



GEORGE GREENE

As demand from the homeless and impoverished soars, the executive director of St. Michael's Mission says Anglican participation is more vital than ever. See Page 3.



JAMES McDERMOTT

Father Jim sings a hymn with his characteristic verve – and concertina. After six years of serving St. Mark's in St. Laurent, he's finally the incumbent. His induction had a Celtic flavour. See Page 6.



JULIET KOMBONI

A Montreal lay readers reads scripture during the annual gathering of the diocesan Lay Readers Association – which had particularly distinguished visitors this year. For more on the Lay Readers, see Page 8.

FRED'S MONTREAL WEEKEND



The Primate of the Anglican Church of Canada, Archbishop Fred Hiltz, was in Montreal November 21 and 22 primarily to help the Church of St. James the Apostle wind up celebrations of its 150th anniversary year. He was photographed by parishioner Martin Taylor with Howard Nerrie, a parishioner for 83 years, whom the primate described as probably a modern-day apostle. At centre right, Michel Gagnon photographed him on November 22 celebrating the Eucharist with Archdeacon Peter Hannen, honorary assistant at the parish, Bishop Barry and the rector, Archdeacon Linda Borden Taylor. For more, see Page 7. But there were other stops on his Montreal visit. He made a surprise visit to the annual gathering of the Montreal Lay Readers Association where Michel Gagnon photographed him, top right, with Archdeacon Sidney Black of Calgary, the speaker at the gathering, Lay Reader Yvonne Wakeland, Bishop Barry Clarke, and Lay Reader Donald MacDonald. For more on that gathering, see Page 3. Finally on the Sunday afternoon the primate was off to St. George's Ste. Anne de Bellevue, where he discussed the food-security campaign with parish youth and local PWRDF activists. From left are Archdeacon Black, the Rev. Simpson Gabaud, visiting from Haiti, diocesan and parish activist Susan Winn, the primate, the bishop, the Rev. Roslyn Macgregor, a PWRDF leader, Verna Peris, chairperson of the diocesan PWRDF, and the Rev. Neil Mancor of St. George's. See Page 4.

Remembering those with HIV



Abioseh Cromanty lights a candle for people who live with HIV and people around the world who have died of AIDS. The annual World AIDS Day service at Christ Church Cathedral was sponsored by the local unit of the Primate's World Relief and Development Fund. Dean Paul Kennington preached on a liturgical formula he rephrased as "the joy of Jesus Christ, the love of God and the communion of the Holy Spirit. The dean said HIV and AIDS challenged people with the fact that everyone is different. "We are all different but we stand together before God."

(Photo: Harvey Shepherd)

Two prison chaplains sought

Kairos Pneuma Chaplaincy, the non-denominational agency that since 2013 has been responsible for hiring and supporting chaplains for Federal Correctional institutions, currently has two opportunities for full-time chaplains in Quebec, both of them in the group of prisons at Ste Anne des Plaines, about 40 kilometres northwest of Montreal. At the end of November, one full-time chaplain was required in the medium-security Archambault Institution, including the regional mental health unit.

The second opportunity was at the multi-level Regional Reception Centre and its Special Handling Unit, designed for the most potentially violent prisoners. Candidates should be bilingual and have a mandate or endorsement from their faith community and at least three years of professional pastoral ministry as a qualified representative of their faith community.

Both opportunities are said to require an ability to work in a team in an inter-confessional context.

More information is available at www.kpc-inc.ca.

The Anglican Fellowship of Prayer – Canada A Prayer from the Diocesan Representatives

"As The Christian I Pray"

Prayer is the soul's sincere desire, unuttered or expressed, the motion of a hidden fire that trembles in the breast.*

A is for Adoration. We begin by praising God and His love for us and for all creation.

Gracious God, we praise your Holy name and exalt you in all that we do. You are continuously and constantly at work here in the Diocese of Montreal, in our parishes, and in our communities. May we join You in the tasks You have set before us in this New Year with open and joyful hearts. 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 Prayer* (revised 1938, words by James Montgomery) will be our guide through this sharing of the Five Facets of the Prayer.

Bishop's Message



I extend to each of you a very blessed new year and I share this prayer with you.

"Eternal God, to whom a thousand years are no more than a moment, renew us in your Holy Spirit, so that we may serve you with courage while we have life and breath, through the grace of Jesus, your Son, Amen"

As I travel through the Diocese, I'm encouraged to hear stories and see actions that relate to God's mission. We are a church participating with God in God's mission. The face of God's mission finds expression in many and diverse ways. First, God calls us into relationship by the grace of baptism and sustains us in our life in Christ through word and sacrament.

We live our life in Christ as disciples. The guiding principles that inform our discipleship are those expressed in our Baptismal Covenant. In the *Book of Alternative Services*, they are expressed in this way:

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

Will you proclaim by word and example the good news of God in Christ?

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?

To each of these principles we respond: "I will with God's help."

At the beginning of a new year, it is important to ponder our faith and to reflect upon how we express this faith in our discipleship. I use the Baptismal Covenant as a "Rule of Life".

As a "Rule of Life", these vows keep me focused and encourage my growth as a follower of Christ.

In my address to Synod 2013, I called our church to a "radical discipleship". The word "radical" means going to the 'root' or 'origin'. In the world of our faith, it means forming a base or foundation for our beliefs and faith. I pray the Baptismal Covenant will enrich your discipleship.

I opened this letter with a prayer and I will conclude with a prayer.

"God of time and eternity, as we enter this New Year day by day, open us to your new age".

In the peace of Christ,

+ Barry



Official, Editorially Autonomous
Newspaper of the Diocese of Montreal
Deadline for February 2015 issue:
January 5th

Editor: Harvey Shepherd

Editorial Assistance: Peter Denis – Circulation: Ardyth Robinson

Production: Studio Melrose

Editorial Office: 1444 Union Avenue, Montreal, QC H3A 2B8

Phone: 514 843-6577 – Fax: 514 843-6344

E-mail: editor@montreal.anglican.ca

The photo of Bishop Barry Clarke that appears with his message was taken by Michel Gagnon of the Church of St. James the Apostle.

Published monthly except July and August.
The Montreal Anglican accepts display advertising.
Rates are available on request.

Send subscription changes to: **Anglican Journal,**
80 Hayden Street, Toronto, ON M4Y 3G2

Anglican Journal & Montreal Anglican \$10.00 per year.
A section of Anglican Journal.

Legal deposit: National Library of Quebec, National Library of Canada
Printed & mailed at Webnews Printing inc., North York, ON

Mission relies on church to ‘embody Jesus,’ and Anglican support is vital, director says

George Greene addresses over 100 at dinner

HARVEY SHEPHERD

The Anglican Church and its commitment to the mission of Jesus remain vitally important to St. Michael’s Mission in its 88th year of serving the homeless and otherwise unfortunate in downtown Montreal, its executive director has told a select diocesan gathering.

While the Mission receives support from a broad spectrum of sources, George W. Greene told over 100 guests at the \$200-a-plate Bishop’s Dinner November 28 that at least weekly some Anglican drives up to the mission, in the basement of the red-roofed Church of St. John the Evangelist, with the trunkful of supplies, whether shoes, baking supplies, chickens, produce or something else.

“Your continued support humbles me and is a necessity for St. Michael’s Mission in its 88th year of business,” he said.

“Journeying with Jesus on the humble path of service may be close to the heart and will of God but often it isn’t the easy or popular road,” said Mr. Greene, himself a fourth-generation Anglican and a parishioner of St. John the Evangelist who officially became executive director in 2013 after some years as a member of the mission’s board, at times almost unofficially executive director.

“But there is this: the church will know that it is being faithful in presenting Christ if its arms extend to those the remainder of the world has forgotten and despises. Remember that the chief complaint against Jesus was that he associated and shared table fellowship with outcasts and sinners.

“Consider that God’s beloved Son stopped along the road for the most vulnerable. He had care for the weak and downtrodden. He touched the untouchable and loved the unlovable. He freed those in bondage. This too is our mission.

“In other words, the church needs to embody Christ, so that when the hungry are fed, the marginalized are welcomed, the destitute are loved and the stranger in our midst is shown hospitality, Christ is present and made known again in the world.”

Mr. Greene paid special tribute to two Mission volunteers, one of them Fred Wiegand, a retired surgeon, recipient of the Order of Canada, “my mentor and probably the funniest man I know,” who has cut hair as a volunteer for clients at the mission for years. The other, whom Mr. Greene identified as Yashar, from Iran, handicapped and a student at the Université du Québec à Montréal when he got help from the mission in 2011, has been a full-time volunteer for two years and “has been my example of what the Red Roof really does.”

Mr. Greene sketched the broad range of services the Mission provides or co-operates with along with its efforts in providing food and clothing. The services, some of them pioneering ones, include outreach to homeless people in the transit system, a special police team to work with transients, a mobile clinic operated by Médecins du Monde Canada and a range of referral services and culture programs including art and soapstone-carving classes

“A normal day at the Mission does not exist. With all of these disenfranchised people it changes hourly. Work in an emotionally charged Mission can be very difficult and time-consuming.”

Mr. Greene said in a conversation after the dinner that the host parish has provided him with a main-floor office, upstairs from the Mission, which will allow him to spend somewhat less time dealing with immediate problems on the floor of the Mission and may more much-needed attention to administration and fund-raising.



Bishop Barry Clarke presents George Greene with a miniature version of the bronze statue *Jesus the Homeless*, by Canadian sculptor Timothy Schmalz, which depicts Jesus as a homeless person, sleeping on a park bench. Casts are installed at the University of Toronto in Ontario and at the St. Alban’s Episcopal Church in Davidson, N.C., and one is to be installed close to the Vatican, but the statue has also attracted controversy. Archdeacon Michael Johnson, who was master of ceremonies, is at the right, behind Edward (Eddie) McKay, who is taking a picture.



Mission staff relax around a dinner table. Clockwise from left are cook Gabe Foreman, caseworker Caitlin Murphy, secretary Suzanne Charlebois, volunteer Dr. Fred Wiegand, caseworker Lisa Marie Scolack and, with his back to the camera, volunteer Yashar. In the foreground, Ruth Gray, wife of Executive Archdeacon Bill Gray, chats with Archdeacon Ralph Leavitt.

Montréal en Lumières – ‘Let there be light’

Cathedral ‘Nuit Blanche’ to include ‘Circle of light,’ five-hour string quartet

You might think the Montréal en Lumières festival next month and more particularly the “Nuit Blanche” that will wind it up overnight Saturday and Sunday February 28-March 1 would be a natural for a church.

But in fact this will be the first year that Christ Church Cathedral will be participating in the Nuit Blanche, an all-nighter of shows and other entertainment being organized for a 12th year by the non-profit board drawn from the city’s artistic, touristic and economic sectors that runs the Montréal en Lumières winter festival, this year February 19-March 1.

The Cathedral’s theme for its own

contribution to the Nuit Blanche will, appropriately enough, be “Let there be light.” The French term nuit blanche refers to a sleepless night, whether due to festivities and entertainment, pressure on a legislature at the end of a session or a student’s effort to cram for an exam. However, the events at the Cathedral will take place between 6 p.m. and 3 a.m., at least according to a preliminary and somewhat schedule available at the time this issue of *Anglican Montreal* went to press.

Among activities proposed by the Cathedral is a performance by a string quartet of young and presumably resilient musicians from McGill of will play Morton Feldman’s *String Quartet #2*, a work that is rarely performed since it lasts for five hours – in this case, between about 11 p.m.

and 3 a.m. This will be preceded by an evening concert of an hour or so by an *a capella* choir of young women. These concerts will be in an intimate venue: perhaps the Atrium, a glassed-in area behind the Cathedral at 1444 Union Ave., normally an entrance to the Cathedral and Diocese of Montreal offices, or possibly the Undercroft, a mezzanine under the Cathedral accessible from the Promenades Cathédrale shopping mall and the church.

On the grounds around the Cathedral, organizers plan a “Circle of Light” at the beginning and the end of the evening, as well as a snow-painting activity for children and adults, and perhaps handbell-ringing in the porch leading into the Cathedral. Details were still under consideration and will in any event depend

on the weather.

The interior of the gothic Cathedral, lit by many candles, is to be the scene of activities through the whole period from 6 p.m. to 3 a.m.: an exhibition of paintings and photographs with the theme of light, a National Film Board documentary titled, *Memoirs des anges* depicting Montreal in the 1940s and 1950s, scavenger hunts – and an invitation to light a candle. The evening will begin with children’s activities—music, games and a children’s scavenger hunt and snow-painting.

Musical activities will include organ music, a horn quartet, a flute trio, bell ringing, a trio of recorder, flute and guitar and a jazz combo of students studying jazz performance. At midnight the monastic office of compline will be

sung to Gregorian Chant.

There will also be readings: amusing and nostalgic pieces about Montreal in winter, poems on the theme of light, read by their authors and a “Ghost Tour” with a character from the past of the Cathedral relating a moment in history. There will be a dramatic rendering of the first book of Genesis – where God says “Let there be light” – at 12:30 a.m., with sound and light effects and a commentary.

But there will also be periods of silence when visitors can sit peacefully, rest, warm-up or perhaps meditate.

The organizers of these activities will be drawn from the Cathedral community, which includes professional artists, writers and musicians.

Strengthening our partnership with the Diocese of Masasi

Montreal youth to build links with Masasi and its new bishop

BETH REED

Beth Reed is a member of the MTL Youth team.

A watchword for the diocesan ministry to youth and young adults in 2015 is **Discipleship**. MTL Youth programs will actively encourage and provide ways for our young people to live into their baptismal vows this coming year. To this end, a small group of young people will be given the opportunity to visit our partner diocese of Masasi in Tanzania on a mission trip to be led by Archdeacon Michael Johnson.

One of the first things newly consecrated Bishop of Masasi, James Almasi, did in his new role as leader of his spiritually vibrant, yet economically struggling, diocese was to meet with representatives from its partner Diocese of Montreal. As

Archdeacon Michael learned firsthand during his stay there this fall as part of a Montreal delegation, the Anglican Church in the Diocese of Masasi represents almost a quarter of the population, and provides essential services to communities throughout its territory in southern Tanzania. Relationships with Anglican partners in Canada and Britain are vital links to resources that allow them to continue and build on this work.

Archdeacon Michael, Executive Archdeacon Bill Gray and the rest of the Montreal group, spoke with Bishop James and his team about their priorities for strengthening the partner relationship to which both dioceses have committed. **Communication** was the common theme. It is crucial that we in the Diocese of Montreal – our clergy and lay people, in our parishes and lives understand in a real and practical way the needs, challenges, hopes and goals of our brothers and sisters in this part



Archdeacon Michael Johnson helps lead an adult class during his trip to the Diocese of Masasi last fall.

(Photo: Bill Gray)

of Africa. Bringing Youth Ambassadors from Montreal to visit the Diocese of Masasi was one of the paths to communication and understanding that was brought up at this inaugural meeting.

In response to both our commitments – to Bishop James and to spiritual formation of young Anglicans – the Diocese of Montreal will ask a few of its young people to accept a new responsibility as delegates to the Diocese of Masasi, with a commission to travel to Tanzania, engage with the people of Masasi,

and bring back to Montreal stories to share and ideas for action.

The Youth Ambassadors program is designed to serve as a bridge into adulthood, leadership, and responsibility within the church for young people of faith. In the past few years, Youth Ambassadors have represented the diocese at Canadian Lutheran Anglican Youth (C.L.A.Y.) Conferences and in service trips to New York City.

MTL Youth is now inviting young people 18-25 years old to apply to be considered for this important mis-

sion trip to Masasi. The participants must understand that this is a long-term commitment to helping us build sustainable partnership with our partner diocese in Masasi.

The date and duration of the travel are to be confirmed. However it is envisioned that the team will visit Masasi in August.

If you are interested, or know someone who might be, please contact mtlyouth@montreal.anglican.ca.

Parishes rally behind 'Fred's' appeal for food baskets

AIDS treatment requires nutrition

VERNA PERIS

Verna Peris is the chairperson of the diocesan unit of the Primate's World Relief and Development Fund. She's with the Primate in the photo.

The Montreal diocesan PWRDF unit is delighted with the enthusiastic response by parishes to an appeal for funds for food baskets for people being treated for HIV and AIDS in Mozambique.

After seeing a "Fred says" video presentation featuring Archbishop Fred Hiltz, primate of the Anglican Church of Canada and president of the PWRDF, the diocesan board issued a challenge in September for parishes to raise money for the food baskets. 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.

Emails and notices were sent out to PWRDF representatives and parish communicators. We were delighted with the enthusiastic responses to our challenge. The number of "baskets" raised has varied greatly from parish to parish, some raising three and others 35, with everyone participating as much as possible. The most exciting part of this has been the involvement of various youth groups across the diocese, some raising \$400 – five baskets. Charts, posters and stickers encouraged everyone to participate in this important ministry.

When the Primate visited Montreal in November we were thrilled to invite him to St. George's in St. Anne

de Bellevue as they had collected the most baskets – 35 and counting. The Primate delivered a wonderful, passionate speech regarding food security. Although we had not tallied the total number of baskets bought, the PWRDF pledged at least 100 for the Diocese of Montreal, a truly wonderful amount for such a short period.

Many thanks to all who worked so hard and to everyone for their generosity. Please make sure your PWRDF representative is on our mailing list by contacting Nicki Hronjak at the diocesan offices, 514-843-6577 or by email at programme.office@montreal.anglican.ca

Fred enjoyed a snack with some of the enthusiastic young parishioners at St. George's in St. Anne de Bellevue November 24.



Refugee advocates protest against new Ottawa measures

Threats to welfare, health care and of removal to Haiti and Zimbabwe cited

STAFF

Action Réfugiés Montréal, of which the Diocese of Montreal is a supporter, is among about 160 organizations across Canada that expressed opposition in November to draft legislation that it says would open to the door to people claiming refugee status being denied social assistance.

An open letter sent by the Canadian Council for Refugees to Minister of Finance Joe Oliver November 18 on its own behalf and signed by 160 other organizations asks for the withdrawal of Sections 172 and 173 of the omnibus budget Bill C-43 that would allow provinces to deny social assistance based on immigration status. Action Réfugiés is a member of the council.

The council and other signers argue that refugee claimants, who are among the most vulnerable people in Canada, could be denied the crucial lifeline that allows them to survive and begin to rebuild their lives in Canada. It compares this legislative initiative to the denial of health care to refugee claimants, which the Federal Court recently ruled was "cruel and unusual."

The organizations signing the letter represent a wide range of sectors, including health, poverty, human rights, faith communities, refugees, women and legal advocates. The letter is signed by national as well as regional and local organizations from across the country.

HEALTH CARE CONCERNS CONTINUE

In a separate release in December, the Canadian Council expressed

its continuing concern over gaps in access to health care for refugees, despite the changes introduced by the government on November 5. The changes were made to respond to a Federal Court ruling striking down the 2012 cuts to the Interim Federal Health Program as "cruel and unusual treatment" in violation of the Canadian Charter of Rights and Freedoms.

"We were expecting the government to restore health care to what existed before the 2012 cuts, but there continue to be significant gaps," said Loly Rico, president of the council. "For example, a pregnant woman trying to make a refugee claim has absolutely no coverage until her eligibility interview, which can mean several weeks' wait. Before the cuts, she was covered as soon as she approached Citizenship and Immigration Cana-

da to make her claim."

Prior to the 2012 cuts, IFH coverage included coverage for "essential prescription medications". However, according to the government's current complex rules, many categories of people continue to be denied coverage for prescription drugs. This is so even though access to medications was a key concern for the Federal Court. In her decision, Justice Anne Mactavish highlighted that the effect of the 2012 changes "is to deny funding for life-saving medications such as insulin and cardiac drugs to impoverished refugee claimants from war-torn countries such as Afghanistan and Iraq."

THREATS TO HAITIANS, ZIMBABWEANS

In another matter, the Canadian Council for Refugees expressed

concern in early December about The lifting of the moratoria on removals to Haiti and Zimbabwe of people without status as permanent residents. The council, la Table de concertation des organismes au service des personnes réfugiées et immigrantes, la Maison d'Haiti and the Refugee Lawyers Association of Ontario said the measure will subject people to a risk of violence and increased precariousness.

"The government is planning to send people back to situations of great violence, according to the government's own information," said Loly Rico, noting that the Canadian government continues to warn Canadian travellers of the risks of violence in these countries.

Equipping the Saints

Montreal Mission Internships returning

A learning opportunity for the Church and for the World

NICK PANG

This is one of a series of columns by students, staff and friends of the Montreal Diocesan Theological College (or "Dio"). The Rev. Nicholas Pang is priest-in-charge at St. George's Place du Canada.

When I was 19 I left home for the first time. I moved out to New Brunswick for one very full year where I completed a certificate program in Extreme Discipleship (or XD for those on the inside) at a Wesleyan Bible College. Since then, I've been blessed with the chance to take part in a number of programs developed specifically to build the leadership capacity of young adults.

My experience with the XD program prepared me for a model of action and reflection that would become incredibly important to my priestly formation years later in seminary. It was based on sharing the message of hope and new life offered by Christ in some of the most disadvantaged and disregarded places we knew – prisons, rehab centres, soup kitchens, special-needs residences. Each time we would go out into the world we would come back to the

school to reflect on our experience and to share with one another how we ourselves had been transformed in the encounter.

There was an amazing sort of synergy to the way that program worked in the lives of those it touched. I like to think it did some good for those we went out to serve, that we gave them an attentive ear and an open heart when, oftentimes, no one else would. As each week went on, though, we all noticed just how much we ourselves were being impacted by the conversations we were having. On a personal level, this program was forming leaders who were trying to live out, very explicitly, Jesus' example of service to the most marginalized communities. Many of my colleagues and classmates continued on at the college in the pastoral ministry program. Some of us went off in other directions to return to pastoral ministry later on and yet others still went off in completely different directions – but all of us were changed by the experience of meeting with strangers in very profound and meaningful moments of their lives. The third place where this program had a particular impact was in the school and the community as a whole. I honestly believe there was a really special atmosphere to that Bible College that was in part

Building true community is a complex task

Mtl Youth meets a challenge from eastern Canada 'province'

MARK DUNWOODY

In late June, youth leaders from every Diocese in the Ecclesiastical Province of Canada met in Montreal for three intensive and rewarding days at the TRAIN THE TRAINER event. The purpose was to equip youth ministry leaders—clergy and laity—with the skills to be able to train youth leaders in their own dioceses. The training took participants through teaching, planning and small group skills, contemporary approaches to youth ministry and reflective practice. All the participants committed themselves to delivering training in their respective home dioceses.

After much research, promoting and prayer, on November 29, from 9:30 a.m.-3 p.m. the Diocese of Montreal was able to execute this challenge! Mtl Youth hosted a conference specifically geared towards "Building Community." We welcomed 25 individuals representing several different parishes and communities throughout Montreal. There were also participants from the Diocese of Ottawa.

We started off the day with community building exercises. Afra Saskia (TouT Cœur) Tucker and Lee-Ann Matthews led us in a session

focusing on the eight *Practices of Community* (as outlined in Scott Peck's Trailblazing Community Model). We took a quick a break and then spent some time in smaller groups creatively sharing how each of these attributes were important to our personal situations in terms of building our communities. After lunch, Andre Parris led a session sharing Scott Peck's four stages of How to Build a True Community. At the end of the day, conference attendees were given the chance to reflect and share about their experience that day. All in all, the day was spent getting to know each other, sharing stories, laughing, eating together and learning from one another.

Among many other things, we learned that building a true community takes; patience, flexibility, trust, a common goal and the ability to create a safe place for the members of that community. Many attendees of the conference mentioned how they looked forward to building and developing new and already existing communities in their own parishes.

A huge thank-you to the participants who attended; to our three new diocesan trainers – Lee-Ann Matthews, Afra Saskia Tucker and Andre Parris – and to the Province of Canada for enabling this workshop to take place.

Mark Dunwoody is the diocesan youth consultant.

due to years of experience of some of its students being sent out into the world in love and mission.

The 2015 Montreal Mission Internship, being run by the Montreal Diocesan Theological College, strikes a similar chord. The concept of "Mission" can be overwhelming and even confusing at times. Sure, we have the Marks of Mission as a guide, but there are times when those marks can be so large and global, they don't actually help us determine what it is we need to be doing right here in our very own city. The MMI will give six students an opportunity next summer to develop their understanding of mission with a self-developed project and a chance to come together as a cohort to reflect and to learn. They will also receive a fairly generous stipend, largely as a matter of justice. In a time when youth unemployment is at an all-time high and unpaid internships are forcing some of the most economically vulnerable among us to pay money in order to have the opportunity to work, the task that these students have before them is not simply about either themselves or the people they're encountering. This is a learning opportunity for the whole church.



Two interns pitch in during a 2011 visit to St. Michael's Mission.

The MMI is a chance for all of us to learn from the creativity and idealism of those disciples who will be experimenting with something radically new, following the Spirit

out into the world, outside the borders of our churches, to learn what God is doing there and where we as the people of God are being called.

Anglicans face uncomfortable realities at West Coast consultation



From the left are, from Montreal, Susan Winn and the Rev. Nicholas Pang, from the Anglican Parishes of the Central Interior (of British Columbia), Carmen Fairley and Marlena Anderson, and the Rev. Sandra Stickney, a former APCI priest now in the Diocese of Kootenay.

Residential schools, Africville, internments on the agenda

NICK PANG

Canadians are polite. We all know that. We've all heard the jokes or we've been subject to the whimsical musings of friends from the south telling us just how nice Canadians are! It's a fairly well known point of national pride, but what if that story were untrue? Or, maybe more accurately, what if it were simply masking a darker reality in Canadian life and history? Sure, Canadians may be nice to one another when they're in the grocery store, or generous to visitors travelling from abroad, but have we faced up to the realities of our own history of racism and violence in the "true north, strong and free"? Are we willing to admit our own guilt and complicity in systems of governance, whether they be secular or religious, that have ripped tens of thousands of children away from their homes and communities and punished them for adopting pieces of their own heritage? Are we willing to admit that "good

people like you and me" have a responsibility to confess our collective sin and to repent from the evil that we've done? Are we even willing to say out loud that racism is a sin?

A recent anti-racism consultation organized and sponsored by the Diocese of New Westminster and the Anglican Church of Canada, held on the unceded territories of the Coast Salish peoples, near the metropolis of Vancouver, was a chance for a group of about 35 people to look into the checkered past of the Anglican Church and the Canadian public when it comes to our interactions with peoples of different "colours." It was a foray into racism of all kinds that has plagued our country, whether it be the Chinese head tax in force until 1923 or the Indian Residential School system which lasted until just a few decades ago, or the Africville incident in Halifax in the 1960s, or the internment of Japanese Canadians during the Second World War.

It was a heavy meeting. It isn't easy to sit in a room for four days and talk about as dismal a topic as racism, nor should it be. Racism has existed in many places and many

times throughout the course of human history. It isn't something that we often participate in consciously, rather it's built into structures of governance and ideology and it goes unnoticed for ages, often times experienced only by those who are robbed of their very ability to say anything about it. Recent events in Ferguson, Missouri are a prime example of how those who stand up to confront structural injustices are often vilified and demonized, even if it is in the more contemporary language of thugs or vandals.

The consultation was primarily a conversation about what comes next, about where we go as a country and as a church – to correct the mistakes of the past and to build a more equal and just future. It will take courage to address racism. It will take a holy discomfort. This struggle is one of those desert places where the Spirit of God leads us, where we are challenged and confronted. But just like Jesus in the desert, it's in that struggle that we encounter God.

The Rev. Nicholas Pang is priest-in-charge at St. George's Place du Canada.

The message of the church is not working, former dean of Cathedral says

New experience of faith, new understanding of faith, bridge to world needed

HARVEY SHEPHERD

The message of Anglican and other “mainline” churches is not working, says the former dean of Christ Church Cathedral in Montreal.

The Very Rev Michael Pitts said in a homily at St. Mark’s Church in St. Laurent that to get out of a trap preventing the church from finding new members it needs a new experience of faith, a new understanding of faith and a bridge between the church and the world outside,

He was speaking at the induction – formally known as a celebration of a new ministry – of a friend of long standing, the Rev James McDermott, at St. Mark’s on November 26. The dean noted that the usual purpose of such a homily is to introduce the new minister.

However, Father McDermott had been minister of St. Mark’s, formally on an interim basis, for close to six years. The dean – who later complied with a request from *Anglican Montreal* for notes on his homily – said that instead he wanted “to share some thoughts about where we all are in the church as we barrel down the 21st Century, and maybe what we should do about it”

He said, “We live on a tiny planet which moves around in a huge and rapidly expanding universe. But if universe is expanding, the church is shrinking....

“We find ourselves with smaller congregations and declining finances, and with the age range of

participants going north.

“But we also live in a culturally expanding universe. Scientific knowledge increases every day. More social and cultural information is available day by day through newspapers, books, television radio and the internet. We live in a multi-cultural, multi-ethnic, multi-faith environment.”

“Yet we live and preach a shrinking gospel and faith.”

He said that from his experience of ministry in Europe and North America he thinks many members of mainline churches think that “All I need to know about Christian faith, I learned in first year of Sunday School.”

In Dean Pitts’ view, “We have failed to grasp the need to re-think our Christian faith in a way which is relevant to people out there who are no longer, or who have never been, part of us.”

He does not expect the decline to turn around suddenly whatever the church does. But if it wants to prevent further decline it needs to “start reaching out to those outside our number with an exciting, gripping and compelling message”.

“Our present message, whether it comes through what we preach or say or through how we organize and live our church life, is not working.

He gave three examples of how the church’s message and life does not measure up.

- “What is given in the liturgy of the word is not a set of rules about how life should be lived.

- “What we receive in the liturgy of the sacrament is not comfort food.

Nor is the church a comfort zone into which we can withdraw from engagement with the world around us.

- “What happens in church on Sunday is not entertainment.”

In the Dean Pitts’ view, “what should be happening in our churches is that we should receive a vision of what a radically different way of life could be like and hear a challenge “to make it so.” The church needs a vision – not a so-called “vision statement” but a prophetic vision given by the Spirit to the community, in prayer, liturgy and study of the scriptures.

The God-experience of too many churchgoers seems limited, dull, and conservative, he said. They won’t hear of change or engage in activities they aren’t already used to from years of repetition, and yet they can’t figure why new people won’t be converted to their way of doing and thinking about church, about God.

“They live in 1960s churchland and can’t figure out why others refuse to join them there.”

He said that Father McDermott offers the parish an opportunity to find the needed 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



Michael Pitts delivers his homily.

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.”

So here is 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”.

Referring to the scriptural texts of the service, he said passages from Ezekiel and the Letter to the Ephesians raise questions about leadership in the church and prophetic

vision. The Gospel reading from Matthew, the story of the sheep and goats, challenges the church to see that the vision has to be translated into ever-day action, in caring for the poor, marginalized and neglected of our world so that their lives could be transformed by the vision of a new community in a new world.

Dean Pitts said Father Jim’s role, like that of every priest, is to enable the worshipping community to receive wisdom and vision from God and then to help it translate it into a new kind of church and into the life of the world, “so that we can all together share in the task of bringing back the scattered sheep of our time.”

This requires change in the church.

“But change is what the Christian faith is all about.”

St. Laurent parish celebrates not-exactly-new ministry

After six years at St. Mark’s interim becomes incumbent

The cover on the order of service called it a “service of celebration of a



In an informal musical interlude after the service, Bishop Barry joined a young member of the congregation an impromptu jig. At another moment, Father Jim, his wife, Veronica, and the Irish band posed for a photo.

new ministry,” but Bishop Barry Clarke admitted in some opening remarks that was a big of a misnomer.

It was more, the bishop said facetiously, that the bishop couldn’t

make up his mind.

The Rev. James McDermott, inducted November 26 as incumbent of St. Mark’s Parish in St. Laurent, was appointed interim priest in the parish about six years ago after a

interim postings in other parishes, including All Saints Deux Montagnes and St. Matthias’ Westmount. That posting too was originally expected to be for a couple of years but was extended for one reason or another.



Celtic themes were a feature of the induction, which began with St. Patrick’s Breast-Plate as processional hymn and included other Celtic-influenced music and featured the participation of an Irish traditional band of Bob Cusson, Patrick Hutchinson, Gilles Losier and Andi MacGabhann. An element of the diversity of the congregation was reflected by members of the Barbados Choral Group, who reinforced the parish choir.

Father Jim participated actively in much of the music, accompanying himself on his trademark concertina. He sang the offertory hymn, The Lord of the Dance.

HILTZ AT ST. JAMES

Preaching at the downtown Montreal Church of St. James the Apostle as it wound up a year of celebrations of its 150th anniversary, the Primate of the Anglican Church of Canada urged its parishioners to look beyond its walls to the city around it.

“In Holy Communion we are called as Church to model for the World,” Archbishop Fred Hiltz said in his service November 23, the Feast of the Reign of Christ. “It is to be in the World and for the World,” modelling a different way of handling differences, promoting right and justice and serving as modern-day apostles.

By accident or design, the primate echoed the parish’s 150th-anniversary prayer, which gives thanks “for our 150 years of witness and service in the heart of our city, and for the founders and benefactors of our parish who made this ministry possible. By (God’s) grace, may we continue the good work you began in them....”

The primate urged his hearers to look “beyond these towers and glass to a city full of glory and need.”

He said the church will be judged on the question, “Where were our priorities as a church, where did we place our priorities for ministry?”

Facing challenges like those of many downtown churches in large cities, he urged the parish to continue to see how it can be a multi-purpose space for worship and fellowship.

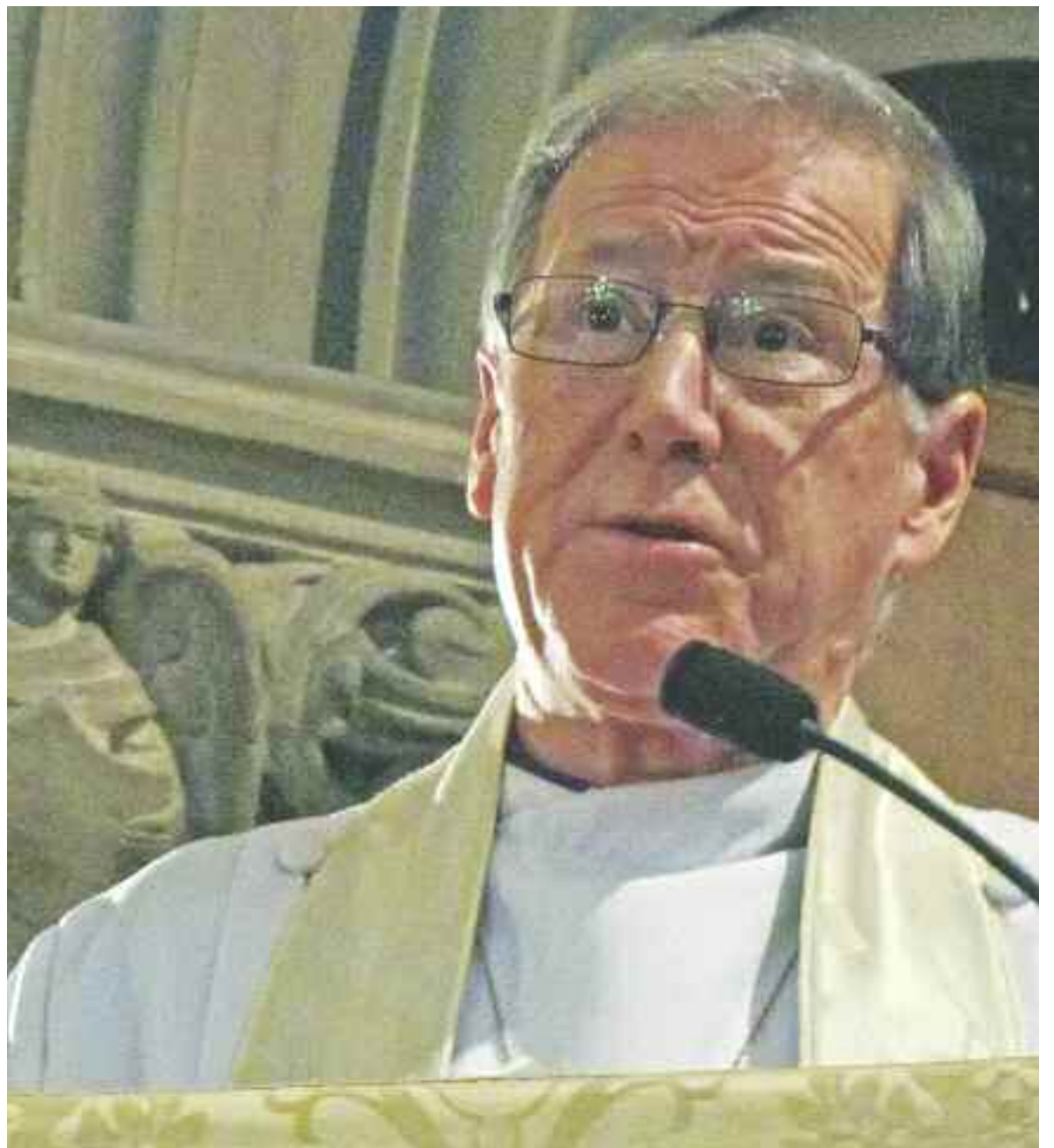


The primate reads a citation marking his visit to the parish and the anniversary. From left are Archbishop Hiltz, Michel Gagnon (people’s warden and the primate’s ceremonial chaplain at this service), Bishop Barry Clarke, Archdeacon Linda Borden Taylor, rector, Archdeacon Peter Hannen, honorary assistant, and Dion Lewis, rector’s warden.

(Photos: Harvey Shepherd)



Howard Nerrie with Martin Taylor of St. James the Apostle



Archbishop Fred Hiltz delivers the homily

The Stillness Within Commitments for inner health & peace

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



*Now looking through
the slanting light of the morning window
toward the mountain presence
of everything that can be,
what urgency calls you to your one love?
What shape waits in the seed of you
to grow and spread its branches
against a future sky?*

DAVID WHYTE,
What to Remember When Waking

Years ago, I took a personal retreat. A friend offered me the use of his small cabin – more like a shack – for my own private hermitage between Christmas and New Year's Day. The cabin was near a small lake, and contained the bare minimum: bed, chair, table, and candles. Even though I wore two heavy sweaters, thick gloves, a winter coat, and wrapped myself in several blankets, I was continually cold. My meals consisted of peanut butter sandwiches, and water.

On my retreat, I meditated. I read an old, battered copy of *The Cloud of Unknowing*. I

listened to “sounds of silence”, gazed up at “starry nights”, and sensed “*Intimations of Immortality*.” Occasionally, the quiet would be broken by the sound of the wind blowing in across the lake, and the night sounds of little feet scurrying across the cabin floor. On the last day of my retreat – and the first day of the year – I arose early. Shivering, I went outside, and read Mary Oliver's “The Journey” to whatever lurked in the mist rising from the lake.

The Journey is one of my favorite poems, and reading it on New Year's Day is a yearly ritual. Each reading fills me with thoughts of new beginnings, and the grand journey. It starts:

*One day you finally knew/what you had to
do, and began,
though the voices around you/kept
shouting/their bad advice –
though the whole house/began to tremble/
and you felt the old tug/at your ankles.*

After reading the poem, I went back into

the cabin. I sat at the small table, in the cold, and began to make a list of promises to myself for the coming year. Here is what I wrote:

1. I vow to listen more to my inner wisdom, knowing there will be times when I have to say *no* to others in order to say *yes* to myself.
2. I vow to focus more on my wellness, and take better care of myself. This year I will spend more time with friends, do some journaling, and get more sleep.
3. I vow to be more present for my family. My daughter is growing up before my eyes. I need to cherish each moment.
4. I vow to be more in tune with my feelings. As they arise, I will acknowledge them, accept them, and see them as keys to my inner life.
5. I vow to stick with my meditation practice – even if I am only able to do it for a few minutes a day. (I had just returned to meditating after a long absence, and found myself calmer and less stressed.)

6. I vow to get out into nature more. Instead of being so busy, I will take the time to look up at the sky, feel the warmth of the sun on my skin, or smell the leaves under my feet.
7. I vow to remember to breathe. Especially during moments of stress, I will breathe, relax, and get in touch with my body. This will enable me to be more in the present moment.

As I look over my list now, I see myself revisiting some of these same vows in 2015! How about you? What are the commitments for inner health and peace that you would like to make to yourself this year? By the way, you can come up with your list in the comfort of your own home.

As we start a New Year together, may you treat yourself with care and love; and may the light of Christ lead you back to your own true self.

With love and blessings,
Cedric

Notable

Christ Church Beaurepaire Concert Series 2015

Third Tuesday of the Month

The latest edition of the Concert Series is about to get underway. This wonderful musical event is presented on the 3rd Tuesday of the month at 7:30 pm and will run from January 20 to May 19 inclusive.

We will be having the opportunity January 20 to brighten and cheer the dark January evenings with a great brass ensemble featuring Christopher Smith. February 17 we'll extend the Valentine glow with the more-than-50-voice *a capella* West Island Chorus women's choir. The third Tuesday in March, the 17th, will allow us to augment the St. Patrick's Day experience with the Celtic music and multimedia presentations of Scott MacLeod. In April the Hato Piano Duo in combination with the Zanca String Duo will present an imaginative collaboration that will be sure to fill us all with the joy of the arriving Spring. The Series will conclude in May with a wonderful ensemble of voice, strings and piano featuring the Operatic Soprano Tamara Vickerd.

This Series of Concerts provides everyone with a fantastic opportunity to have a fun evening out. The “Après Concert” which follows each of these events will give us all an occasion to meet the artists and enjoy a glass of wine and revel in the great camaraderie that has become a hallmark of these evenings.

Tickets for these ‘great nights out’ are \$20 per Concert/Après Concert with a discount available for the purchase of multiple concerts.

For more information please contact the Christ Church office at
514-697-2204
(christchurchbeaurepaire.com)
or Earl Wilson 514-486-9338
(earlwilson.ca)

A journey together: lay readers hear the Ven. Sidney Black

New diocese buoys Indigenous Anglicans

SUSAN WINN

A recent development within the Anglican Church of Canada has given new hope to indigenous Anglicans who seek to honour traditional ways of worship within the Anglican

context, members of the Lay Readers Association of the Diocese of Montreal were told at their annual study day late November.

Archdeacon Sidney Black, who oversees indigenous parishes in the Diocese of Calgary, is co-chair of the Anglican Council of Indigenous peoples and is one of the founders of

the Sacred Circles, triennial gatherings of indigenous communities within the Anglican Church of Canada, presented stories and teaching with evident wisdom and humility.

He spoke of the spiritual leadership that enabled the founding of the first indigenous and self-determining diocese in the church, Mishamikoweesh in northern Ontario. He said this development, ratified at the general Synod of 2013, has encouraged indigenous Anglicans, who value the liturgies and worship of the Anglican Church and continue to walk together with other Anglicans in fellowship and faith in Jesus Christ.

The lay readers viewed a video of the Sacred Circle in Pinawa, Manitoba, in 2012, with the theme *Walking the Dream: No Turning Back*. It helped us experience some steps towards healing and reconciliation and understand how we still have much to learn.

A surprise and highlight of the study day was the arrival of our Primate, Fred Hiltz, accompanied by

our Bishop Barry. The Primate addressed the congregation at the Commissioning Service and stayed to visit with lay readers and their families during a reception hosted by the bishop. This year's Study Day was a particularly memorable one!

MONTREAL, QUEBEC READERS STUDY TOGETHER

On Saturday, Oct. 25, several lay readers from the Montreal Diocese traveled to Lennoxville, in the Diocese of Quebec, to participate in a study day exploring the roles of faith leaders. The Ven. Garth Bulmer and the Rev. Edwin Stretch of the Quebec Diocese led discussions on the pastoral responsibilities of lay readers, especially in parishes undergoing periods of transition. Glen Marcotte, a Quebec lay reader, sits on the executive of the association of Montreal lay readers as a liaison between the two associations.

*Susan Winn is past president of
the Lay Readers' Association of the
Diocese of Montreal*



Susan Winn and the Ven. Sidney Black. Below, lay readers gather for a group photo.
(Photos: Michel Gagnon)



Books

A mother's desperate cry to save the Earth

Naomi Klein: *This Changes Everything: Capitalism vs. the Climate*, Alfred A. Knopf Canada, 2014, 566 pages.

REVIEWED BY COLIN MCGREGOR

For the five years during which Toronto journalist and bestselling author Naomi Klein was writing *This Changes Everything*, she was doing the rounds of fertility clinics, trying to conceive a child. At the end of the process, which she describes very openly in her book, it worked. A son, Toma, was born. Researching the degradation of the environment made her ask: What kind of world will my son be born into? A world at the tipping point, she makes clear in this weighty, aggressive, fact-packed tome.

The author of 1999's clarion call to activism, *No Logo*, is as eloquent as always. But this newest work is more than a sounding of the alarm: it is a mother's desperate cry to save the earth for her child before it is too late. Much of *This Changes Everything* is an indictment of the way corporations, government, and well-meaning "sustainable development" advocates block the real, societal changes needed to save the patient Gaia before things turn terminal. "Once carbon has been emitted into the atmosphere", she points out, "it sticks around for hundreds of years... the effects are cumulative, growing more severe with time." Climate change is an accelerating process. It's now or never.

Once upon a time, we are told, the choices were simpler. But "dropping out and planting vegetables is not an option for this generation." "There may have been a time when engaging in resistance against a life-threatening system and building alternatives to that system could be meaningfully separated, but today," Klein warns, "we have to do both simultaneously." The merger of Big Business and Big Green, the idea that we can develop green technologies and still live a high-flying lifestyle, is to Klein a dangerous delusion.

Culprit number one is, as evident from the title: Capitalism. Runaway free-market enterprise and a living earth are mutually incompatible. Klein refers to Blockadia as those collective regions of the planet where



Naomi Klein

(Photo: Ed Kashi)

drilling, fracking, dam-building and mining take place far from prying environmentalist eyes.

The rhetoric is harsh and aggressive. This is not an easy read. Klein leaps from topic to topic in a sometimes confusing manner. It is a long, intense advocacy speech more than a

traditional book. Every argument is supported by facts and more facts. We review a score of environmental disasters, including the Tar Sands, Lac Mégantic, a mining project in the Skouries Forest of Greece. We also visit places where they get it right – native communities in Mon-

tana and British Columbia, where people understand that the earth is a sacred fire to be cared for, not a pile of sand to be strip-mined. Of all the nation-states, Germany, with its government incentives for alternate energy, comes closest to getting Klein's nod of approval.

During her fertility odyssey, Klein pondered "the whole Earth Mother/Mother Earth thing." She "started to notice that if the earth is indeed our mother, then far from the bountiful goddess of mythology, she is a mother facing a great many fertility challenges of her own." A few days after flying home from covering the Gulf of Mexico BP oil spill, she learns she is expecting. "I had breathed in toxic fumes for days and, at one point, waded up to my waist in contaminated water." She miscarries; no link to the oil spill she is told, but a sobering lesson learned.

Later on, a pregnancy is successful. In the weeks before birth, she walks "a well-groomed trail along a pristine creek," a salmon run leading to the Pacific Ocean. To reach their spawning grounds, she notes, Pacific salmon will "leap up massive waterfalls like deranged kayakers in reverse." But pollution, fish-farming and over-fishing have killed 40 per cent of Pacific salmon's historical range.

"Like humans," Naomi Klein writes, "salmon can overcome an awful lot – but not everything." But to have any chance, she warns again and again, we have to start right now.

Books

First novel depicts harsh realities

Colin McGregor: *Teammates*, Éditions TNT 2014, 269 pages.

REVIEWED BY ROBERT MORELL

Teammates is the first novel written by Colin McGregor, a frequent reviewer of books for *Anglican Montreal* and a regular contributor to *Reflet de Société*, a Quebec youth magazine. He is a teacher, journalist and a long-term federal inmate who has previously co-written *Love in 3D*. He collaborated on the Quebec Suicide Prevention Handbook with Raymond Viger, founder and director of Café Grafitti, a storefront resource center for youth in East-End Montreal. The organization will receive all profits from the sales of this book.

Although a work of fiction, *Teammates* is loosely based on experiences on the author's life, from his days as a student in Montreal to his life in prison. There is no doubt that the beatings, extended periods in solitary confinement and other occurrences depicted in the book and unimaginable to the average person actually happen behind prison walls. The book appears to reflect the author's values of forgiveness, redemption, and atonement, as well as his faith in God.

Teammates is the story of three 17-year-old friends, Max, Rudy and

Bill, growing up in Anglo Montreal. Although they are all teammates on the Marianopolis College rugby team, it is apparent from the outset that Bill is different. Shy and nerdy, he is not particularly built for the game of rugby. He also comes from a broken home and dysfunctional family with a father just this side of a small-time Al Capone, and a mother living in near-poverty in Ste. Adele. When an injury ends Bill's rugby season, he takes to drinking heavily, gains weight – earning him the nickname of "Fat Kid" – and watches as his teammates, save for Max and Rudy, slowly drift away. As the wheels of Bill's life start coming off, even simple, joyous events such as his first relationship, with a girl named Annette, are tainted with a sense of foreboding. Then, in a sudden plot shift, the story fast-forwards to the clanking sound of the prison door being slammed shut. McGregor's superb writing skills slowly reveal what has happened to Bill and over half of the book is devoted to his life behind bars. Previous friendships evaporate except for one unlikely visitor, as the prisoner ceases to exist in the outside world. Inside prison new teammates emerge, friendships carefully chosen and necessary for survival in a jungle populated by biker gangs and other cliques. Bill uses his talents as a teacher to better the lives of his fellow inmates, who affectionately call him "Professor." (Similarly, in real life, McGregor has taught scores of his fellow inmates to read and do math and recently received an award from the Yamaska Literacy Council.)

The conclusion is a sufficiently satisfying one, but with enough loose ends to keep the reader wondering. The two-thirds of the book devoted to prison life give the reader a realistic glimpse into a world that most people never see, especially from a first-hand source.

The book draws parallels and contrasts between the life lived by



the author in prison and in Montreal in general. Through the story, the author attempts to raise society's awareness of the path to prison, what life is like in prison and the positive outcomes that are possible within prison walls.

For any reader who lived in and around Montreal in the seventies and eighties, scenes at Ben's Deli and the Old Munich will be familiar. The writer also delves into the differences between the two solitudes. Early in the book Mr. Dumas, a teacher concerned about Bill's drinking, unsuccessfully tries to explain to Bill how the French shift seamlessly from their workday life to after-hours drinking on rue St Denis, while the English go from the straight life to binge drinking on weekends on Crescent Street.

McGregor uses his vast vocabulary and literary knowledge to bring his characters to life and routinely quotes from Shakespeare and Wordsworth, weaving a rich tapestry of colour into the story. He also manages to infuse his book with an irrepressible, often dark sense of humour, usually at the direst of moments. He explains that in prison, hope is always guarded against the disappointment that almost inevitably follows. This is perhaps best

illustrated in a passage in which Bill appears at a hearing for possible early parole. Hope is described as "the light at the end of the tunnel, which usually turns out to be a locomotive coming from the other direction."

McGregor reminds me of Robert Stroud, the "birdman of Alcatraz," who became a self-taught, world-renowned expert on birds over a lifetime spent in prison. In one memorable scene from the 1962 movie *The Birdman of Alcatraz*, the prison doctor, arguing before the warden to obtain Stroud's release states, "if he has been able to achieve this with all of the restrictions imposed on him, imagine the great

things he could contribute to society as a free man." One hopes for the same for the author.

Copies of *Teammates* may be obtained for \$19.95 plus tax from Les Éditions TNT, at 514-256-9000, fax 514-256-9444, from raymondviger@editionstnt.com, at www.editionstnt.com, or by contacting this reviewer at 514-633-5930. The book is soon to be available at Brome Lake Books in Knowlton. *Love in 3D* and the Handbook on Suicide Prevention can also be obtained from Les Éditions TNT.

Robert Morell is a parishioner at St. Andrew and St. Mark Anglican Parish, Dorval. He is a volunteer with the Prison Chaplaincy Programme at the Cowansville Correctional Centre.

EPIPHANY
for children and the young at heart
Star of wonder...
January 4 janvier
10:00
ST-CHL
6341 de Lorimier

Books

Endless forms most beautiful and most wonderful

Feminist Catholic looks at Darwin

Sister Elizabeth Johnson: *Ask the Beasts: Darwin and the God of Love*. Bloomsbury 2014. 323 pages.

REVIEWED BY WILLIAM CONVERSE

Elizabeth Johnson is an American Roman Catholic theologian and a member of the Sisters of St. Joseph. She is Distinguished Professor of Theology at Fordham University in New York, where she has taught since 1991. She is considered one of the architects of feminist theology. She belongs to a cohort of contemporary Roman Catholic theologians exploring the implications of conscious evolution. The author of nine books, she became the focus of controversy when the doctrinal committee of the U.S. Conference of Catholic Bishops censured her book *Quest for the Living God: Mapping the Frontiers in the Theology of God* (2011).

In the introduction, Johnson recounts the genesis of her latest book. To mark the 150th anniversary of the publication of *The Origin of Species* (1859), the dean of Fordham College invited faculty to study the text together. Questions arose that called for further theological reflection. *Ask the Beasts: Darwin and the Love of God* was her response. The approach is Trinitarian, similar to

John Polkinghorne's *The Faith of a Physicist* (2005). The Nicene Creed provides the framework. Job 12:7 (AV) suggested the title.

Johnson initiates a dialogue between thoughtful Christians and scientists who are concerned about the future of life on the planet. She draws on Catholic philosophers and theologians (Augustine, Aquinas, Duns Scotus) as well as Catholic mystics (Hildegarde von Bingen, Francis of Assisi, Julian of Norwich).

An eco-feminist, Johnson deplores Western theology's woeful neglect of the natural world. Neo-Platonic dualism, combined with Augustine's particularistic understanding of the consequences of the Fall, denigrated matter. Medieval theologians demarcated the natural world from the supernatural world of grace. The Reformation emphasized individual salvation rather than cosmic redemption. The ascendancy of Calvinism in the 17th century promoted an anthropocentric interpretation of Genesis 1:28. Cartesian dualism and Enlightenment rationalism opened the way for full-scale exploitation of the earth's natural resources.

Darwin's evolutionary theory represents life as a continuum. Human beings belong to the natural order. All living things are interdependent, the result of natural selection occurring over hundreds of millions of years. Darwin illustrated their interconnectedness with a diagram of the tree of life.

In the conclusion to *Origin* Darwin wrote:

"Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently created. To my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual. When I view all beings not as special creations, but as the lineal descendants of some few beings that lived long before the first bed of the Silurian system was



Elizabeth Johnson (Photo: Tom Stoelker)

deposited, they seem to become ennobled."

Darwin delimited *Origin* to living things other than humankind, although he intimated that his theory might eventually have wider application:

"In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation. Light will be thrown on the origin of man and his history."

Darwin's theory challenged both the scientific and the religious establishment of the day. The accepted scientific view was that all species had been created separately, distinct and immutable. The idea that existing species had evolved over millions of years from a few simple life forms and, like the planet itself, had been shaped by natural forces defied reason and common sense. It was counterintuitive to suppose that a structure as complex as the human eye had evolved by random mutations. Darwin addressed these objections in Chapter VI of *Origin*.

The challenge to conventional religious views was no less marked. Recent geological discoveries had raised serious doubts about biblical chronology. In the 17th century Archbishop James Ussher determined that the date of creation was October 23, 4004 B.C. This date appeared in the margins of the Authorized Version. The world was thought to be less than six thousand years old. Sir Charles Lyell, the foremost British geologist of his generation, on the basis of certain geological anomalies, estimated its age as not less than 300 million years. Darwin's theory not only contradicted the plain sense of *Genesis*, it denied Providence. The historic debate in 1860 between Bishop Samuel Wilberforce and Thomas Henry Huxley, Darwin's champion, highlighted their disparate views.

Perhaps mindful of the Galileo Affair in the 17th century, the Roman Catholic Church remained silent on the theory of evolution until 1950. *Origin* was never on the Index. Catholic scientists might explore the origins of life and the cosmos. The Father of Modern Genetics was an Austrian botanist and Augustinian abbot, Gregor Mendel (1822-1884). The French Jesuit geologist and palaeontologist Pierre Teilhard de Chardin (1881-1955) was co-discoverer of "Peking Man." The Belgian mathematician and astrophysicist, Mgr. Georges Henri Lemaitre (1894-1966), originated "the Big Bang" theory.

Since St. Augustine allowed an allegorical interpretation of *Genesis*, a literal understanding was not required. Thus, John Henry Newman could write in a letter: "Mr. Darwin's theory need not then to be atheistical, be it true or not; it may simply be suggesting a larger idea of Divine Prescience and Skill." Newman captured Darwin's sense of wonder at

the end of *Origin*: "There is a grandeur in this view of life, with its several powers, having been originally breathed into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."

Darwin was born in 1809 into a distinguished family of British naturalists. His grandfather Erasmus Darwin entertained vague evolutionary ideas and wrote erotic verses about plants. His father, Dr. Robert Darwin, encouraged Charles's early interest in nature and later supported his research. Both were free-thinkers.

Darwin was intended for a career in either medicine or the Church of England. His career plans changed abruptly when he was invited to join a scientific expedition to chart the coastline of South America and the Pacific islands. The voyage, later described in *The Voyage of the Beagle* (1839), lasted five years, 1831-1835. During this time his religious and scientific ideas underwent a sea change.

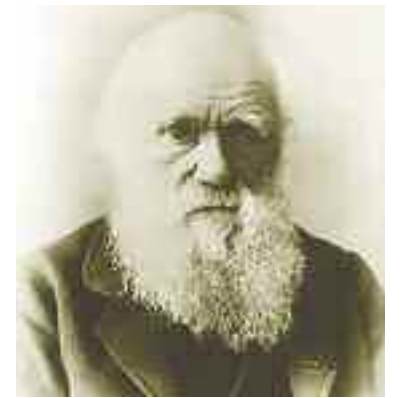
In the first four chapters Johnson provides the background to Darwin's theory of natural selection and explains how he arrived at it by means of patient and meticulous observation. Evolutionary ideas were not new. In the 18th century, the Swedish botanist Carl Linnaeus, the Father of Modern Taxonomy, assigned humans to the primates. The French naturalist Jean-Baptiste Lamarck suggested that evolution occurred according to natural laws. In the 19th century, Lyell determined from the fossil record that humankind had originated only recently in Africa.

Darwin's singular achievement was to formulate the theory that explained how evolution operated by combining Lyell's *Principles of Geology* (1831-1833) and Thomas Malthus's *Essay on Populations* (1798). Fearing repercussions, he delayed publication. Then, in 1858 he received a scientific paper by Alfred Russell Wallace with a theory identical to his own. This forced his hand. *The Origin of Species by Means of Natural Selection* appeared on November 22, 1859.

Darwin was acutely aware that natural selection entails pain, suffering and death on a massive scale caused by predation and extinction. The ichneumon that paralyzes caterpillars as live food for its eggs especially perturbed him. At Cambridge he read William Paley's *Natural Theology* (1802) with its elegant argument from design. Paley's theodicy no longer sufficed. In later life Darwin became an "agnostic," a term Huxley coined in 1869.

Johnson broaches this intractable problem in Chapter 7. She eschews theodicy, opting instead for what shall call "deep incarnation":

"Theological reflection on the natural world's continuous creation in the power of the Spirit cannot ignore this unfathomable history of biological suffering and death, extending over hundreds of millions of years. Its overwhelming power initially evokes the honest response of being struck dumb in the face of so much agony and loss. As with the mystery of suffering among humans, its roots reach deeper than the human mind can fathom. When theology does dare to speak to this issue, ancient in its pedigree but relatively new in its evolutionary



Charles Darwin

colorings, various viewpoints are endorsed and debated."

Ask the Beasts is scholarly, yet eminently readable and accessible. There is an extensive bibliography and a good index. *Origin of Species*, with its elegant prose and lucid argumentation, makes fascinating reading. The lavishly illustrated first edition, published by Sterling Signature Publishing Co., Inc. (2008; 2011), 544 pages, David Quammen, General Editor, provides additional historical material, photographs and drawings, along with excerpts from Darwin's journals, notebooks and correspondence. I highly recommend both books.

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Notable

L'OASIS MUSICALE CONCERTS at CHRIST CHURCH CATHEDRAL Samedis 16h30/ Saturdays 4:30 pm

635 St. Catherine W., Métro McGill

Freewill offering to support the artists/contribution volontaire pour soutenir les artistes

**Saturday January 3, 4:30 pm /
Samedi 3 janvier, 16h30**

« La Flute de la Francophonie »
Jonathan Bailey, flute, Geneviève Beaudet, piano. Musique de Francis Poulenc, Frank Martin, Denis Bédard, Julio Racine

**Saturday January 10, 4:30 pm /
Samedi 10 janvier, 16h30**

« Le piano virtuose »
Helena Hyesoo Kim, piano. Musique de Beethoven, Debussy, Liszt.

**Saturday January 17, 4:30 pm /
Samedi 17 janvier, 16h30**

Violin and viola: *Partners in crime/Alto et violon: les meilleurs complices*

Erica Jacobs-Perkins, violin, Julie Michael, viola. Musique de J.S. Bach, Krzysztof Penderecki, Bohuslav Martinu.

**Saturday January 24, 4:30 pm /
Samedi 24 janvier, 16h30**

Beethoven and Schumann: Sonata and fantasia
Karl Hirzer, piano, Thomas Fortner, cello

**Saturday January 31, 4:30 pm /
Samedi 31 janvier, 16h30**

Gabriel Fauré, violin and piano sonatas
Christian Vachon, violin, Frédéric Lacroix, piano

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.

Information 514-843-6577 x236
loasismusicale@gmail.com
www.oasismusicale.blogspot.ca

Notable

Prière de réserver cette date dans votre agenda HUITIEME EDITION DU COLLOQUE ROAA

Archevêché Orthodoxe Roumain des Amériques
Université Laval – Faculté de théologie et sciences religieuses – Ville de Québec
Centre canadien d'œcuménisme

EVANGILE, FOI CHRETIENNE ET INSTITUTIONS passé, présent, avenir

UNIVERSITÉ LAVAL – Pavillon Alphonse Desjardins
2325 rue de l'Université, 4e étage – salles 4511 et 4512 (accès par ascenseur)

Samedi 21 Mars 2015 / 9:00 – 16:30

Conférenciers: Prof. Gilles Routhier, Prof. Lucian Turcescu, Rev. Père Lambros Kamperidis, Prof. Laurențiu Tănase, Prof. Marc Pelchat, Rev. Père Ihor Kutash, Dr. Gaëtan Baillargeon, Prof. Gabriela Marcoci, Dr. Brian Butcher

Entrée libre. Préinscription requise par courriel à:
symposium.roaa@gmail.com

Plus de détails (français/anglais) à: <http://symposiumroaa.wix.com/index>

Please reserve this date in your calendar 8th EDITION ROAA SYMPOSIUM

Romanian Orthodox Archdiocese in the Americas
Laval University – Faculty of Theology and Religious Studies – Québec City
Canadian Centre for Ecumenism

GOSPEL, CHRISTIAN FAITH AND INSTITUTIONS past, present, future (in French)

LAVAL UNIVERSITY – Pavillon Alphonse Desjardins
2325 rue de l'Université, 4th floor – halls 4511 and 4512 (access by elevator)

Saturday, March 21, 2015 / 9:00 am – 4:30 pm

Free entrance. Pre-registration required via email at:
symposium.roaa@gmail.com

Details (French/English) at: <http://symposiumroaa.wix.com/index>

Diocesan Clippings



Love in Motion

Sharissa reads the Gospel as her mother, Sharon Sintim, holds the Bible. Ms Sintim is one of four young women who are creative, committed, and enthusiastic about Love in Motion, a program for children at St. CHL Parish (St. Cuthbert, St. Hilda and St. Luke) and elsewhere in the Rosemont district. Rev. Roslyn Macgregor and several of the children look on.



Parishioners of St. George Ste. Anne de Bellevue welcomed back the Rev. Neil Mancor after a sabbatical leave – and baked him a cake decorated to look like one of his favourite T-shirts with a design evoking the *Book of Alternative Services*.



Townships rectory to be sold

Members of the Diocesan Council expressed support at the November meeting for a decision by the Parish of St. Luke in Waterloo, in the Eastern Townships, to sell the rectory, to raise funds for much-needed work on the church including a new heating system, expected to cost \$70,000-\$80,000 and other repairs costing around \$30,000. The parish has not had a full-time priest or used the rectory for clergy housing for some years.



Helping hands for food depot. Once again, St. Philip's Church in Montreal West was a major supporter of the annual door-to-door food drive by in Notre Dame de Grâce, Westmount and Montreal West Saturday, Nov. 29, for the N.D.G. Food Depot. The parish hall was a key marshalling point and storage area and parishioners and well wishers were among the volunteers who picked up food items from households, sorted food as it arrived and packed it for storage and provided refreshments for other volunteers.

(Photos: Richard Matthews)

Spiritual Calendar

CIRCUMCISION OF OUR LORD

The Church of St. John the Evangelist

137 President Kennedy Ave. (corner of St. Urbain St.), Montreal (NEW YEAR'S DAY)

Solemn High Mass With Procession. Thur., Jan. 1, 10:30 a.m. Information: 514-288-4428, www.redroof.ca

STILL PRESENCE SPIRITUALITY

CENTRE MEDITATION CIRCLE Christ Church Beaurepaire

455 Church St., Beaconsfield, in the Chapel

Mondays, resuming Jan. 5, 7 p.m., Alternately led by Michael Johnson and Cedric Cobb We cultivate ways to separate your identity from your work and to remember your inherent value and connection to Source. We will also cultivate a grounded presence and an open heart. To learn more visit the website at www.stillpresence.com or contact Father Michael at 514-697-2204.

EPIPHANY OF OUR LORD SOLEMN HIGH MASS WITH PROCESSION

The Church of St. John the Evangelist

137 President Kennedy Ave. (corner of St. Urbain St.), Montreal **Tue, Jan. 6, 5:45 p.m.**

Information: 514-288-4428, www.redroof.ca

WEEK OF PRAYER FOR CHRISTIAN UNITY ECUMENICAL SERVICE

All Saints Deux Montagnes

228 18th Ave., **Sun., Jan. 18, 11 a.m.**

Preceded by the "time to connect" with coffee, tea, juice, snacks and friends at 10:30 a.m. Information: 450-473-9541, info@allsaintsdeuxmontagnes.ca, www.allsaintsdeuxmontagnes.ca

WEEK OF PRAYER FOR CHRISTIAN UNITY CELEBRATION 2015

Santa Cruz Portuguese Mission

60 Rachel St. W., Montreal **Sun., Jan. 18, 4 p.m.**

Members of all Christian denominations are invited to come together for prayer. Organized by the Canadian Centre for Ecumenism.

CONCERT SERIES Christ Church Beaurepaire

455 Church St., Beaconsfield **Starting Tues., Jan 20, January-May**

The second season of the Christ Church, Beaurepaire Concert Series starts on Tuesday, January 20. Over the course of five concerts, audiences will be treated to great music including brass consorts, a 50-voice a cappella choir, Irish music, and a string and piano ensemble among other wonderful offerings. Concerts take place on the third Tuesday of each month, through to May, at Christ Church. For tickets and more information please call the office at 514-697-2204 or Earl Wilson, the musical director, at 514-486-9338

PAWS & PRAY Christ Church Beaurepaire

455 Church St., Beaconsfield **Sun., Feb. 1, 1 p.m.**

Paws & Pray is a service of the Holy Eucharist that focuses on our relationships with our canine companions. Everyone is welcome, with or without a dog. The next service will be on Feb. 1. Information: 514-697-2204

CANDLEMASS SOLEMN HIGH MASS AND PROCESSION WITH CANDLES

The Church of St. John the Evangelist

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

Information: 514-288-4428, www.redroof.ca



Storm, right, a young parishioner at Trinity Memorial Church, gets help from the rector, the Rev. Canon Joyce Sanchez, in lighting the first Advent candle November 30. Parishioner Shirley Newell, above, also participated in the special Advent service.

(Photo: René Sanchez)



Homilist says not much has changed since Polytechnique massacre

Service also commemorates other victims of violence

STAFF

The world has not changed much for women in the 25 years since the fatal shooting of 14 female students at the École Polytechnique in Montreal, the Rev. Canon Joyce Sanchez said at a service in Christ Church Cathedral marking that date December 6.

Canon Sanchez, priest at Trinity Memorial Church in west end Montreal, was homilist at a service organized by the diocesan Anglican Church Women to mark a National Day of Remembrance and Action on Violence Against Women.

She said reports of thousands of missing and murdered aboriginal women, reports of abuse of women on university campuses and recent media reports of allegations of abuse of women by male celebrities and members of Parliament are examples that too little has change.

Even Jesus' expression of support for women was "limited," she said. The account of his support for the woman taken in adultery in Chapter 8 of the Gospel of John – one of the readings in that service – depicts a power struggle between men, the Jewish authorities and Jesus, more than it focuses on the woman, she said. For example, there is no mention of the man who would have to have been present if the woman were really "taken in adultery."

Even at the end of the story she remains "disgraced, humiliated and tainted. There is no 'happily ever after.'"


"Jesus' ministry of a transformed world was limited by the unwillingness of his contemporaries to join in his ministry of transformation."



Members of the diocesan ACW committee and other participants in the service stand with candles commemorating the 14 École Polytechnique victims. From left are, front row, Abioseh Cromanty, Mary Pickup, Eileen Scully (ACW past president), Verna Peris (treasurer), back row, Barbara Smith, Gloria Augustus (president), the Rev. Shirley Smith (ACW chaplain and celebrant at the service), the Rev. Canon Joyce Sanchez (homilist) and the Rev. Merlyne Howard (who read the Gospel).

(Photos: Harvey Shepherd)


**St. Mark's Anglican Church
Longueuil
1842 - 2015**



A Celebration of Ministry

**St. Mark's Day
25 April, 2015
2:00pm**

Mark the date



Homecoming planned in April at historic South Shore church

Friends and former parishioners of St. Mark's Parish in Longueuil are planning a celebration in the historic church April 25 of more than 170 years of ministry by the parish.

A group including the Rev. Roslyn Macgregor, who remembers the church from her girlhood, has urged those with roots in the church to spread the word of the celebration, get in touch with organizers of the event – to take place on the feast day of St. Mark the Evangelist – and begin collecting stories, photos and other memorabilia.

The small, bilingual worshipping community of St. Mark's began sharing the quarters of St. Barnabas Parish in St. Lambert last July and the minister, the Rev. Richard Gauthier, continued to lead the parish as it made this transition. On most Sundays, the St. Mark's community continued to have its own worship service, while the parishes co-operated in other activities and looked at ways to move forward together in the new year.

The historic St. Mark's church remains a centre of Anglican ministry. Father Gauthier is now concentrating on developing French-lan-

guage and community ministry, partly to the homeless, based in the old church.

In the mean time, preparations for the celebration on Saturday, April 25, are in the preliminary stages but those interested are urged to send an email to stmarkschurch25@gmail.com or call Ros Macgregor at 450-646-3297 or Wendy Beausoleil at St. Barnabas, 450-672-5560

RETROUVAILLES PRÉVUE EN AVRIL À L'ÉGLISE HISTORIQUE ST. MARK'S

Des amis et anciens paroissiens de la paroisse St. Mark's à Longueuil organisent une célébration soulignant plus de 170 ans de ministère au sein de la paroisse historique le 25 Avril.

Un groupe, dont la révérende Roslyn Macgregor, qui se souvient de l'église de son enfance, a demandé à ceux qui ont des racines au sein de l'église de parler de la célébration autour d'eux. Ils les invitent à entrer en contact avec les organisateurs de l'événement – qui aura lieu le jour de la fête de Saint Marc l'évangéliste – et également à commencer à recueillir des histoires, des photos et autres

souvenirs.

La petite communauté bilingue de St. Mark's a commencé à partager les quartiers de la paroisse de St. Barnabas à Saint-Lambert en juillet dernier et leur prêtre, le révérend Richard Gauthier, a continué à diriger la paroisse en transition. Le plupart des dimanches, les paroisses de St. Barnabas et de St. Mark ont continué leur culte séparément, tout en travaillant ensemble lors d'autres activités.

L'église historique de St. Mark demeure un centre du ministère anglican. Le père Gauthier concentre maintenant ses efforts sur le développement du ministère en français et auprès de la communauté, entre autres auprès des sans-abri, basé à la vieille église.

Les préparatifs pour cette célébration qui aura lieu le samedi 25 Avril n'en sont qu'aux étapes préliminaires, mais ceux qui sont intéressés à participer sont invités à envoyer un courriel à stmarkschurch25@gmail.com ou à contacter au Ros Macgregor au 450-646-3297 ou Wendy Beausoleil à St. Barnabas au 450-672-5560.