



'What is my passion? My passion is compassion'

Harvey Shepherd

There are charters and there are charters.

Bishop Barry Clarke was among several speakers at an interfaith dinner in Montreal November 19 who expressed misgivings about the Quebec government's proposed Charter of Quebec Values with its restrictions on religious symbolism in public places. But he also mentioned other charters, and more favourably.

For example, he introduced his mostly non-Anglican and largely non-Christian audience to one of the Marks of Mission of the worldwide Anglican Communion, and its call "to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation."

Addressing the Third Annual Interfaith Dinner organized by the Intercultural Dialogue Institute of Montreal, he said that as religious voices express their concern to politicians over subjects like the draft charter they should respect their dignity as human beings too.

"If we are asking them for respect we need to find a way to respect them as well," he said.

There was yet "another charter" that he commended to his listeners: a "Charter for Compassion" that religious scholar Karen Armstrong has been promoting since 2008. (The wording of the Charter for Compassion was made public in 2009. A Charter website reported at the end of November that 101,289 people had signed it.)

He said the Charter for Compassion "invites us to respond in another way." Citing the Charter itself, he said it calls on people "to refrain consistently and empathically from inflicting pain.

"To act or speak violently out of spite, chauvinism, or self-interest, to

impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others – even our enemies – is a denial of our common humanity. We acknowledge that we have failed to live compassionately and that some have even increased the sum of human misery in the name of religion," the Charter for Compassion says.

The bishop asked, "What is my passion? My passion is compassion with justice for all."

The Charter for Compassion has in fact been part of the context in which the bishop views the Charter of Values all along. He distributed copies of the Charter for Compassion to members of the Diocesan Council at its September meeting.

He returned to the theme in brief remarks at the fund-raising Bishop's Dinner of the Diocese of Montreal on November 22, describing the keynote speaker, David Jones, chancellor of the Anglican Church of Canada as an example for relations between the church and secular society.

"What our society needs now," the bishop said, "is genuine compassion for one another."

The bishop was one of three keynote speakers at the interfaith dinner organized by the Intercultural Dialogue Institute of Montreal, which has loose links to the Turkish community, Muslim Sufism and the international movement led by Fethullah Gulen.

Professor Ira Robinson, interim chair and director of the Institute for Canadian Jewish Studies at Concordia University, said that religious believers may not rely on God or other people to take action for them when confronted with human suffering or injustices like those in the proposed Charter of Values.

"As responsible citizens this is not something we can let others do for



BISHOP TO BISHOP: Bishop Ioan Casian Tunaru, based in Wentworth, northwest of Lachute, as auxiliary bishop of the Romanian Orthodox Archdiocese in the Americas, presents a plaque to Bishop Barry Clarke as a theme speaker at the Interfaith Dinner organized by the Intercultural Dialogue Institute of Montreal.

(Photo: Harvey Shepherd)

us."

Like Martin Luther King 50 years ago, "we have a dream that one day a person will be judged by his character and not by 'conspicuous' clothing."

Dr. Hamid Slimi of Toronto, imam and resident scholar of Sayeda Khadija Centre in the Great Toronto Area and chairman of the Canadian Council of Imams, said the challenges facing Canadian Muslims are not easy "but in our religion what you believe must be reflected in what you say and do. Canadian Muslims have reached a point where they must go beyond acceptance and integration and make their own contribution to society," he said.

For more on the Charter of Values and the Charter for Compassion, see Pages 2, 5 and 6.

Catholic archbishop to preach at interchurch service in Cathedral



ARCHBISHOP CHRISTIAN LÉPINE joins Rev. Eric Dyck of the Evangelical Lutheran Church of Canada and Rev. Cathy Hamilton of the United Church of Canada in a hymn in Christ Church Cathedral during the Anglican diocesan synod last fall.

(Photo: Harvey Shepherd)

'The church has come through with grace'

Harvey Shepherd

"The Anglican Church of Canada has been through some difficult times but I think we have come through them with some grace," the chief advisor to the national church on matters of both civil and Canadian law said at a fund-raising dinner for the Diocese of Montreal November 22.

David Jones, an Edmonton lawyer and the Chancellor of the Anglican Church of Canada, gave his audience at Bishop Barry Clarke's annual Bishop's Dinner a panoramic vision of how the church across Canada and especially in the north has carried out its mission, particularly in the three years since he took on that post. He had previously been chancellor of the Diocese of Edmonton since 1995 and of the Ecclesiastical Province of Rupert's Land, which covers the Prairies and much of the Arctic, since 2005.

He was speaking only a few days after attending a meeting of the Council of General Synod, where he helped delegates thread their way



DAVID JONES (Photo: Harvey Shepherd)

through boundary changes and other complexities involved in the creation next June of a new, mainly aboriginal diocese in northern Ontario known as Mishamikweesh, a tribute to the old settlement of Big

Beaver House.

Last July, the General Synod – the church's governing body – approved the request of the area mission of northern Ontario to become an indigenous diocese. The new diocese will cover 16 First Nations communities around Kingfisher Lake, north of Sioux Lookout.

This will involve changes in the boundaries of Diocese of Keewatin – which is being phased out – and the Dioceses of Rupert's Land and Brandon.

The chancellor also discussed how the Diocese of the Arctic carried on its mission for almost eight years after the igloo-shaped Cathedral Church of St. Jude in Iqaluit was destroyed by fire in 2005. A new cathedral was consecrated in 2012 but has recently been threatened with closing as a result of the bankruptcy of the contractor.

The chancellor said as that as church becomes a minority in a post-Christian society the mentoring of young people becomes important and "a gift."

Staff

The Roman Catholic archbishop of Montreal, Most Rev. Christian Lépine, will be the homilist at an annual inter-church service for Christian unity in Christ Church Cathedral Sunday, Jan. 19.

The service, which has usually taken place in St. Joseph's Oratory, is moving to the Anglican cathedral this year in what may be the beginning of a practice of rotating it among churches of different denominations.

The annual service is international affair and much of each year's liturgy is prepared by an ecumenical group from a different country.

Archdeacon Peter Hannen, an Anglican who is this year's head of the committee co-ordinating the service for the Montreal-based Canadian Centre for Ecumenism, said he is delighted that this year's

service is Canadian. For one thing, this means that there will be a higher proportion than usual of congregational singing, led by the Cathedral Singers. In other years, choirs from Montreal churches with ethnic ties to the year's liturgy have played a major part.

The service will begin at 4 p.m. and will be filmed by Radio-Canada and France 2 and broadcast in Canada on the program "Le Jour du Seigneur" and in Europe.

Materials for the Montreal gathering were prepared by a group of representatives from different parts of Canada, brought together at the invitation of the Canadian Centre for Ecumenism and the Prairie Centre for Ecumenism in Saskatoon.

This year's theme, "Is Christ divided?" is drawn from the first chapter of Paul's First Letter to the Corinthians.

'The best idea humanity has ever had'

Here is a text of the Charter for Compassion, proposed by the scholar and author Karen Armstrong in 2008; the text was made public the following year. Supported by thinkers from many traditions and a document that transcends religious, ideological, and national differences, the Charter activates the Golden Rule around the world, in the view of its

advocates. Bishop Barry Clarke has referred to the Charter more once in discussion of the Quebec Government's proposed Charter of Values.

The Charter website (charterforcompassion.org) says: "The Charter for Compassion is a co-operative effort to restore not only compassionate thinking but, more importantly, compassionate action to the center of

religious, moral and political life. Compassion is the principled determination to put ourselves in the shoes of the other, and lies at the heart of all religious and ethical systems."

The text:

The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain. To act or speak violently out of spite, chauvinism, or self-interest, to

impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others - even our enemies - is a denial of our common humanity. We acknowledge that we have failed to live compassionately and that some have even increased the sum of human misery in the name of religion.

We therefore call upon all men and women to restore compassion to the centre of morality and religion - to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate - to ensure that youth are given accurate and respectful information about other traditions, religions and cultures - to encourage a positive appreciation

of cultural and religious diversity - to cultivate an informed empathy with the suffering of all human beings - even those regarded as enemies.

We urgently need to make compassion a clear, luminous and dynamic force in our polarized world. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries. Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.



CARVED IN BETHLEHEM FROM OLIVE WOOD, these Christmas decorations were featured at the pre-Christmas Fair Trade Boutique in the Atrium behind Christ Church Cathedral. (Photos: Harvey Shepherd)



TANIA LESACK of Christ Church Cathedral is the new president of the Lay Readers Association.

'Everyone mature in Christ'

Spirituality and discipleship was the theme of the annual study day and commissioning service of the Lay Readers Association of the Diocese of Montreal Saturday, November 16, at the Church of St. John the Baptist in Pointe Claire'

Bishop Barry Clarke spoke on St. Paul's First Letter to the Colossians (27-29): "To them God chose to make known how great among the

Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

"It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ." (Colossians 1: 27-29)

He emphasized the phrase "...which is Christ in you."



ABOUT 45 lay readers gather around Bishop Barry Clarke. (Photos: Michel Gagnon)

ECUMENICAL EVENING 2014

During the week of Prayer for Christian Unity 2014

IS CHRIST DIVIDED? - 1 Corinthians 1:13



Ecumenical worship service at

Christ Church Anglican Cathedral

625 St Catherine St W - between University & Union - Metro McGill

(Pay parking: under the KPGM Building - Place de la Cathédrale - off Union, South of de Maisonneuve)

Sunday, January 19th, 2014 at 4:00 p.m.

2014's prayer has been composed by Canada and therefore has special interest to Canadians

We are pleased to announce that this ecumenical celebration will be filmed by CBC and France 2 and broadcast, in Canada and Europe, on the program "Le Jour du Seigneur".

We are looking forward to seeing you!

Information:
(514) 937-9176 ext. 33
www.oikoumene.ca

Canadian Centre for Ecumenism
Centre canadien d'œcuménisme

INFORMATION • DIALOGUE
• RECONCILIATION

SOIRÉE DE RETROUVAILLES CHRÉTIENNES

à l'occasion de la Semaine de prière pour l'unité des chrétiens 2014

Christ est-il divisé? - 1 Corinthiens 1:13



Grande célébration œcuménique à

Christ Church Cathedral

625 St Catherine St W - entre University & Union - Metro McGill

(Stationnement payé: sous le KPGM Building - Place de la Cathédrale - au Sud de Maisonneuve)

Dimanche 19 janvier 2014 à 16 h 00

La prière de 2014, qui sera utilisée dans le monde entier, est composée par Canada et est donc d'un intérêt particulier au Canada. Nous sommes heureux d'annoncer que cette célébration œcuménique sera filmée par Radio-Canada et France 2 et transmise à l'émission *Le Jour du Seigneur*, au Canada et en Europe. Nous vous attendons nombreux.

Information:
(514) 937-9176 poste 33
www.oikoumene.ca

Canadian Centre for Ecumenism
Centre canadien d'œcuménisme

INFORMATION • DIALOGUE
• RECONCILIATION

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Some funds from property sales to be earmarked for grants and loans for parish projects

Staff

Officials of the Diocese of Montreal are setting up the machinery to reserve 30 per cent of any funds from the sale of church properties for loans and grants to help other parishes prepare for future growth and mission.

Two-thirds (20 per cent) would go into a revolving fund for low-interest loans to help parishes improve their buildings, especially in new and imaginative projects that will help the parishes expand mission and ministry.

The other 10 per cent would go for grants for projects serving “people rather than buildings.” Half of those funds will initially be reserved for projects that focus on children and youth and the other half to reach those not reached by “our traditional expressions of church.”

The new policy, drafted largely by congregational development officer Janet Marshall with input from Mark Dunwoody, youth ministry co-ordinator, and others, was received at the Diocesan Council meeting November 12.

“We want parishes to have the resources they need for ministry and mission in God’s world,” Ms. Marshall said. “We especially want to help new experimental ministries.”

Details of how the policy will work in practice may not have been completely worked out.

It appears that the policy will apply primarily to revenue from the sale or rent of properties of parishes

Federal cuts in inmates’ pay draw protests

Money has been disappearing from the hands of prisoners in federal prisons ever since a “Deficit Reduction Action Plan” was put into effect by the federal government, according to a post on the website of Montreal-Southwest Community Ministries.

The post, signed Mark T., notes that strikes have been taking place in federal prisons following cuts in the pay inmates receive and often send to their families or use for their own education. As a result of other cut-backs, prisoners also rely on the pay for things like shampoo and stamps, formerly provided free.

He writes that instead of being cut the pay should have been rising because of inflation.

“It has been a few years now that the pays of inmates have remained the same while the pays of workers on the other side of the bars have been steadily rising.”

The post has a link to a CBC report that says that before a 30 per cent cut at the end of September the maximum and inmate could earn by working or participating in correctional programs was \$6.90 a day but around \$3 was more usual.

The report quotes Canada’s correctional investigator, the ombudsman for prisons, Howard Sapers, as calling the cut insensitive and short-sighted.

Montreal-Southwest Community Ministries uses restorative justice principles to assist the reintegration of those who have been in prison and is linked to prison chaplaincies. The Anglican Diocese of Montreal is a leading supporter.

that have ceased to exist but could also apply if the diocese for some reason received money from an ongoing parish that, for example, sold or redeveloped its hall.

Bishop Barry Clarke said in conversation that the diocese will continue, as in the past, to regard funds raised by an ongoing parish as “their money” for many practical purposes, even if the bishop generally has legal title to parish property. Several redevelopment proposals are under discussion between parishes and the diocese. “But we hope they will consult with us.”

It seems clear that the policy will apply to any proceeds from the substantial property of the former St. Paul’s Lachine, which is for sale.

The document presented to the Diocesan Council, with the title *Repurposing Our Inheritance: Loans and Grants for Mission*, puts the policy in the context of the diocesan Ministry Action Plan, or MAP.

“Motivated by God’s mission rather than the maintenance of our status quo, we embrace the courage to take risks, to make decisions, to choose hope. Our Ministry Action Plan expresses the diocese’s call to

ministry that is faithful to God’s action in Jesus Christ through the Holy Spirit: true to the Gospel; spiritually alive in prayer, worship and service; and engaged attractively and meaningfully with our neighbours. We will be a mission-shaped Diocese.”

The document mentions three goals of the MAP:

- “Inspired, active leadership,
- “Vital parishes and community-based ministries
- “Transparent governance and management.”

It names four diocesan priorities for 2013-2016 – to:

- Ensure that parishes have resources for mission.
- Recruit, train, and encourage dynamic clergy.
- Provide financial and human resources for “missional ministry,” and
- “Bring people to life in Christ through prophetic, counter-cultural, emergent ministries.”

“Our vision is that every parish would be proactive in its ministry.”

The *Repurposing Our Inheritance* document says that when funds become available from the sale and

income from the redevelopment of diocesan properties, they will be disbursed as follows:

- Seventy per cent will be invested and the interest will be available for diocesan needs.
- Twenty per cent will be available through a loans committee for parish/congregational capital projects.
- Ten per cent will be made available to a “Growth, Understanding and Mission” (or GUM) Fund “for seed grants for congregational development projects and creative missional initiatives designed to reach people not currently being reached by traditional forms of church.”

The document does not elaborate on how the 70 per cent will be invested, which probably indicates the diocese will treat them the same as its assets in general. The document provides some details about “the 20 per cent” and “the 10 per cent.”

Parish/congregational loans

“The 20 per cent fund” will be used for low-interest loans “to parishes/congregations in need of financial assistance for the purposes of improving, renovating, repurposing and redevelopment of church buildings.”

The loans committee will be particularly interested in supporting:

- Projects that will help the parish/congregation expand its mission and ministry.
- new and imaginative projects.
- Projects that can be shared with others.

To receive a loan, a parish must demonstrate, among other things:

- That the project is mission-oriented.
- That the parish is ready in terms of such criteria as attendance,

finances, vision, leadership and plan.

- That it knows its surrounding community.
- That it will be able to repay the fund.
- That the project will become self-sustaining.

There are some no-nos:

“Funding is not awarded for the purchase of or repairs to church organs or other musical instruments, for the installation of stained glass windows, for operating budgets, bridge financing, salaries, or travel expenses.

An application for a project that has already been completed, or in progress, will normally not be considered.”

GUM grants

GUM grants from “the 10 per cent fund” are “about showing our diocesan commitment to Growth, Understanding, and Mission.”

“Our vision... is that we be proactive in resourcing and supporting ministries that draw people to life in Christ in new and imaginative ways...”

“Half of this fund will initially be reserved for initiatives that focus on children and youth. The other half will be allocated to initiatives that focus on people and other groups not currently being reached successfully by our traditional expressions of church.”

“We are looking for projects that will help our parishes be more active in God’s mission for the world.”

GUM grants will not go to projects that have already begun, to pay debt, for property renovations or to projects that have no connection to an Anglican parish.

The deadline for GUM Fund applications will be March 29 each year.

Celebration of winter in Montreal

Do you love winter in Montreal? Do you hate winter in Montreal? Whatever kind of person you are, there will be something for you to laugh at or groan at on Friday January 24 during Christ Church Cathedral’s *Celebration of Winter in Montreal*. There will be a variety of readings – stories, poems, humorous essays, historical descriptions as well as music – all directed by Paul Hopkins, the artistic director of Repercussion Theatre and a member of the Cathedral congregation. We promise you laughter, nostalgia and perhaps even a few tears – oh, and mulled wine to put you in a celebratory mood. Doors will open at 7:30 and the performance will start at 8 pm. Admission is free, but we request a donation to help us cover costs and allow us to give a small honorarium to the artists involved. 514-843-6577 extension 236.

SALES and EVENTS

Christ Church Beaurepaire
455 Church St. (corner Fieldfare Ave.), Beaconsfield

FESTIVE NEW YEAR’S DAY DINNER

Wed. Jan. 1. Time to be confirmed.
Christ Church Beaurepaire will host a New Year’s Day Dinner for the community. All are welcome to come and enjoy a meal and fellowship in the parish hall. For time and other details call 514-697-2204.

Christ Church Beaurepaire
455 Church St. at Fieldfare Ave., Beaconsfield

CONCERT SERIES

The third Tuesday of the month through May 20 at 7:30 p.m.

The next concert, Jan. 21, will feature interpretations of Edith Boucher Hazelton using voice, instruments and multimedia. Upcoming: the AJVM vocal jazz ensemble, Matthew Russell on the trombone, Emily Belvedere on the harp, the Vega String Quartet. Meet the artist at a reception after each concert. Admission \$20. Information 697-2204 (christchurch@qc.aibn.com) or Earl Wilson 586-9338 (earlwilson.ca).

Christ Church Cathedral
St. Catherine St. W. at Union Ave.

A CELEBRATION OF WINTER IN MONTREAL

Friday, Jan. 24, 7:30 p.m.

A variety of readings – stories, poems, humorous essays, historical descriptions as well as music – all directed by Paul Hopkins, the artistic director of Repercussion Theatre and a member of the Cathedral congregation. Donations accepted. Information: 514-843-6577 extension 236.

Epiphany Verdun
4322 Wellington St.

ANNIVERSARY DINNER

Sat., Jan. 26, 6 p.m.
Tickets \$15. Information: 514-769-5373

St. Barnabas Pierrefonds
12301 Colin St.

INTERNATIONAL DINNER/SOUPER INTERNATIONAL

Sat. Feb. 15, 5:30 p.m.
Entertainment/spectacles, door prizes/cadeaux. Tickets \$25, children 6-12 \$10, 5 and under free. Proceeds to the St. Barnabas building fund. Information: church 514-684-4460, Mabel 514-685-1130

Profile for COUNTRY MANAGER for THE HEALTHY VINE TRUST (Uganda)



The Healthy Vine Trust (Uganda) is a small Christian NGO operating in a rural area in Central Uganda. The organisation has established a multi-faceted health orientated social investment programme, pledged to develop rural communities from grass root level. Presently we operate in one Parish consisting of 10 villages. It is hoped to extend the programme to other parishes in the future. Our focus is on long term sustainable support.

We are looking for an energetic mature couple or two individuals who are seeking a life changing experience to manage the programme and take over from the present managers who are due to return to Europe within the next year. (either for a short or medium term commitment)

The persons will have a reasonable level of managerial skills, some experience working with various cultures and have a love for community life and want to help people living in rural Africa develop their potential and improve their quality of life.

We presently have a good working relationship with the District of Luweero and are supported very strongly both spiritually and personally by the Luweero Diocese Church of Uganda.

For as the body without the spirit is dead, so faith without works is dead also... James 2:26

This is a charity which I have been a director of for the past few years. The unique quality about our ethos is that every single cent goes to the program costs on the ground. Hence this position is voluntary. If you are at a stage in your life that you are able to spend some time working alongside the most wonderful joyous people that are Ugandans. Then please contact me for a no obligation chat.

Mark Dunwoody (Diocesan Youth Consultant).
mdunwoody@montreal.anglican.ca

A pilgrimage to justice and peace

Nick Pang

Rev. Nicholas Pang, deacon at St. George's Place du Canada, was of three Canadian Anglican delegates to the 10th Assembly of the World Council of Churches October 30-November 8.

"God of life, lead us to justice and peace"

This simple prayer was the foundation of the entire 10th Assembly of the World Council of Churches. The gathering itself was a prayer, a plea to God for justice and peace in the world, and for the unity of the church in pursuing it.

The World Council of Churches is the largest inter-church organization in the world, comprising approximately 345 member churches in 150 countries across the globe, many of them Protestant, Anglican and Orthodox churches. It also has participation in the form of official observers from the Roman Catholic Church and the global Pentecostal movement. In 1948, the Anglican Church of Canada became one of the founding members of the WCC and it has had significant formal participation in the work of the Council ever since.

The assembly is the highest governing body of the WCC and is held every seven years in a different location. Vancouver was host in the summer of 1983. This year, from October 30 to November 8, the Assembly was held in Busan, South Korea. There were over 4,000 in attendance, including nearly 800 delegates and numerous observers, participants, volunteers and staff.

The Anglican Church of Canada sent a five-person delegation: three voting members (Ms. Melissa Green of the Anglican Parishes of the Central Interior, Rev. Nick Pang of the Diocese of Montreal and the Rev. Canon John Alfred Steele of the Diocese of British Columbia on Vancouver Island), one staff advisor (Ven. Bruce Myers, national ecumenical officer) and Bishop Mark MacDonald who was elected as the North American Regional President of the WCC until the next Assembly.

One of the defining marks of the Assembly for many of us was the opportunity to worship God alongside other Christians from the wide spectrum of geographic and confessional backgrounds. There is something powerful about being in the midst of thousands of people from different traditions and regions and

languages, all praying to God in unison.

In addition to its ecumenical significance, the Assembly also provided an opportunity for one of the largest and most representative gatherings of Anglicans to meet together. On Friday, November 1st, approximately 160 Anglicans gathered together to celebrate the Eucharist for All Saints Day. It was presided over by the Archbishop of Canterbury, Justin Welby and the Archbishop of Korea, Paul Guensang Kim. The service incorporated many of the languages used in the Anglican Communion; the Gospel was proclaimed in Quebec French.

The Assembly was marked by of great co-operation and respect. The daily agenda was packed from 8:30 a.m. to 8:30 p.m., with no supper break. Days began with Prayers and then Bible Study which was conducted in "small" groups of about 50 people. They continued with plenary sessions on such themes as Asia, mission, unity, justice, and peace. These plenary sessions received information about the work that the WCC has been involved in recent years. They were followed up by business sessions, in which the Assembly attempted to respond to needs of the world brought before it by member churches and organizations.

In these sessions, the Assembly arrived at consensus on 11 matters of significance to the global Christian community. Some particularly relevant for the Canadian context were the statement on the Rights of Religious Minorities (where Canada was called out for the proposed Charter of Quebec Values), the statement on Indigenous Rights, and the statement on Climate Change.

The final format for gathering was in the Ecumenical Conversation groups. These were 21 distinct groups that each met for a total of six hours over four days for in-depth conversations about matters of significance to the WCC and the global ecumenical movement. The ecumenical conversation that I was able to attend in the interest of supporting our own local Montreal Diocesan Theological College was on the topic of developing effective leadership: contextual ecumenical formation and theological education.

The choice of South Korea as a host for the Assembly was a deliberate one meant to highlight the growth of Christianity in East Asia



CANADIAN ANGLICAN DELEGATES Melissa Green and Nick Pang pose with Father Michael Lapsley, South African Anglican priest and social justice activist, who was homilist at the closing prayer of the WCC Assembly, and Dr. Emily Welty, who has written on the Occupy Wall Street movement. The four participated in a group at a youth event before the main assembly. Father Michael lost both hands and an eye when a letter bomb went off during the apartheid era. Dr. Welty is a professor at Pace University in New York, specializing in political science and in peace and justice studies.

and also meant to showcase the real work being done by the Korean churches to promote justice and peace through reconciliation with North Korea. Two of the ten days featured a pilgrimage by bus and train that brought 800 people from the south east port city of Busan up to the north western capital, Seoul, where the group visited Myungsung Church, the world's largest Presbyterian church, which boasts a membership of over 800,000. There the group was treated to a celebration of Korean Culture through music and dance. The festive atmosphere of Myungsung contrasted with a visit earlier in the day to the Demilitarized Zone border with North Korea, where we heard difficult tales of families torn apart by the separation of the country.

The significance of the Assembly should not be underestimated. It is one of the largest and most diverse gatherings of Christians in the world. The WCC in the past has been responsible for such initiatives as the recent Decade to Overcome Violence (2000 – 2010) and the monumental Programme to Combat Racism in the 1970s and 1980s. The Faith and Order Commission of the



BISHOP MARK MacDONALD addresses a plenary session of the WCC assembly. He was elected as the North American Regional President of the WCC.

(Photo: Peter Williams/WCC)

WCC was also responsible for the major work of 1980s ecumenism, Baptism, Eucharist and Ministry.

The WCC Assembly is a representative body of the global ecumenical movement which seeks the unity of the church. This movement is alive

locally as well in such places as the Week of Prayer for Christian Unity and in the Canadian Centre for Ecumenism. For more information on the WCC or the assembly visit www.oikoumene.org.

Demonstrators mark 100 days of refuge

Supporters of an ailing Pakistani woman staged a demonstration November 28 to mark 100 days in which she had been in refuge in an unidentified Anglican church in Montreal to avoid deportation.

Demonstrators outside the Citizenship and Immigration Canada offices on St. Antoine Street were demanding that Khurshid Begum Awan be granted refugee status immediately, that her husband be allowed to return to Canada from Pakistan to join his family and that the family be able to live a life of justice and dignity, according to a press release by supporters.

She sought refuge in the church in August rather than comply with a deportation order.

The release described the demonstration as "a show of solidarity and anger against the systemic exclusion of migrants in Canadian society, the violence within Canada's refugee and immigration system, and the



DEMONSTRATION NOV. 28

(from a website)

unjust reality that the Awan family, and so many like them, are forced to live with every day?"

Supporters of Mrs. Awan, 57, say she sought sanctuary in the church after staff of the Canadian Border Services Agency in Montreal ordered her to leave for Pakistan August 21, despite doctors' warning about the risk of travelling with her heart condition.

In late July, officers of the Agency entered the room at the Montreal

General Hospital, where she was being treated after suffering a heart attack – the latest of several – in the Montreal offices of the agency.

Mrs. Awan and her husband, Muhammad Khalil Awan, came to Canada via the United States in 2011 with a tourist visa and asked for refugee status, saying their lives were at risk from Muslim extremists, notably an anti-Shia group called Sipah-e-Sahaba. Mr. Awan had been a leading member of the minority Shia community in Lahore.

Their claim for refugee status was rejected in April. Mr. Awan was deported soon afterward. Supporters say he has been attacked since his return and is currently in hiding.

Their daughter, Tahira Malik, and her son, Ali Own, now 29 and 15, came to Montreal in 2000 to escape an abusive husband and were granted refugee status.

The support group website is at soutienfamilleawan.org.

Diocese may become a companion of Jerusalem

The mission committee of the Diocese of Montreal will present a motion to the Diocesan Council meeting January 14 to have the diocese become a Companion to the Episcopal Diocese of Jerusalem. Archbishop Fred Hiltz, primate of the Anglican Church of Canada is urging Canadian dioceses, parishes and individuals to strengthen ties with the Diocese of Jerusalem.

Susan Winn, a member of the mission committee, says she understands that an organization called the Canadian Companions of the Episcopal Diocese of Jerusalem will fund specific ministries and new initiatives in health care.

Rev. Professor Patricia Kirkpatrick of McGill University, vice chair of the advisory committee to the Canadian Companions, said the mission committee's recommenda-

tion is wonderful news.

Suheil Dawani, bishop of the Episcopal Diocese of Jerusalem, told the Diocese of Ottawa's fall synod that the dwindling number of Anglicans is the biggest problem facing his diocese, according to the diocesan newspaper *Crosstalk*.

The diocese covers a large territory that includes Palestine, Israel, Syria, Jordan and Lebanon, but the bishop said there are now only about 7,000 Anglicans, compared with about 30,000 in 1967.

In order to help support the extensive network of healthcare and educational institutions run by the diocese, Bishop John Chapman presented Bishop Dawani with a cheque for \$5,000, and Carolyn Vanderlip of the Primate's World Relief and Development Fund presented a \$15,000 cheque for the diocese.

Proposed Charter of Values

More protests uphold right to religious symbols

Harvey Shepherd

Opposition from various religious groups to the Quebec's proposals to restrict the wearing of "conspicuous" religious attire by public employees, particularly hijabs, has continued.

While the comment is almost all negative, there are nuances in some cases. As reported elsewhere in this issue, for instance, Bishop Barry Clarke has sought to broaden the debate with references to author Karen Armstrong's proposed Charter for Compassion.

Writing in the newspaper of the Diocese of Toronto, Archbishop Colin Johnson also seeks to raise the debate to another level.

Rev. Ellen Aitken, an Anglican and Dean of the Faculty of Religious Studies at McGill University, has been quoted as saying the supports the parts of the government's Bill 60 that refer to the secularism of the state, but that "the provisions of Bill 60 with regard to religion are chilling and deeply disturbing."

A statement in mid-October by

the Consistoire Laurentienne of the United Church of Canada, a relatively small group of French-language parishes, opposes proposed Charter of Values restrictions but also criticizes some of the reaction to it:

"The Consistoire Laurentien also deplors the anti-Quebec reactions that the proposed Charter has prompted, most notably in certain media in the rest of Canada. We rise up against accusations of xenophobia, racism and intolerance that run the risk of turning this debate into a

Quebec-Canada confrontation. The diversity and the strength of Quebec voices defending inclusion, respect and diversity of religious expression testify to a high degree of ethical, social, religious and political vigour. Sweeping generalizations from elsewhere are not helpful as Quebecers conduct this debate. The Consistoire reaffirms Quebec's right to choose its own model of dealing with cultural diversity, a model that may well be distinct from other models in Canada."

(For reasons of timing and space we have not reported on this statement earlier, although our November issue carried criticism of the Charter by the much larger Montreal Presbytery of the United Church.)

These pages include a sampling of recent comment, including a statement by an interfaith group of which Archbishop Fred Hiltz, primate of the Anglican Church of Canada, and Bishop Barry Clarke of Montreal are members.

Canadian Interfaith Conversation:

'It's not up to government to fix identity'

The Canadian Interfaith Conversation has been bringing together senior representatives of the world's faith communities since January 2009, beginning with the hosting of the International Interfaith Leaders Summit. We continue to address together issues of concern for the common good of all Canadians from sea to sea to sea out of positions of deep respect and deep acknowledgement of pluralism.

National representatives of the Interfaith Conversation are concerned by the Quebec government's proposed "Charter affirming the values of State secularism and religious neutrality and of equality between women and men, and providing a framework for accommodation requests" which, among other measures, would prohibit government employees from wearing conspicuous religious symbols.

Religion is an inseparable part of both Québécois and Canadian identity. Both the Quebec Charter of Rights and Freedoms and the Canadian Charter of Rights and Freedoms uphold religious freedom and the importance of religion as fundamental to human dignity.

Although the stated goal of the proposed Charter is to emphasize and give legal recognition to the neutrality of the state with respect to religion, the prohibition on wearing religious symbols presents an unacceptable restriction on the fundamental rights of freedom of expression and freedom of religion guaranteed in both the Quebec Charter of Human Rights and Freedoms and the Canadian Charter of Rights and Freedoms.

We question this reference to "neutrality". The goal of a genuinely secular and "neutral" government surely has to do with its being fair and nonsectarian in its treatment of all citizens whatever their deepest personal commitments, whether religious or non-religious, as long as those commitments do not harm others. If a government were to adopt a position that welcomes the public expression of personal conscience and beliefs, but only if any personal reference to religious belief is suppressed, it would deny to some members of society a freedom enjoyed by others in the exercise of their conscience and beliefs. In such a case, the government would take sides in an unfair and sectarian way. On the other hand, if the government respects those fundamental human rights that have been cherished as important values in Quebec, and articulated in the Quebec Charter of Rights and Freedoms, then the defi-

inition of personal and collective identity should derive from the normal evolution of society, including the evolution of religious understanding and practice taking place therein. Identity is formed as all members of society – whether religious or secular – engage freely in the social processes and public discourses that we associate with pluralism and democracy as well as freedom of expression and conscience. It is not the role of government to determine and fix that identity, whether personal or collective, in advance.

Internationally, Article 18 of the United Nations Declaration on Human Rights affirms that "Everyone has the right to freedom of thought, conscience and religion; this includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his[or her] religion or belief in teaching, practice, worship and observance."

We believe the provision of fair and equal access and services to all citizens is enhanced, rather than undermined, by expressions of the diversity of a truly pluralistic, free and democratic society. It is in the freedom of diversity for all faiths and those of no faith tradition that there is justice for all.

The Canadian Interfaith Conversation encourages the Quebec government to reconsider its proposed ban on religious symbols in the public service. Requiring individuals to abandon certain religious practices and essential parts of their identity creates an atmosphere of intolerance and inequity and will undermine the egalitarianism and the sense of social unity that the Quebec government has stated it desires to uphold with this initiative.

The Canadian Interfaith Conversation is an advocate for religion in a pluralistic society and in Canadian public life. We want to promote harmony, dialogue and insight among religions and religious communities in Canada and with all Canadians, strengthen our society's just foundations, and work for greater realization of the fundamental freedom of conscience and religion for the sake of the common good and an engaged citizenship throughout our country.

The statement by the Canadian Interfaith Conversation was signed by about 25 members including: Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada, Anglican Bishops Barry Clarke of Montreal, Dennis Drainville of Quebec and John H. Chapman of Ottawa, Rev.

Susan C. Johnson, National Bishop of the Evangelical Lutheran Church in Canada, Right Reverend Gary Paterson, Moderator of the United Church of Canada (L'Église Unie du Canada), Rev. Rosemary Lambie, executive secretary of the Montreal and Ottawa Conference of that church, Bruce J. Clemenger, president of the Evangelical Fellowship of Canada and leading members of "Progressive Muslim," Baha'i, Baptist, Latter-Day Saints (Mormon), Hindu, Mennonite, Tendai Buddhist, Sikh and interdenominational churches and organizations. This list has been condensed and rearranged by The Montreal Anglican; for a full list see www.montreal.anglican.ca.

La Conversation interreligieuse du Canada: inquiétudes

La Conversation interreligieuse du Canada a été créée en janvier 2009, à l'occasion du Sommet mondial des dirigeants religieux qui a réuni de hauts représentants des communautés de foi du monde. Avec un profond respect pour le pluralisme et en affirmant résolument cette valeur, nous abordons les questions qui ont trait à l'intérêt commun de tous les Canadiens, d'un océan à l'autre.

Les représentants des communautés nationales qui participent à la Conversation interreligieuse, s'inquiètent du projet de « Charte affirmant les valeurs de laïcité et de neutralité religieuse de l'État ainsi que d'égalité entre les femmes et les hommes et encadrant les demandes d'accommodement du gouvernement du Québec, » qui comporterait, entre autres, des mesures interdisant aux employés de la fonction publique de porter des symboles religieux ostentatoires.

La religion est un élément indissociable de l'identité québécoise et canadienne. La Charte québécoise des droits et libertés de la personne et la Charte canadienne des droits et libertés soutiennent toutes deux la liberté de religion et l'importance de la religion en tant que fondement de la dignité humaine.

Malgré que l'objectif visé par la Charte affirmant les valeurs de laïcité soit d'insister sur la neutralité de l'État en matière de religion et de lui accorder une reconnaissance juridique, l'interdiction du port de symboles religieux impose une limite inacceptable aux droits fondamentaux de liberté d'expression et de liberté de religion, garantis autant

Interfaith, woman to woman



ADRIANA BARA, executive director of the Canadian Centre for Ecumenism, makes a presentation to video journalist Oussayma Canbarieh at the Third Annual Interfaith Dinner of the Intercultural Dialogue Institute November 19. Ms Canbarieh presented a video that looks at interfaith encounters during Ramadan.

(Photo: Harvey Shepherd)

dans la Charte québécoise des droits et libertés de la personne que dans la Charte canadienne des droits et libertés.

Nous remettons en question cette référence à la « neutralité ». Le but d'une « neutralité » et d'une laïcité authentiques du gouvernement est sûrement d'agir équitablement et d'une façon non sectaire envers tous ses citoyens, indépendamment de leurs engagements les plus profonds, qu'ils soient religieux ou non, aussi longtemps que ces engagements ne font tort à personne. Si un gouvernement n'acceptait l'expression publique de la conscience et des croyances d'une personne qu'à condition que cette expression exclue toute référence à une croyance religieuse, il priverait certains citoyens de la liberté accordée à d'autres de suivre leur conscience et leurs convictions. Si tel était le cas, le gouvernement prendrait parti d'une façon injuste et sectaire. Par contre, si le gouvernement respectait les droits humains fondamentaux énoncés dans la Charte des droits et libertés du Québec, qui constituent des valeurs chères et importantes au Québec, la définition de l'identité personnelle et collective devrait découler de l'évolution normale de la société, dans laquelle s'inscrit l'évolution de la pensée et de la pratique religieuses. Une identité se forme quand tous les membres de la société, qu'ils pratiquent ou non une religion, participent librement aux processus sociaux et aux discours publics, que nous associons au pluralisme et à la démocratie, ainsi qu'à la liberté d'expression et de

conscience. Ce n'est pas le rôle du gouvernement de déterminer et de définir à l'avance cette identité personnelle ou collective.

À l'échelon international, l'article 18 de la Déclaration universelle des droits de l'homme des Nations Unies affirme: « Toute personne a droit à la liberté de pensée, de conscience et de religion; ce droit implique la liberté de changer de religion ou de conviction ainsi que la liberté de manifester sa religion ou sa conviction seule ou en commun, tant en public qu'en privé, par l'enseignement, les pratiques, le culte et l'accomplissement des rites. »

Nous croyons que, loin de la miner, l'expression de la diversité qui caractérise une société vraiment pluraliste et démocratique confère aux citoyens une meilleure et une plus juste égalité d'accès aux services. La justice pour tous consiste à respecter la liberté de vivre dans la diversité pour toutes les confessions et pour tous ceux qui n'ont aucune appartenance religieuse.

La Conversation interreligieuse du Canada encourage le gouvernement du Québec à reconsidérer son projet d'interdire le port des symboles religieux dans la fonction publique. Exiger que les gens abandonnent certaines pratiques religieuses et certains aspects essentiels de leur identité crée une atmosphère d'intolérance et d'injustice et aura pour effet de miner l'égalitarisme et l'unité sociale que le gouvernement du Québec a dit vouloir soutenir par ce projet.

Mile End Notebook

Wanderer finds a safe haven at the Mission

Althea

This is one of a series of articles about the Mile End Mission, often by different members. Althea is one of them.

Growing up without parents, I was raised by my grandmother who became the centre of my life. However, despite her insurmountable amount of love, she was often not home. Growing up, I was often left to my own devices. In my world of adventures and imagination I sought out family in groups of friends. Together, we learned how to be resourceful and engineer creative ways to find what we needed. I was a teenager and the streets became my playground, hanging out or swimming in fountains and the river in Winnipeg. This later developed into wanting to travel, so I started travelling. I've been to the Ukraine, Spain and Italy, and all along volunteering. I found a way to trade, helping out in exchange for room and board. For example, I would cook for a cattle ranch, I helped rebuild an orphanage. This was in exchange for food and stuff. I've mostly survived this way. When I finally decided to move to Montreal, I had never stayed in a place for more than two years at a

time. I've always considered myself a gypsy.

Having found an apartment in Montreal has given me a chance to

feel that I have a home and it's my hub, it's anchored me. But my gypsy

soul is still with me. This is what brings me to want to sleep on rooftops or do urban camping in different parts of the city – just to see the stars again. The mission is a place where I don't ever feel judged. I'm accepted. My lifestyle becomes a part of my personality and at the mission it shines. I have an alternative lifestyle free from drugs or alcohol addiction. There are all kinds of reasons why a person decides to live frugally or without money. It's different for everybody. Helping to provide people with cheap clothing and food ties in with that feeling of home, family and support – that there is someone out there thinking about you even though you're a gypsy in the wind. It's comforting to know that there is always a place to go where there is a warm meal waiting for you and a smile. When I visit family they don't welcome me as easily. They want me to change my ideals for theirs. At the mission you don't feel that you need to change who you are. It's like a little safe haven. There are so many things that you have to fight out there in the world and it's nice to know there is a place that helps you and doesn't put you down.



VOLUNTEERS, STAFF and other well-wishers of the Mile End Mission get ready for a group photo at a recent fund-raising dinner. Rev. Roslyn Macgregor, former executive director, is at the left, Bishop Barry Clarke at the right. Lori Olson, administrative assistant, centre, was caught by the shutter before she was quite ready.

(Photo: Harvey Shepherd)

Proposed Charter of Values

McGill Senate unanimously rejects provisions of Bill 60

Doug Sweet

This article is adapted from an online version of the official publication The McGill Reporter.

McGill's Senate unanimously and enthusiastically voted to condemn portions of the Quebec government's Bill 60, the proposed legislation to enact the much-discussed Charter of Values, after Principal Suzanne Fortier had kicked off an open discussion on the subject at the regular November meeting.

None spoke in defence of the Charter, which has drawn wide criticism from a variety of groups, including McGill's affiliated hospitals, for its proposed ban on the wearing of conspicuous religious dress or accoutrements, such as Muslim hijabs, Jewish kippahs and Sikh turbans, by public servants.

Fortier noted that she had issued a statement critical of aspects of the Charter back in September and the subsequent proposed legislation not only still contains provisions prohibiting religious symbols but defines a limited time for public institutions to adapt the bill's provisions and does not permit, as had been earlier expected, a provision for institutions to opt out.

The Principal noted that public hearings on the bill begin in January. "I believe that McGill and the McGill community should use the opportunity to make our views known," she said. "If we're going to make a presentation, it is important that we have the views of Senate."

The bill, noted Line Thibault, the University's general counsel, who presented a legal overview of the legislation, seems in general to be aligned with the values of the University, in terms of its aim of declaring the state to be religiously neutral, but there are areas where it doesn't

line up with the University's values.

Those have mainly to do with the prohibition of the wearing of religious symbols.

The discussion that followed was often punctuated by applause as one senator after another condemned the proposed legislation.

"It is of utmost importance for McGill as an institution to not only resist the proposals put forward in Bill 60 but to speak against them," said student Senator Haley Dinel, a former vice-president of the Students Society of McGill University and a student in the Faculty of Religious Studies. "The issue is not of political persuasion but about protecting the rights of our community."

Dinel, who described the proposed legislation as Islamophobic, said it shouldn't matter what her professors, in any subject, wear.

She used the hypothetical example of a female Muslim professor teaching microbiology while wearing a head scarf, or hijab. "Why does a symbol of her faith preclude her from sharing her knowledge? How does it inhibit my learning?"

I therefore encourage my university to not only speak against this Bill, but put every effort forward to ensure that it does not pass."

Dean of the Faculty of Religious Studies Ellen Aitken, wearing a Christian cross that would doubtless be defined as ostentatious by whatever body would enforce the law, began by saying she supports the parts of Bill 60 that refer to the secularism of the state, but that "the provisions of Bill 60 with regard to religion are chilling and deeply disturbing. They are also, as many have already recognized, a serious encroachment upon the academic and personal freedoms of McGill faculty, staff, and students."

Religious identity and its expres-

sion are integral to a person, Aitken said.

"For religious traditions where observance includes wearing visible symbols the requirement for their removal is deeply offensive and amounts to a requirement to erase one's religious identity – and indeed a requirement to do the impossible."

She also pointed out that the proposed bill has probably already inhibited some potential international professors and students from coming to Quebec, because it seeks to impose a narrow secularism on society rather than a more attractive "rich secularism" that values reli-

gious and cultural pluralism.

Fortier proposed a motion that would have the Senate support the secular nature of Bill 60 but strongly object to the section governing the wearing of religious symbols, "which runs contrary to the University's mission and values."

But a number of senators wanted stronger language and there ensued a discussion on how to toughen the motion.

Finally Dean of Law Daniel Jutras proposed that the motion simply direct its condemnation to references to the prohibition of religious symbols without making reference

to specific sections of the bill. He also proposed that Senate take the unusual step of also passing an identical motion in French:

"Be it resolved that while the McGill Senate supports the secular spirit of Bill 60, it strongly objects to the restrictions on the right to wear religious symbols, as described in the draft legislation, which run contrary to the University's mission and values."

When the question was called, it was hard to tell how the senators could have held their voting cards any higher.

Checking out the boutique



A SHOPPER GETS A HAND from a volunteer at the pre-Christmas Fair Trade Boutique in the Atrium behind Christ Church Cathedral.

(Photos: Harvey Shepherd)

Proposed Charter of Values

La charte des valeurs: charte de malheur?

Jhon Steeker Saint-Clair

Le Québec, terre d'accueil, constitue une mosaïque de cultures. Les nouveaux immigrants, et spécialement ceux des minorités visibles, font face à ce pluralisme culturel et religieux à leur arrivée et cela provoque un choc culturel et même des frustrations selon les façons positives ou négatives de se comporter à ces différents groupes sociaux. Le projet ou le texte de la Charte des valeurs québécoises n'est pas adapté à notre contexte: elle est un prétexte pour faire la promotion de la souveraineté du Québec, barrer la route aux ethnies ou aux groupes de minorité visibles et à ceux et celles qui participent à cette démocratie participative. On cherche à avoir le plein contrôle sur les croyances des gens car les québécois purs laines se sentent menacés et craignent de voir disparaître leur cultures.

Une telle charte ne provoque elle pas des frustrations chez toutes les professions de foi religieuses au

point de blesser les gens dans leur état d'âme? Ne serait-il pas mieux d'informer les futurs immigrants dans leurs pays avant leur arrivée sur le sol canadien au lieu de chambarder leurs cultures lors de leur établissement ou de leur processus d'intégration? L'accueil ne serait-il pas réduit à un piège, à une persécution et à une insulte au droit portant atteinte à la liberté de certaines personnes qui apportent soucieusement des ressources diverses pour faire progresser et enrichir la société québécoise, anémique et allergique à certaines valeurs religieuses? Ce n'est pas aux signes religieux qu'on devrait attaquer mais plutôt aux valeurs immorales et amoraux qui nuisent et qui perturbent les gens et qui entraînent parfois des actes de délinquance, le manque de respect, la rébellion, l'impolitesse, l'abus de confiance et l'indifférence religieuse? S'il en est ainsi, pourquoi ne pas demander d'enlever la croix au Parlement et sur Mont Royal?

Existe-t-il réellement un état neutre ou une valeur spécifiquement Québécoise? L'état qui nous représente, a-t-il la capacité et les vertus

nécessaires pour combler la profondeur et le vide absolu des individus de la cité? Vive le «vivre ensemble». Vive la liberté de religion qui définit

déjà clairement la neutralité de l'état et qui demeure inviolable. Un jour pour le chasseur, un jour pour le gibier. On ne peut pas détacher quelqu'un de sa culture et de sa croyance pourvu que cela ne cause aucun tort à la société. Au moment où le mouvement oecuménique essaie de rallier toutes les religions en prônant le pluralisme religieux, le projet de la charte des valeurs québécoises, en étant discriminatoire, ne constitue-t-il pas un handicap en créant une tension sociale pouvant susciter l'islamophobie et la théophobie?

Jhon Steeker St-Clair a complété son baccalauréat en théologie à la Faculté de Théologie Évangélique à Montréal affiliée à l'Université Acadia. Jhon est maintenant en train de compléter son diplôme de maîtrise en divinité (M.Div.) au Montreal Diocesan Theological College. Cet article est tiré du bulletin du Collège, Pro Christo et Ecclesia.



JHON STEEKER SAINT-CLAIR et sa conjointe, Immacula

No place for 'them and us'

Most Rev. Colin Johnson is the archbishop of Toronto. This is his "Archbishop's Diary" from the November issue the diocesan newspaper The Anglican.

Xenophobia. According to the Encarta dictionary, it is the irrational "fear or intense dislike of foreigners, their customs and culture." Irrational – irrational because it is not based on any real encounter, on any evidence that would support it, or it attributes a particular instance to the character of a whole group.

Xenophobia is irrational, but you can understand where it comes from. It is about the fear of loss of something deeply valued and loved. It is a protective response to defend from those who might weaken or destroy you. It often comes when people are afraid of the loss of their identity. Wikipedia suggests that "xenophobia can manifest itself in many ways involving the relations and perceptions of an in-group towards an out-group, including a fear of losing identity, suspicion of its activities, aggression, and a desire to eliminate its presence to secure a presumed purity."

The government of Quebec is in the news for its proposal to ban obvious religious symbols in government-supported workplaces. Crosses, kippas, kirpans and turbans all would fall under the ban of identifiable religious garb. Teachers, courts, police, government office and utility employees, doctors and hospital cleaners, garbage collectors, cafeteria staff and a host of others would be included in the edict.

What are we to make of this, in a country that thrives because of an influx of people from every part of the world? The proposed charter of values is said to ensure that Quebec will be a fully secular society where everyone is equal and no one's "religious" attire can offend, influence or challenge others. It values the creation of a society of "nous" – the "we," where all can belong.

Frankly, it is not really about religion. It is about foreigners – "others," people "not like us." That a number of the "foreigners" were born and

raised in Quebec and see themselves as loyal Canadians matters not!

The rhetoric is forced. Listen to the background discussions. "They are trying to take over." They are intruders and interlopers. Them and us. They (these special "groups") have made outrageous demands for accommodation that would force us to change the very nature of our society. Unfortunately, facts do not support such allegations made by the advocates – which, of course, does not quell their zeal.

Listen and you will hear that the lightning rod is the hajib or the niqab, the dress and veil worn by some Muslim women. Somehow, the way that a tiny percentage of relatively powerless people dresses threatens the very fabric of a robust society.

A secular state that gives no privilege or pre-eminence to any one faith is one thing – in a pluralist nation such as ours, it is expected – but a state (secular or religious) that tries to ban visible expressions of a person's faith is quite another. And politics that pander to citizens' xenophobia, masking it as religious neutrality and protection of cultural identity, is something else again.

While I would like to think that we who live in such a richly multicultural context would not fall into such xenophobia, we do. We are no better than they. A recent poll in Ontario indicated that 40 per cent would support a similar charter here.

"Them and us." It is not just religious and secular, French and English, Muslim and Christian. In living memory, it was Protestant versus Catholic, Christian versus Jew. Asians were denied citizenship. Irish immigrants were told not to apply for work in Toronto businesses. Women and Jews faced quotas in university entrances. Sister Constance Murphy had to move to Toronto to join the Sisterhood of St. John the Divine because, as a black woman, she could not become a nun of an Episcopal religious order in the United States.

Unfortunately, there is not one of us who does not do this, either habitually or on occasion, myself



COLIN JOHNSON

included. It is one of humanity's abiding sins. The "other" can be imagined in the most lurid terms because there is no corrective in our personal experience, such as a life-changing encounter with a real person who is both strangely different and intriguingly similar.

I hear the "us/them" speech in the diocese when we emphasize differences first (rather than commonalities) in urban and rural ministry, small and large parishes, rich and poor people. In the Anglican Communion, the dichotomy divides north and south, conservative and liberal, orthodox and revisionist. I am appalled by this attitude!

Why is this important to us? At the heart of the Gospel is One who really is "Other" – wholly other, holy other: God. What is stunning is that we are invited to enter into a relationship with this Other, a relationship that will change us – not for our harm, but to our enormous benefit. This encounter with the Other will give us abundant life.

Unfortunately, our instinctive response is to reject the Other, to rid ourselves of the disturbing influence, or else to try to

domesticate the Other to be just like us. (See the lament of God voiced in Psalm 50.)

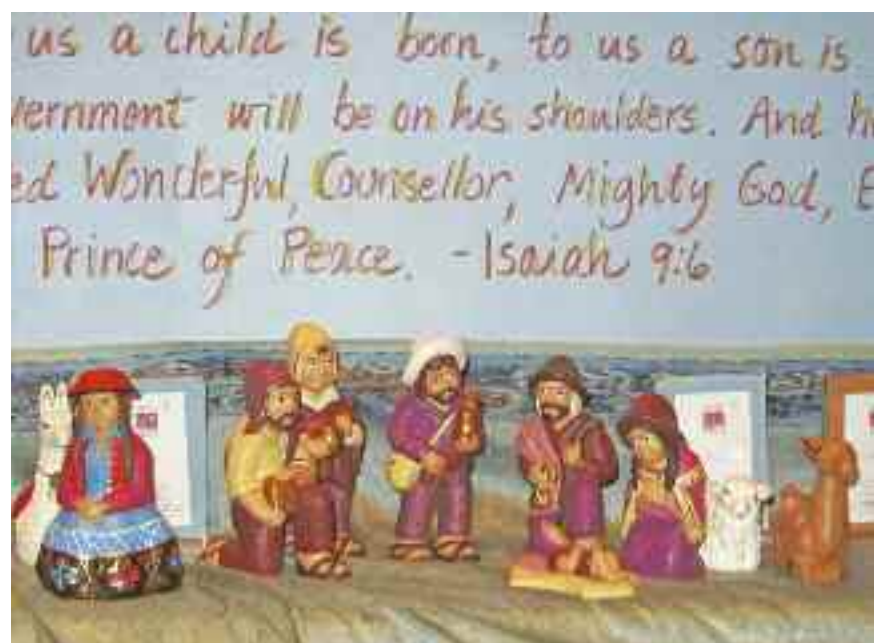
Our faith proclaims that the Other came in love to seek us out – the Incarnate One, Jesus Christ, who remains inextricably both divine and human. Jesus is rejected and crucified because, amongst other things, he challenged us to a more profound inclusion of others – of God, but also of the poor, of the widow and orphan, of the foreigner, of the despised, of the ill and unclean, of the enemy.

Throughout scripture, the theme is repeated: in the face of the human "other," the face of the divine "Other" may be discerned and served. It is there from Genesis to Revelation, even if it is sometimes held in tension. We – all of us – have been created in the image of God. The foreigner in the midst is to be treated with generosity because, as Moses says, remember that you yourself were once a foreigner in a strange land. Hospitality to the stranger can be a revelation of God's presence. Jesus meets, teaches and heals outsiders, scandalizing the eth-

nic and moral purists. On the day of Pentecost, people from a multitude of nations hear the apostles proclaim the Gospel, each in his own tongue, and the gifts of the Spirit flow astonishingly on "others." The apostles evangelize Gentiles as well as Jews, one of the most revolutionary acts that alters irrevocably the face of the church. Paul teaches that in Christ there is no male or female, Jew or Greek, slave or free, and so the old barriers and the old hostilities are broken down by God (even if we need to still learn how to live that out.) The great vision of Christ's kingdom is an enormous crowd, which no one can number, from every people and race, language and nation, gathered in praise around the throne of God and the Lamb (Rev. 5).

If this is the vision of what God wills, then we need to be alert to those situations when we are enticed to create communities of people who look, act, dress and think "just like us." Much as it bothers us, and much as it attracts us, there is no place for "them and us" in God's plan.

Peruvian Magi



CRÈCHES FROM PERU and elsewhere in an exhibition at Christ Church Cathedral during Advent often carried the story forward Epiphany. (Photos: Harvey Shepherd)

Tyndale honours two 'Tyndale kids,' gets new chair



TONY AND BETTY INFILISE grew up in the Little Burgundy area, have fond memories of childhood experiences at the Tyndale St-Georges Community Centre and went on to become major supporters over two decades, active in many ways. He was chair of the board until November 2012 and still has a key role in fund-raising, she is especially known for organizing special events. The gym at the centre has just been renamed the Betty and Tony Infilise Gymnasium in their honour. Tyndale supporter Reed Scowen, right, makes the announcement at the annual general meeting.

(Photo: Harvey Shepherd)

Challenges that closed the Jesse Maxwell Smith Park, in front of the Tyndale St-Georges Community Centre, for over a year after it was completely refurbished in an inspiring project with the support of a foundation and a blitz by 300 volunteers are on their way to being resolved, Jen de Combe, executive director, told the annual general meeting.

Although municipal officials supported the project it turned out the new playground installations did not meet safety norms. But work by the Southwest Borough to bring the park up to standards began in August. "It's been a hard year but there will be a better park," she said.

Activities of the centre, with Presbyterian and Anglican roots, have grown sharply in recent decades. Now it has 28 programs in early childhood development and support for children, youth and families and adult development. There were about 60 staff over the last year, or about 40, half of them full-time, at any one time. There are about 300 volunteers, 100 of them in programs working directly with the local community.



RON O'CONNELL, a parishioner of St. George's Place du Canada, was acclaimed as the new chair of the board of the Tyndale St-Georges Community Centre at its annual general meeting November 25. He succeeds Colin Irving, who died in June, and Susan Ajersch, who filled in for the rest of his term. Mr. O'Connell left the board temporarily to serve as interim executive director during the maternity leave of Jen de Combe, executive director. In photo, she presents him with a thank-you gift. Mr. O'Connell said the centre will be looking at how to respond to demographic changes in Little Burgundy.

(Photo: Harvey Shepherd)

June rendezvous for Eastern Canada youth leaders

Mark Dunwoody

Change Ahead is an exciting new strategy that aims to build capacity for parish based youth ministry in Eastern Canada.

It arises from a synod of the Ecclesiastical Province of Canada in Montreal in September 2012, where a youth caucus agreed that a provincial event, that would equip youth leaders to go back to their dioceses and deliver skill-based youth work training would be the most suitable way of using some allocated funds.

Discussion proceeded over the next 12 months among Canon Charles Ferris of the Diocese of Fredericton, Archdeacon Charlene Taylor, Jennifer Campbell of the Diocese of Nova Scotia and Prince Edward Island and Mark Dunwoody, youth consultant of the Diocese of Montreal, along with the executive of the ecclesiastical province.

It was agreed that participants will meet in Montreal June 20-23, 2014, and will be required to carry out

training in their own dioceses some time between then and November 2014.

Students will come away from the course with practical knowledge of delivering training and enhanced skills in group dynamics, effective communication, and the cognitive, social and faith development of teens and young adults. Throughout the course, students will be both challenged and supported in developing core leadership competencies.

The course is for both lay or ordained people who have a passion for seeing young workers realise their potential. It is envisaged that each bishop from our province will select three potential trainers to attend. In addition the province has extended an invitation to the Diocese of the Eastern Arctic to send three participants.

For more information please contact Mark Dunwoody (mdunwoody@montreal.anglican.ca) or Cathy Laskey (reverendcathy@gmail.com).

A chance for young adults to test their vocations

Harvey Shepherd

Diocesan staff are working out the final details, including application forms, for a program designed to help a few young adults spend some time helping out in missions, parishes and the diocesan office as they ponder their personal futures.

Aimed at young adults between about 18 and 30 - perhaps wanting to take a year before entering university or college or just after a getting a degree or diploma, or perhaps just unemployed - the new Youth Internship Program, funded largely by December's Bishop's Action Appeal, will offer participants a paid nine-month program with a four-day week, dividing a diocesan mission, a parish and the synod office.

"At this time of year I usually present three programs to appeal for your support," Bishop Barry Clarke

said in his fall appeal letter. "This year, I've chosen just one. Why? Because this program incorporates three identified priorities of our diocese: youth, outreach and communications, in one innovative initiative."

Mark Dunwoody, diocesan youth consultant, said the program will have some similarities to the Montreal Ministry Initiative, offered by the Montreal Diocesan Theological College from time to time, most recently in 2011, for young people considering studying for the priesthood.

The Youth Internship Program too is intended to help young people "test their vocation," but in this case with less emphasis on the possibility of ordination and more on vocation in a general sense, with special attention to social justice and youth ministry.

Letter to the editor

A daughter says thank you

On November 3, the All Saints' Day celebration, the minister Roslyn Macgregor and the hard-working ladies of the Parish of St. Cuthbert, St. Hilda and St. Luke, organized a surprise 90th birthday celebration for my mother, Akiko Edith Sakai. Although my mom knew her birthday would be acknowledged, she had no idea that numerous members of her family would be in attendance in her honor.

A wonderful jazz group played during the service and various members of the family helped with all the readings. After the service, a lunch reception was held for all to partake and wish my mother the best.

My mother was recognized for all she have given to St. CHL - gardening, the guild, strawberry socials, baked goods, bazaars, synod delegate to name but a few. The minister Roslyn Macgregor also read out a poem she had written about Akiko Edith Sakai describing her character and her help in all aspects of St. CHL.

Akiko, autumn child

Born by the sea, waves rolling
Life-giving
Tiny infant, seed of courage
Planted, waiting, growing gently
Nourished by family, west coast
forests, mountains, sea...
until racism's soulless evil
broke human hearts and stole your
lives, your livelihood.
Dumped in horse sheds
less than human
Interned in tar-paper shacks miles
from the sea's healing sighs
You who were Canadian by birth
and by choice.
Yet standing tall with courage,
as tall as 5-feet-nothing can stand,
you moved on, a strong,
determined, woman
Compassionate, loving, intelligent...
through love and loss, a young
widow's grief,
children gracing your life.
Wounded, yes, but free and
freedom-giving
Eyes twinkling, gentle humour,
infectious laughter.
Our Aki, Akiko, Edith ...

all names by which we know and
love you
in the autumn of your life,
a leaf caught up in the Spirit's
breath,
blowing - still free,
in God's love
The One whose name is Many,
to whom you belong now and for
eternity.

*Roslyn Macgregor October 31, 2013
(Akiko meaning Autumn Child,
was her name until she was baptized
in the internment camp at New Denver,
BC, when she was given a "Christian"
name.*

St. CHL also presented my mother with a beautiful corsage. A few family members along with some of the parishioners also donated numerous baked goods for all to enjoy.

My mother will have many happy memories of this birthday celebration, which includes the surprise of family members being present, the gag gifts, the written words and the



AKIKO EDITH SAKAI

numerous photos which were taken. On behalf of the family, I would like to thank everyone for all their help in organizing this event, their contributions, the gratitude bestowed on my mother for her many, many years of service to St. CHL. I know my mother was most appreciative and felt loved and honoured.

Thank you.

WENDY SAKAMOTO



WHAT?

CHANGE AHEAD is an exciting new strategy of the Anglican Province of Canada meant for youth leaders to come together to learn from national youth leaders and each other

WHY?

This project arises from the Provincial synod meeting in Montreal, September 2012. The youth caucus agreed that a Provincial type event that would bring youth leaders together focused on personal training development. In abling them to go back to their own diocese and deliver skill based training.

WHO?

The course is for both lay or ordained, who have a passion for seeing young workers realise their potential.
For more details contact mdunwoody@montreal.anglican.ca or reverendcathy@gmail.com

JOHN 15:1-2

"I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit."

WHEN?

June 20-23rd 2014

WHERE?

In the diocese of Montreal, Quebec.



An initiative of the
Ecclesiastical
Provincial Council of
Canada

Books

A biography worthy of Augustine himself

Miles Hollingworth *Augustine of Hippo: An Intellectual Biography*. Oxford University Press, 2013. 312 pages. Also *The Pilgrim City: St. Augustine of Hippo and his Innovation in Political Thought*. T & T Clark International, 2010. 230 pages

Peter Brown, *Augustine of Hippo: A Biography*. University of California Press, 1967, 2000. Forty-fifth Anniversary Edition, 2012. 548 pages

Reviewed by William Converse

Rowan Williams, had high praise for *Augustine of Hippo: An Intellectual Biography*, the second book on Augustine by Miles Hollingworth, visiting research fellow in the history of ideas at St. John's College, Durham University. "This is a book whose style and feel are really worthy of Augustine himself," said Williams (until recently archbishop of Canterbury).

Augustine of Hippo: An Intellectual Biography is a stimulating and engaging *tour de force*, novel and innovative. Here, as in *The Pilgrim City*, he interprets Augustine's mature writings in terms of his early life experiences. This is also revisionist, since Hollingworth prescinds from the conventional view that there are two Augustines, an early and a late Augustine, conveniently demarcated by his conversion. Hollingworth follows Peter Brown in his insistence that Augustine remained Augustine to the end. Continuity rather than discontinuity is the key to understanding his works.

Augustine of Hippo: An Intellectual Biography, therefore, is not a conventional biography. Readers who prefer a standard biography of Augustine should read Peter Brown's classic, *Augustine of Hippo: A Biography*, which Hollingworth references throughout.

In *The Pilgrim City* there is a short chapter on Augustine's early life and education, up to his nineteenth year. This is evidently the germ for *Augustine of Hippo: An Intellectual Biography*. Eight of the eleven chapters deal with Augustine prior to his conversion in his thirty-third year.

Hollingworth situates Augustine firmly in his native North Africa, in what is today Algeria. His first chapter, "Out of Africa," shows how the country where he was born and where he spent most of his life, apart from his brief stay in Italy (383-387), is essential for understanding his character and outlook. Augustine was an African with Berber ancestry, a provincial who never lost his African accent!

Augustine was born on November 13, 354, at Tagaste, Numidia (today Souk Ahras, Algeria) in what was then Proconsular Africa. His father Patricius Aurelius was a pagan; his mother, Monica, a Christian.

He received his early education in Tagaste and Madauros. Thanks to Romanianus, his benefactor and subsequent patron, he was able to pursue his studies in Carthage where he met the woman with whom he cohabited for fifteen years and who was the mother of his son Adeodatus. We don't know her name. Augustine never mentions it!

In Carthage Augustine encountered the Manicheans, a dualistic syncretic sect that originated in Persia. Its founder Mani taught that there were two contending princi-

ples, the Good and the Evil. Augustine was a Hearer in the sect for nine years before becoming disillusioned and leaving. However, Manichaeism left an indelible mark on him, especially its dualism, the binary opposites of the two cities, the two loves, the predestined and the reprobate, what Peter Brown called "the subtle attraction of opposites."

More Neoplatonist than Manichean

Augustine's negative views of women and human sexuality owe more to Neoplatonism than they do to Manichaeism. The Neoplatonist Plotinus, was described by his disciple and editor Porphyry as a philosopher who seemed ashamed of being in a body. For Augustine humankind was a "condemned lump" (*massa damnata*). Salvation depended solely upon divine grace, hence his sobriquet, "the Doctor of Grace." Bertrand Russell aptly summed up Augustine's view: "Damnation proves God's justice; salvation, His mercy. Both equally display His goodness." Augustine's singular doctrine of original sin and its transmission through sexual generation was based on his literal reading of Genesis, chapter 3, and St. Paul's Letter to the Romans, chapter 5. This doctrine and the doctrine of the predestination of the elect have cast a long shadow over Western Christianity.

To advance his professional career, Augustine moved to Rome in 383. Thanks to the intervention of Symmachus, the pagan Prefect of Rome, he was appointed Professor of Rhetoric in Milan, then the imperial capital. The appointment gave him the status of a public intellectual.

In Milan Augustine was drawn to the sermons of St. Ambrose, Bishop of Milan. Ambrose could read Greek and introduced Neoplatonic themes into his sermons. Ambrose's influence over Augustine grew steadily until his conversion in 386. After a brief retreat at Cassiciacum, he was baptized by Ambrose during the Easter vigil, April 24-25, 387. Augustine was now determined to renounce all worldly ambitions. He resigned his professorship.

Augustine returned to North Africa and established a small monastic community on the family property. On a visit to Hippo Regius (today Annaba, Algeria) in 391, he was (to use Peter Brown's expression) "press-ganged" into being ordained a priest. This was not unusual at the time. Ambrose had been acclaimed Bishop of Milan before he was even baptized! Augustine was subsequently ordained coadjutor bishop. He succeeded Valerius as Bishop of Hippo in 395. There he lived until his death on August 28, 430, during the siege of Hippo by the Vandals. To this period belong his major works: *On the Trinity (De Trinitate)*, *On the Literal Interpretation of Genesis (De Genesi ad litteram)* and his monumental work, *The City of God (De Civitate Dei)*.

Plato was Greek to Augustine

Augustine's education was confined principally to Latin authors, Virgil, Cicero, Sallust and Terence. Of these, Cicero exercised the greatest influence. Cicero's *Hortensius* (no longer extant) first turned his attention to philosophy. He studied Greek but he never mastered it. In the *Confessions*, he tells us: "Even now I can-



MILES HOLLINGWORTH

not fully understand why the Greek language, which I learned as a child, was so distasteful to me. I loved Latin." Since Greek was then the international language of commerce and culture, much as English is today, he was at a serious disadvantage. Peter Brown considered it a disaster: "Augustine's failure to learn Greek was a momentous casualty of the Late Roman educational system: he will become the only Latin philosopher in antiquity to be virtually ignorant of Greek."

Consequently Augustine had to rely on Latin translations of Greek texts. Although he held Plato and the Platonists in the highest regard, he was unable to read them in the original. In the *City of God* he wrote: "There are none who come nearer to us than the Platonists." But if Plato was "the master of all those philosophers," it was the two great Neoplatonists of the age, Plotinus and Porphyry, "the most renowned of the pagan philosophers," who eased Augustine's transition into Catholic Christianity.

For biblical exegesis, Augustine depended on the Old Latin Version(s) of the Bible, based on the Septuagint, the ancient Greek version of the Hebrew Bible, dating from the 3rd century BCE. In 393 he wrote to Jerome to inquire about Latin translations of Greek commentators on the Bible. Unlike Jerome, he did not know Hebrew but consulted Jerome's Latin translation of the Hebrew Bible, the Vulgate, when he was writing the *City of God*.

A prolific author

Augustine was a prolific author. A list of his works exceeds one hundred separate titles. He employed many different genres – apologetics, treatises, polemics, commentaries and exegesis, sermons and letters. He created two new literary forms, the *Soliloquia* and the *Confessions*. The *Soliloquia*, one of his first philosophical works, broke new literary and philosophical ground by exploring the problem of how to be creative and self-conscious at the same time. The *Confessions* is not an autobiography in the modern sense but an extended prayer to God. What is novel is the autobiographical elements. It became the archetype for later autobiographies.

The corpus of Augustine's works is vast. Since Augustine was not a systematic thinker, it is difficult to reconcile some of his theological positions, for example, infant baptism

and predestination. This is the case with his political ideas as well, as Hollingworth showed in *The Pilgrim City*. Since Augustine engaged in theological controversies, many of his writings were polemical and topical. Augustine was trained as a professional rhetorician and dialectician as well as a philosopher. His skillful use of rhetorical devices enabled him to achieve maximum effect and easily score points against his opponents.

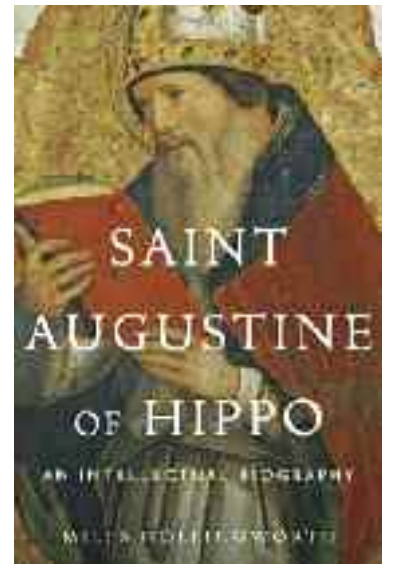
The first scholarly edition of Augustine's works, printed in Basel in 1490, started a controversy over his views on grace and the church that culminated in the Protestant Reformation. Diarmaid MacCulloch quotes the Princeton historian B.B. Warfield's remark: "The Reformation, inwardly considered, was just the ultimate triumph of Augustine's doctrine of grace over Augustine's doctrine of the Church."

Augustine spans the Classical Era, Late Antiquity and the Middle Ages. By combining the God of the Bible and the God of Neoplatonism, he premised Scholasticism. He anticipated Anselm's Ontological Argument and Descartes's Cogito. Professor Charles Taylor in his chapter on Augustine in *Sources of the Self: The Making of the Modern Identity* (1989) observed: "On the way from Plato to Descartes stands Augustine. Augustine's whole outlook was influenced by Plato's doctrines as they were transmitted to him through Plotinus. His encounter with these doctrines played a crucial role in his spiritual development."

Augustine was a precursor of a number of important developments in 20th century philosophy: existentialism, phenomenology, hermeneutics and semiotics. The "religious turn" in Continental philosophy has focused on the *Confessions*. Postmodernists have also shown special interest in his writings.

Augustine's continuing relevance is well established. Bertrand Russell in his *History of Western Philosophy* rated Augustine highly as a thinker. He considered his analysis of time in Book X of the *Confessions* superior to Kant's in the *Critique of Pure Reason*. Edmund Husserl adduced Augustine in *Cartesian Meditations*; Martin Heidegger, in *Being and Time*; and Maurice Merleau-Ponty, in the Preface to *Phenomenology of Perception*. At the outset of *Philosophical Investigations* Wittgenstein quoted the passage from Book I of *Confessions* where Augustine explains how as a child he acquired language. Hannah Arendt, a student of Husserl and Heidegger, wrote her doctoral dissertation on Augustine's concept of love. In her controversial book *Eichmann in Jerusalem: A Report on the Banality of Evil*, she reprised Augustine's notion of evil as the privation of good.

Augustine engaged two major North-African French thinkers, both born in Algeria. Albert Camus wrote his dissertation on Plotinus and Augustine. In his novel *The Plague (La Peste)*, the Jesuit, Fr. Paneloux, renowned for his researches into St. Augustine and the North African Church, delivers two sermons on the plague that are decidedly Augustinian in tone. Jack Derrida, the founder of deconstructionism, was a confirmed admirer of Augustine from the time he first read him as an adolescent. His high-



DUST JACKET of *Augustine of Hippo: A Biography* shows Antonello da Messina's painting of Augustine (c. 1472), Museo Nazionale, Palermo.

ly original text *Circumfession* is replete with Latin quotations from the *Confessions*.

Needs to be read slowly

We are probably better placed now than at any time since the Enlightenment to appreciate Augustine. His pessimism about the human condition resonates today. There are parallels between his age and our own. The Roman Empire was disintegrating. The amphitheatres were crumbling. There were repeated economic crises. Ancient Roman religion had lost its hold. It was an age of syncretism. The shock of the sack of Rome by Alaric and the Visigoths in 410 was comparable to the 9/11 attacks on New York and Washington. Augustine wrote the *City of God* in response to pagan claims that Christians were to blame for "the public calamity."

Augustine of Hippo: A Biography is very readable but it needs to be read slowly. As he did in *The Pilgrim City*, Hollingworth provides a chronology. He lists Augustine's writings, with Latin titles, abbreviations and translations. There are over 40 pages of endnotes and a good index.

Miles Hollingworth is currently working on two projects: *Inventing Socrates: The Religion of the Good Life*, and a biography of Ludwig Wittgenstein, due to be published in 2014 and 2015 respectively. In the meantime, I strongly recommend *Augustine of Hippo: An Intellectual Biography*. © William Converse, 2013

"Going Blended"

A Workshop on using both Traditional and Contemporary styles of liturgy and music in parish worship

9:30 am – 1:30 pm, Saturday, January 18, 2014

Facilitators:

The Rev Chris Barrigar, PhD, St. Peter's TMR

Stephen Mullin, M.Mus., Music Director, St Peter's TMR

Please let us know if you intend to attend:

admin@stpeterstmr.org

For more information go to: www.stpeterstmr.org

'Sometimes we must lead our demons with a fine thread'

Paul Kennington

Here is a text of the homily by Very Rev. Paul Kennington, dean of Christ Church Cathedral, at the World AIDS Day service at the Cathedral November 30.

This is the first time I have ever preached at a service for World Aids Day, and I don't really know where to begin – or where to end up for that matter. AIDS has been talked about since the early 1980s and it has spread through countries and communities, and it continues to do so.



PAUL KENNINGTON, dean at Christ Church Cathedral, preaches at the annual AIDS service.

(Photo: Harvey Shepherd)

You can read the statistics for yourself – Every year 2.5 million people are infected with HIV.

Every year 1.5 million people die with an AIDS-related disease.

Thirty-five million people are currently living with HIV or AIDS throughout the world – with 70 per cent of them in Sub-Saharan Africa.

HIV infection is decreasing in Kenya and Zimbabwe.

HIV infection is increasing in Europe and the United States – up about 8 per cent over last year, and in the past six months two of my friends have told me that they are now HIV positive.

But another of my friends has just been diagnosed with testicular cancer – and cancers still kill three times as many people as does AIDS – and pneumonia kills more children around the world than does AIDS.

And research is making great headway in finding drugs and medicines which can slow down the progress of HIV and relieve the symptoms associated with it – and so delay AIDS for years.

So what is this eucharist? And what is this sermon?

Well first of all I want to suggest that it is quite simply prayer for people here in our own city and country, and around the world, who are living with HIV and AIDS. We are thinking of them, we are standing with them, as far as we can – and we are doing what Christians do – which is praying to God for them and on their behalf. This is a good thing to do – Jesus himself told us to pray for people, especially when they are gripped by demons of fear, the unknown and pain. So we are praying – and later on in the service

you will be invited to leave your seat and come up to the altar and light your candle and say a silent prayer in your heart for a person or people you know who are living with HIV or AIDS – or for people in general. We are fulfilling our Lord's command.

Secondly there is an element of witness. There is no doubt that HIV and AIDS carry with them not only the fear of the unknown, painful symptoms and the side effect of medication – they also carry with them prejudice, isolation and exclusion. There is the element of judgement because infection is so often associated with sex or drugs and there is the element of exclusion because of fear of how the disease is transmitted so silently, so imperceptibly. We can hear and read stories of women and children being excluded from their homes and communities, of men being forced to live apart unable to share utensils for eating, of HIV positive refused entry into certain countries – of gay men discriminated against. We are witnessing in this service that are trying not to discriminate – that we try to beat down the walls of prejudice and exclusion – that we try to live in solidarity with one another in an open and inclusive way.

That too – I believe – is fulfilling the Lord's command.

And thirdly – there is our own humanity. One of the major breakthroughs discovered through theological reflection on HIV and AIDS is how we deal with our own demons and diseases within us. We live in a world which talks of eradication and uses military language for disease – we have heart attacks, we fight cancer, bacteria invades us – As our medical knowledge has grown and as our skills have increased, so we have learned to expect to be healed – anything else is failure. We have grown to believe that we are supposed to be healthy and strong and free – that these things are our God-given right – that anything less than this is a failure on our part, a failure on the medical profession's part – or a failure on God's part – it is not fair.

And yet it is so obviously a lie. Each one of us does already, or, if we do not – will one day – take on more and more in our own body – we will learn, slowly to share our bodies with a weak heart, fragile lungs, arthritic joints, failing mind – cancerous cells, hardening arteries, viruses – we will – whether we like it or not – be challenged to love our bodies not when they are perfect, but to love our bodies even when they are sick and failing, when they are hard to love – and by the grace of God to love God's creation within us which draws us away from youth and into old age – our bodies as well as our minds showing the signs of experience and life. And this is the theology of HIV and AIDS. – a theology which speaks of living with HIV or AIDS – learning to live along side ourselves.

The great theological question of whether or not God created viruses and infections – to live on this earth to share this space with us, as well as volcanoes and earthquakes which create, make fertile and destroy this space with us, is not one to be avoided.

In the National Gallery in London there are many paintings of the valiant St. George, dressed in fine armour, killing the dragon under his feet. And there is another painting of St. Margaret, finely dressed, leading

a bemused and tamed dragon by a fine thread. We have the choice to fight our demons and destroy them – and sometimes that is exactly the right thing to do – but sometimes we must learn to live with them – to lead them, if we must, with a fine thread.

Some words by Jim Cotter – an Anglican priest, from his book *Healing, More or Less*:

We cannot banish to the desert that which is destructive and evil, for in one very small world what is desert to

one is territory to another. Together we are challenged to tackle what is evil.

So often too we want to banish parts of ourselves, so unwelcome to the part that is in control and wants to be acceptable and respectable. We condemn and rage against the enemy within, and even for a while may succeed in keeping that enemy out of our own sight and awareness. Yet we are in so much need of our own compassion and patient care, of awareness and acceptance of our selves.



MOST OF THOSE PRESENT at a service marking World AIDS Day organized by the Primate's World Relief and Development Fund in Christ Church Cathedral gather for a photo in front of an altarpiece from the Anglican Church of the Resurrection in Sikri, a remote community in western Kenya. Brought back for exhibition by Judy Oatway, an activist in the Diocese of Ottawa and formerly of Montreal, the altarpiece will be on view in various Montreal churches until about January 12.

(Photo: Ardyth Robinson)

Women in parishes must speak out on violence, homilist says

Staff

Studies indicate that about half of Canadian women and girls have been subject to some sort of violence at some time and that proportion may well apply to those in any Anglican parish, the executive director of a Montreal shelter for women in difficulty said from the Christ

Church Cathedral pulpit last month.

Violent abuse of women "exists in every country and in every part of society," Sally Richmond, executive director of Logifem, said in the homily at the annual service for the National Day of Remembrance and Action on Violence Against Women. "But despite the horror of violence against

women we should not lose hope."

In each parish, she said, "we must talk to our boys and our men about what is OK and what is not OK."

"And we must talk to our girls and our women about what is OK and what is not OK. Because many women do not realize they are being abused.



"LET US CONTINUE to make our churches places of safety and places of healing," Sally Richmond, executive director of Logifem, said.

(Photo: Harvey Shepherd)



GLORIA AUGUSTUS, president of the Diocese of Montreal Anglican Church Women, lights candles in memory of the 14 young women killed in the École Polytechnique massacre on December 6, 1989. Rev. Shirley Smith, who was celebrant at the Eucharist, and Rev. Deacon Gloria Willcocks look on.

Obituaries

Douglas Everett Page, 1917-2013

The Parish of St. Andrew and St. Mark lost a key parishioner on October 20, when Doug Page died after a short illness. He was 96.

There were so many ways that Doug made his quiet presence felt. He was the organist and choir director for St. Andrew's Church from 1965 to 1969, and filled the same role in the merged parish of St. Andrew and St. Mark for 26 more years, until 1993. Even after he retired as director, he was a member of the choir.

As a meteorologist for Environment Canada who had been responsible for long-range forecasting, Doug followed the weather keenly in his retirement. He was a reliable source of weather forecasts for special events in the parish. He made himself the point man for the heating

system, and spent countless hours checking the mechanism and waiting patiently for servicemen to show up at the church.

He represented our parish to the Primate's World Relief and Development Fund. He sold books at our garage sales and took part in other parish fundraisers, even the silly ones that required him to dress up. He received the Bishop's Medal for his many contributions to the parish and the diocese.

Doug had other interests, too. He curled and skied. Descended from United Empire Loyalists, he knew and cherished his roots. He was the first president of the Quebec chapter of the Canadian Hemophilia Society.

Adapted from the parish newsletter

The Andrewmark Letter.

Imagining the Incarnation and Resurrection



A WHITE ALTAR FRONTAL that "seeks to present in the imagination both the Incarnation and Resurrection" was dedicated at Christ Church Cathedral November 24 in memory of John Arthur Oliver. Dr. Oliver, a surgeon at the Royal Victoria Hospital, died in 2000. He was chairman of the Cathedral's annual Festival of Faith in the late 1970s and as rector's warden around 1980 played a key role in an organ and restoration master plan. He was deputy warden in 1992-93 and chair of the Mission Beyond Montreal committee between 1993 and 1999. He made use of his medical and teaching skills in visits to Ethiopia in 1991 and Haiti in 1993.

Spiritual calendar

THE CIRCUMCISION OF OUR LORD

St. John the Evangelist, Montreal
137 President Kennedy Ave. (corner of St. Urbain St.)
New Year's Day, Wednesday, Jan. 1, 10:30 a.m.
Solemn High Mass. EPIPHANY OF OUR LORD
Mon. Jan. 6, 5:45 p.m. Solemn High Mass with procession.

YOUTH GROUP

All Saints Deux Montagnes
248-18th Ave."
Friday nights in the church hall for all high school-aged youth 7:30-9:30 p.m

FOOD FOR BODY AND SOUL.

Sat. Jan 4, 9:30 a.m. Monthly breakfast in the church hall.
TIME TO CONNECT: Sundays at 10:30 a.m. with coffee, tea, snacks and friends before the service with Sunday school and nursery at 11 a.m. service. The first service of the month is Morning Prayer, the second and fourth Holy Communion and the third a family service with Morning Prayer. Information: 450-473-9541 or info@allsaintsdeuxmontagnes.ca or www.allsaintsdeuxmontagnes.ca.

50th CHURCH ANNIVERSARY EUCHARISTIC CELEBRATION

St. Simon's and St. Bartholomew's
3544 Souvenir Blvd., Chomedey, Laval
Sun. Jan. 26, 9 a.m.
Bishop Barry Clarke will preside.

MUSIC AND READINGS FOR EPIPHANY

Christ Church Cathedral
Sunday, Jan. 12, 4 p.m.

"GOING BLENDED"

St. Peter's TMR
900 Laird Blvd., Mount Royal
Sat. Jan. 18, 9:30 a.m.-1:30 p.m.

A Workshop on using both traditional and contemporary styles of liturgy and music in parish worship. Registration admin@stpeterstmr.org, information www.stpeterstmr.org.

ALPHA COURSE

St. George's Ste. Anne de Bellevue
23 Perrault St.

Monday evenings from Jan. 20, starting with dinner at 6:30 p.m.

Your opportunity to explore the Christian faith. No question too simple, too tough or too "out there." Pre-registration required: www.stgeorgesanglicanchurch.org or 514-457-6934.

PAWS & PRAY

Christ Church Beaurepaire
455 Church St. at Fieldfare Ave., Beaconsfield

Sun. Feb. 2, 1 p.m.

Paws & Pray features a service of the Holy Eucharist where canine companions and their guardians are always welcome. Information: 514-697-2204

St. Simon's & St. Bartholomew's Anglican Church

Will be having a 50th church anniversary

As a Eucharistic celebration

On Sunday, January 26 2014 at 9:00 a.m.

At 3544 Souvenir Road, Chomedey, Laval, Quebec.

The bishop
"The Rt. Rev Barry B. Clarke" will preside

Assisted by
Rev. Canon – Yves Eugene Joseph

As well as former priests

The community and parishoners welcome your presence in this celebration. Thank you.

CHURCH OF THE EPIPHANY **EGLISE DE L'EPIPHANIE**

Diocese of Montreal Anglican Church of Canada Diocèse de Montréal Église Épiscopale du Canada

4322 rue Wellington St., Verdun, QC H4G 1W4
514-769-5373

Anniversary Dinner

Saturday, January 25th at 6:00pm

Tickets \$15⁰⁰

www.epiphanyverdun.com www.facebook.com/EpiphanyVerdun
epiphany.verdun@gmail.com @epiphanyverdun

L'Eglise St. Barnabas - St Barnabas Church

12301 Colin, Pierrefonds

Souper International - International Dinner

samedi, le 15 fevrier, 2014
Saturday, February 15, 2014
5:30 pm

Billets - Tickets

Adults - Adultes	\$25
Children 6-12	\$10
Enfants de 6-12 ans	\$10
Children 5 and under	FREE
Enfants 5 ans et moins	GRATUIT

Entertainment - Spectacles: Door Prizes - Cadeaux

Proceeds towards the St. Barnabas Building Fund
Les Profits versés la Fondation pour L'Eglise St. Barnabas

Info - Information
Church Office: Bureau d'Église: 514 684 4460
Mabel 514 685 1130

Welcome to ALL - Bienvenue à TOUS

✂ Diocesan Clippings (and Snapshots) 📷

Progress report on condo project at St. George's

The November issue of *The Georgian View* at St. George's Place du Canada had an update on discussions among the parish, the developer Broccolini, the day care that is currently the main occupant of the church hall and the Borough of Ville Marie. The developer hopes to buy the hall and build condominiums on the site and the church to use the proceeds to restore and modify the church. Chris Gardiner, rector's warden, reported that an agreement was signed between the Corporation of St. George's and Broccolini on July 12, setting in motion some important next steps.

The parish informed the day care of the pending sale over the summer and a working committee with representatives from both sides is looking for the day care to move to new premises in a timely fashion. The committee was making progress, but finding a site in the downtown core that meets the strict government requirements for a public "centre de la petite enfance." The parish had enlisted the aid of its real-estate broker.

Broccolini, in the mean time, had been quietly talking to key staff at borough. "The feedback so far has been positive as to the chances the City will issue a permit for the proposed condo project. We will not have a firm answer until we settle the daycare relocation and the developer then starts the official permit request process. This will involve a formal application to the City and some environmental testing."

Game dinner boosts music fund



A GAME DINNER that attracted 62 people and raised \$2,170 has helped push a music endowment fund at St. George's Place du Canada over a \$100,000 target. It was organized by Nicole and Bill Borntraeger with a team of efficient, attentive volunteers; he turned up in picturesque hunter attire. (See photo.) Members of the choir paid homage to Gordon White, choir director when the music endowment fund was launched, with the Byrd canon *Non Nobis, Domine* along with light-hearted original selection.

Bowser and blue do their stuff



George Bowser and Ricky Blue kept over 300 people laughing at St. George's Place du Canada Friday evening, Nov. 9. Corporate sponsors helped keep costs down and proceeds of about \$7,000 will go to help youth in downtown area and to youth programs at Tyndale St-George's Community Center in Little Burgundy.

Verger on the job

The new verger at St. George's Place du Canada, John Cavacece, has been on the job since mid-September, the parish newsletter *The Georgian View* reports. "John has settled into his new duties very well and we are enjoying his delicious Sunday lunches of home-made soup and dessert."



Under its charter, St. George's has more autonomy than most parishes in the Diocese of Montreal in a matter of this kind.

Grads make their marks – of mission

Three graduates of the Montreal Diocesan Theological College were part of a project that was recognized by the Anglican Church of Canada in its "Marks of Mission Champions" awards. Rev. Karen Egan – now interim director of pastoral studies at the college – Rev. Jen Bourque and Rev. Deacon Nick Pang (as he is now) developed and co-wrote the "Montreal Marks of Mission Bible Study." Their work was featured in this past summer's Joint Assembly of the Anglican Church of Canada and Evangelical Lutheran Church in Canada, and is still available at <http://montrealmarksofmission.wordpress.com/>

Halls for rent north and south

What do All Saints Church, 248-18th Avenue in Deux Montagnes, and St. Paul's Church, 321 Empire St. in Greenfield Park, have in common? Lots of things, probably, but they include newly renovated rental space (kitchen and hall) available for group meetings and activities. For All Saints, call rental co-ordinator Patrick Beaulieu at 450-491-6279. For St. Paul's contact the church at 450-671-6000 or send an email to stpauls@qc.aibn.com or John.Gocek@sofame.com.

Apple-picking in Rougemont



Thirty-four parishioners from St. George's Place du Canada headed off after lunch October 6 for a day at the McArthur orchard in Rougemont, combined with a visit to the picturesque little St. Thomas Anglican Church, which dates from the 1840s. After evensong there was a delicious spaghetti dinner – with apple pie. "Everyone enjoyed their day and they all want to go back next year! Me too.," reports parishioner Sylvia White.

"Les Girls" salute some real ladies



A ROUSING FASHION SHOW featuring Gordon Hunter, Trevor Smith, Roger Carter, Bob Morell and Kevin Finnerty, modelling ladies' wear from the racks of the Used Clothing Boutique at the Parish of St. Andrew and St. Mark in Dorval was a highlight of a lasagna dinner on Saturday, November 23, to salute Margaret Beattie and her stalwart assistants at the boutique, Margaret Shirlaw and Janet McCrae. The boutique has raised more than \$132,000 in the 30 years since Margaret Beattie launched it. It is winding down operations this year.

New staff at diocesan college

THERE ARE TWO NEW FACES at the Montreal Diocesan Theological College. Beth Reed, college administrator, has a background in economics and survey research. Brought up in The Episcopal Church, she now lives in Montreal, with husband Marc and daughter Josephine, and is an active member of St. John the Evangelist and the Dioceses of Montreal.



Decking the halls at the Mission



ATTIRED FOR THE SEASON, visitors from the Church of St. Michael and All Angels in Pierrefonds turned up at the St. Michael's Mission day shelter in the downtown Church of St. John the Evangelist in early November with food, clothes, backpacks and other supplies. George Greene, executive director, said the number of men, with some women, who seek help from the mission continues to increase. It now serves about 240 meals, breakfasts and lunches, each weekday. "It's random acts of kindness from people like you that keep spirits up," he told the visitors – who invited regulars to join them in some carols. (Photo: Harvey Shepherd)

Deanery hears about camp



THE ANGLICAN CHURCH WOMEN of St. James Bedford hosted the quarterly Deanery Chapter meeting for Bedford and Brome-Shefford on November 7. Nicholas Brien, director general of Camp Garagona, near Frelighsburgh, described its work with the mentally disabled. (More information is available at www.campgaragona.qc.ca.) The diocesan congregational development officer, Janet Marshall spoke about ongoing discussions concerning new models of ministry.

A successful lunch and sale



THE ANGLICAN CHURCH WOMEN of Saint James' Bedford held their annual Christmas lunch and sale on November 30. The event was a success. From left are Charlotte Sheltus, Eleanor Clohosey and Sis Bellingham.



Mark McDonald is the chapel organist and a doctoral student at the Schulich School of Music of McGill, where he studies organ and harpsichord performance and teaches classes in musicianship. Originally from Burlington, Ont., he moved to Montreal in 2009. He has been assistant organist at Saint James the Apostle and Christ Church Cathedral.