



BISHOP GRISELDA DELGADO del CARPIO

Right Rev. Griselda Delgado del Carpio is the current diocesan bishop of Iglesia Episcopal de Cuba. The Cuban church and a related body of which the Canadian primate, Archbishop Fred Hiltz, is a member, issued statements on the recent move to normalize relations between the United States and Cuba. See Page 4.



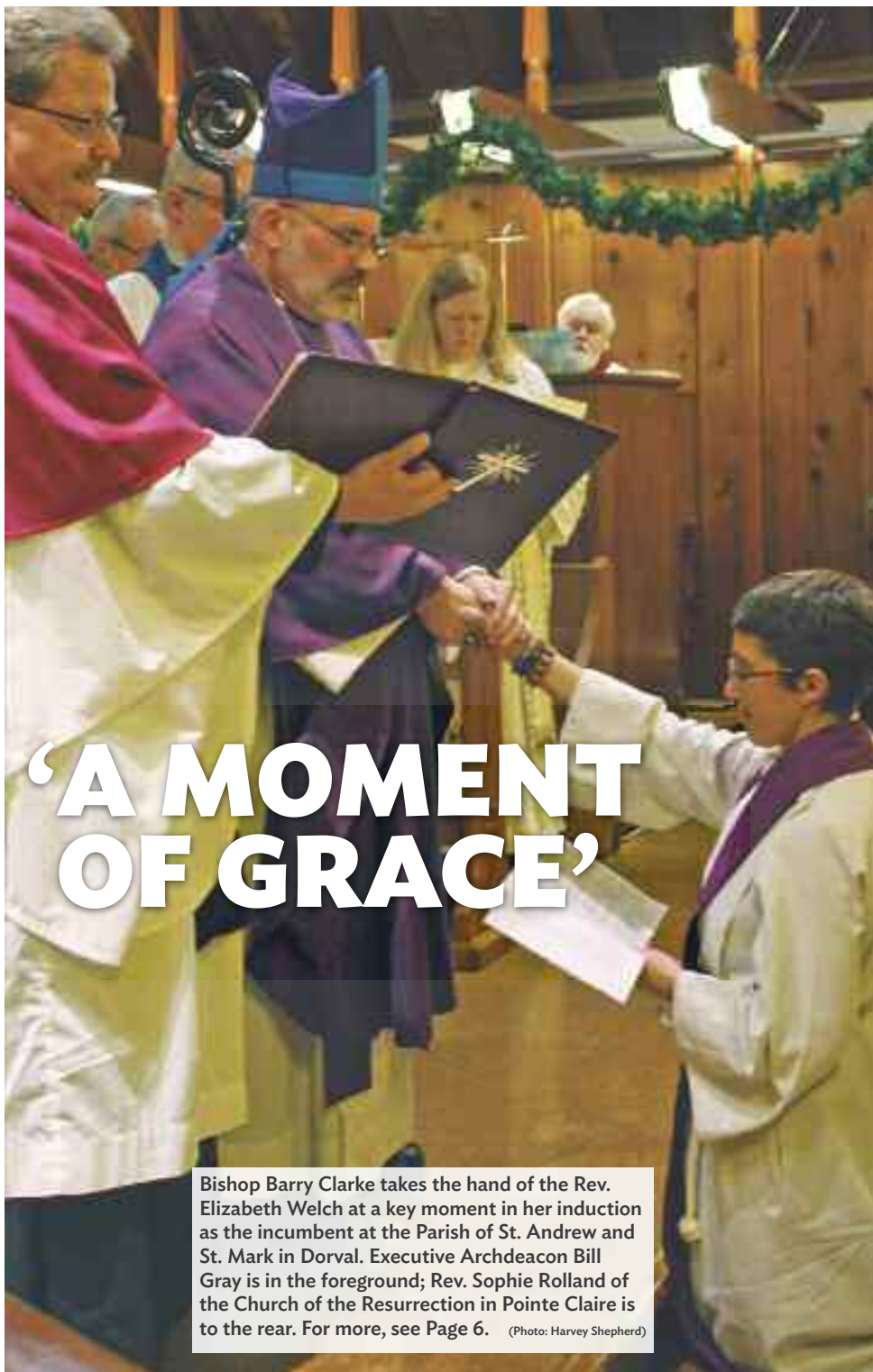
VIVIAN LEWIN

Vivian Lewin, a spiritual director, alternates with Dean Paul Kennington of Christ Church Cathedral, and Beth Reed, an experienced meditator, in exploring Ignatian and other spirituality at the Cathedral Tuesdays at 5:45 p.m. See the Spiritual Calendar on Page 11.



ALEX QUICK

A recent graduate of the Montreal Diocesan Theological College reflects what he has found to be the close links between art and ministry. See Page 8.



'A MOMENT OF GRACE'

Bishop Barry Clarke takes the hand of the Rev. Elizabeth Welch at a key moment in her induction as the incumbent at the Parish of St. Andrew and St. Mark in Dorval. Executive Archdeacon Bill Gray is in the foreground; Rev. Sophie Rolland of the Church of the Resurrection in Pointe Claire is to the rear. For more, see Page 6. (Photo: Harvey Shepherd)



A good & faithful servant

George Deare has served at altar for half a century

HARVEY SHEPHERD

An altar server at Christ Church Cathedral for more than 50 years, who has been the head server for many of them, George Deare received a bishop's award recognizing his long service from Bishop Barry Clarke at the 10 a.m. Sunday service at the Cathedral December 7.

Mr. Deare was presented with a memory box containing letters from many of the servers who have served under him. In the photo, he is surrounded by some of them. (Also in the photo is the bishop, at the rear, flanked by the Rev. Canon Peter Huish and the Rev. Rhonda Waters of the Cathedral. Beside Mr. Deare, also with a red ribbon denoting at least five years' service as a server, is Kisha Broitman.)

The bishop was at the Cathedral to formally welcome 10 adults into the Anglican Communion. He baptized two of them and confirmed those two and two others (the other six having

been baptized and confirmed in their former denomination).

In a later conversation, Mr. Deare, 66, said he became a server (or altar boy, as they all were then) at the age of 14, shortly after his confirmation by the late Bishop John Dixon. He has fond memories of a several bishops and deans, perhaps especially the late Dean Ronald Shepherd, Dean of Montreal from 1969 to 1983 (and soon afterward bishop of the Diocese of British Columbia on Vancouver Island).

He thanks his long service as a server, which he greatly enjoyed for keeping him out of trouble – and the Lord's intervention for that.

"The Guy Upstairs had plans for me so I would stay out of trouble. If it weren't for the Lord's doing, where would I be?"

During much of his career as a server, he supported himself as a baker for the old Eaton's department store for 25 years and on the security staff of McGill University for about other 20. He has also been an active Boy Scout leader in Westmount and the N.D.G. district of Montreal "for all these years."

Innovative internship program is on track

Preparations are well on the way for an internship program that will give six interns aged 18-26 a chance to test what mission means today and for them next summer, the Rev. Karen Egan, director of pastoral studies at the Montreal Diocesan Theological College, said at the December meeting of the Diocesan Council.

The Montreal Ministry Internship will be even more flexible than similar projects that the college has organized from time to time in the past, including a chance for the interns to organize a project of their own.

"It will be geared to young people who have a different idea of the church and mission than we do," Ms. Egan said.

She said much of the anticipated \$30,000 budget of the project is in hand. About \$10,000 will come from a diocesan "G.U.M. grant" (supported by some of the proceeds of the sale of church properties, earmarked for "growth, understanding and ministry") a grant for another \$10,000 has been approved by the Anglican Foundation of Canada and at the time she spoke college alumni had pledged another \$4,000 or so.

Bishop Barry and former executive archdeacon to marry

Bishop Barry Clarke has announced that he and the Rev. Canon Janet Griffith, who served with him as his executive archdeacon for about seven years, plan to marry in the spring in Brantford.

They will continue in their respective ministries – he as bishop of Montreal and Canon Griffith as the rector of a new regional ministry with four parishes in the Brantford area in the Diocese of Huron. The bishop's previous wife, Leslie James, died in October 2012 after a long illness.

In an announcement to the diocese dated January 8, the bishop said:

Dear Sisters and Brothers in Christ:

I wish to share with you my intention to marry my friend The Reverend Canon Janet Griffith in the spring of 2015 in Brantford, Ontario.

Both of us will continue in our respective ministries – me in Montreal and Janet in Brantford.

Please uphold us in prayer. I am as always grateful for your ongoing prayerful support.

In Christ,

+ Barry

Letter to the editor

A parish that cares

One of the strengths of the Parish of Verdun-Ville Émard has been their support of community organizations who help the underprivileged and marginalized. Over the past few months, since early last fall, they have exhibited that asset by accepting one project after another.

In October, Lynn Shepherd, parish rep, presented an appeal by the Primate's World Relief and Development Fund to support the "Have You Eaten Today" program. Now, "take with food" is a seemingly simple instruction found on many medicine bottles. For many people, however, this guideline carries even greater weight. For instance, in Mozambique, AIDS patients receiving treatment are under real strain as the treatment requires them to be well-nourished. Primate Fred Hiltz's goal: To provide 600 AIDS patients in Mozambique with a secure food supply for the first two months of their anti-retroviral (ARV) treatment – 600 baskets at \$80 each or \$48,000 CDN. Our parishioners' donation provided the funding for eight food baskets.

Once a month, on the fourth Thursday, our clergy and parishioners get together to prepare a Community Lunch for the financially challenged and marginalized. The meal includes a salad, main course, dessert and tea or coffee. Prior to the October lunch, Joe Quinn director of Manna Verdun (the local food bank), dropped by the church to leave supplies for the lunch. As the parish has been supportive of Manna Verdun for nearly 30 years, The Rev. Patrick Wheeler inquired what is needed for the food baskets. Joe replied: peanut butter. Patrick stated that our parishioners would donate 100 jars of peanut butter. Well, not only did we collect the 100 jars, we surpassed it with a total of 125 jars.

In late November, our annual Advent Outreach program was announced, to support two Diocesan missions. For Mile End Mission, the request was for disposable razors and shaving cream. For St. Michael's Mission, the request was for razors and shaving cream, tooth brushes and toothpaste, socks, underwear, gloves, etc. Once again the parish-

ioners showed their support filling several boxes.

In December, our In-Ministry-Year student, Josée Lemoine, announced she will be going to Cuba as part of her studies at the Montreal Diocesan Theological College. Because of the U.S. embargo, Cuba has had difficulties obtaining medication. Josée, like most people participating in the Diocesan College visit, volunteered to bring a package of medication worth up to \$5,000 but that costs us only \$575 because it is acquired through the Health Partners International, a non-profit company that prepares the packages especially to meet the needs in Cuba. Josée made an appeal for donations towards the \$575 cost, and once again our parishioners not only met the goal but surpassed it.

The clergy, churchwardens and parishioners accepted the call to support these programs, knowing that their generosity will help to make lives healthier, joyful and comfortable.

We are not done yet. Our next project will be the Annual Shrove Tuesday Pancake Supper on February 17 in support of Primate's World Relief and Development Fund. There is no fixed price for the dinner, only a freewill donation.

The Parish of Verdun-Ville Émard, and the previous parishes of All Saints, St. Aidan's and St. Clement's have shown through the years their generous support of community projects, both financially and through volunteer work.

JIM SHEPHERD, VERDUN

View from the pew

For many years I was officiating at religious rites and acting as a parish priest. Now I am not. I am understanding church from a different point of view. I am understanding it as a congregant.

A congregation has a life of its own, which a priest can enhance, or try to change.

I ask this question: What is the job of the priest in the midst of the congregation? I ask the question with no specific answer to contribute.

Sincerely,

JOHN SERJEANTSON, COWANSVILLE

Bishop's Message



Dear friends in Christ,

Every year at the time of the Christian Passover, we celebrate our redemption through the death and resurrection of our Lord Jesus Christ.

Lent is a time to prepare for this celebration and to renew our life in the paschal mystery. We begin this holy season by remembering our need for repentance and for the mercy and forgiveness proclaimed in the Gospel of Jesus Christ.

I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God.

Most holy and merciful Father, we confess to you, to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.

I invite you for your repentance, prayer and reflection.

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbours as ourselves. We have not forgiven others, as we have been forgiven.

We have been deaf to your call to serve as Christ served us.

We have not been true to the mind of Christ. We have grieved your Holy Spirit.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

Our self-indulgent appetites and ways, and our exploitation of other people,

Our anger at our own frustration, and our envy of those more fortunate than ourselves,

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

Our negligence in prayer and worship, and our failure to commend the faith that is in us.

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

For all false judgements, for uncharitable thoughts toward our neighbours, and for our prejudice and contempt toward those who differ from us,

For our waste and pollution of your creation, and our lack of concern for those who come after us.

Restore us, good Lord, and let your anger depart from us.

I journey with you in this Lenten season through prayer and meditation.

In Christ,

+ Barry

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Bishop asks clergy to keep studying at least 60 hours every three years

'Reflection can lead to new shared insights'

HARVEY SHEPHERD

Every licenced member of the clergy receiving a Diocese of Montreal stipend (salary) is expected to devote 60 hours to training seminars and courses, attending conferences, participation in discussion groups, reading or other continuing education activities over the next three years in order to retain his or her licence.

And he or she will be required to keep a Clergy Continuing Education Program log and file it with the diocese.

At least, that's what it says in a new "Clergy Continuing Education Program" circulated to clergy just before Christmas is enforced to the letter.

However, Sophie Bertrand, human resources manager for the diocese, says flexibility will be the watchword in implementing the new policy.

In a letter introducing the new policy, Bishop Barry Clarke says the diocese places high importance on clergy reflecting and learning through their ministry and continuing education "is one of the places in which theological reflection may be structurally encouraged and where that reflection can lead to new shared insights and practice." He said the initiative is in line with ones in other "major" dioceses.

The 60 hours of continuing

education must be undertaken over a three-year reference period in calendar 2015-17, which is to be followed by similar three-year periods in the future.

However, activities between last September 1 and December 31 can be counted up to a total of seven hours and included in the 2015-2017 total. For example, a priest or deacon who attended the diocesan "Propor-tunities" seminar on innovative use of church properties last November 8 could claim for that. Continuing education activities before last September 1 cannot be claimed, and "surplus" hours over the required 60 in 2015-17 may not be carried over into 2018-20. There is no requirement for how the hours are distributed among the three years.

Publicity for continuing-education activities offered by the diocese and considered eligible for credit will include a logo (see the announcement in this issue). But clergy are not required to limit themselves to these activities or to clear proposed study or other activities with diocesan staff or the bishop in advance.

There are some requirements, which appear to be quite broad. The activities are supposed to be directly related to "competencies" in at least one of three categories:

- One of five "basic competencies" recognized as needed for ordination by the General Synod of the Anglican Church of Canada. (See the accompanying box.)
- "Managerial competencies" in such areas as planning, budgeting, organ-

izing, leadership, and financial statements.

- "Other related competencies."

The variety of possible training activities mentioned includes seminars, courses, symposiums, conferences and discussion groups offered by the diocese, an educational institution or, presumably, some other organization. Self-study – which could be "reading a good book" in the view of the Rev. Karla Holmes, a parish priest who helped design the policy – is also eligible, but only for up to 15 of the 60 hours. Extra credit for preparation time is available for someone who writes a paper for publication in a specialized journal or a lecture or talk for a training seminar. Up to 15 hours' credit is allowed for receiving mentoring.

A diocesan brochure on the program says that activities that would probably not be considered eligible include study for a sermon or Bible study, reading a magazine or professional journal, viewing an informative television program, listening to a presentation at a service club or participating in a diocesan committee or a local clergy support group (of the kind known as a clericus).

There are some maximums, which Ms. Bertrand said are intended to encourage variety. Self-study and being mentored are limited to 15 hours each over the three years and upgrading computer skills and language skills to 10 hours each. (The Rev. James Pratt of St. Phillip's



Rev. Sophie Rolland of the Church of the Resurrection in Pointe Claire leads discussion at the "Propor-tunities" seminar last November on the imaginative use of church properties. Clergy participants in this event can apply it to their new continuing education requirements (Photo: Harvey Shepherd)

Church in Montreal West said at a Diocesan Council meeting that, given Quebec realities, he hopes the limit for language training won't be applied strictly.)

Each cleric is expected to file with the diocese a running "self-registry" of his or her participation in classes and seminars, reading and so on, updating it at least annually. The brochure does not spell out what is supposed to happen if diocesan staff

question the eligibility of an activity, which will often have taken place by the time staff see it.

The brochure provides information about previously existing subsidies from the diocese and other Anglican sources, but the cost of the activities, if any, and how the cleric pays them do not bear directly on the time limits prescribed in the continuing education plan.

Primate's commission listed five competencies

In 2010 the General Synod of the Anglican Church of Canada asked the Primate to establish a "Commission on Theological Education and Formation for Presbyteral Ministry" with a mandate to describe competencies for those whom the church

has called to exercise the ministry of priest.

In a statement in 2013 the commission issued a statement containing a broad range of material, which, however, it said, boils down to five basic competencies:

"A priest must:

- have a personal faith and spiritual life that is adequate to lead others;
- understand who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian

family;

- be able to translate that rich tradition into the real life of the actual communities and contexts where we minister;
- have the capacities to provide effective leadership in the communi-

ties we are called to serve;

- be able to teach, mentor and support the development of the ministry of the whole people of God."

'Fred Says' campaign a huge success

Funds for 125 food baskets raised for people with AIDS in Mozambique

"How wonderful it is to report good news!" Verna Peris, chairperson of the Montreal diocesan unit of the Primate's World Relief and Development Fund commented in early February.

With a few parishes yet to report, the PWRDF, especially through youth groups, had collected enough funds for 125 baskets of food for people being treated for HIV and AIDS in Mozambique.

It is estimated that it costs about \$80 to pack a basket in Mozambique with a two-month supply of beans, corn flour and other foods – barely 45 cents a meal. Good nutrition is crucial, especially in the first couple of months, for the anti-retroviral drugs used in treating AIDS to work properly.

In November, the Montreal unit had pledged 100 baskets to the Primate, Archbishop Fred Hiltz, also national president of the PWRDF, during his visit to Montreal. (The photo shows him with youth at St.

George's Church in Ste. Anne de Bellevue.)

"We thought we were being optimistic but the total has surpassed all our expectations," Ms Peris said.

"This is only half the good news. The basket campaign caught the imagination of many of our youth groups. They worked very hard to raise hundreds of dollars, from hosting a spaghetti supper for their

parish to cashing in cans!

"Not only that, our Sunday schools also participated. They created boards, stickers and mini baskets that they filled. This was a short campaign at a very busy time of the year yet everyone found the time, energy and funds to make this such a success. Many thanks to all who participated!"



News in brief

Bishop urges parishes to "Free up Fifty"

Bishop Barry Clarke and the Diocesan Council have put their weight behind the "Free up Fifty" campaign of the Anglican Foundation. The national foundation is asking every parish to donate at least \$50 to for its program of grants to dioceses across Canada to support innovative ministries and infrastructure projects and enhance Anglican presence. In a letter to parishes the bishop says that, while many parishes in the Diocese of Montreal have benefited from Anglican Foundation grants over the years, he suspects many Anglicans do not know about its origins. "You may be surprised to hear that the foundation originated – and continues to benefit from – donations from Anglican parishes across the country. Fifty-eight years ago, at General Synod 1956, Canadian Anglicans voted for the creation of the Foundation, and agreed that every parish every year would contribute a minimum of \$50 in order to build it up and maintain it. Yet just 300 of the 1,600 Canadian Anglican parishes contribute annually. The future of the Foundation depends on all of us. That is why I am asking that you 'Free up Fifty' this coming year and in the years to come."

Nominations procedures adjusted

At least for a trial period, members of the Diocesan Council are directly taking on the task of approving new members of the various diocesan committees, such as those on finance, human resources, mission and stewardship of the environment. The council at its December meeting decided to try having its members also make up the nominating committee, which previously made proposals and submitted them to the Diocesan Council for ratification. The council wants the various committees themselves to take primary responsibility for in proposing people to fill vacancies, as some committees already do, to varying degrees. The diocesan program administrator, Nicki Hronjak, continues to provide staff support for this process.

‘Light to the new times and challenges for the Cuban people’

Canadian primate, others on pastoral council hail announcement

Here is a statement from the Metropolitan Council of Cuba, which guides the autonomous Episcopal Church of Cuba in matters of faith and order, meeting annually. The Chair of MCC is Archbishop Fred Hiltz who sits along with Archbishop John Holder of the Church in the Province of the West Indies and Presiding Bishop Katharine Jefferts Schori, Episcopal Church U.S.A. The General Secretary of the Anglican Church of Canada, the Ven. Dr. Michael Thompson, serves as secretary to the Council.

In that *kairos* time of the much-anticipated joy in the coming of the Messiah, whose life and ministry would proclaim peace and goodwill among the nations, we rejoice with the people of Cuba in their time of *chronos*, in which the United States of America and Cuba have announced steps towards the normalization of their relationship.

We commend the courageous leadership of President Barack Obama and President Raul Castro. We give thanks to God for the role Canada has played in providing venues for negotiations in the interest of this historic development.

Having met with family members of some of the “Cuban Five”, we

rejoice with them and with their families that they have all been able to return to Cuba, and we rejoice with Alan Gross and his family at his release and homecoming. We rejoice with families in both countries who can anticipate the easing of travel conditions. With all Cubans we await the potential that will accompany the normalization of relations.

We believe this development abounds in hope for a movement from hostility to hospitality, embargo to engagement, alienation to accompaniment, in the interests of all for whom Cuba is, has been, and always will be home.

For some forty years, the Metropolitan Council of Cuba, representing The Episcopal Church, the Church in the Province of the West Indies, and the Anglican Church of Canada, has provided pastoral oversight and guidance to the Episcopal Church of Cuba. In that story there have been a number of challenging moments, and more than a few exceptionally grace-filled moments. Among the latter, we especially note God’s leading in the discernment that led to the appointment of Griselda Delgado del Carpio as Bishop of Cuba. Her vision for the church in Cuba and her leadership in engaging clergy and laity in advancing that vision, have been nothing less than inspirational. The gospel is at the heart of that vision, incarnated, in partnership with other churches, in the midst of the people of Cuba.

In her December 17 statement, Bishop Griselda expressed hope that the re-establishment of diplomatic relations between Cuba and the United States would “bring light to the new times and challenges for the Cuban People”, and prayed that “the same Spirit would allow them to rebuild understanding and affirm commitments to defend truth,



The Right Rev. Griselda Delgado del Carpio, diocesan bishop of the Iglesia Episcopal de Cuba, poses with Archbishop Fred Hiltz during a 2011 visit by the Canadian primate to Cuba. (Photo: Ali Symonds, General Synod Communications)

justice, and peace that come from the incommensurable love of the Triune God.”

In this hope and prayer, the

Metropolitan Council of Cuba remains firmly committed to accompany the Episcopal Church of Cuba, for we share an unwavering trust in

the Child of Bethlehem, the Lord of Life. “Behold,” God says, “I make all things new.”

Iglesia is ‘fully Cuban’

According to a “Partnership Profile” on the website of the Anglican Church of Canada, the Iglesia Episcopal de Cuba is fully Cuban in character and currently has 40 congregations and missions in four archdeaconries. The church’s 3,500 members are served by 22 priests. Lay people also take an active part in the life of the church. Young people and young families comprise a significant proportion of this growing church.

The church is an autonomous diocese under the authority of the Metropolitan Council of Cuba. The council, which guides the Cuban church in matters of faith and order, consists of the Primate of the Anglican Church of Canada, who is chairperson, the Archbishop of the Church of the Province of the West Indies, and the Presiding Bishop of The Episcopal Church (in the United States). The MCC meets annually in Cuba at the time of the church’s synod in February.

The Anglican Church of Canada’s companionship with Iglesia Episcopal de Cuba works at a number of levels national, diocesan (especially with the Diocese of Niagara) and local. In recent years the Montreal School of Theology, including the Montreal Diocesan Theological College and its Presbyterian and United Church partners, has organized an annual visit to Cuba.

Cuban Episcopalians comment on U.S.-Cuban announcement

Here is an English translation of a statement issued by the Episcopal Church of Cuba December 17 and posted on the website of the Anglican Church of Canada regarding announcements concerning the re-establishment of diplomatic relations between Cuba and the United States of America.

La Habana, 17 diciembre, 2014.

STATEMENT OF THE EPISCOPAL CHURCH OF CUBA CONCERNING TODAY’S MAJOR EVENTS

For the Cuban people, this day constitutes a day of great significance for their future. The steps that today have been taken between the governments of Cuba and the United States, in announcing the re-establishment of diplomatic relations, and as part of that proceeding to release the three Cuban compatriots and the American citizen Alan Gross, among others, show that dialogue and a stance of mutual understanding and

respect in the midst of differences are basic elements in the relationships among governments and peoples.

We thank God for their return, all of them, to the bosom of their families and their countries and for the events that end the breaking of relationship and create great opportunities for understanding and respect in that relationship. We thank God for the bridges of hope that churches in the United States and in Cuba have affirmed for decades, even in moments of political difficulty. Especially we thank God for The Episcopal Church (TEC) that, through different strategies, such as travel, exchanges, and the presentation of official resolutions, has accompanied our church and therefore our people.

We ask God that his Holy Spirit guide the governments of both countries in wise decisions. May he illuminate these new times and challenges that have come to the Cuban people. May this same Spirit help us, even in our differences, to



The crest of the Iglesia Episcopal de Cuba.

weave concord among the two peoples and affirm our commitment to the truth, justice, and peace that come from the immeasurable love of the triune God.

Christmas, which we are preparing to celebrate, is the project of love incarnate that becomes real in the context of the present. Jesus was

born so that reconciliation and peace could enter and fill the lives of women and men, of families and communities, of peoples and nations. May the light of Christmas be a fountain of blessing for both our peoples.

REV. ALFREDO NUÑO
President, Standing Committee
+ULISES AGÜERO
Suffragan Bishop
+GRISelda DELGADO
Diocesan Bishop



Bishop Griselda Delgado del Carpio confers with staff in this photo from the Website of the Cuban diocese.

Lord, when did we see you in Prison?

TIM SMART

This article, by the Rev. Canon Tim Smart, chaplain at Cowansville Institution, priest at Grace Anglican Church, Sutton and director for the Anglican Diocese of Montreal, is reprinted from the fall 2014 issue of Ecumenism, quarterly journal of the Canadian Centre for Ecumenism. It is one of six articles related to prison chaplaincy and related topics in this theme issue.

Last year, we were asked to remove all the religious symbols from the Chapel in Cowansville Penitentiary, a men's federal prison with close to 700 inmates.

A chapel that was previously decorated with Christian symbols now became a neutral space within the barbed wire fences. The theory being, that a publicly funded chapel should be accessible to all, not visually offending or putting off anyone from a tradition other than the Christian one.

So we did our house-cleaning and removed the crosses, the icons and the devotional posters and stuck them in the old confessional booths which now serve as storage. The altar and large cross (painted by an inmate) remain on the stage, but can be closed off by drawing large curtains across so that no one's sensibilities are offended.

And we also re-baptized the space (although that is probably the wrong term considering the current changes) calling it the Centre Multi-confessional, or Multi-Faith Centre.

This is how it should be in our multi-faith world in a publicly funded institution. All faiths should be welcomed and respected.

Nevertheless, it has taken the three regular Chaplains, myself included, some time to adjust our mental and emotional maps. To go from a place where we assumed that everyone was more or less Roman Catholic and spoke French, to a multi-faith centre where all are welcome takes some time for adjustment.

CHAPLAINCY IN TOGETHERNESS

Though two chaplains are Roman Catholic and I am an Anglican, we are available to all inmates for counsel and conversation regardless of their religious background. We also have now a more expanded team of visiting faith chaplains who come in to minister to the needs of men from various traditions.

Once a week, an approved Imam comes in to visit with the Muslim men. The Buddhist monk comes by once a month and a Rabbi visits on occasion. And the Jehovah Witnesses now have a regular Monday morning meeting after complaints launched by an inmate forced Corrections Canada to allow them access to the worship space.

Despite our multi-faith stance, we know however, that most of the men in the prison are nominally Roman Catholic, around 73 per cent. The other 27 per cent are a mix of Protestants, Muslims, Natives and others.

Native Spirituality and programs for Native peoples are run from a different building with a different compliment of staff and funding. This separation is not surprising considering the troubled and conflicted past that Native people have

had with traders, missionaries, and residential schools personnel. Nevertheless, some Native people do participate in various religious or educational opportunities at the Centre.

It probably does not surprise you to know that most inmates were not regular practitioners of religion prior to their incarceration. Like many people in our society today, they are woefully ignorant of any religious tradition. What prison provides for some inmates, is an opportunity to reconnect with the faith of their birth, and also to explore other faith traditions.

And so for some guys, this is the first time that they have regularly gone to Mass. Or it is the first time that they have participated in bible study with prayer and singing. Or it is the first time that they have prayed with fellow Muslims or attempted to keep the fast of Ramadan.

And because prison is a pretty boring place to be, we have some men who sample a bit of everything. There are some guys who see the Buddhist monk, participate in the Jehovah Witness meetings, and go to Bible Study on Monday nights all in the same week.

It is fascinating to see people exploring religion for the first time in conditions where faith and hope and love are in short supply; not to mention forgiveness.

As an institutional chaplain working in a multi-faith setting, it is not my job to try and recruit people for the Anglican Church or the Christian religion. My job is to listen to people and journey with them in the exploration of faith and help to connect them to their faith tradition.

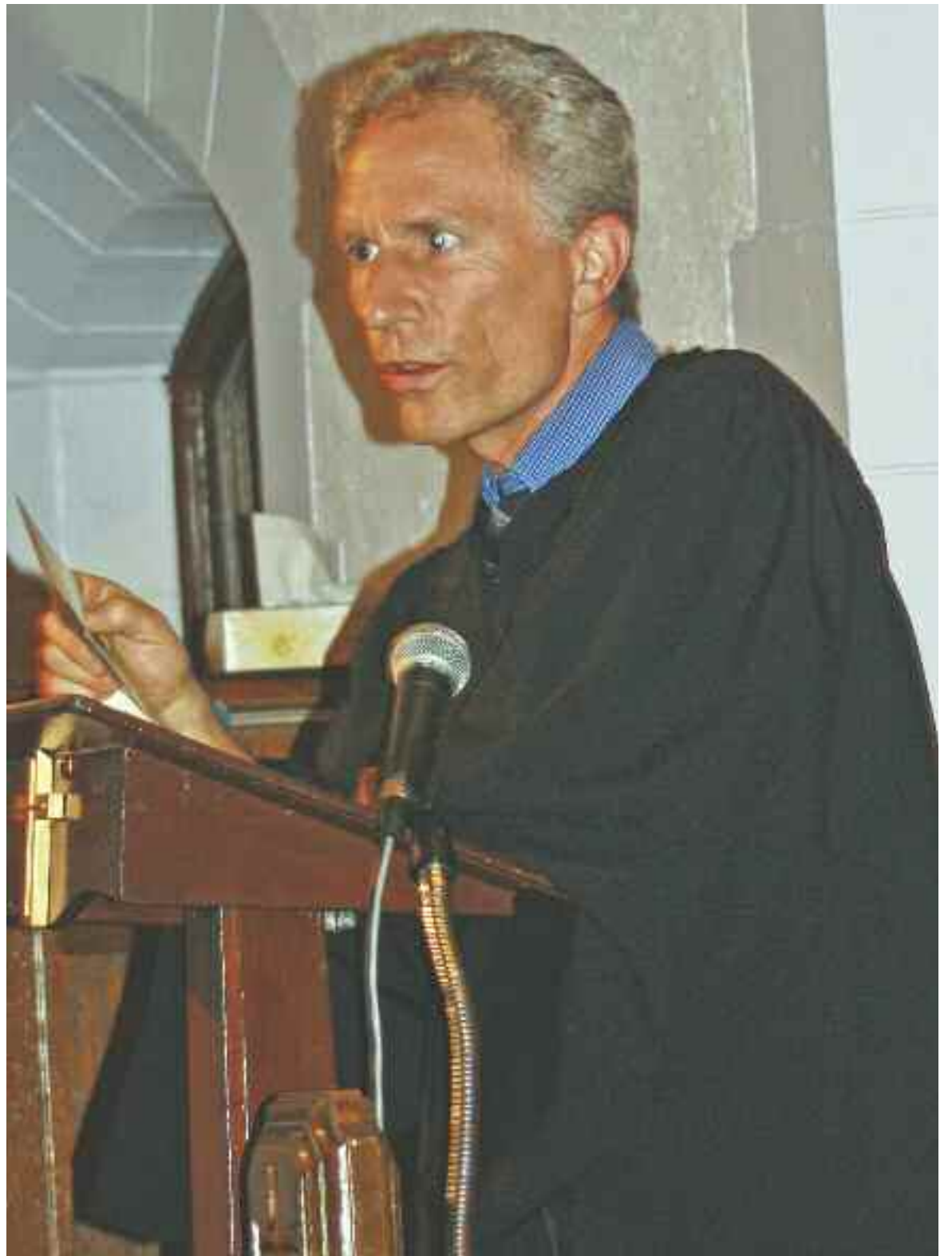
Religion, inside and outside of prison, can be either a help or a hindrance to our rehabilitation or liberation. Chaplains are often wary of those whose religious expression may be covering up some other deep-seated anxieties and needs. Or those who use religion to get a better diet from the cafeteria or time off from work. Our motives for being religious are often mixed and sometimes purely selfish. While I am not there to judge people's motivations, I think that chaplains want to encourage people to seek faith in ways that are genuine and express an honest desire to deepen their spirituality and practice.

TOUGH ON CRIME

Before I was a prison chaplain, like many people, I read about the crimes and the sentencing of people who had done some pretty horrible acts. I was glad that they were in jail and didn't think much about them. Maybe I even said, 'lock them up and throw away the key.'

When you enter a prison as a regular volunteer and then later as a chaplain, you begin to see the face and the person behind the newspaper headlines and it becomes much harder to condemn them forever. You begin to hear the story of their lives and the things that led up to their crime and you begin to understand. You begin to understand that people can become really mixed up inside and become corrupted by forces on the outside as well.

Historically, chaplains have been a part of the penitentiary system for a long time. Chaplains and those running the prisons believed that



isolation and time for reflection and Christian teaching were more likely to bring about reform than beatings, whippings or execution. It was hoped that during their time of isolation from society, inmates would become penitent – sorry for their sins – hence the term “penitentiary”.

In Canada, in the modern era, Corrections Canada still hopes that incarcerated men will be sorry for what they did and take the designated programs and courses necessary for their rehabilitation. However, the religious aspect is now purely optional. Chaplains and chapel activities are for the minority of inmates, an interesting extra. While the Canadian Charter or Rights and Freedoms grants incarcerated men the right to practice their faith, like society at large, it is a small group of people that chooses to do so.

We are living in an era in which the present government wishes to be “Tough on Crime” and tells us that “Safe Streets” are what Canadians want. However, most chaplains think this rhetoric is just an election ploy, fishing for votes on what seems like an easy issue to agree on.

Sure, we all want safe streets and think that crime should be punished. But are the current policies and methods actually ac-

complishing this?

Long before the Conservative government decided to become tough on crime, rates of crime had been dropping for years. And yet when they took the reins of government, they passed laws and instituted policies that would mean people would receive longer sentences and also find it harder to go to a minimum prison and harder to get parole. And, at the same time, many of the little privileges that helped to make prison life bearable were being cut – like access to books, school, psychologists, community events and volunteer activities.

The goal of all these government laws and cutbacks is to be tough on incarnated people and show the public that prisoners are not being coddled. Prison chaplains find themselves baffled as to why the government would cut back on programs and opportunities that would help inmates in their rehabilitation and reintegration process. It is almost as if the system wants the men to fail by giving them as little training, as little hope as possible, and increasing their level of frustration and despair.

As ecumenical chaplains representing all faiths inside the razor wire of prisons across Canada, many of us

find ourselves out of step with a government that seems more intent on punishment than renewal of life.

How shall chaplains offer hope to men living in increasingly crowded prisons, with fewer resources being offered, in a system which seems to randomly decide their fate day in a day out?

Daily we enter Canada's prisons as people of faith, with no real power to change the system. We welcome men to talk in confidence in our offices, we visit them in the “hole” (detention), we visit them in their blocks, and we organize religious gatherings for them with our volunteers who come in from the outside. By our presence, we hope to show them that they still matter and that they have not been written off by us and their communities.

Although we cannot easily change the system, we hope to bear witness that they are all children of God whose liberation can begin even while they live out their years behind bars.

For more information on the journal Ecumenism, call 514-937-9176, send an email to info@ChristianUnity.ca or visit www.ChristianUnity.ca on the Web.



Presiding clergy join the congregation in applauding the new incumbent at the Parish of St. Andrew and St. Mark in Dorval. From left are regional Archdeacon Michael Johnson, Executive Archdeacon Bill Gray, Ms Welch, Bishop Barry Clarke and Dr. Geert-Jan Boudewijnse, lay reader and the bishop's ceremonial chaplain at the service. (Photo: Harvey Shepherd)

Bishop urges Dorval parishioners to reach out but also deep within

Arrival of priest from U.S. 'a moment of grace,' he says

HARVEY SHEPHERD

Bishop Barry Clarke has urged members of the Parish of St. Andrew and St. Mark in Dorval and their new young priest to reach out to their diverse neighbours, especially Inuit, but also to journey within themselves and ask vital questions about life and death.

"Our church, like many Christian churches, is struggling with her identity," he said at the induction service for the Rev. Elizabeth Welch, 36. "But in Scripture there is a plan of action: to be a place of witnessing God's transformative love to the community."

He noted that the mid-December induction was close to the feast day

for the Rev. Simon Gibbons, a church-building missionary active in Newfoundland, Nova Scotia and elsewhere. The bishop said there is a large Inuit community in Dorval and neighbouring Lachine and Ms. Welch's new ministry there is "an opportunity to reach out."

Like Jesus, parishioners could "go out to share the wonderful good news that healing, reconciliation and justice are possibilities for the world in which we live."

The bishop said Ms. Welch's arrival in Montreal from the United States for postgraduate studies at McGill University in medical ethics, where she filled a vacancy at St. Mark's on an interim basis about a year ago and then returned as the new priest was "a moment of grace, a moment of divine intervention, suggesting that the Spirit is upon us."

"We can become so embedded within ourselves that when change comes we fail to recognize our sisters and brothers in Christ. God's mission is to be outward-looking."

He urged his listeners to seek out those in bondage of various kinds.

"The world is dirty and messy

and ugly and in Elizabeth you have an opportunity to engage these question," but also to join her in "a journey deep into our being" and grapple with questions like death and resurrection."

Elizabeth Welch's career as an Episcopal priest was largely as a

hospital chaplain, especially in the San Francisco area, before she came to Montreal a little under two years ago to work on a master of arts degree in religious studies at McGill. Her thesis is on biomedical issues – more specifically, end-of-life issues related to severe brain injury.



The bishop makes a point in his homily.

(Photo: Harvey Shepherd)



Lucie Lejeune and Penny Noël, back to camera, present Rev. Elizabeth with anointing oil, one of several symbolic gifts she received at her induction. Robert Morrell, who was crucifer, is to the rear. (Photo: Harvey Shepherd)

Social justice, Irish music and the Eucharist among the loves of 'new' parish priest



Clockwise from left are Father Jim McDermott, Bill Converse of Christ Church Cathedral, Janet Best of the Church of St. John the Evangelist, Lynn and Jim Shepherd of Epiphany Verdun and your intrepid editor.

Don't call him a minister, Jim McDermott says

HARVEY SHEPHERD

Patrons of McKibbin's Irish Pub on Bishop Street in downtown Montreal may not always recognize the man in conversation with friends the third Thursday evening of the month as the man with a concertina who was jamming with a traditional Irish band Sunday evening.

Still less would many of them suspect he's a Catholic priest – well, an Anglo-Catholic priest, a notion some of them might find a bit unfamiliar.

They might find it even more challenging if they strolled over to join the conversation – and the Rev. James McDermott would be delighted if they did and regrets to admit it hasn't happened yet. They could conceivably find themselves chatting – or perhaps something a little more heated – about whether Christians and Marxists have a lot in common, or whether someone can be a Christian and an atheist at the same time.

Jim McDermott is likely to bring a book along – possibly one by Roland Boer, who describes himself as a Christian communist, but there are lots of other possibilities. Father McDermott himself recently delivered a talk on "The politics of love and the commonwealth of God: a Christian-Marxist conversation." (No, he can't exactly say which is which.)

But he's a fervent Anglo-Catholic. You can call him Father McDermott or Jim, but don't call him a minister, It would be like calling his concertina an accordion.

At age 67, he just became a full-fledged parish priest – "incumbent," in church jargon – for the first time, although he has been an Episcopal (or Anglican) priest for decades. That's just one of a number of paradoxes in his life, along with a deep commitment to Eucharistic liturgy and social justice at the same time (actually, fairly common among Anglo-Catholics) and a fervent conviction that the language and theology of the church need to become far more comprehensible to ordinary people – and closer to those of the early church and its Hebrew sources.

Raised as a Roman Catholic in New York in a family with deep Irish roots, he imbibed a love of Irish music (as well as a little Guinness now and then) and worked as a probation officer in Suffolk County, Long Island, New York.

"My theology was formed at least as much on the streets of Suffolk County as in theology schools."

He and his wife, Veronica, an education consultant, were delighted to discover the Episcopal church, with its Catholic liturgy but beliefs and practices far closer to theirs regarding the place of women, among other subjects.

He continued to work primarily as a probation officer after ordination as an Episcopal priest, but about 10 years ago he and his wife were so fed up with the state of public life in the United States of President George W. Bush that they decided to come to Canada. He does not regret the decision, even if he finds President Barak Obama more congenial than his predecessor of a decade

earlier and same cannot, to put it mildly, be said of Prime Minister Stephen Harper.

"We left a crazy place," Father McDermott said in a conversation, and he thinks the United States still is. In his view the President has failed to curtail the "insanity" of a right wing "fuelled by the old Confederacy."

He offered his services to the new bishop of Montreal, Barry Clarke, and obtained a two-year interim posting at All Saints Deux-Montagnes and St. James Rosemere, which were looking for a new pastor, and then another interim posting of about two years at St. Matthias' Westmount.

He then went on to another interim post at St. Mark's St. Laurent, which was expected to last another couple of years, which somehow became six. He was inducted as the incumbent of St. Mark's on November 26.

He and Veronica, especially her, have a strong connection with Christ Church Cathedral and the former dean of the Cathedral, Very Rev. Michael Pitts, preached at the induction.

He said that Father McDermott offers the parish an opportunity to find what the church needs these days: new experience of faith, new understanding of faith and bridge to the world outside.

"I believe that with Father Jim as your priest and pastor, you have an amazing opportunity to get out of the trap and buck the trend. Let me tell you why. Before he came to Canada Father Jim was what they call down there a bi-vocational priest. He

had two callings from God. One was as a probation officer in the New York Police department, where worked with drug and alcohol addicts. In that vocation he earned his livelihood.

"His other vocation was as priest in the Episcopal Church. He therefore stood with one foot in the church and one in the everyday world and particularly in its poverty, deprivation and suffering. He found the risen Christ in the Eucharist and among the people with whom he worked."

Dean Pitts, described Father McDermott as "a pastor who can help this church community and our diocese in forming that bridge between the church and the world outside. He can bring to us a new experience and understanding of faith."

The monthly gatherings at McKibbin's grew out of a lay-education seminar at the Montreal Diocesan Theological College with the last few years and generally attract 6-10 participants, mostly Anglican lay people, several of whom are willing and able hold their own in discussion with Father McDermott.

The discussion is not always high-powered and heady, but can get meaty and warm, perhaps more so than they would in a church building.

"The church needs to embrace a larger vision of salvation. We can't go on saying, Believe in Jesus and be good little boys and girls and you'll get to heaven. The church needs to proclaim solidarity with the poor and oppressed,"

He is convinced "groveling"

churchy language and creeds in, for example, the *Book of Common Prayer* that compares God to a king and emphasizes the unworthiness of the worshippers is driving people away – and fails to reflect what the original language once meant.

"We need to re-embrace our Jewish roots and move away from creedalism.

"I'm not saying everything the church says needs to be jettisoned. But maybe a lot of it can be put on the back burner."

Notable

Christ Church Concert Series

The 3rd Tuesday of the Month Starting on January 20th, 2015

Over five concerts, audiences will be treated to great music including Brass Consorts, a la 50-voice a cappella choir, Irish music, and a string and piano ensemble among other wonderful offerings.

Save the Dates!

Concerts take place on the 3rd Tuesday of each month from January to May at Christ Church, Beaurepaire, 455 Church Street, Beaconsfield. For tickets and more information please call the church office at 514-697-2204 or contact Earl Wilson, the Musical Director, at 514-486-9338

Equipping the Saints

Ministry as art. Art as ministry.

A paint brush that touches both the now and the not yet.

This is one of a series of columns by students, graduates and friends of the Montreal Diocesan Theological College. Alex Quick, one of the 2013 graduating class of the Dio, is working as a chaplain for the University of Cincinnati Health System.

ALEX QUICK

When I am asked about my background and how I ended up where I am, sometimes I like to say I was an art student who realized there was no money in it and went into ministry instead.

This is, of course, only partially true. I did start my undergraduate career as an art student, but my interests and passions lead me elsewhere, my classmates were in it for the passion, I used it for reflection and relaxation. My chosen speciality was photography, a field that I chose at first because of its non-reliance on my terribly fine motor skills. But as I started my studies and found myself working on various projects, I started to really appreciate the art for multiple reasons.

I loved how interactive it was. Photography is immersion. Even when hanging on the wall, photographs document people, places, events. Photographs come with a history, and are all but begging us to

ask about when and why they were taken, and asking us to share their story. When photos are shown together, they can take instantaneous vignettes, and weave them together into a narrative, one that invites us into intimate, fleeting moments. Or they can be used as calls to actions, as ways of challenging our conceptions of viewing the world, potentially transforming us in some way with only a mere glance from us.

I also adored its ability to capture the sheer beauty that surrounds us every day that we may miss in the hustle of our lives. Hunting for these moments of grace in our world was, for me, always a satisfying – if not always successful – pursuit. But the joy came in being able to share some of these sacred moments with others. It is one of the few ways in which I think we can honestly share with each other how we see the world.

As I understand it this is a column dedicated to the importance of theological reflection and ministerial formation, not my attempts at being an artist. Yet as I left the darkroom and started going through seminary and on into ministry, I find myself learning how much the two vocations have in common, and how much they can aid one another.

As Christians, we also have a



Alex Quick is congratulated by Canon Florence Tracy, vice-chair of the board of the Montreal Diocesan Theological College, and the Rev. Gwenda Wells, priest at St. Barnabas St. Lambert, at the 2013 convocation of the Dio.

(Photo: Harvey Shepherd)

message to share, we are called to call out and critique the world when it fails to meet the standards of the kingdom, when there is injustice in our cities and towns. We also have stories to tell. Not just the gospel that we hear every Sunday, but also the stories of how God is active in our lives and in our parishes. And we have a duty to share this good news with those both inside and outside the church. I can think of no better way to tell our tale, to challenge ourselves, than through the arts.

And I firmly believe that the artistic task is one that lays the core

of, not only being Christian, but being human. We are formed in the image of the God who, in the beginning, creates. The prophets were masters of performance. Jesus, a carpenter, was also an artisan. The heavenly Jerusalem at the end of time would certainly bring joy to an architect or urban planner. This task of capturing and reflecting the beauty of God is one that we carry in our very beings.

Much of my seminary experience was spent pouring over texts new and old, learning about who God is and where we as Christians come

from. But as I continue further on in ministry, I find myself dusting off the photographer's "tool kit" in trying to find where God is active amongst us today, and in being able to share and name it with others. When I started my schooling, I saw the role of minister very much as a scholarly one; but with time, I am only now starting to appreciate the minister as artist, working with a paint brush that touches both the now and the not yet.

Books

Some shady corners in Anglo Quebec history

McCords powerful but often delusional

Brian Young: *Patrician Families and the Making of Quebec: The Taschereaus and McCords*. McGill-Queen's University Press, 2014, 452 pages.

REVIEWED BY COLIN MCGREGOR

Driving through Montreal, one wonders whom certain things are named after. Who was the Griffin in Griffintown? Was there a McCord behind the McCord Museum? Did a Mr. Taschereau build the Taschereau Bridge? The answers to these and many more questions can be found in a thick, glossy, lavishly illustrated new book on two of Montreal's

illustrious patrician families.

The Taschereaus were steadfast, honourable French-Canadian nobility. With roots in the Beauce region, they were politicians and priests, landholders and captains of agriculture and industry. The McCords of eponymous museum fame were much more dubious – and interesting – folk. It's lucky for the author, a retired McGill history professor, that the McCord family line died out in 1930. This book veers sharply between meticulous arcane historical research and gossip column cattiness when dealing with the powerful yet often delusional McCords. Yet this family line was at least partly responsible for much of central Montreal's urban landscape, including the layout of Verdun, the construction of Christ Church Cathedral and the presence of a cemetery on Mount Royal.

The first McCord, John, arrived in Montreal from Ireland just after 1759's Battle of the Plains of Abraham. A Protestant Ulsterman and a merchant, he saw opportunity in the wake of war. Occupied Quebec City lay in ruins. He took over war-ravaged, abandoned buildings, imported rum from the Caribbean and owned Quebec City's busiest taverns. Not surprisingly, the McCords got rich fast.

Wealth brought gentility. But not good judgment: the family backed

the Americans during their Revolution. Moving to Montreal in 1780, Thomas McCord, son of John, bought a fiefdom on Montreal Island's river flats. One of their grain mills was the Griffin mill, named after the family that ran it – hence, Griffintown. Irish Catholic tenants living in McCord-owned hovels died by the dozens in squalid conditions. In 1792, John "migrated from Presbyterianism to Anglicanism, another marker of social ambition." Construction of the Lachine Canal would make the properties extremely valuable.

A lavish estate, "Temple Grove," was built on Mount Royal around where the Montreal General Hospital sits today. The family patronized libraries, planted lavish gardens, and fudged their family history to appear more genteel and heroic in ancestry than they actually were. They fell in love with the idealized novels of Sir Walter Scott, who saw Britain through chivalric, romantic rose-coloured glasses.



When Christ Church Cathedral burned down, one John Samuel McCord headed up the building committee for the lavish new replacement, which opened in 1859. The original had been on Notre Dame. He chose a more prestigious location, nearer to the mountain and in a swamp, for the new Cathedral. Yet John Samuel was still too cheap to pay the rent for the family's prestigious pew (pew 117, we are told). With the American urban trend for garden cemeteries built at a remove from the city, the McCords were also prime movers in the establishment of Mount Royal Cemetery – where they chiseled, in their family sepulture, favourable yet fraudulent information about ancestors at rest.

The desperate need for troops during the Napoleonic Wars brought a British Empire-wide trend called "Volunteer" regiments. These militia units were privately formed by wealthy citizens who got to invent uniforms and establish rules. In the 1830s, John Samuel McCord led

English Montreal's Volunteer regiments. During the 1837 Rebellion, he and his troops enthusiastically ran amok through the streets of Montreal, bayoneting rebel soldiers who had peacefully left the field after their loss at the Battle of Saint-Eustache. The McCord family name became reviled as a symbol of intolerance. In the 1840s, Francophone professionals would quietly take over the reins of government in Lower Canada.

The family withdrew to Temple Grove. Succeeding generations took great pains to justify their fading place at the summit of Anglo aristocracy. *À la recherche du temps perdu*, they obsessively collected weird historical memorabilia – especially, military objects. In 1921, the collection became the basis for a museum in the McCord name, located on McGill campus. Ironic, given that decades earlier the McCords had fought against the opening of the Redpath Museum because its natural history mandate flew in the face of the Bible. The family had found McGill too atheistic and scientific, so they instead had poured money and energies into the very Anglican Bishop's University in Lennoxville.

As a chronicler of English Quebec, Brian Young stands front and centre with this thoroughly researched McGill Queen's University Press tome.

The Stillness Within

On holy ground in a cold month

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



*April is the cruellest month, breeding
Lilacs out of the dead land, mixing
Memory and desire, stirring
Dull roots with spring rain.*
T.S. ELIOT

With apologies to T. S. Eliot, some people feel February is the cruellest month. For them, it breeds despair caused by a “never-ending” winter, and mixes that with the memory of – and desire for – the light of spring.

I can remember one particularly dreary February day. I was feeling miserable, lonely, and depressed. I could see no further than my own doubts and fears. Feeling a bit sorry for myself, I realized I needed to be present to these strong emotions, so I sat down to meditate.

I took a few deep breaths, scanned my body, trying to relax and release as much tension as I could. After that, I determined to sit there, opening to whatever I was experiencing moment-to-moment.

I don't remember for how long I was sitting, but at one point I began to experience a warm sensation slowly moving through my body. Then, from somewhere within, a deep knowing said, “This is holy ground. Let go. Trust. You are not alone.” Basking in the joy of that reassurance, I just sat there – it was exactly what I needed at the time.

That moment of grace became a sign for me. It spoke of the inner light that is always available to me no matter what my outward circumstances might be.

A GUIDED MEDITATION TO CLAIM YOUR INNER GIFTS:

Here is a meditation adapted from the work of Sharon Moon. Try reading it slowly to yourself on one of your “off” days. It might help you to reclaim your inner sense of well-being.

Sit in a quiet place. Close your eyes. Your posture should feel comfortable, but make sure the spine is straight. Take some time to go

through your body from top to bottom, releasing any tension you find.

Take a few deep breaths in, filling the lungs to capacity, holding for moment, and then just breath out and emptying your lungs completely.

Now imagine yourself in a safe place, a healing and empowering place. Picture yourself standing in front of a presence who is very important to you. It could be the Spirit, Jesus, a significant person in your life, or a guardian angel. Whoever it is, see them showering you with healing light, and unconditional love.

Now picture yourself asking them for something you most need at the moment? How does it feel to ask? What does the Holy Presence do? What response do you receive?

Now imagine the Presence offering you even more than you asked for. See them pouring into you the spirit of wisdom, peace, love and joy. Let it bathe your whole body, and all your thought patterns. Let it bathe your memories, all your systems for looking at life. Let it bathe

your emotions, and your whole being.

Now feel the spirit of clarity, understanding, and compassion pour through every cell of your being as a spiritual gift. Know that these spiritual gifts are yours. They are given to you not just for this moment, but for always. They are gifts you can access when you need them.

Rest in the experience for as long as you like. Then take a moment to express your gratitude, and whatever closure feels right for you.

Now let yourself gradually and gently be drawn back to this place. Become aware of your breath and your body-self. Begin to make some gentle movements with your toes and fingers, some rolls of your head and shoulders. Whenever you are ready you may open your eyes.

During the dreary days of February (except for my birthday when the sun is always shining), remember you can always turn inward toward the healing light.

With love and blessings,
Cedric

Environmental notes

New media for greens

What blogs, “friends,” tweets, emails and wishes everyone a happy New Year? Why, the Diocese of Montreal stewardship of the environment committee. The committee has launched four “social media platforms” in an to play a more active role in raising awareness about environmental issues and provide a platform for action across the diocese in the spirit of the Anglican Communion’s fifth Mark of Mission: “To strive to safeguard the integrity of creation and sustain and renew life of the earth.”

A new blog, supported by other “platforms,” kicks off the new year with a statement from Bishop Barry Clarke on Ecology, followed by an article that reviews some of the environmental initiatives of different faith communities. The platforms can be found at stewardshipoftheenvironment.blogspot.ca, www.facebook.com/anglicanstewards, twitter.com/ecoanglicans and stewardshipoftheenvironment@outlook.com.

PUT ON A SWEATER, ECOLOGIST SUGGESTS

On February 6, turn down the heat and put on a sweater, suggests Norman Lévesque of Green Church. He says National Sweater Day is a fun way to learn about the importance of saving energy and will inspire you to use less heat all winter long.

Heating accounts for 80 per cent of residential energy use in Canada. If all Canadians lowered their thermostats by just 2 degrees Celsius this winter, it would reduce greenhouse gas emissions by about 4 million tons.

Le 5 février, baissez le chauffage et enfillez une petite laine. Cette journée est une façon amusante d'apprendre sur l'importance d'économiser l'énergie pendant l'hiver. Le chauffage représente 80 pour cent de la consommation d'énergie du secteur résidentiel au Canada. Si tous les Canadiens réduisaient leur chauffage de seulement 2°C durant l'hiver, cela permettrait de réduire les émissions de GES d'environ 4 millions de tonnes.

COLLOQUE DES ÉGLISES VERTES

Members of various churches from around Quebec will be gathering in Quebec City for the next Green annual Church Conference on April 14. These conferences, organized by Green Church, a branch of the Canadian Centre for Ecumenism, provide an opportunity for participants to reflect together on the environmental challenges facing the planet and to share information about the solutions various churches have developed to better care for it. The event will be held at Saint-Ignace-de-Loyola Church. Registration will start in February. To learn more, visit conference.greenchurch.ca

Des membres issues de diverses Églises de partout au Québec seront rassemblés lors du Colloque des Églises vertes 2015 le 14 avril. Ce colloque permettra aux participants de réfléchir aux enjeux environnementaux et d'échanger sur les pistes d'action entreprises par des Églises. Cet événement se tiendra à l'église St-Ignace-de-Loyola à Québec (Beauport). Inscrivez-vous dès le mois de février.

The Anglican Fellowship of Prayer – Canada Praying through the five facets of prayer with the Diocesan Representatives



“As The Christian I Pray”

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.*

T is for **T**hanksgiving.
Form the habit of thanking God
for all His blessings and for
answering our prayers.

Gracious God, source of light and love, we give thanks for your presence in our lives and in the life of the Diocese of Montreal. We thank you for each new day and each new challenge you place before us. We thank you also for the perseverance to overcome the hardships that may befall us as we work to do your will within the church and beyond. Amen.

**For more information on AFP-C, contact
Valerie Bennett and Stacey Neale
at valstacey@bell.net**

*Hymn 438 from the *The Book of Common Praise* (revised 1938, words by James Montgomery) will be our guide through this sharing of the Five Facets of the Prayer.



Save the Dates!

Two Workshops with John Bowen

**Fri, May 8: Evangelism in a Post-Christian World
10am-3pm at St Peter's, TMR.**

**Sat, May 9: Roots and Wings
10am - 3pm at Fulford Hall
1444 Union Ave, Montreal.**



Notable

Christ Church, Beaurepaire

Shrove Tuesday and
Ash Wednesday

Lenten Soup Lunches

Shrove Tuesday Pancake
Supper and Immolation
of Palms

On February 17 from 5:00 p.m. to 7:00 p.m., come out and enjoy a traditional Shrove Tuesday Pancake Supper with sausages and ham. Followed by the Solemn Immolation of the Palms which will take place outside in the church parking lot (near the side entrance).

Ash Wednesday Services

On Ash Wednesday, February 18th there will be services of the Holy Eucharist at 10 a.m. and 7 p.m.

Both services will include the Imposition of Ashes.

Lenten Lunches

Christ Church, Beaurepaire will be hosting Lenten Lunches every Wednesday from February 18 – March 25. Lunch will be served from 11.30 a.m. -1 p.m. Come and enjoy a hearty homemade soup, along with bread, cheese, squares and tea/coffee. All for just \$7.00 per person. These meals will take place in the parish hall

**Everyone is welcome
at all these events!**

Christ Church, Beaurepaire is located at 455 Church Street, Beaconsfield QC H9W 3S6.

For more information about any of these events, please call 514-697-2204 or email christchurch@qc.aibn.com.

Inter-church developments may yet have major ethical import, professor says

Choice could become dialogue or death

GREGORY BAUM

Gregory Baum, is emeritus professor at the Faculty of Religious Studies of McGill University and a Catholic theologian and was a peritus (expert) with the Secretariat for the Promotion of Christian Unity at Vatican I. His numerous works include, recently, Truth and Relevance: Catholic Theology in French Quebec Since the Quiet Revolution (McGill Queen's University Press) and A theologian to discover: Fernand Dumont: Fernand Dumont, sociologist, philosopher and theologian (Novalis).

This article is reprinted from the fall 2014 issue of *Ecumenism*, quarterly journal of the Canadian Centre for Ecumenism. The issue also includes an article by then Rev. John Walsh, Roman Catholic priest, writer and media commentator, also inspired by the 50th anniversary of the Vatican Decree on Ecumenism

On November, 21 1964, the Second Vatican Council promulgated the Decree on Ecumenism that has radically changed the relation of the Catholic Church to the other Christian Churches. I remember well how happy we were on that day in Rome. I worked as an appointed theologian (peritus) at the Secretariat for Christian Unity, the conciliar commission responsible for drafting the Decree.

THE CATHOLIC CHURCH'S CONVERSION TO ECUMENISM

When we met the first time at the Secretariat in 1960, the Catholic Church's official attitude towards the Churches of the Reformation was still totally negative. They were looked upon as heretical communities, deprived of divine grace. Their members did not have saving faith. In the encyclical *Mortalium animos* of 1928 Pius XI had condemned the ecumenical movement started by Protestant churchmen early in the 20th century. If these men truly desire Christian unity, Pius XI wrote, they should return to the Catholic Church and start obeying me. As late as 1943, Pius XII's encyclical *Mystici corporis* still insisted that the Holy Spirit refuses to dwell in the hearts of Christians and their communities, unwilling to submit to the government of the Catholic Church.

Despite the ecclesiastical No, Catholic theologians had been in dialogue with the ecumenical movement and, since 1948, with the newly founded World Council of Churches. Basing itself on their work, the Secretariat had composed a draft for the Decree on ecumenism. After an extensive debate at the Council, the Decree was approved and promulgated in 1964. It announced the new Catholic teaching:

– dissident Christians are truly Christians, grafted upon Christ's body by faith and baptism,
– the dissident Churches are used by the Holy Spirit to mediate salvation to their members: they are thus part of the ecclesial mystery, and
– the Catholic Church regards the ecumenical movement as the work of the Holy Spirit and intends to join it.

The Decree on Ecumenism

agreed with the World Council of Churches that ecumenism was a renewal movement. It was not a search for the lowest common denominator, nor for a set of acceptable compromises. Instead ecumenism involved the effort of the Churches to become more faithful to the Gospel and to the best of their own tradition. As participants of the ecumenical movement, the Churches were even willing to look at the dark side of their own history, acknowledge their infidelities, and commit themselves to renewal and reform. The conciliar Decree accepts this task for the Catholic Church in this paragraph:

Christ summons the Church to continual reformation as she sojourns here on earth. The Church is always in need of this, in so far as she is an institution of human beings here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated – to be carefully distinguished from the deposit of faith itself – these can and should be set right at the opportune moment. (no. 6)

That the Catholic Church is *semper reformanda* had not been acknowledged for centuries.

THE CHURCHES' GROWING INDIFFERENCE TO ECUMENISM

After the Council the Catholic Church initiated dialogue committees with representatives of the Orthodox Churches and the various Anglican and Protestant Churches. The achievement of these committees was, with a few exceptions, largely theoretical, devoid of practical consequences. In the 1970s, the Canadian Catholic Church co-operated with the other Canadian Churches to formulate a common Christian social ethics, including joint statements on social and economic justice addressed to the Canadian government. Yet this ecumenical co-operation did not last for long; it was interrupted by the emerging disagreement between the Catholic Church on one side and the Anglican and United Churches on the other over pastoral issues regarding women and human sexuality.

The increasing secularisation of the industrial societies of the West preoccupied all the Churches, leading them to a growing indifference to the ecumenical movement. Since the Churches were losing large numbers of their members, they experienced financial difficulties and were forced to abandon many important pastoral projects. What they now fostered was a strong sense of their own confessional identity, rather than ecumenical co-operation worldwide. The World Council of Churches survived, but unfortunately lost the great influence it had enjoyed. Worried about their future in the secular culture, the Churches now promoted among their members a healthy pride in their confessional tradition, allowing ecumenism to become a minor concern.

Commemorating the 50th anniversary of the Decree on Ecumenism, I do not wish to write a negative article, complaining about the inaction of the Churches. I prefer



Gregory Baum addresses an international Student Christian Movement gathering in Montreal in 2008. (Photo: Harvey Shepherd)

to describe the positive effect of the Decree on several cultural trends in our societies and the world at large.

I only mention in passing that the Decree very quickly changed the relations between Catholics and Protestants in North America. In the field of ministry, ecumenical co-operation is taking place in hospitals, prisons and other public institutions; in the field of theology, an ecumenical desire for mutual understanding has become the rule; and in the field of personal relations, a radical change has occurred, overcoming the prejudices of the past and producing ecumenical sympathy for Churches other than one's own. This sympathy is not equally extended to conservative Christian communities that reject ecumenism on principle. Yet what I wish to stress in this short article is the wider cultural impact of the innovative experience of ecumenical dialogue.

DIALOGUE ACROSS BOUNDARIES: AN INVENTION OF THE 20th CENTURY

A radical new invention was the dialogue practised by the ecumenical movement of Anglican-Protestant origin, a movement Catholics joined after the Second Vatican Council. Dialogue was a new kind of conversation. It did not aim to convert the partner to one's own understanding of truth; it demanded instead a careful listening to the partner, sympathy for his or her serious concerns, and an effort to look upon their proposals not from one's own, but from their perspective. Dialogue was not a reasoned attempt to win an argument and prove that the partner was wrong. It aimed rather at greater mutual understanding. To grasp what the other was saying one had to be willing to put oneself in his or her shoes. Dialogue was a trusting conversation in which you presented the truth professed by your Church, while freely admitting the one-sided emphasis and the prejudices that had become associated with this confession.

This was radically new. Even the traditional conversations of philosophers were concerned with who was right and who was wrong. They tried to understand 'the other' from their own perspective, not from his or her perspective. The idea of putting themselves into the shoes of 'the other' did not occur to them. Of

great importance was the philosophical anthropology of 20th century thinkers, such as Martin Buber and Gabriel Marcel, which provided an understanding of what the respectful encounter with 'the other' meant in one's own coming to be as a person. These philosophers laid the theoretical foundation for dialogue across boundaries. This new self-understanding of the person, one must add, was emerging at this time in the culture of the West.

The Christian thinkers and pastors who invented ecumenical dialogue did not base themselves on philosophical reflections. They responded creatively to the troubling religious insight that Christians are presently deeply divided and, at the same time, share a common faith in Jesus Christ, the Saviour, who wants to rescue them from their disunity. Working for Christian unity based on this troubling insight could not involve arguments over who is right and who is wrong, since it had to respect the existing unity in Christ Christians already shared.

I wish to argue that the invention of dialogue, promoted by the ecumenical movement in the widest circles, far beyond the limited network of philosophers, had an extraordinary cultural influence. In the decades after the Holocaust, the Churches sought dialogical relations with representatives of the Jewish community, including Orthodox and Reformed as well as believers and non-believers. Because the Churches had taken for granted that their mission was to convert Jews to the Christian faith, they now had to rethink this inheritance and develop theological arguments to justify their turn to dialogue. This conversion to dialogue took place at the Second Vatican Council and the World Council of Churches.

The deep divisions in the human family, giving rise to wars and violent struggles, are often legitimated by arguments drawn from religious traditions. Hans Küng was one of the first theologians who said that there can be no peace among the nations, unless there is peace among the world religions. Does the Gospel summon Christians to convert believers in pagan religions or does it call for dialogue with them in search of reconciliation? In 2000, Cardinal Ratzinger in the instruction *Dominus Iesus* still argued that interreligious dialogue undermined the Church's mission and that Catholics involved in this dialogue may not forget that their participation aims at the conversion of their partners to the Catholic truth. He changed his mind, a few years after he became Benedict XVI, now praising interreligious dialogue as an exercise of the Church in the service of peace.

A similar wrestling over interreligious dialogue has been taking place in the other Christian Churches.

Of even wider significance is the practice of dialogue between different cultures. Invented by the early ecumenists, dialogue came to guide the Church's relation to the Jewish tradition and the world religions, and was eventually practiced to foster the peaceful and enriching exchange between cultures. The passage from ecumenism to interreligious dialogue has affected the

Canadian Centre for Ecumenism, which now fosters respect for all religions, and the passage from interreligious to intercultural dialogue persuaded the interreligious Centre Monchanin of Montreal to become, in 1990, the Intercultural Institute of Montreal.

A great task of intercultural dialogue, an effort of world historical importance, is the elaboration of universally acceptable ethical norms, a common world ethos, through an extended dialogue involving all cultural traditions. Catholics used to think that their formulation of the natural law had universal validity, but they now recognize that civilisations and the cultures associated with them have different sets of values. They all love the true and the good, but what they mean in concrete terms differs from culture to culture. In his public conversation with the Jürgen Habermas in 2004, Cardinal Ratzinger agreed with the German philosopher that what is needed a dialogue involving all cultures, European and non-European, to work out ethical principles and values that can be affirmed universally.

In the 1990s Macedonia was the only republic produced by the dismantlement of Yugoslavia that had avoided violent struggles, despite the high tension between the Orthodox Christians, the majority, the Albanese Muslims, a substantial minority, and small communities of Catholics, Methodists and Jews. These groupings were divided by religion and culture. The religious leaders recognized that if each group promoted its own truth, there would be violent outbursts. They said to one another, "our choice is between dialogue or death." Macedonia may well be the world.

This article refers to J. Habermas, J. Ratzinger, *The Dialectics of Secularization* (San Francisco, Ignatius Press, 2007); and J. Harberman, J. Ratzinger, *Raison et Religion* (Paris, editions Salvator, 2010)

The quarterly *Ecumenism* plans further articles focusing on the last 50 years in ecumenism. For more information on the journal *Ecumenism*, call 514-937-9176, send an email to info@ChristianUnity.ca or visit www.ChristianUnity.ca on the Web.

Notable

St. George's Church 23 Perrault Ave.

Ste. Anne de Bellevue H9X 2C6

Courses and Programs

DivorceCare
Every Tuesday

Starting Jan. 20th – Apr. 21st
from 7-9pm

animate:life

Once a month on Wednesdays
Starting Jan. 14th from 7-9pm

For information about these programs please contact our office at

514.457.6934
office@stg.church

Check out our courses, events and worship gatherings on www.stgeorgesanglicanchurch.org

Candlemass and Lenten worship

CANDLEMASS

The Church of St. John the Evangelist

137 President Kennedy Ave. (corner of St. Urbain St.), Montreal
Mon., Feb. 2, 5:45 p.m.

Solemn High Mass and Procession With Candles. Information: 514-288-4428, www.redroof.ca

PANCAKE BREAKFAST

St. George Place du Canada
1101 Stanley St.,
Sat., Feb. 14, 9 a.m.

Speaker, Rev. Nicholas Pang. Preparation of ashes for Ash Wednesday will take place after the breakfast,

TRANSFIGURATION

St. George Place du Canada
1101 Stanley St.
Sun., Feb. 15, 10:30 a.m.

Sung Eucharist and baptism, family service, sermon: Rev. Nick Pang

SHROVE TUESDAY PANCAKE SUPPER

All Saints Deux Montagnes

248-18th Ave.

Tues., Feb. 17, 6 p.m.

Information: 450-473-9541, info@allsaintsdeuxmontagnes.ca, www.allsaintsdeuxmontagnes.ca

SHROVE TUESDAY PANCAKE SUPPER AND IMMOLATION OF PALMS

Christ Church Beaurepaire

455 Church St., Beaconsfield

Tuesday, Feb. 17 5-7 p.m.

Enjoy a traditional Shrove Tuesday Pancake Supper with sausages and ham, followed by the Solemn Immolation of the Palms, which will take place outside in the church parking lot. Everyone welcome! Information: 514-697-2204 or christchurch@qc.aibn.com

ASH WEDNESDAY

Christ Church Beaurepaire

455 Church St., Beaconsfield

Wednesday February 18

Services of the Holy Eucharist at 10 a.m. and 7 p.m. Both services will include the Imposition of Ashes. All are welcome.

ASH WEDNESDAY

St. Stephen's Lachine

25 12th Avenue

Wednesday February 18

11 a.m.

ASH WEDNESDAY

The Church of St. John the Evangelist

137 President Kennedy Ave. (corner of St. Urbain St.), Montreal
Wednesday February 18

Low Masses at 7:30 and 9:30 a.m. Solemn High Mass at 5:45 p.m., followed by soup supper. Imposition of ashes at all masses. Information: 514-288-4428, www.redroof.ca

ASH WEDNESDAY

St. George Place du Canada

1101 Stanley St.,

Wed. Feb. 18, 12:15 and 5:30 p.m.

Holy Communion and Imposition of Ashes

ASH WEDNESDAY

Christ Church Rawdon

3537 Metcalfe St.

Wednesday February 18, 7 p.m.

Eucharistic services at 7 p.m. Wednesdays will continue through Lent.

ASH WEDNESDAY

All Saints Deux Montagnes

248-18th Ave.

Wednesday February 18, 7 p.m.

Information: 450-473-9541, info@allsaintsdeuxmontagnes.ca, www.allsaintsdeuxmontagnes.ca

LENTEN LUNCHES

The Parish Hall of Christ Church Beaurepaire

455 Church St., Beaconsfield

Every Wednesday from February 18 to March 25, 11:30 a.m. - 1 p.m.

Enjoy a hearty homemade soup, along with bread, cheese, squares and tea/coffee. All for just \$7 a person. Everyone welcome! Information: 514-697-2204 or christchurch@qc.aibn.com.

PALM SUNDAY SERVICE

Christ Church Rawdon

3537 Metcalfe St.

March 29, 10 a.m.

Eucharistic services will take place at 7 p.m. Monday, Tuesday and Wednesday March 30-April 1.

PALM SUNDAY SERVICE

All Saints Deux Montagnes

248-18th Ave.

Sunday, March 29, 11 a.m.

Information: 450-473-9541, info@allsaintsdeuxmontagnes.ca, www.allsaintsdeuxmontagnes.ca

Spiritual Calendar

PAWS & PRAY

Christ Church Beaurepaire

455 Church St., Beaconsfield

Sun., Feb. 1, 1 p.m.

Paws & Pray is a service of the Holy Eucharist where canine companions and their guardians are always welcome. These services are offered in collaboration with the Companion Animal Adoption Centers of Quebec a non-profit organization dedicated to animal welfare. Services are usually on the first Sunday of the month at 1 p.m.; the next ones are March 1, April 12, and May 3.. Information: 514-697-2204

STILL PRESENCE SPIRITUALITY CENTER

Christ Church Beaurepaire

455 Church St., Beaconsfield

Meditation circle every Monday in Feb. in the Chapel at 7 p.m.

Alternately led by Cedric Cobb, Michael Johnson and Andrea Pinto. All of our circles take place in an atmosphere of quiet and tranquility, with times of silent meditation, movement and guided visualizations. The theme for February is peace and freedom. All are welcome. To learn more visit the website at www.stillpresence.com or contact Father Michael at 514-697-2204.

CONTEMPLATION

Christ Church Cathedral

635 St. Catherine St. W. (Métro McGill)

Every Tues. at 5:45 p.m. (Come for sung Evensong at 5:15 if you wish.)

Experience Ignatian-style meditation with scripture on the first and third Tuesday of each month. Dean Paul Kennington or spiritual director Vivian Lewin will guide the prayer, providing silent periods to dwell on a selected passage. On the second and fourth Tuesdays, experienced meditator Beth Adams offers a brief talk introducing 20 or 40 minutes of silent contemplative prayer. (On fifth Tuesday, such as March 31, another practice will be explored. All welcome.

SPIRITUAL DIRECTION

Individual spiritual direction is available in this diocese. For more information or a confidential interview with one of the matchers, write to sdgroupmontreal@yahoo.ca or telephone 514 768 7807.

CROSSROADS YOUTH SERVICE

St. George Place du Canada

1101 Stanley St.

Sun., Feb. 15

7 p.m.

WORLD DAY OF PRAYER

St. Stephen's Lachine

25 12th Avenue

Friday, March 6, 11 a.m.

Ecumenical service

WORLD DAY OF PRAYER

Christ Church Rawdon

3537 Metcalfe St.

Friday, March 6

2 p.m.

Notable

L'OASIS MUSICALE

CONCERTS at

CHRIST CHURCH CATHEDRAL

635 Ste. Catherine Ouest, Métro McGill
Samedis 16h30/Saturdays 4:30 p.m.

Freewill offering to support the artists/ Contribution pour soutenir les artistes

Sat., Feb. 7, 4:30 p.m./Samedi 7 février, 16h30

Piano and Winds/Le piano et les vents

Jonathan Bailey, flute, Keiko Otani, oboe, Radu Covacui, clarinet, Jeff Poussier Leduc, bassoon, Simon Bourget, horn, Tomoko Inui, piano.

Works by Ludwig Thuille and Francis Poulenc.

Sat., Feb. 14, 4:30 p.m./Samedi 14 février, 16h30

Promenades poetiques

Shayna Palevsky, flute, Alexandre Solopov, piano, and Jolan Kovacs, violin, will interpret works by Pierre Octave Ferroud, Aaron Copland, Bohuslav Martinu, Carl Reinecke and Oistein Sommerfeldt-Varlater

Sat., Feb. 21, 4:30 p.m./Samedi 21 février, 16h30

La pianiste romantique

Jana Stuart interprets piano works by Rachmaninov and Liszt

Sat., Feb. 28, 4:30 p.m./Samedi 28 février, 16h30

An Afternoon of Dance & Fantasy

Elias-Axel Pettersson plays piano works by J.S. Bach, Alexander Scriabin and Frédéric Chopin:

Chocolate from Concept Chocolat, a Montreal chocolatier using organic chocolate from around the world, including Fair Trade chocolate, and Fair Trade coffee from Dix Mille Villages are sold at the concerts. Profits go to L'Oasis Musicale.

For more fine music, come to the choral evensong services at the Cathedral every Sunday at 4 p.m.

Information: 514 843 6577 x236, loasismusicale@gmail.com, www.oasismusicale.blogspot.ca, L'Oasis Musicale at Christ Church Cathedral, Montreal on Facebook, www.montrealcathedral.ca



PARISH OF VERDUN-VILLE EMARD
PAROISSE DE VERDUN-VILLE EMARD
CHURCH OF THE EPIPHANY
EGLISE DE L'EPIPHANIE




Potluck Supper

Saturday, February 21st - 6:00pm
Tickets \$12⁰⁰ Call 514- 363-0825

514-769-5373
epiphany.verdun@gmail.com
www.epiphanyverdun.com
www.facebook.com/EpiphanyVerdun

4322 Wellington St.,
Verdun, QC
H4G 1W4



PARISH OF VERDUN-VILLE EMARD
PAROISSE DE VERDUN-VILLE EMARD
CHURCH OF THE EPIPHANY
EGLISE DE L'EPIPHANIE




Shrove Tuesday Pancake Supper

In support of Primate's World Relief and Development Fund



Tuesday, February 17th - 5:00pm
Freewill Offering

514-769-5373
epiphany.verdun@gmail.com
www.epiphanyverdun.com
www.facebook.com/EpiphanyVerdun

4322 Wellington St.,
Verdun, QC
H4G 1W4



PARISH OF VERDUN-VILLE EMARD
PAROISSE DE VERDUN-VILLE EMARD
CHURCH OF THE EPIPHANY
EGLISE DE L'EPIPHANIE




St. Patrick's Irish Stew Dinner

Saturday, March 14th - 6:00pm
Tickets \$12⁰⁰ Call 514- 363-0825

514-769-5373
epiphany.verdun@gmail.com
www.epiphanyverdun.com
www.facebook.com/EpiphanyVerdun

4322 Wellington St.,
Verdun, QC
H4G 1W4

Christmas: a season for children



The two photos above were taken by Samantha Proulx at a Christmas Eve service at the Mile End Mission, where the Rev. Roslyn Macgregor, former director, celebrated. The photo at right is from a service of lessons and carols at St. Peter's TMR in the Town of Mount Royal.



Canada briefs

Vicar of Baghdad visits Toronto

On Dec. 9, the Rev. Canon Andrew White, priest-in-charge of St. George's Anglican Church in Baghdad, spoke to a crowd of over 100 people at St. Paul's Bloor Street in the diocese of Toronto about the threat of ISIS and the need for Canadian Anglicans to provide spiritual and financial support to their fellow Christians in Iraq.

"Yes, pray for peace, but also pray for peace," he said. "We're spending hundreds of thousands a month just feeding people."

White, who has been dubbed "the Vicar of Baghdad" for his long-term service in one of the Anglican Com-

munion's most dangerous postings, was in Toronto to receive an honorary degree from Wycliffe College and to raise money for persecuted Christians in the Middle East.

The Anglican

Pilot program launched to protect children, seniors

The diocese of Saskatchewan has launched a pilot program to ensure new volunteers are screened so as to protect the children and elderly they will work with.

Fourteen lay leaders from around the diocese met with clergy from the Prince Albert deanery to discuss the new initiative, called the Protocol for

the Protection of Children and Vulnerable Persons.

The meeting featured a presentation including a sample list of ministry positions and the risks associated with them, parish-screening checklists, an annual parish report depicting those in volunteer positions, volunteer ministry application forms and requirements as well as guidelines for practice.

Saskatchewan Anglican

Dio of Fredericton donates land, money for shelter

Safe Harbour, a new youth shelter in Saint John, N.B., will open its doors Feb. 1, thanks to donations of land and money from the diocese of Fredericton.

Safe Harbour, which will house 16- to 24-year-olds who find themselves without a safe place to stay, is built on the site of St. James Anglican Church, which was closed in 2005 and demolished to make room for the shelter. As well as shelter, Safe Harbour will provide support to help young people move forward with their lives.

In addition to receiving diocesan

support, individual parishioners have pledged funds to the shelter. The diocese of Fredericton will have two people on the shelter's board.

The New Brunswick Anglican

New Westminster synod office, archives to move in 2015

The synod office of the diocese of New Westminster and its archives will move from their current location in downtown Vancouver to their new home at St. John's, Shaughnessy, in 2015.

Reasons for the move include rising rental costs at the office's current location and the sale of the Iona Building at the Vancouver School of Theology, which currently houses the archives.

The office's new location will be an administration building adjacent to St. John's, Shaughnessy, which will also house the archives of the ecclesiastical province of British Columbia and the Yukon. Some renovations will be necessary, and the parish has agreed to cover the costs of the renovations of the building that pertain to the core functionality of the building, while other improve-

ments will be covered by the diocese, with some help from the ecclesiastical province.

The archives will be moving in March, while the date for the synod office's relocation is projected to be around the end of June. *Topic*

Edmonton bishop addresses interfaith housing initiative

Jane Alexander, bishop of Edmonton, told an assembly of the Capital Region Interfaith Housing Initiative on Nov. 13 that committing to Edmonton's 10-year Plan to End Homelessness is meaningful only if it is put into action.

The group, representing 23 different spiritual and religious communities, was meeting to reaffirm the commitments made in 2011 when they signed a call to action to eliminate homelessness.

Part of the meeting involved resigning the Interfaith Statement on Homelessness and Affordable Housing, and Alexander encouraged people to take this commitment seriously. "This isn't just a photo-op," she said. "If you're not planning to do something, don't sign it."

Alexander also serves as the co-chair of the Mayor's End Poverty Edmonton Task Force. *The Messenger*

St. Mark's Anglican Church Longueuil

1842 - 2015

A Celebration of Ministry

St. Mark's Day
25 April, 2015

2:00pm

Mark the date

Black History Month

Let's Celebrate Mass

JAZZ

St. CHL - Sunday, February 15

6341, de Lorimier (bw Bellechasse & Beaubien)

Notable

MTL Youth presents a
**CHILDREN AND
YOUTH MINISTRY
RETREAT**
with
**SHARED INSIGHTS
AND REFLECTIONS**

for Anglicans and Lutherans
involved in ministry to children
and youth

Friday-Sunday March 20 - 22
Manoir d'Youville, Châteauguay

Speaker:

SYLVIA KEESMAAT

New Testament scholar, organic
farmer in Cameron, Ont. and
Sunday school co-ordinator at
St James Fenelon Falls, Ont.

For details and to register:
www.mtyouth.com/get-involved