic tour price \$2,929 CAD (double occ.) plus airport tax and fuel surcharges (\$480 CAD at this time)

For more information, please contact Archdeacon Janet Griffith at (514) 602-3756 or jgriffith@montreal.anglican.ca

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ANGLICAN
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International Compass Rose message comes to Montreal

“The theology of presence” of the Compass Rose Society was described to members of the Anglican Diocese of Montreal by Rev. Canon John C. Peterson, recently of the Washington National Cathedral and the new president of the society, at a reception in late January.

He was on an eight-day 10-city tour of Canada with Right Rev. Philip Poole, an area bishop in the Diocese of Toronto and Canon Peterson’s predecessor as president, having held the post since 2005.

Founded in 1997, largely as a result of a visit to the Sudan three years earlier by the then Archbishop of Canterbury, George Carey, where he was moved by the privations of Anglicans in that country, the international society raises funds to support the programs and ministries of the Archbishop of Canterbury and the Anglican Consultative Council in their own communications and other work, and to support mission projects approved by the secretary general of the consultative council.

The Compass Rose Society has over 250 individuals, families, parishes, cathedrals, chapters, dioceses, seminaries and other organiza-



DESPITE BITTER COLD AND THE FLOODING of downtown Montreal streets due to a ruptured water main, several members of the Diocese of Montreal met the new president of the Compass Rose Society, which supports the Archbishop of Canterbury and Anglican endeavours around the world, especially ones facing hardship. From left are the new president, Rev. Canon John C. Peterson, his predecessor in the office, Right Rev. Philip Poole, an area bishop in the Diocese of Toronto, Rev. Canon Peter Hannen, an honorary assistant at the Church of St. James the Apostle, and Bishop Barry Clarke and Executive Archdeacon Janet Griffith of Montreal.

(Photos: Harvey Shepherd)

tions as members, who generally pay initiation dues of at least \$10,000 and

then annual contributions. Since its creation it has disbursed more than \$7.35 million: \$5.82 million to the Anglican Consultative Council, including about \$1.07 million to the Diocese of Jerusalem and its two hospitals and St. George’s College in that city, over \$161,000 to the Diocese of the Highveld in South Africa, much of it for HIV/AIDS assistance, and about \$112,000 for the Diocese

of Kaduna, Nigeria, for a bush health clinic. Sums, mostly ranging between about \$70,000 and \$5,000, have gone to diocese and other groups around the world, mostly Anglican.

“When we go to these places we are going in the name of the Anglican Communion,” Canon Peterson said.



A STALWART of the Compass Rose Society from the start, the new president, Rev. Canon John C. Peterson tells members of the Diocese of Montreal how the society started and grew. Recently Canon for Social Justice and Reconciliation at the Washington National Cathedral, he served as secretary general of the World-wide Anglican Communion from 1995 to 2005. It was during his tenure as secretary general that the Compass Rose Society, named for an international symbol of Anglicanism, was established. Earlier, he was dean of St. George’s College in Jerusalem for 12 years and remains a canon of St. George’s Cathedral in that city.

St. Michael’s Mission opens overnight in cold snap

Harvey Shepherd

A cold snap that at times sent the thermometer well below minus-20 Celsius, aggravated by what appear to be increasing numbers of homeless, prompted St. Michael’s Mission to open overnight for the first time in its 85-year history for four nights in January.

George Greene, acting director of the soup kitchen and day centre in the basement of the downtown Church of St. John the Evangelist, said tables and chairs were pushed to the side and about 25 men spent the night on the floor of the mission Tuesday-Friday January 22-25. Comforters, blankets and other bedding were lent by the Welcome Hall Mission and Old Brewery Mission.

“No one was turned away.” He said many of those who made use of the shelter were regular clients for the meals and other daytime services provided by the mission.

The severe temperatures made things difficult for men who for preference or other reasons avoid Montreal’s established overnight shelters and resort to such places as bank machine foyers and ventilation grates or walk the streets while the Métro is shut down in the early morning.

The mission did not have the funds to continue the venture very long and reverted to its usual daytime operations as the weather moderated somewhat. But the experience was a positive one in some respects.

“It was good not only for the men but for our staff,” he said.

They appreciated the chance to interact with a number of people they already knew in somewhat different circumstances.

He said the incident also helped promote links between St. Michael’s Mission and staff of leading overnight shelters.

New Maronite bishop organized pope’s tour of Lebanon

Pope Benedict XVI accepted the resignation of Most Rev. Joseph Khoury as Eparchial Bishop of the Catholic Maronite Eparchy of Canada in early January and named Rev. Marwan Tabet as his successor. At the time of his appointment, the bishop-elect was based in Lebanon as general counselor for his religious community, the Congregation of the Missionaries of Lebanon.



JOSEPH KHOURY

The Maronite Eparchy of Canada, with its see at St. Maron Cathedral in the Ahuntsic district of Montreal has 16 parishes. Parishioners, generally of Lebanese origin, are served by 14 priests, five religious sisters and two permanent deacons.

The new bishop was born in

Bhamdoun, Lebanon, and speaks English, French and Arabic. He entered the Congregation of the Lebanese Maronite Missionaries in 1980, and was ordained a priest in 1986. He holds bachelor’s degrees in theology and philosophy from Holy Spirit University, Kaslik, Lebanon, master’s degrees in non-profit administration and political philosophy from two U.S. institutions and a doctorate in school administration from the University of South Africa.

He served parishes in Boston and South Africa and established the Maronite parish of Our Lady of Leb-



MARWAN TABET

anon in Dallas. He also served as assistant director of a Catholic college and secretary-general of Catholic schools in Lebanon. He was co-ordinator for Pope Benedict’s journey to Lebanon last September.

Bishop Joseph Khoury was ordained a priest in 1964 in Rome and held posts in Europe before becoming Eparchial Bishop of the Maronite Eparchy of Canada in 1996. He was active in the Canadian Conference of Catholic Bishops, as a consultant for the Vatican’s Congregation for Oriental Churches and as a member of the Pontifical Council for Inter-religious dialogue. He had offered his resignation in 2011 when reaching the age of 75, as required by church law.

‘To understand our purpose you must first question it’



MEMBERS of a recently established Interfaith Forum at McGill University enjoy an outing in February at the university’s Gault Nature Reserve at Mont St. Hilaire. The photos are from one of the members of the forum, Afra Saskia Tucker, also a parishioner of the Church of St. John the Evangelist in Montreal, who says that the new group “strives towards an inclusive future where dialogue is the main tool in finding common understanding between and within diverse ideas on faith, spirituality, and methods of reasoning.” The group hopes to facilitate communication, to develop mutual respect, and allow for collective personal growth and to collaborate with other campus groups religious or not, to hold open forums or other events.

News in brief

Bishop Barry postpones visit to Africa

“After much prayer,” Bishop Barry Clarke and Archdeacon Janet Griffith postponed to a future date a visit to Montreal’s companion Diocese of Masasi, Tanzania, that was to have taken up a large part of February. This meant that they were unable to attend the ordination as a priest of Reverend Geoffrey Patrick Monjesa, development officer of Masasi (who was ordained as a deacon in ceremony in the Montreal Diocese last fall) or the ceremonial retirement of Bishop Patrick Mwachiko from that office (which he announced last fall at the Montreal diocesan synod.)

Crime and Punishment

Is the criminal justice system in Canada a just process for victims and offenders? That will be explored in six Tuesday evenings in conversation about the roots of crime and the effectiveness of punishment. Guest speakers will include Rev. Jim McDermott, Rev. Deacon Peter

Huish, Brian McDonough of the Roman Catholic archdiocese of Montreal, criminologist-blogger Justin Piché and others. Sessions will be 7:15-9:15 p.m. April 2-May 7 at the Montreal Diocesan Theological College, 3475 University St. The fee is \$50 or \$10 an evening. To register, get in touch with Rev. Canon Tim Smart, by March 22 at tsmart@montreal.anglican.ca or 514-849-4437

Marriage-prep workshops continue

Four marriage preparation workshops for couples organized by the Diocese of Montreal are coming up between April and November. The weekend courses take place Friday 7-10 p.m. and Saturday 9:30 a.m.-4 p.m. Groups are between five and 10 couples. This year’s courses are at St. Andrew and St. Mark’s Parish, 865 Lakeshore Drive, Dorval. For more information, see the Web page at <http://layeducation.org/marriage.htm>. The upcoming dates are April 5 and 6, May 24 and 25, June 28 and 29 and October 18 and 19.

A sisterly concelebration



CUBAN AND CANADIAN CLERGY join in celebrating the mass at Holy Trinity Cathedral in Havana during a visit to Cuba by Rev. Canon Joyce Sanchez of Montreal. Bishop Griselda Delgado Del Carpio of Cuba invited Canon Sanchez and her friend Juan Ramon de la Paz, former dean of Havana, to join in celebrating. From left are Juan Ramon, Canon Sanchez, Bishop Delgado and José Ángel Gutiérrez Ferro, current dean of Havana.

(Photos: René Sanchez)



REV. CANON JOYCE SANCHEZ, rector of Trinity Memorial Church in the N.D.G district of Montreal, helps Bishop Griselda Delgado Del Carpio, bishop of the Episcopal Church of Cuba since 2010, to distribute communion during a visit by Canon Sanchez and her husband to Cuba in January. A Bolivian, Bishop Delgado led a Cuban parish for 22 years before her installation as bishop in November 2010. She is Cuba's first female diocesan bishop. She was ordained as a priest in 1986 alongside Nerva Cot Aguilera, now deceased, who became a suffragan bishop of the IEC, and Latin America's first woman bishop.

le goût de lire / born to read
presents
Harpissimo – Québec



Friday, April 12, 2013
8 p.m.

St. Mark's Anglican Church
865 bord du lac, Dorval

Tickets: 514 667-9562 \$20.00
info@borntoread.net Children \$10.00

Dio's seed money bears fruit

Myrna Hollomby-Guy

Over ten years ago, Born to Read, an early literacy project run by a group of retired educators, was struggling financially. Its volunteers valued literacy as a key to a healthy and well-functioning society and recognized the importance of supporting the efforts of parents to encourage their child's emerging literacy. The volunteers hoped that providing guidance and books at the monthly well-baby clinic run by the CLSC Pierrefonds would establish a foundation for early and lifelong learning. The volunteers did this by distributing bags of books to the parents of newborns and discussing the importance of reading in their child's development.

A grant of \$8,000 from Outreach Development Funds then available from the Montreal Diocese provided much-needed seed money. This enabled Born to Read to purchase better quality books and to expand its programs.

Since those early efforts, Born to Read sought out other sources of funding within the community. Some of these include the students of St. John Fisher School, the West Island Oldtimers Hockey Association, the Elizabeth Stewart Foundation and individual donors as well as regular fundraising events.

From its initial work at the monthly clinic, Born to Read, now reads and distributes books to children at the Pierrefonds Community Project luncheon held monthly at St. Barnabas Church. It staffs a drop-in playgroup for parents and tots called Books & Play two mornings a week, and a Saturday morning program for young children providing extra support in learning to read. These latter two programs are part of the Community Learning Centre at Riverdale High School.

The initial grant from the Diocese of Montreal has enabled Born to Read to thrive and grow and has benefited untold children.

Born to Read is hosting another fundraising event, featuring Harpissimo – Québec at St. Mark's Church, Dorval, on Friday, April 21. This will be the first time Harpissimo will be performing on the West Island. See the ad (above left) for more details.

(Myrna Hollomby-Guy is a key volunteer of Born to Read.)

Obituaries

Remembered in Westmount

Betty Doidge, wife of Archdeacon Jack Doidge, who served in the Diocese of Montreal for 21 years, died peacefully January 12 in London, Ont., in her 92nd year. Hilda Elizabeth (Mandell) Doidge is survived by her husband for 65 years, three children, five grandchildren and a great-grandson. A memorial service took place January 18, at St. James Westminster Anglican Church in London, where the couple had been parishioners for about 30 years.

After serving as a priest in London, Winnipeg and elsewhere, in 1962 Jack Doidge became rector of St. Matthias' Westmount and archdeacon of Montreal where he served until his retirement in 1983. At that

time the couple returned to London. Betty Doidge's recipe for Christmas pudding is still treasured at St. Matthias', especially every fall.

Barbara Hatton

Barbara Hatton, wife of the late Bishop Russell Hatton, died in Nova Scotia at the end of December, less than a year after her husband, who served as assistant bishop of Montreal from 1997 to 2005. He had previously had a career in several theological schools, on the national staff of the Anglican Church Canada, as a suffragan bishop in Nova Scotia and Anglican bishop to the Canadian Armed Forces.



BETTY DOIDGE and her husband Archdeacon Jack Doidge, in 2009

WEST ISLAND WOMEN'S RETREAT 2013

Every woman needs a quiet time when she can stop and reflect and turn to God... a time when she can think through the priorities of her life without those inevitable interruptions and those seemingly endless demands on her time and energy – a time for renewing herself mentally, physically and spiritually.

The West Island Women's Retreat will be held on Friday April 26 – Sunday April 28, 2013. Spiritual Director: The Ven. Janet Griffith, Executive Archdeacon – Diocese of Montreal. Location: the beautiful ERMITAGE STE-CROIX, 21269 Gouin Blvd. West, Pierrefonds. The cost is \$140, bursaries available.

For a registration form contact Liz Glasgow: 514-453-0883
glasgows@videotron.ca

More information, contact:
Liz Glasgow or Ann Yaxley 450 461-1296 Annyaxley52@gmail.com

CCC and

The Fair Trade
Chocolate Factory

Sunday March 17th, 12.00 – 1.30
Fulford Hall, 1444 Union Ave

A fun, interactive and
informative discovery all about

Make your own fair trade chocolate Easter eggs and cookies!

Where in the world does all our chocolate come from?

Fair trade chocolate tastings, games and quizzes!

Will you win the Golden Ticket?

THE STILLNESS WITHIN

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



Easter Joy?

You show me the path of life. In your presence there is fullness of joy; In your right hand are pleasures for evermore.

Psalm 16.11

“No despair of ours can alter the reality of things, or stain the joy of the cosmic dance which is always there.”

Thomas Merton

We have all experienced joy. It may have come watching a sunset, being present at the birth of your child, engaging in a meaningful conversation with friends, or lying on the beach under a summer sky. However, what keeps us from experiencing more of these moments of joy? Contemplatives say it is because many of us live from our “smaller self.” Thus, we are continually reacting to events based on fear, and seeking our own comfort and safety. When we live from this smaller self, we separate ourselves from the present moment, and from the joy we all want to experience. Only when we let go of our fear-based smaller self and its attachments, can we live life

from our spacious, higher self, which is our “true self” as children of God. Then we enter what Jesus called the kingdom of heaven, and experience joy manifesting itself in our lives in countless ways.

This month we celebrate Easter joy. To talk about joy, however, is also to raise the issue of suffering in the world. Some may ask, “How can you live with joy in a world of terrorism, cruelty, and the death of so many innocents?” In answer, the Biblical tradition distinguishes between *joy* and *happiness*. Joy is an inner state of being that comes about as the result of an intimate and trusting connection with the Divine Mystery. Happiness, however, comes about as the result of pleasant circumstances. This understanding suggests that we can experience joy even in the midst of the difficulties we encounter in life, and it is exemplified in the story of Job. Even though everything else in his life had been stripped away, his connected-

ness to the Divine gave him a perspective that enabled him to respond to life in a positive manner.

Another factor contributing to joy is our connection to the present moment. From the contemplative’s point of view, we experience joy every time we pay attention, and open our hearts to the moment. Living in the now, we awaken to the life of joy and love that Jesus exemplified. Whatever the accompanying circumstances may be, we can experience “aliveness” and joy. It depends on whether or not we are connected to the present moment, and to the Divine Reality that is always present. We are not saying that joy protects us from the hardships or difficulties of life. Rather, in the words of Helen Jaeger, joy is “like a refreshing stream within us, which helps us to cope with and overcome the inevitable stresses of each day. In doing so, we enter into the happiness that is shared at the heart of the Divine. We discover that laughter heals and that joy strengthens.”

I became aware of ever-present joy in my own life when I stopped to listen to my deepest longing. Going within, listening sincerely, I felt myself responding to something so deep it defied definition or explanation. In the face of that Reality, all I could do was to simply let go – to let go of all my ideas, all my thoughts, all my concepts. This self-emptying was accompanied by an intense feeling of Joy. Furthermore, I recognized that this joy was familiar. I had experienced it on numerous occasions when I had simply allowed myself to be in the moment.

Can we experience Easter joy in this world? For contemplatives, the answer is a resounding “Yes.” It is a matter of simply following the way of Jesus, dying to ourselves in order to open to new life. The more we can learn to let go into our true selves, the more we reclaim our connection to the Source of All Life, and the more we open to the joy that is already there as our birthright.

PRACTICE: Holy Moment Meditation

Can you believe the Divine delights in the celebrations of your heart, and desires that you experience joy in your life more often?

Take a few letting-go breaths and remember a time when you felt present in the moment – absorbed in a sunset, marvelling at fresh-fallen snow, enchanted by the smile of a baby.

Enter the memory with all your senses. Remember the sights and colours, the smells, the position and movement of your body – the emotional or felt sense.

Now, let the memory go and meditate for a few minutes on what remains: the stillness and joy of your awareness of the moment and the Divine Presence. Every moment that you are in the present is a holy moment.

(Adapted from Joan Borysenko’s Pocketful of Miracles)

I wish you much joy – and laughter.
Cedric

Lenten and Easter Events

Bishop of Brandon to lead Lenten retreat

Bishop Jim Njegovan of the Diocese of Brandon in Manitoba will lead this year’s Clergy Lenten Retreat for the Montreal Diocese, March 17-19 at the Manoir d’Youville

in Châteauguay. This year’s theme will be “Kindle a Flame: Reflections of the Call to Holy Orders.” Born and educated in Manitoba, he has been bishop of Brandon since 2001 and with his wife, Bernadette, served as the diocesan representative on the

Anglican Fellowship of Prayer, leading a number of quiet days for clergy and laity of the diocese. He has served on the Anglican Church of Canada’s national Anti-Racism Working Group and as a member of the Anglican -Roman Catholic Bishops’ Dialogue. The official registration deadline was February 25. For more information, get in touch with the synod office or visit the diocesan Web page.

Lenten Lunches at Christ Church Beaurepaire

Christ Church Beaurepaire will be hosting Lenten Lunches every Wednesday from March 6-20. Lunch will be served from 11.30 a.m. to 1 p.m. Enjoy a hearty homemade soup, along with bread, cheese, squares and tea or coffee for just \$7 a person. Lunches will take place at Christ Church, 455 Church St., Beaconsfield. For information call 514-697-2204. Everyone is welcome.

Chocolate at the Cathedral

Why have most cocoa farmers never tasted chocolate? Why are cocoa farmers amongst the poorest farmers in the world when millions of chocolate bars are sold every day?

The Fair-Trade Working Group at Christ Church Cathedral invites everyone to explore such questions and participate in a fun, interactive and informative hour and a half of discovery about fair trade chocolate production and consumption in Fulford Hall, behind the Cathedral on the second floor at 1444 Union Ave., noon to 1:30 p.m. Sunday, March 17.

Among other things, there will be an “Invention Room” where participants can to make their own fair trade chocolate eggs! They will be invited to explore Oompa Loompa Land and discover facts about where our chocolate comes from, learn about the growing and production process of chocolate, test their taste buds in the Nut Room, browse or buy a selection of fair-trade chocolate and participate in a raffle, Fun for the family, and food for thought. The event has been organized in conjunction with the St. Denis St. store of Dix Mille Villages St Denis.

Lenten, Easter worship

Christ Church Cathedral

635 St. Catherine St. W.

Palm Sunday/Dimanche des rameaux, March 24. Blessing of palms, procession and Passion play.

Sung compline and meditation (plainsong) Monday, March 25, 7:30 p.m.

Sung compline and meditation (Russian Orthodox) Tuesday, March 26, 7:30 p.m.

Choral Tenebrae (*Tallis Lamentations*) Wednesday, March 27, 7:30 p.m.

Maundy Thursday/Jeudi saint, March 28: Diocesan Chrism Eucharist 12:15 p.m., Eucharist of the Last Supper and all-night prayer vigil 7:30 p.m.

Good Friday/Vendredi saint, March 29: Children’s Good Friday service 12 noon, music for Good Friday (Allegri, Victoria, Palestrina) 1 p.m., Liturgy of Good Friday 2 p.m.

Holy Saturday/Samedi saint, March 30: Great Easter Eucharist 7:30 p.m.

(vigil, confirmation, First Mass of Easter)

Easter Day/Dimanche de pâques, March 31: Festival Choral Eucharist 10 a.m. (Louis Vierne: *Messe solonelle*, with brass); Festival Choral Evensong 4 p.m. (Britten: *Rejoice in the Lamb*).

St. John the Baptist Pointe Claire

233 Ste Claire Ave.

Evening Prayer, Sunday, March 3, 4:30 p.m. “Loved and Forgotten”

Evening Prayer, Sunday, March 10, 4:30 p.m. “Peter Stands and Leads”

Palm Sunday, March 24, 10 a.m. Dramatic reading of the Passion of Our Lord Jesus Christ.

(Please check with the parish for other special services.)

All Saints Deux Montagnes

248-18th Ave. Deux Montagnes

Palm Sunday service, March 24, 11 a.m.

Maundy Thursday supper and service, March 28, 5 p.m.

Good Friday Walk of Witness, March 29, 2:30 p.m.

Holy Communion service at Les Cascades, Thursday, March 28, ??? 10:30 a.m.

Easter Morning celebration service, Sunday, March 31, 11 a.m.

Christ Church Beaurepaire

455 Church Street, Beaconsfield

Maundy Thursday Holy Eucharist and Stripping of the Altar, March 28, 7.30 p.m.

Good Friday Meditations on the Cross March 29, 10 a.m.

Great Vigil of Easter Eve and first Communion of Easter, Holy Saturday, March 30, 7 p.m.

Sunrise service at the lakeshore at Centennial Park, 288 Beaconsfield Blvd., Easter Sunday March 31, 6.36 a.m.

Easter services Sunday, March 31: 8.45 a.m. Holy Eucharist (said, BCP), 10.15 a.m. Holy Eucharist (sung, BAS)

The Church of St. John the Evangelist, Montreal: Special Services for Easter

Stations of the Cross Every Wednesday evening at 6 p.m. to March 27. This will be followed by a soup supper and our Lenten program at 7 p.m. (except March 27) entitled: “Fast, Feast & Festival: Sacred Time & the Liturgical Year”.

Please visit our website or contact the church office for more details on our Lenten program.

Sunday March 17, 2013 Passion Sunday

Low Mass at 8:30 a.m.

Solemn High Mass at 10:30 a.m.

Sunday March 24, 2013 Palm Sunday

Low Mass at 8:30 a.m.

Solemn High Mass with Procession at 10:30 a.m.

Thursday March 28, 2013 Maundy Thursday

Solemn High Mass at 5:45 p.m.

Ceremonial re-enactment of Christ washing the feet of the disciples, Procession of the Blessed Sacrament to the Altar of repose, stripping of the High Altar and Sanctuary.

There will be a prayer vigil through the night at the Altar of Repose. Please come and pray with us at any time between our Maundy Thursday Service, and our first service on Good Friday morning.

Friday March 29, 2013 Good Friday

Matins at 12 noon.

Stations of the Cross at 1 p.m.

Veneration of the Cross and Liturgy of the Presanctified at 1:45 p.m.

Choral Tenebrae at 7 p.m.

Saturday March 30, 2013 Easter Eve

The Great Vigil of Easter 8 p.m.

The Lighting of the New Fire, Exsultet and Prophecies, Renewal of Baptismal Vows, Litany of the Saints and the First High Mass of Easter.

Sunday March 31, 2013 Easter Day

Low Mass at 8:30 a.m.

Solemn High Mass with Procession 10:30 a.m.

Also, please come and join us for our daily Mass:

Sunday: 8:30 a.m. Low Mass

9:45 a.m. Matins

10:30 a.m. Solemn High Mass

Weekdays:

Monday, Tuesday (in French), Thursday, Friday 5:45 p.m. Low Mass

Wednesday 7:30 and 9:30 a.m. Low Mass

Saturday 12:00 noon, Low Mass

Confession heard on Thursday at 5:00 p.m. and Saturday at 11:30 a.m. or by appointment.

The Church of St. John the Evangelist

137 President Kennedy Avenue, Montreal

(corner of St. Urbain – Metro Place des Arts)

514-288-4428 – www.redroof.ca

Whole family ministry for the whole body of Christ

Comment by Rev. Rhonda Waters

"We need more children!" How often have we heard that cry from our parishes - perhaps even from our own lips - as people remember the joys of a full Sunday School and look with anxiety towards a future of empty churches. Needing children doesn't seem to make them come, though. In fact, needing young families so desperately may be one of the things that prevents those who do come from staying for long. People come to church because they need something and our anxieties about our future can cause us to forget that we are called to be the caregiver, at

least in the early days of their relationship with the church.

Fortunately for all of us, young families need something that we are well equipped to provide. They need a safe, loving, nurturing community for both children and grown-ups. They need support in facing the uncertainties and challenges of caring for precious, vulnerable, exhausting children. They need guidance as they confront the mysteries of life and death, growth and change, fear and hope. Our rich practices of liturgy, theological education, and fellowship offer these families all of this and more, when we set aside our

need in order to minister to them in the name of Christ.

How do we actually do it? What does this ministry look like? In many ways, it doesn't look much different from what you are already familiar with. Ministry to children is ministry to parents. Nothing tells parents more clearly that they are welcome than welcoming their children. Sunday School is not only formation for children; it frees parents for their own formation in worship. The reverse is also true. Ministry to parents is ministry to children. Caring for parents, praying for parents, exploring questions with parents - all of this gives them resources for caring, praying and questioning with their children. Of course, we do all of these things in the regular course of our ministries of pastoral care, teaching, and worship. Ensuring that these ministries reach parents, however, may require some thinking about timing/childcare, as well as paying attention to the concerns that may be particular to people in their stage of life.

There is, however, a third element to this ministry. Sometimes, families need to be ministered to as families, parents and children together. Children and parents are separated for most of the week and church shouldn't always be another place of separation. What's more, the family, not the church, is the most important place for faith formation. We can help facilitate that crucial role by providing opportunities for parents and children to learn together, to

worship together, to experience God together so that those experiences can enter into the very fabric of their homes and their relationships.

Specially designed all-ages services, family programming, and parish events that are explicitly child-friendly can all be elements of this ministry to whole families, a ministry that truly builds up the body of Christ. And that is the only thing we really need to do.

• **Learn More!**

Kidstuff Spring Workshop -
Ministering to the Whole Family
Monday, April 15th, 5:30-8:30 p.m.
(supper included)

Church of the Epiphany,
4322 Wellington St. (corner
of Gordon), Verdun (de
l'Église Métro)
Register by April 2:
rwaters@montreal.anglican.ca
or 514-843-6577

• **See It In Action!**

Kidstuff Summer Event - Fun
for the Whole Family
Join families from around the
diocese for a day of fun and
fellowship.
Details to be announced.

(Rev. Rhonda Waters is assistant
curate at Christ Church Cathedral.)



THEA GRACE and her Dad Jason wield paint brushes at the Cathedral Sunday school.



ACTIVE IN CATHEDRAL KIDS MINISTRY, Paul lifts his son Ben and a friend, Gilbert, into an apple tree during a Cathedral outing.

Nuts, bolts, getting into place in youth ministry

Staff

Youth ministry consultant Mark Dunwoody and others in the diocese are continuing to put in place structures to help strengthen youth ministry in the Montreal Diocese among those at and somewhat above high-school age.

Over 20??? youth workers from parishes in the diocese got together to compare notes and ideas at a "First Annual Nuts & Bolts Conference" at the end of January, shortly before Mr. Dunwoody and Bishop Barry Clarke announced that two of them are to work with the youth

consultant in strategic volunteer posts.

Jeff Alexander, youth worker at All Saints Church in Deux Montagnes, said after the Nuts & Bolts event that "The best part of the workshop was the networking and fellowship with other youth leaders in the Diocese.

"It's reassuring to hear from others the challenges we face all the time, and encouraging that we are parts of a wider team devoted to representing Christ in the lives of teens. We had a lot of fun getting to know them, and look forward to other

opportunities to work together."

Bishop Barry Clarke was scheduled to follow up by meeting candidates for confirmation from across the diocese for workshops and games at a "Confirmation Morning" at the beginning of March.

Then, as what Mr. Dunwoody called a small gesture of thanks, he has invited those interested to a first "Youth Leaders Prayer Breakfast" on Saturday March 23 between 9 and 11 a.m. in Fulford Hall, behind Christ Church Cathedral.

"The morning will be a time of fellowship, food and prayer," he said. "It will also be a space to hear others stories of how the spirit is working in different parts of our diocese."

Announcing the new assignments of two volunteers, the bishop said, "It is vital we have people in place to support this vital work. In a climate of reduced finances it will be ever more important to both invest and offer our volunteers opportunities to serve according to gifts and passions."

Kisha Joseph continues, as she has in the recent past, to seek to help equip young people and their parishes to engage in loving service to others. A part-time youth worker at St. George's Church in Ste Anne de Bellevue, she is already a familiar face to many in the diocese because of her activity in 2012 in the Youth Ambassadors program, which promoted travel opportunities for young people. She will continue in this role too.

Beth Reed, a parishioner of St. John the Evangelist Church in downtown Montreal, will help the diocese try to better communicate what's going in youth ministry at the parish, diocesan and national levels.

Beth try to develop ways to "share the good news of all the great things that are already happening across the many forms of media," Mr. Dunwoody said. She will also work on administration tasks like designing

bilingual youth participation forms and helping organize events.

Those who would like to attend the prayer breakfast should RSVP to to mdunwoody@montreal.anglican.ca by March 16.



BETH REED, left, who will be working on communications and other tasks to support youth ministry in the diocese, admires a special deck of cards used in an ice-breaker exercise at the Nuts & Bolts conference. Luke Bayly of St. Peter's in the Town of Mount Royal hunkers down and Jeff Alexander of All Saints Deux Montagnes as at right. (Photo: Harvey Shepherd)



KISHA JOSEPH, third from right in front of the flip chart, joins in discussion at the Nuts & Bolts conference. She will be focusing on promoting service to others by youth of the diocese, as well as continuing to co-ordinate the Youth Ambassadors program. Youth consultant Mark Dunwoody is standing at the left.



PARTICIPANTS IN THE NUTS & BOLTS CONFERENCE gather for a group photo.

'What does the Lord require of us?' (Micah 6:8)



THE ENCOUNTER WITH THE RISEN CHRIST on the Road to Emmaus is the topic of the Gospel reading, Luke 24:13-35) which Bishop Barry Clarke reads in French at the annual ecumenical service, marking the Week of Prayer for Christian Unity, at St. Joseph's Oratory January 20. He is flanked by Rev. Stephen Petrie, chaplain at St. Anne's Veterans' Hospital and ecumenical officer for the Anglican Diocese of Montreal, and Msgr. André Tiphane, priest of the Roman Catholic Parish of Ste. Dorothee Laval, who preached on the Old Testament reading, Micah 6:6-8. The liturgy was designed to take into account the reality of India's Dalit ("untouchable") community and share "their spirituality of striving for justice, lovingkindness and walking in dignity with God." Above right, Near and Far Eastern traditions mingled as members of two choirs got into position/posed for a group photo after the annual ecumenical service, organized largely by the Canadian Centre for Ecumenism. The Chorale des Églises d'Orient and the Tamil Choir are respectively made up largely but not entirely of members of two Montreal Churches, the Maronite Catholic Église de Saint-Antoine-le-Grand and the Roman Catholic Our Lady of Deliverance Tamil Mission.

Still Presence Spirituality Centre

"Find the Centre Within"

Meditation Circle meets Mondays, 7 to 8:15pm

At Christ Church Beaurepaire, 455 Church, Beaconsfield
www.stillpresence.com

(Photos: Harvey Shepherd)



Spiritual notebook

Bahá'í, Reconstructionist visits coming up

A Bahá'í sanctuary and a Reconstructionist synagogue are the next sites on the itinerary this spring of the "Discovering Our Neighbour's Faith" program organized by the Canadian Centre for Ecumenism.

Alexandra Caron, the new coordinator of this bilingual program, said it is intended to let everyone discover the religious and interreligious sites and activities Montreal has to offer. The visits are particularly well suited to families.

In February, there was an evening visit to the Badr Islamic Center on Langelier Boulevard in St. Léonard, a mosque that provides cultural, social, educational and religious services to its community, and helps anyone interested in Islam to learn more about this religion.

On Wednesday, March 27, those interested are invited to visit the Bahá'í Sanctuary at 1548 Pine Ave. W from 7 to 9 p.m. for a program including a short film about this faith tradition. A light snack will be served. This visit offers an opportunity to learn more about this rich religious tradition, which originated in Iran in the 1800s.

A visit to the Congregation Dorshei Emet synagogue at 18 Cleve Road in Hampstead is planned for Tuesday, April 9 between 7 and 8:30 p.m. This Reconstructionist synagogue describes itself as egalitarian and progressive, combining Jewish tradition and innovation. Everyone is welcome, regardless of their background, sexual orientation or socio-economic status. There is a museum that looks at spirituality, ethics and culture through a Jewish lens.

On Thursday, May 23, there will be a springtime guided tour of the Mount Royal Cemetery between 1 and 3 p.m. This cemetery, originally Protestant, recently celebrated its 160th anniversary.

Finally, a visit to the Poorna-Jnana Yoga Centre at 235 René Lévesque Blvd. E., a charitable organization founded in 1993 by the author and speaker Etbonan Karta, is planned in June; the exact date and time were not set as this article went to press.

Pre-registration for these visits is

encouraged. For this and for more information, email Ms. Caron at acaron@oikoumene.ca or call 514-937-9176, local 30. Or visit the Canadian Centre for Ecumenism at 1819 René Lévesque W., suite #003 or its website at www.oikoumene.ca.

Spirituality in Ste Anne

St. George's Church in Ste Anne de Bellevue has several programs that explore spirituality in different ways.

Sundays begin with a quiet, reflective service of Holy Communion at 8 a.m. There is no music or singing but there is always a short sermon. Choral Communion is at 10 a.m. with traditional hymns and a full sermon. After the service, there is coffee and tea in the parish hall. The Sunday school operates at the 10 a.m. service.

DivorceCare is a special weekly seminar and support group for people who are separated and divorced. It's a place to be around people who understand what you are feeling. Meetings are Tuesday evenings at 7 p.m. beginning with tea and coffee. Pre-registration is required.

The "Amplified Youth Group," which meets on Fridays at 7 p.m. gives high-school students and young adults a chance to be LOUD about their faith, their purpose and their community. The group is said to be growing fast and always looking for new members.

St. George's is at 23 Perrault St., St. Anne de Bellevue. Call 514-457-6934 or visit stgeorgesanglicanchurch.org.

Prière Taizé avec les frères

Les Frères de Taizé seront accueillis à Montréal le samedi 9 mars parmi nous dans la paroisse Notre-Dame des Neiges, 5366 chemin de la Côte-des-Neiges, juste à côté de la station de métro Côte des Neiges. La prière commencera à 20h00. Pour ceux qui le souhaitent, il y aura un moment de rencontre au même endroit à 19h00 Contact: Suzanne Lavigneur: 514 336-3018.

Paws & Pray in Beaurepaire

The next Paws & Pray services at Christ Church Beaurepaire will take place on Sundays March 3, April 7

and May 5 at 1 p.m. Paws & Pray features a service of the Holy Eucharist where canine companions and their guardians are always welcome. Services take place at Christ Church Beaurepaire 455 Church St., Beaconsfield. For information please call 514-697-2204.

Art, pastoral care, among topics for lay readers

The 2013 series of Saturday workshops for lay readers in the Diocese of Montreal, which began in January, will continue on Saturday, March 23. Rev. Dr. Patricia G. Kirkpatrick of the McGill University faculty of religious studies will discuss "artistic representation of the mythic world of Genesis 1-3".

Like the other Saturday workshops, this one will take place at the Montreal Diocesan Theological College, 3475 University St., between 9 a.m. and 2:30 p.m. These workshops are intended primarily for lay readers and may help some of them fulfil the diocesan requirement that all lay readers are expected to follow some course of continuing education in order to maintain their license with the bishop. However, anyone is welcome. Cost for most participants is \$10, payable at the door.

On Saturday, April 20, Archdeacon Michael Johnson of Christ Church Beaurepaire will discuss the practice of pastoral care. On Saturday, September 28, Rev. Neil Mancor of St. George's Ste Anne de Bellevue will discuss preaching the Good News.

There will be two other events for lay readers in May. The annual lay readers' retreat will take place May 3-5: at Manoir d'Youville, Châteauguay. Guest speaker will be National Aboriginal Bishop Mark MacDonald.)

The lay readers' annual general meeting will be Wednesday, May 22, at 5:30 p.m.

For further information on the program or on becoming a lay reader, get in touch with Rev. Canon Tim Smart, pastor to the lay readers, at tsmart@montreal.anglican.ca or 514-849-4437 or visit the website at www.layreaders.org

Books

A gift from New Atheists: A rejoinder like this

A review of Francis Spufford: *Unapologetic. Why, despite everything, Christianity can still make surprising emotional sense.* (Faber & Faber, 2012. 224 pages).

Reviewed by Paul Jennings

One of the great gifts that the New Atheists have given the church is the proliferation of excellent responses they have called forth, books which articulate the case for Christian faith in fresh and thoughtful ways. I am thinking of books like *Reason, Faith and Revolution*, by the Marxist literary critic Terry Eagleton, a witty yet theologically profound smackdown of the arguments of “Ditchkins”; or even – looking back to another generation of atheist polemics – G. K. Chesterton’s *Orthodoxy*, still a relevant read a century later. What makes these books particularly helpful is that they do not simply rehash the contents of Christian belief, but reflect also on the logic of faith: how the particular rationality of Christian belief relates to – co-operates with, critiques, enriches – the 19th- and 20th-century version of Reason so venerated by the New Atheists. Francis Spufford’s *Unapologetic* is a worthy contribution to the library of defences of Christianity.

Spufford’s specific contribution is

named in his brief title and overlong subtitle: this is not a classic apologetic, a defence of the ideas of Christianity, but a first-person account of the experience of how Christian faith has made emotional sense in his life. The target of his argument is not so much the New Atheist writers themselves as their countless readers: contemporary men and women, presumably of good will, who seemingly cannot imagine how faith can be anything but a delusional, infantile way of looking at the world. Spufford does not attempt to convert them, but simply to demonstrate how an intelligent, scientifically literate, tough-minded realist can nonetheless find profound and indispensable wisdom in the gospel. As a popular writer on science (not a theologian or cleric), he is eminently equipped to assume this role.

The power of this book is that he so effectively models a critical contemporary engagement with the faith. No one who reads this book honestly can accept the argument that Christian faith is necessarily the product of weak thinking, moral cowardice, or a refusal to engage reality. Spufford writes beautifully and intelligently. He has a fine sense of the prejudices and assumptions our society brings to bear on Chris-



FRANCIS SPUFFORD

tianity, and of the associations and misunderstandings that have accrued around religious terminology and doctrine, and he disarms each misconception with precision. And yet, as precise and intellectually rigorous as his arguments may be, he maintains a personable, engaging, witty and passionate voice. This is also a very entertaining read.

Spufford is intentionally minimal-

ist in his doctrinal claims, and some may find this a lack. Some believers, for example, would no doubt wish to make larger claims for God’s providential oversight of the world than he does. But neither is this an articulation of “liberal” theology – Spufford inhabits an intellectual space where such labels are irrelevant. His account begins with a sober articulation of the pervasiveness of sin (or, as he puts it, the HPtFuU, the “human propensity to f – things up”), and his chapter on evil is unblinking in its contemplation of the worst horrors of reality. Yet he can also write with great tenderness, as in his description of his experience of God in contemplation, or his fresh and loving account of Jesus. Throughout it all, Spufford strives for an absolute honesty – an essential, salutary, but unfortunately rare tone in popular religious discussion.

This is a book for many audiences. Certainly it could prove an invaluable help to its intended audience: contemporaries outside the faith who cannot conceive how one can be a Christian with any kind of intellectual integrity. But it could also be very helpful to Christians. It should be, I would suggest, required reading for all who preach, as a lesson in how to articulate the gospel in non-

dogmatic language comprehensible to the unchurched. And it would be an interesting read for any Christian, as it throws the question of what we really and essentially believe back at us. Its accessible style and eight thematic chapters would be an excellent basis for a study group. One caveat, however: in his effort to distance himself from bland Christian niceness, Spufford uses language not normally heard in church, which will undoubtedly be offensive to some, and a stumbling block to appreciating what he has to contribute.

Occasionally one puts down a book with the feeling that this book just had to be written, and it had to be written in precisely this way – that, for me, is Francis Spufford’s *Unapologetic*.

(A sample of Spufford’s writing (an abridgement of his opening chapter) can be found online at <http://www.guardian.co.uk/books/2012/aug/31/trouble-with-atheists-defence-of-faith>.)

(Rev. Canon Paul Jennings is director of pastoral studies at the Montreal Diocesan Theological College.)

Big book begins with Big Bang

A review of Robert N. Bellah, *Religion in Human Evolution: From the Paleolithic to the Axial Age.* (The Belknap Press of Harvard University Press, 2011. 746 pages)

Reviewed by William Converse

Robert Neely Bellah, Elliott Professor of Sociology Emeritus at the University of California, Berkeley, is a distinguished American sociologist of religion, best known for his work on American civil religion. He was born in Altus, Oklahoma, in 1927 and received his B.A. and doctorate from Harvard University. He was a student of Talcott Parsons, Wilfred Smith and Paul Tillich. Bellah was elected a Fellow of the American Academy of Arts and Sciences in 1967; he received the National Humanities Medal in 2000 and the American Academy of Religion Martin E. Marty Award for the Public Understanding of Religion in 2007.

Religion in Human Evolution: From the Paleolithic to the Axial Age can be properly described as “magisterial”; its scale recalls Hegel’s Lectures on the Philosophy of Religion. Bellah stands in the tradition of Émile Durkheim (1858-1917) and Max Weber (1864-1920). He has done for the 21st century what Weber did for the 20th century in the field of the sociology of religion. The project took 13 years to complete, supported since 2004 by the John Templeton Foundation.

This is an erudite, systematic and historical comparative study of religion from the earliest stages of cosmic and biological evolution to the end of the first millennium BCE. It is a universal history that encompasses the civilizations of ancient China and India as well as ancient Israel and Greece. Bellah makes extensive use of the texts of these religious traditions: the Analects of Confucius, the Vedas, the Upanishads, the Bha-

gavad Gita, the Hebrew Bible, Hesiod, the Homeric epics and the plays of Euripides.

Bellah traces the biological and cultural origins of religion back 13.5 billion years to the Big Bang and the appearance of unicellular organisms 3.5 billion years ago. He draws on a wide range of anthropological, biological and zoological material to show how certain human capacities developed that made religion possible. He also avails himself of the results of research in cognitive science and evolutionary psychology, especially the work of the cognitive scientist Merlin Donald.

According to Bellah, the roots of ritual and myth lie in the natural evolution of humankind. Religion only became possible with the invention of language and the emergence of symbolic thought. Communal dancing, music, and storytelling eventually gave rise to abstract concepts and symbols. Here Bellah plumbs “deep history,” the vast stretches of human existence prior to the invention of writing. As an epigraph to the book he quotes Thomas Mann’s novel, *Joseph and His Brothers*: “Very deep is the well of the past.”

Definition of “religion” is a vexed question, especially in historical and cross-cultural comparative studies because it is culturally conditioned. Theists and atheists alike expect it to include supernatural beings or their agents, even though there are non-theistic religions, for example, Theravada Buddhism or Jainism.

In the Preface, Bellah adopts a simplified version of Clifford Geertz’s definition of religion. As Bellah paraphrases Geertz: “religion is a system of symbols that, when enacted by human beings, establishes powerful, pervasive, and long-lasting moods and motivations that make sense in terms of an idea of a general order of existence.”



ROBERT N. BELLAH

Bellah notes that there is no mention here of “belief in supernatural beings” or “belief in gods (God).” This is not to deny them, “just that they are not the defining aspect.”

In Chapter 1, “Religion and Reality,” takes another definition, by Durkheim, and presents his own modified version: “Religion is a system of beliefs and practices relative to the sacred that unite those who adhere to them in a moral community.” This, in turn, raises further questions: What is the sacred? More importantly, Is there any space for the sacred in modernity? Are we not confined to what Weber called “the everyday,” the world of common-sense objects and ordinary reality? Bellah thinks there is room, citing Alfred Schütz’s analysis of multiple realities: “today we operate all the time in a series of non-ordinary realities as well as in ordinary reality.”

Bellah contends that religion has played an important role in our development as a species and con-

tinues to do so. Modernity undercuts religion. The scientific and technological world-view strips the cosmos of mystery, a process Weber called “disenchantment.” Transcendence is ruled out in advance; we are confined to the limits of ordinary experience. The upshot of naturalism is secularism. Here Bellah acknowledges his debt to Professor Charles Taylor. In the Conclusion, he writes: “I have also been influenced by Charles Taylor in his work on multiculturalism, but particularly by his treatment of other religions, sometimes only incidentally, in *A Secular Age*, where he uniformly takes them seriously in their own terms.”

The primary focus of *Religion in Human Evolution: From the Paleolithic to the Axial Age* is the emergence of religion in the distant biological past that we share with our hominid ancestors, culminating in “the Axial Age.” Readers of Karen Armstrong’s *The Great Transformation: The Beginning of our Religious Traditions* (2006) will be familiar with the concept that has gained currency since Karl Jaspers’s *The Origin and Goal of History* (1949/ Eng. trans. 1953). The Axial Age refers to the emergence, roughly contemporaneously but independently, of Confucianism and Daoism in China; Buddhism and Hinduism in India; monotheism in Israel; and philosophical speculation in Greece during the first millennium BCE. The major figures are Buddha, Confucius, Mencius; Isaiah and Jeremiah; Euripides, Socrates, Plato and Aristotle. He devotes separate chapters to the Axial Age in Ancient Israel (Chapter 6), Ancient Greece (Chapter 7), China in the Late First Millennium BCE (Chapter 8) and Ancient India (Chapter 9). The Preface and the Conclusion are essential in order to follow his complex argument. Yet, Bellah is candid: “I can

imagine that there will be readers who will like the cases and throw away the argument, and that is fine with me.”

Bellah recognizes that his attempt to combine evolutionary science and history is likely to produce discomfort:

“Most worrisome to many who fear the merging of evolution and history is the belief that they are based on two incompatible methodologies: evolution is natural science, rigidly deterministic and reductionist, allowing no freedom or creativity, whereas history is a humanistic study in which human freedom is at the center, in both its marvelous creativity and its terrifying violence. Grim determinism is not missing in some forms of neo-Darwinism, might I say the fundamentalist forms, in which the subject of evolution is genes, selfish genes at that, and organisms are only vehicles at the mercy of the blind forces of selection through which genes relentlessly propagate themselves. Richard Dawkins, particularly in his widely known book, *The Selfish Gene*, is the best-known proponent of this view.”

Evolution not so simple

While Bellah subscribes to “the grand narrative” of Evolution, his understanding of evolutionary theory is suitably nuanced. Unlike Professor Dawkins, he is neither a reductionist nor a determinist:

“I have been trying to suggest that evolution is considerably more complex than what some biologists and many humanists think, there is a place within it for meaning and purpose, and that indeed meaning and purpose evolve. My particular interest in evolution is in the evolution of capacities, which has been a remarkable part of the story: the capacity for creating oxygen; the capacity for

continued on the next page

CARING FOR CREATION

A column by the Stewardship of the Environment Committee

Going green in the Parish of St. Andrew and St. Mark, Dorval

(The Stewardship of the Environment Committee of the Diocese of Montreal is responsible to the Diocese for increasing awareness of our interdependence with God's environment and fostering the improvement of our relationship with the environment. Within this mandate, two of the long-term objectives of the committee are:

- To act as a consultative group to the diocese and to the parishes on environmental issues; and
- To act as a resource group to the parishes of the diocese seeking to reduce their impact on the physical environment.

(As part of its efforts to fulfill these objectives, the committee will be publishing a series of articles in this journal focusing on issues relevant to the link between this diocese and our physical environment. This following article, much of it modified and reproduced with permission from the parish newsletter The Andrew/Mark Letter, showcases the geothermal installation at St. Mark's in Dorval. Articles to come in future issues of this journal include:

• Environmental audits of selected churches in the diocese.

- Urban agriculture.
- The database being created by the Anglican Church of Canada to provide benchmarks to the churches on their success in reducing their environmental impact.)

In 2007, St. Mark's church in Dorval replaced three oil-burning furnaces with a geothermal heating system, ending its winter pollution of the environment and saving more than \$12,000 a year in heating costs. An additional benefit is that the geothermal heating process can be reversed in summer, providing the church with air conditioning.

They started the process by hiring a consulting engineering firm to assess the heat loss from its buildings: the main church, the church basement (heated by a separate furnace), the old chapel and the old church hall. The conclusion was that they would need to drill eight wells, each about 500 feet deep.

Drilling was begun in March 2007 – five wells under the parking lot on the west side of the church, and three more outside the chapel on the east side. The construction crew then fed loops of polyethylene pipe into the wells, to carry fluid – a mixture of water and nontoxic antifreeze – down into the well and back up again.

While underground the fluid absorbs heat from the relatively constant temperature of the earth below the frost line, and this heat is extracted when the fluid is circulated through heat pumps inside the building. After the wells were capped and sealed the tubing was fed into the church basement furnace rooms below ground, so when the job was completed nothing was visible outside.

Sunday, March 25, 2007, was Launch Day at the church. At the

end of the service the congregation went out into the muddy parking lot, where Rev. Karen Egan Chalk, the rector, blessed the wells. In April the indoor work continued. The old furnaces were torn out, and in May the new heat pumps were delivered. Controls were installed in the furnace rooms. The church was divided into six heating areas, each controlled separately by its own programmable thermostat. On Sunday, July 15, 2007, The church was the first Anglican Church on the Montreal Island to enjoy the comfort of air conditioning. The total system cost about \$180,000. The system has been operating smoothly for almost five years. It is estimated that the

church has already saved close to \$70,000 and avoided burning about 165,000 litres of heating oil. At this rate of saving the whole system will have paid for itself in another five to seven years. St. Marks is a member of the Green Church coalition.

Although St. Mark's Dorval appears to be the first church in Quebec to go geothermal, its namesake, St. Mark's in Ottawa, has also made a major commitment to the environment: in their case, they have installed solar panels on their roof. Their system came into effect on February 2, 2012.

Raymond Noël, Chair, Stewardship of the Environment Committee



DRILL RIG near chapel.

(Photos Karen Egan Chalk)



INSERTING CABLES into wells.

continued from the previous page forming large complex organisms after a couple of billion years when only unicellular organisms had been around; the capacity for endothermy – the ability of birds and mammals to maintain a constant body temperature that allows them to survive in quite extreme hot or cold temperatures; the capacity to spend days or weeks, in the case of many mammals and birds, or years, in the case of chimpanzees and other apes, or decades, in the case of humans, in raising helpless infants and children unable to survive on their own; the capacity to make atomic bombs. Evolution gives us no guarantee that we will use these new capacities wisely or well. Such capacities can help us or they can destroy us, depending on what we do with them.

Towards the end of the book Bellah discovers the importance of play, empathy and compassion in human evolution, qualities that we share with other primates. Drawing on Friedrich Schiller's discussion of play, "On the Aesthetic Education of Man," and on Johan Huizinga's classic work *Homo Ludens*, "Man the Player," Bellah allows the possibility that religion originated in play. In the Conclusion, he admits that *Religion in Human Evolution* might have been a very different book had he happened upon this idea earlier:

"Pascal in one of his fragments says something that applies to this book: 'The last thing one discovers when writing a work is what one should put first.' After having written Chapters 1 through 9, and in the course of completely rewriting

Chapter 2, 'Religion and Evolution,' I discovered the importance of play in mammals and the extraordinary way in which play in animals provided the background for the development of play, ritual, and culture among humans. So play, though discovered last, did get in quite early in this book, but then is largely ignored through the whole trek from tribal to axial religions. Play was there all the time, just below the surface, though I didn't point it out. Because, having been at work for thirteen years, I can't imagine rewriting the whole book to give adequate attention to play. I will here in the Conclusion try briefly to make up for that deficiency by discussing the importance of play and those things that endanger play in human life."

Green Church helps recycle cartridges

Green Church, the environmental arm of the Canadian Centre for Ecumenism, is offering a program to help parishes help their parishioners recycle used ink cartridges, batteries and cell phones – and earn a bit of cash for the parishes in exchange.

Proceeds of the campaign will be divided between the parishes concerned and projects of Green Church that help churches reduce their ecological footprint.

Each participating parish is urged to select a conspicuous location like a table at the entrance of the church and place three boxes or bins there. Then posters can be downloaded and printed from the Green Church website and pasted on the bins. Parishes are also urged to use parish

bulletins and the like to publicize the program.

When a box is full, its contents should be transferred to another box for shipment and the parish should get in touch with a Green Church co-ordinator. The box should be picked up within five business days and the parish should eventually receive a modest cheque from the recycling contractor – in the spring and fall, if quantities warrant. Cheques are sent after the credit due a parish reaches \$25.

For more information or find out how to register, parishes can call 514-937-9168 or 1-877-645-6863 #28 or send an email to info@greenchurch.ca or visit www.greenchurch.ca on the Web.

previous mass extinctions, this one is being caused by human beings. "That cause is us."

Religion in Human Evolution has over one hundred pages of notes and an extensive, though by no means exhaustive, index. It is written in an academic style that is free of jargon. This is a big book, full of big ideas. It offers fresh perspectives and opens

up new vistas. It is a demanding book, but one I recommend for the general reader.

Readers *Religion in Human Evolution* may also wish to read *The Axial Age and Its Consequences*, edited by Robert N. Bellah and Hans Joas (Belknap Press of Harvard University Press, 2012).

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Pennies for learning



ANGELA ANDREWS of the Diocese of Montreal chapter of the Primate's World Relief and Development Fund (back row, third from left) was a special visitor to the Sunday school at Christ Church Cathedral in January. She told the children about the work of PWRDF and received a cheque for \$1,000. More than \$600 of this had been raised by the children and congregation of the Cathedral by collecting pennies over last summer. The additional \$400 was contributed, also collected in pennies, elsewhere in the diocese. The money will go towards a project which was started in the Diocese of Montreal as a response to the Haiti earthquake of 2010. The project, called *Appeti pou Appran*, or *Appetite for Learning*, provides hot school lunches for elementary school children in Haiti. To put this amount of pennies into context, PWRDF says it costs \$50 to feed one child for a whole year, so this appeal raised enough to feed 20 children a healthy hot meal every day at school for a year. And that's really going to make a difference to these children's education and chances in life.

(Photo: Stephanie Felkai)

Notes from Mile End

L'art communautaire à la Mission Mile End: Un baume pour l'âme

Je suis bénévole à La Mission communautaire de Mile End depuis 2004, mais je profite de ses services depuis la fin de l'année 1999. Le programme « Art communautaire » a débuté grâce à la volonté de Roslyn Macgregor, alors directrice, d'offrir des étoiles en papier mâché lors d'un événement bénéfique à l'Église St. Barnabas de St-Lambert.

Petit-à-petit nous avons ramassé trois cents étoiles. Ensuite, les vendredis (jour de la banque alimentaire), nous avons disposé d'une table et de matériel pour faire du dessin au lieu d'attendre sans rien faire. Tout s'est construit graduellement avec des dons, des subventions, et le but, au départ, était d'offrir un lieu sécuritaire et accueillant où l'idée était de s'exprimer, et non de se juger. Il n'est pas nécessaire de savoir dessiner et chaque participant a son propre cahier et son rangement avec pastels gras, crayons, aiguisoir et efface.

Certaines personnes n'ont assez d'énergie que pour un quart d'heure d'activité, et d'autres pour une bonne heure. Nous respectons tous les efforts. Dans un premier temps, nous suggérons de faire un premier dessin pour exprimer l'énergie du moment, puis un deuxième, et ensuite il peut y avoir un atelier dirigé ou libre pendant lequel nous

partageons le processus du moment en regardant ensemble le chemin parcouru du premier au dernier dessin. Ça fait huit ans que nous offrons trois ateliers par semaine.

A chaque journée « portes ouvertes » de la Mission de Mile-End, nous exposons de nouvelles œuvres et nous essayons de faire une œuvre collective, comme la fabrication d'un totem avec du matériel recyclé. Nous avons également une exposition pendant le repas-bénéfice à l'Auberge St-Gabriel, à Image de femmes, à la Galerie AME-ART, au Musée des beaux-arts, dans le musée en partage au cimetière Mont-Royal, à La ruche d'art et au Milieu, ces deux derniers étant des centres d'art communautaires à Montréal. Nous avons fait deux vernissages à la Mission. Nous avons exploré la photo, l'aquarelle, la feutrine, l'encre japonaise, le recyclage de T-shirt, et la bande dessinée en autres. Nous avons reçu des stagiaires de l'université Concordia en art-thérapie et en art communautaire, et des bénévoles architectes ou artistes. Ce qui nous fascine le plus, c'est comment la créativité cultive un espace intérieur et valorise les personnes. Ce baume sur l'âme devient peu à peu guérisseur. Nous sommes toujours étonnés de la réaction des bénéficiaires quand leurs œuvres sont encadrées.

Certains en pleurent d'émotion.

Nous avons toujours un espace pour que nos membres puissent créer. Nous poursuivons l'objectif d'entretenir un endroit sécuritaire et inclusif pour nos bénéficiaires.

Sachez que nous avons toujours des œuvres à vendre sur le mur de la Mission et vos dons sont toujours bienvenus. Nous sommes très reconnaissants de votre soutien actuel et futur. Notez en terminant que nous

organisons la sortie à la cabane à sucre ce mois-ci, ce qui permet toujours de resserrer les liens et construire notre communauté.

Joanne Racette, coordonnatrice bénévole des projets d'art.

Community art to lift your spirit

I am a volunteer working at the Mile End mission community since 2004, but I have availed myself of their services since 1999. The "Community Art" Program started thanks to a request from Roslyn Macgregor, then director of the mission, who wanted to offer stars made out of papier mâché at a fundraiser taking place in St. Barnabas Church St. Lambert.

Eventually, we had 300 stars. Then on Fridays (food bank day), we started putting together a table and drawing materials so people could use them instead of idly waiting. With donations and grants, the idea grew. At first, the goal was to have a secure and welcoming place where people could express themselves without fear of judgement. One was not expected to know how to draw and each participant had his or her own drawing book and a box of pastels, pens, sharpeners and erasers.

Some people can only do this for 15 minutes while others can spend a

whole hour. We respect all the outputs. We first suggest making a drawing to express the energy of the moment, then a second one. Afterwards, the people meet together, with a facilitator or not and they share their thoughts while looking at what happened between the first and the second picture. We have had those sessions three times a week for the last eight years.

We have an exhibition of new pictures at each "open doors" event. We sometimes have a collective project, such as a totem pole made out of recycled materials. We also have shows for the fundraising dinner at the Auberge St. Gabriel, Image de Femmes, the AME-ART gallery, the Fine Arts Museum, the shared museum at Mount Royal Cemetery, La Ruche d'Art and Milieu, the latter two venues being community art centers in Montreal. We have had two exhibit openings at the mission so far. We have explored photogra-

phy, water colors, felt artwork, Japanese ink, T-shirt recycling and comics, among other endeavors. We also have had art therapy and community art interns from Concordia University and volunteer architects or artists. We are most amazed how creativity enhances spirituality and bring out people values. This spirits lifter heals by and by. We are amazed at the reaction of our wards when their artwork is framed. Some will even burst in tears.

We maintain a space so the members can keep creating and make the place secure and inclusive for them. I would point out that we always have artwork for sale on the Mission walls and that your donations are always welcome. We are very grateful for your present and future support. Please note that we are organizing our sugar-shack outing this month. It strengthens relationships and builds up our community.

Joanne Racette



A PARTICIPANT in an art workshop last year recycles an old CD.



AN EXHIBITION IN 2010 showed off recent artworks from the Mile End Mission.



A TOTEM made from recycled objects for an open house at the Mile End Mission was later displayed at a local art gallery.

Canada briefs

Royal visit to Iqaluit

In September, Prince Edward and the Countess of Wessex visited Iqaluit, in Nunavut. Andrew Atagotaaluk, bishop of the Arctic diocese, and the Rev. Canon Jonas Alloo, the new rector of St. Jude's Cathedral, gave them a tour of the cathedral. The prince presented a gift of a Bible stand to the cathedral from Queen Elizabeth. (The Queen turned the sod back in 1970 to mark the place where the old cathedral was to be built and later she donated the silver lining for the baptismal font.) The vestry and people of St. Jude's presented Prince Edward with a painting of the old cathedral and a copy of the newly completed Inuktitut Bible.

The Arctic News

Video recruits future priests

The diocese of Toronto has created a video to recruit people for the priesthood, and it's proving to be popular.

Is God calling you to be an Anglican priest?, posted on YouTube, has been viewed more than 1,600 times. The video is aimed primarily at a young and ethnically diverse audience, and those interested in re-imagining church. It includes interviews with young priests, postulants and youth workers talking about their spiritual journeys.

Viewers who want to learn more about becoming a priest are encouraged to talk to their parish priest or to email recruitment@toronto.anglican.ca.

The Anglican

Churches reach out to hungry students

Twenty-two Anglican, Presbyterian and United Churches partnered with the Carleton University Ecumenical Chaplaincy to provide free food to hungry, stressed-out students during the December 2012 exam period. Volunteers also offered the students support and encouragement at the "Pause Table."

The project began in 1987 when it was recognized that many students run out of student loan money and try to write exams while undernourished. At that time, coffee, muffins and cookies were offered to about 80 students per day. Now, the Pause Table provides sandwiches, bagels, baked goods, fresh fruit, vegetables, juice, tea and coffee to an average of 1,200 students per day over the 10-day exam period.

Crosstalk

Holy Trinity, Sooke, celebrates 100 years

Holy Trinity in Sooke, B.C., will be celebrating its centenary throughout 2013.

The Ven. Nancy Nagy is working on a history that focuses on the last 50 years and will be available on the parish website.

There will be a picnic birthday party on Aug. 11. The official centennial celebration is planned for Sunday, Sept. 29, in the afternoon with Bishop James Cowan. Active and former members of the parish are invited to all the events.

The Diocesan Post

Edmonton parish introduces Grandparents' Sunday

When interim priest-in-charge Sheila Hagan-Bloxham noticed that few children were attending Sunday services at St. Augustine of Canterbury in Edmonton, she knew the busy schedules of working parents and children were obstacles to church attendance.

She suggested a special intergenerational service for a Sunday in August. Parishioners brought their grandchildren; a few parishioners, whose grandkids live away, brought their neighbours and their kids. About 15 children attended. The parish held two more Grandparents' Sundays close to Halloween and Christmas, and Hagan-Bloxham hopes to make it a monthly event in 2013.

The Messenger

Birthday party feeds families

On her fifth birthday Bryar White, a parishioner at St. Christopher's in Burlington, Ont., gave a special gift to 50 families she will probably never meet. Her mother Courtney explained that her family asks birthday party guests to donate to a charity that relates to the child's interests, rather than giving gifts. Bryar's party had a rainbow theme, so guests were asked to buy a box of "rainbow produce" for distribution through the Halton Fresh Food Box program. Their donations purchased about 23 large, 16 medium and 11 small boxes for families in the region.

Niagara Anglican

✂ Diocesan Clippings (and Snapshots) 📷

An act of God?

Church got a little more exciting than usual for the 9 a.m. congregation of St. George's Church Place du Canada in downtown Montreal on Sunday, January 20, when members of the city fire department walked in about midway through the service and ordered everyone out. A crane near the top of a nearby 27-storey building had been secured for the weekend, but apparently not well enough. Gusts of winter wind blew a boom against the office tower windows, breaking several of them and making officials apprehensive that parts of the crane might fall on the church. Nothing like that happened. Some falling glass hit the outside of the church but no one was hurt and there was no significant damage to the church building. The 10:30 a.m. service and a Crossroads youth service scheduled for that evening were cancelled, however.

Prayer and Zumba at Deux Montagnes

The monthly "Food for Body and Soul" breakfast at All Saints Church in Deux Montagne will be at 9:30 a.m. Sunday, March 2 in the church hall, 248-18th Ave. Also, Zumba fitness classes take place Mondays at 7 p.m. at church. For information, call H el ene Lamothe at 438-391-3537. Also, all high-school-aged teens are invited to gatherings of the Two Mountains Community Youth Group, which continue every Friday 7:30-9:30 p.m., except for the third Friday of the month, which is SPAM – Sports night At Mountainview (High School).

The newly renovated rental space (kitchen and hall) is available for group meetings and activities Call rental co-ordinator Patrick Beaulieu at 450-491-6279 or send him an email at rentals@allsaintsdeuxmontagnes.ca.

For more about what's going on at All Saints, call 450-473-9541 or send an email to the church at info@allsaintsdeuxmontagnes.ca or the priest, Rev. David Hart, at david@allsaintsdeuxmontagnes.ca or visit the website at www.allsaintsdeuxmontagnes.ca.

All for one! One for all!



"THE THREE MUSKETEERS" as they are sometimes known at St. Ignatius Pastoral Community in Montreal North, parish stalwarts Audrey Saunders, Barbara Humphreys and Ted Humphreys pose with Bishop Barry Clarke during a pastoral visit by the bishop in Advent. The bishop subsequently announced that Mr. and Mrs. Humphreys will receive a 2012 Bishops's Award in recognition of their contribution. (Photo: Emily Heckman)

WEST ISLAND WOMEN'S RETREAT 2013

Every woman needs a quiet time when she can stop and reflect and turn to God... a time when she can think through the priorities of her life without those inevitable interruptions and those seemingly endless demands on her time and energy – a time for renewing herself mentally, physically and spiritually.

The West Island Women's Retreat will be held on Friday April 26 – Sunday April 28, 2013.

Spiritual Director: The Ven. Janet Griffith, Executive Archdeacon – Diocese of Montreal. Location: the beautiful ERMITAGE STE-CROIX, 21269 Gouin Blvd. West, Pierrefonds. The cost is \$140, bursaries available.

For a registration form contact Liz Glasgow: 514-453-0883 glasgows@videotron.ca

More information, contact:
Liz Glasgow or Ann Yaxley 450 461-1296
Annyaxley52@gmail.com

Celebrating Saint Stephen's Day



ST. STEPHEN'S LACHINE WAS ALIVE with the sounds of a bagpipe at the annual open house and carol sing December 26. It seems the organist, Robert Laxton, is taking bagpipe lessons and invited his instructor, Jenna Dennison, to stop by – with her pipes, of course. She led the singing for a number of carols and the afternoon ended with "We Wish You a Merry Christmas" on bagpipe. There was also a duet, with guest Fred Francis on the organ and Robert on the piano playing a medley of Christmas carols. Bishop Barry Clarke dropped by, shared some refreshments and joined in the carols. Good food, good friends and good singing: What a way to celebrate Saint Stephen's Day.

Zumba event benefits Mile End Mission



ABOUT 40 ENTHUSIASTS and newcomers who participated in a Zumba party January 17 in Fulford Hall, behind Christ Church Cathedral, contributed \$410 to the Mile End Mission. The event launched a new Zumba Fitness Downtown series with instructor Mark Vicente. Classes continue through March at 1444 Union Avenue (Metro McGill/exit McGill. Anglican Diocese of Montreal, second floor). Newcomers are always welcome at \$10 a class, Tuesdays and Thursdays 6-7 p.m. (Photo: Ardyth Robinson)



ARCHDEACON RALPH LEAVITT, incumbent of Holy Trinity Anglican Church in Ste Agathe des Monts and Regional Archdeacon of St. Andrews (and third from right in the back row), was among participants at a mass at the  glise Sainte-Agathe-des-Monts January 6 launching celebrations of the 150th anniversary of that Laurentians town. Bishop Paul Lortie of the Roman Catholic Diocese of Mont Laurier, who presided, has held the post since February 2012 – a couple of months before Archdeacon Leavitt went to Holy Trinity. (Photo: Daniel Deslauriers/L'Information du Nord, Sainte-Agathe)

Book, Bake and Jewellery Sale

Saturday, March 23rd, 9 a.m. to noon
Church of St. John the Baptist
233 Ste. Claire Ave., Pointe Claire
Come browse our selection of books, buy some baking treats and dress up your wardrobe with our custom jewellery.

Sweet Epiphany



ON THE FEAST OF THE EPIPHANY, Sunday, January 6, Right Rev. Barry Clarke, bishop of Montreal was celebrant and preacher at the Church of the Epiphany to help celebrate the feast and the parish's third anniversary. In the photo, he and Rev. Patrick Wheeler cut the anniversary cake.

A lunch guest



BISHOP BARRY CLARKE joined parishioners of St. Ignatius Pastoral Community in Montreal North for lunch after a pastoral visit in Advent. From left are Erika Gingras, Barbara Carr, Eleanor Carr, Barbara Humphreys, the bishop, Ted Humphreys, Audrey Saunders, Emily Heckman and Jackie Young. The bishop subsequently announced that Mr. and Mrs. Humphreys will receive a 2012 Bishops's Award in recognition of their contribution. (Photo courtesy of Emily Heckman)

Together 40 years



CELEBRATING 40 YEARS TOGETHER, Patrick Wedd, Christ Church Cathedral music director, and Robert Wells, head verger, invited Cathedral parishioners, music-lovers and other well-wishers to join them in celebrating the event – and Patrick's recent 65th birthday – at a reception in Fulford Hall, following an especially choral Evensong on January 20. (Photo Harvey Shepherd)

Montreal Anglican Church Women

Lenten Quiet Day on March 14, 2013

Theme: Women of Faith in Action

Led by The Rev Shirley Smith

Fulford Hall

Registration at 9:30 am

Eucharist at 10 am

A light lunch will be provided.

All welcome for a day of quiet reflection.

Visite épiscopale à l'Église Saint-George de Granby

William (Terry) Blizzard

Le 13 janvier dernier, la Paroisse épiscopale de Granby a reçu en visite pastorale notre évêque, Le Très Révérend Barry Clarke. C'est la première visite de l'évêque depuis plusieurs années, et la première depuis que la paroisse de Saint-George s'est engagée dans son projet de bilinguisme.

En effet, le conseil de la paroisse s'est rendu compte que l'avenir de la foi chrétienne, telle que les anglicans la comprennent et la vivent, est un trésor beaucoup trop précieux pour se laisser confiner dans les contraintes de notre passé. La culture et la population de Granby ont évolué, de telle sorte que la survie de l'anglicanisme dépend, en grande partie, du partage de notre foi avec la société qui nous entoure. Ceci exige donc un changement radical: la liturgie en français et même les hymnes en français! Lors du premier dimanche de notre expérience, en septembre 2010, nous n'étions que huit individus. Le 13 janvier, fête du Baptême du Christ, plus de quarante fidèles ont reçu l'évêque qui a présidé la liturgie en anglais et en français. Notre célébration de la Messe était relaxe; nous voulions mettre Barry Clarke bien à l'aise.

Des amis de Rougemont et d'Abbotsford étaient des nôtres. De plus, quelques-uns de nos clients de Partage Saint-George (notre souper mensuel pour les sans-abris de Granby) se sont joints à nous. Et ces derniers se joignent à nous chaque semaine maintenant.

La célébration s'est continuée dans la salle paroissiale avec le repas du midi. Ceci est devenu coutumier pour nous. En effet chaque dimanche nous partageons la Présence du Seigneur à Sa table dans le pain et le vin de Son Corps et Son Sang eucharistique. Mais nous cassons la croûte non seulement à la table du Seigneur dans l'église, mais nous célébrons aussi notre amitié dans le Christ à table, à un repas familial dans la salle paroissiale

après la liturgie. Certains disent même que la liturgie continue dans ce repas d'amitié, et qu'elle ne se termine que quand la vaisselle est lavée.

Tout cela pour dire que les gens de Saint-George étaient heureux de recevoir notre évêque lors d'une fête d'initiation, le Baptême du Christ. Un début de l'œuvre de Jésus, et le signe que Son Ministère parmi nous a porté fruits et continue à en porter.

Ce réalignement de langue et de culture d'église a commencé depuis plusieurs années déjà dans le diocèse voisin, celui de Québec. Le chemin que nous suivons, en obéissance au Christ, exige un sacrifice: nous quittons les confins de notre passé avec un peu de regret. Mais nous nous rappelons chaque semaine qu'il n'y a aucune résurrection sans une mort. Nous avons découvert que nous avons beaucoup à donner à la société contemporaine et nous ne nous sentons plus seuls.

(Le chanoine William (Terry) Blizzard est recteur de la paroisse de Granby.)



A VISIT BY BISHOP BARRY CLARKE to the Parish of Granby January 13 was the first in several years and the first since the parish committed itself to bilingualism. In the photo, the bishop is flanked by Rev. Deacon Donald Boisvert of Christ Church Cathedral in Montreal, who accompanied the bishop, and, to the reader's right, the incumbent, Canon William (Terry) Blizzard.



COMMUNION at St. George's Granby includes not just the Eucharist but the meal after the service. In the photo, two parishioners are busy preparing it. As the incumbent, Canon William (Terry) Blizzard, writes in the accompanying article, the parish has changed its liturgy radically in an effort to keep in touch with its increasingly French-speaking milieu.



THE BILINGUAL SERVICE was relaxed and low-keyed. In the photo, Bishop Barry Clarke exchanges the Peace with some of the congregation of about 40 worshippers.

(Photos: Herman Gravenhorst Arboleda)

Stewardship works in Ste. Anne de Bellevue

A West Island church has managed to boost its annual receipts by about \$10,000 and put another \$9,000 into a one-time contribution to a new wheelchair-accessible washroom by implementing techniques recommended by a diocesan stewardship conference about two years ago.

"We just took what they taught us and implemented it in our parish," Rev. Neil Mancor of St. George's Church in Ste Anne de Bellevue said.

Since parish representatives attended the stewardship day, the parish has had two annual six-week stewardship campaigns, which

among other things encourage parishioners to make pledges for the year, he said.

One important element in the campaign has been a PAR, or Pre-Authorized Remittance, program, which allows parishioners to support the parish through automatic deduc-

tions from their bank accounts. There are 36 families now in the program. Some seniors who find it difficult to get to church find this program helpful, along with quite a few parishioners who attend regularly.

(For those who wish, the parish provides special cards the donor can

put in the collection plate during the service, unless he or she wants to make a small spontaneous additional donation.)

The project to instal the new accessible bathroom also benefitted from a \$27,000 federal government grant.

St. Cuthbert Parish marks Black History Month



JEANNETTE AND HER SON ADRIAN GIBSON sing *Have a little talk with Jesus* at Black History Month celebration at the Church of St. Cuthbert, St. Hilda and St. Luke in east-central Montreal. Esther Greaves, chalice bearer, is in the background.



MILLICENT LOVENCE reads Maya Angelou's poem *Million Man Marching*.



VERONICA PAYNE preaches at the Church of St. Cuthbert, St. Hilda and St. Luke in east-central Montreal on the significance of Black History Month in Canada. The parish collected \$333 at a Caribbean luncheon for research at the Jewish General Hospital into Sickle Cell Anemia.