



Six receive degree or diploma at South Shore convocation

Harvey Shepherd

In what must be a historic moment for both the Montreal Diocesan Theological College and St. Barnabas Church in St. Lambert, six people who spent the evening of Monday evening, May 6, in that church each came away with a degree or diploma.

The Montreal Diocesan Theological College, which began holding its annual convocations in parish churches a couple of years ago, chose St. Barnabas Church on the South Shore for its 2013 convocation.

Three of the recipients – Lorne Eason, Nick Pang and Brian Perron – received master of divinity degrees and are to be ordained as deacons on Sept. 8, and in all probability as priests a year or so later. Alexander Quick, who received a diploma in

ministry, plans further study in Michigan in clinical pastoral education.

In a diocese with something of a liberal reputation, it may be noteworthy that all four have had significant connections with evangelical Christianity.

The other two recipients carry out their ministry as lay people. Stacey Joy Neale of the Parish of St. Andrew and St. Mark in Dorval has completed the Education for Ministry program of theological education for lay people. Walter Deller, former principal and vice-chancellor of the College of Emmanuel and St. Chad in Saskatoon, who received an honorary doctorate of sacred theology, is a prominent lay theologian.

For more on the convocation, see Page 4.



REV. CANON PAUL JENNINGS delivers his last address as director of pastoral studies to the convocation of the Montreal Diocesan Theological College. He has moved to Nova Scotia and is being succeeded by Rev. Dr. Karen Egan (Chalk), previously incumbent of the Church of St. Andrew and St. Mark in Dorval.

(Photo: Harvey Shepherd)



IN THE THICK OF THINGS AS USUAL, Nicholas Pang is congratulated on his new master of divinity degree by Dr. James Vanstone, vice-chair of the Montreal School of Theology and on the board of the United Theological College. Dr. Florence Tracy, Rev. Dr. Ellen Aitken, dean of the McGill faculty of theology and Canon John Simons, principal of the Montreal Diocesan Theological College. The United Theological College is the United Church counterpart of the MDTC.

(Photo: Harvey Shepherd)



BLACK-ROBED graduates make their way in procession toward the front of St. Barnabas Church in St. Lambert to receive their degrees at the convocation of the Montreal Diocesan Theological College. At left front is Alexander Quick who received a diploma in ministry and plans further study in Michigan in clinical pastoral education. The other three received master of divinity degrees: Nicholas Pang and, to the rear, Brian Perron and Lorne Eason.

(Photo: Harvey Shepherd)



JUST AFTER RECEIVING HIS DIPLOMA IN MINISTRY, Alexander Quick poses with Rev. Gwenda Wells, rector of St. Barnabas St. Lambert. During a field placement, he forged particularly close links with the St. Barnabas youth group. Canon Florence Tracy, vice-president of the Montreal Diocesan Theological College, is at the left.

(Photo: Harvey Shepherd)

Karen Egan fills a vacancy but also creates another

Harvey Shepherd

The vacancy created at the Montreal Diocesan Theological College by the departure of its director of pastoral studies has been filled at least for an interim year – and the Parish of St. Andrew and St. Mark Dorval has been scrambling to find a new parish priest.

After about 8½ years at St. Andrew and St. Mark, Rev. Dr. Karen Egan (Chalk) resigned effective July 31 to begin her new duties at the Diocesan College as director of pastoral studies.

Dr. Egan, 56, will be an interim successor to Rev. Canon Paul Jennings, who resigned at the end of May. His wife, the Rev. Elisabeth Bachem, has accepted a call as minister of Annapolis Royal United Church in Nova Scotia.

Dr. Egan's contract at the college is for one year. It seems quite possible but not a foregone conclusion that she will stay on after that.

The college faculty is small: She and the principal, Rev. Canon John Simons, will be the only full-time academic staff, working with Rev. Canon Tim Smart, part-time director of lay education, Rev. Elizabeth Rowlinson, chaplain, and about 20 part-time instructors, honorary faculty and field supervisors – many of them primarily parish clergy or teachers elsewhere at McGill University – and support staff.

(It was announced at the MDTC convocation in early May that Mary Fox is retiring after more than 30 years as college accountant. Patrick Wedd is stepping down after about 20 years as college director of music; this does not reflect any change in his post as music director of Christ Church Cathedral.)



KAREN EGAN

The director of pastoral education focuses much of her effort on helping graduating students in their transition to the ministry. Dr. Egan recently played a small part in this process, supervising students doing fieldwork placements at St. Andrew and St. Mark's.

Dr. Egan has studied a lot. She has a bachelor's degree from Queen's University and a master's from Simon Fraser University in Burnaby, B.C., in science; she specialized in organometallic chemistry. She also picked up a master's degree in library science from McGill University, as well as carrying on the studies from McGill and the MDTC that led up to her ordination. More recently, she studied part-time at the Lutheran School of Theology at the University of Chicago and was awarded a doctorate of ministry in preaching in May 2012.

Her time at St. Andrew and St. Mark's was one that saw some dramatic developments, including installation of a widely publicized geothermal heating system at the church and a major overhaul of its organ.

Just after announcing that she was stepping down, she posted on Facebook that "It has been a wonderful ministry in a fabulous, forward-look-

ing congregation. If you are looking for a job, I couldn't recommend any congregation more highly."

However, she added that she was really pleased to answer a new call. "God is doing something new!"

A parishioner, Camille Isaacs-Morrell, responded that "You've been a truly amazing minister in our parish. You have left a fine legacy. I am sure that that you will continue to do very well what God has called you to do at the College."

Dr. Egan was known in the diocese for her erudite and sometimes irreverent preaching and for activity in diocesan affairs, especially ones involving social justice issues. She has been serving recently as Montreal diocesan representative to the Truth and Reconciliation Commission, which has been holding hearings on the legacy of abuses against aboriginal children in residential schools. (There was a hearing in Montreal April 24-27.)

She is remaining in the house in Lachine that she bought and moved into several months ago. Her four grown children, two daughters and two sons, are all involved with music.

Rev. Elisabeth Welch, whom the diocese welcomed recently from the Episcopal Church, Diocese of California, has been filling in for the summer as needed at St. Mark's. Before moving to Montreal for graduate studies at McGill University, she served as a pastoral assistant in a California parish and oversaw the chaplaincy at a large hospital. Also, Dr. Egan is being temporarily succeeded as regional dean of Pointe Claire by Rev. Sophie Rolland of the Church of the Resurrection in Pointe Claire, pending a permanent appointment.

“How blest are those who know their need of God” « Qu'ils sont bénis, ceux qui savent qu'ils ont besoin de Dieu »

(This month's message is from Dean Paul Kennington of Christ Church Cathedral. Bishop Barry Clarke has been on Sabbath leave.)



PAUL KENNINGTON (Photo: René Sanchez)

It's now 20 years since my ex-wife and I separated. I helped her put up the shelves and fix the washing machine in her new home and then returned to my vicarage alone. The vicarage was empty - really empty. There were marks on the floor where the furniture had been; marks on the walls where the pictures had been. The bedrooms were empty shells - only my study remained intact. My one kitchen appliance left was my old university days electric kettle. I sat on the floor and wept.

The next day a priest friend rang: A member of his congregation needed to clear her mother's house - did I want the contents? Within five days my vicarage was full again - furniture, pictures, knives and forks, sheets and tea-towels - everything. And I learned in my heart that resurrection is a promise and a reality not merely an optimistic dream.

But - and here is the big but - I had to weep before I could find it, just as Jesus wept in the Garden of Gethsemane; just as Peter wept when he betrayed his best friend. When the New English Bible translated the first line of the Sermon on the Mount as “How blest are those who know their need of God” it seemed an odd paraphrase of “Blessed are the poor in spirit” but I have come to believe that it holds a great truth.

For I now believe that it is only when we know how much we need to be saved that we turn to Jesus as our Saviour: only when we feel personally powerless in a world so full of tragedies, poverty and war, that we turn to the transforming and healing power of God: only when we know what God has truly done for us in our own lives that we have an

authentic message of Good News to share with a city and province which is so searching for abundant life. The anointing woman knew what love and forgiveness mean. The rich young man went away sad.

The great and unique mystery of our Christian faith is that treasure is found in clay pots - not just the great mystery that we mortals are actually human treasure-filled clay pots, which of course we are, but the even greater mystery that treasure is only ever found in clay pots. Our Jesus-faith tells us that only through self-giving incarnation, rejection and crucifixion do we reach grace, resurrection and “*apokatastasis*” (a wonderful and untranslatable Greek word at Acts 3:21 which means the restoration of all things in God).

And so, while many around us attempt to seize life through power, money, possessions and pleasure - through trying to take control of their own lives - we proclaim a crucified Jesus - who is still a stumbling block and foolishness to many, and yet life itself for us.

“How blest are those who know their need of God, the Kingdom of Heaven is theirs”

Cela fait déjà vingt ans que mon ex-femme et moi nous sommes séparés. Je l'ai aidée à fixer les étagères et à installer la machine à laver dans sa nouvelle maison, et puis, je suis retourné seul au presbytère. Le presbytère était

vide - complètement vide. Là, où avant il y avait des meubles, il ne restait que des ombres par terre, là où il y avait des cadres aux murs, il ne restait qu'une silhouette de poussière. Dans la cuisine il ne me restait que mon ancienne bouilloire à eau, celle que j'avais quand j'étais jeune étudiant. Je me suis assis par terre, et j'ai pleuré.

Le lendemain, un ami-prêtre m'a téléphoné: quelqu'un dans sa paroisse devait vider la maison de sa mère - est-ce que j'aimerais en avoir le contenu? Cinq jours plus tard, mon presbytère était rempli à nouveau de meubles, de couteaux, fourchettes, draps, serviettes - tout. Et j'avais appris dans mon coeur que la résurrection est une promesse et une réalité, qu'elle n'est pas juste un rêve optimiste.

Mais - et pour moi il y a là un très grand « mais » - il a fallu que je pleure avant de trouver cette résurrection, tout comme Jésus a pleuré dans le jardin de Gethsémani tout comme Pierre a pleuré quand il a trahi son meilleur ami. Quand une nouvelle traduction de la Bible “The

New English Bible” a traduit le premier verset des Béatitudes « *Qu'ils sont bénis, ceux qui savent qu'ils ont besoin de Dieu* » cela me semblait bien un peu loin de “*Heureux les pauvres en esprit*” mais maintenant je comprends qu'il y a là une belle vérité.

Maintenant je comprends que c'est en découvrant combien nous avons besoin d'être sauvés que nous apprenons à nous tourner vers Jésus comme Sauveur. C'est en se sentant impuissants face à ce monde si plein de tragédies, de pauvreté et de guerres que nous nous tournons vers la puissance transformatrice et guérissante de Dieu. C'est en se rendant compte de tout ce que Dieu a fait pour nous dans notre propre vie que nous trouvons le message authentique de la Bonne Nouvelle à partager avec notre ville et notre province qui cherchent tant la vie abondante. La femme qui a lavé les pieds de Jésus savait ce que c'est que l'amour et le pardon; le jeune homme riche est rentré chez lui triste.

Le grand mystère particulier de notre foi chrétienne c'est que le tré-

sor se trouve dans des vases d'argile. Et ce n'est pas seulement que nous, de simples êtres humains, sommes toujours des trésors dans des vases d'argile, bien que cela soit vrai! Ce grand mystère de la foi c'est que le trésor se trouve toujours dans des vases d'argile. Notre foi en Jésus nous apprend que c'est toujours à travers l'incarnation, la trahison et la crucifixion que nous parvenons à la grâce, à la résurrection et à l'*apokatastasis* (un mot grec merveilleux et intraduisible qui se trouve dans les Actes des Apôtres 3: 21 et qui veut dire le rétablissement de toutes choses en Dieu)

Alors, bien que beaucoup de personnes autour de nous essayent de saisir la vie en courant après le pouvoir, l'argent, les biens matériels, le plaisir - en essayant de prendre le contrôle de leur propre vie - nous proclamons Jésus crucifié - scandale et folie pour la grande majorité des gens, mais pour nous la vie elle-même.

“*Qu'ils sont bénis, ceux et celles qui savent qu'ils ont besoin de Dieu, car le royaume de Dieu est à eux*”

Allan Marjerison 1914-2013

To see Christianity working
Right out in the open, not lurking
Well, here is the place
Where, thanks to God's grace,
You can see that activity perking.

We're a centre of learning and love
In the service of God - up above?
No, He's right in our midst
Meeting adults and kids
And there's room for us all, so
don't shove.

We invite you to come, volunteer
(No, we don't offer pretzels
and beer)

But whatever you do
Is a credit to you
And you'll share in the warmth
of God's love.

Allan Marjerison, from Tyndale Ballad, published last year in his history of the Tyndale St-Georges Community Centre, Faith in Action: The Story of Tyndale St-Georges: A Mission of the Presbyterian and Anglican Churches.

In 1988, Allan Marjerison was the first person to be ordained as a vocational deacon in the Diocese of Montreal. For 33 years he was a daily volunteer as financial analyst, accountant, treasurer, comptroller, author, historian and chaplain at Tyndale St-Georges Community Centre.

He was eventually made an honorary life member of the board of that centre, which is supported in large part by Presbyterian and Anglican churches in the low-income Little Burgundy district of Montreal. He was a founding member and caller for the Circles and Squares Dance Club and was known for his long commitment as a member and deacon at the Church of St. John the Baptist in Pointe Claire his fundraising for the Weekend to End Breast Cancer and his active support of other good works.

He attributed his long life to crossword puzzles and square dancing and until recent years took on such physical challenges as long-distance walks to raise funds for charity.

He died quietly at home of cancer June 20, a week before his 99th



birthday.

At the funeral June 27 in Pointe Claire, Rev. Cedric Cobb, who preached, said, “Thank you Allan for all you have taught us.”

“Allan always put his trust in the grace and goodness of God. He exuded life and love wherever he was placed. He had a loving relationship with all of life.”

Allan Marjerison was born and raised in Regina. During the Great Depression he began university but then took teacher training at Regina Normal School and in 1937 began teaching in a one-room school. At the funeral, his friend of long standing Louise Cornell recalled that he then bought a Model-T Ford and decided he was ready to meet the family of his sweetheart, Mary McKillop of Regina, to ask for her hand.

They were married in Regina on January 2, 1938, a marriage that lasted until her death over 60 years later.

“Allan was a Christian gentleman with an active and inquiring faith. He was honest, generous, thoughtful and intelligent, always sensitive to the needs of others,” Louise Cornell said.

He leaves his daughter Elaine, sons David (Eileen) and Gordon, grandchildren John, Margaret (J.R.), Sean (Alexandrea), Ryan (Melanie) and David, and great-grandchildren Tanisha, Courtney, Theodore and Felix.

During the Second World War, he joined No. 3 Air Observer School, training air navigators as part of the British Commonwealth Air Training

Plan. Not long after the war, he worked in Montreal in the head office of Canadian Pacific Air Lines. With experience in computerized data processing, he played a significant role in the mechanization of the Canadian Pacific Railway's information processing.

He continued in data processing at Pratt & Whitney Canada, the National Cash Register Company and the audit firm of Touche Ross & Co., from which he eventually retired.

During all this time, his religious vocation developed.

Raised as a Baptist, he was confirmed at St. Aidan's Anglican Church in Winnipeg, where he worked for a time just after the war. After his move to Montreal, he joined the parish of St. Andrew and St. Mark in Dorval and then the parish of St. John the Baptist.

He completed his undergraduate studies at Concordia University and returned there to complete a master of arts in theological studies in 2000 with a thesis on “The Fellowship of the Holy Spirit: Second Corinthians 13:13 in the Liturgy and for the Church.”

His long involvement with Tyndale St-Georges began in the early 1980s.

He completed the requirements for a licence as a diocesan lay reader, and was licensed in 1990.

He became involved in the movement in the Diocese of Montreal to revive the office of vocational deacon - a deacon who, in what is seen as return to the practice of the early Christian Church, does not intend to go on to the priesthood like most Anglican deacons but seeks to serve the Gospel in the world.

He was ordained as a vocational deacon in 1998. He saw his service at Tyndale St-Georges as aptly suited to his diaconal calling to a ministry of servanthood to all people. He was appointed later that year by both the Anglicans and Presbyterians to serve as chaplain at Tyndale St-Georges.

He once said, “I describe Tyndale St-Georges as being Christianity in action. God has no hands and feet except ours to do things.”

Celtic pilgrimage to Ireland

Hosted by Bishop Barry Clarke

September 17-29, 2013

Pilgrims will visit Dublin, Glendalough, Avoca, Waterford, Blarney, Cork, Killarney, the Ring of Kerry, Adare, Bunratty, Kilfenora, Galway, Rossaveel, the Aran Isles, Kylemore, Westport, Knock, Castlebar, Sligo, Drumcliffe and Belfast, among other places.

Basic tour price \$2,929 Canadian, double occupancy plus close to \$500 for airport tax and fuel surcharges.

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

Official, Editorially Autonomous
MONTREAL
Newspaper of the Diocese of Montreal
Deadline for September 2013 issue:
August 5th

Editor: Harvey Shepherd

Editorial Assistance: Peter Denis - Circulation: Ardyth Robinson
Secretarial Assistance: Helen Wiegand - Production: Studio Melrose
Editorial Office: 1444 Union Avenue, Montreal, PQ H3A 2B8
Phone: 514 843-6577 - Fax: 514 843-6344
E-mail: editor@montreal.anglican.ca

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

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

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

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

'The pain came crashing down'

Marites N. Sison
The Anglican Journal

The things that happened to him at the Anglican-run La Tuque Indian Residential School were "just unspeakable," to the extent that John Bosum said he couldn't talk about them.

He preferred to unleash them in poem after poem, which he shared at the Truth and Reconciliation Commission of Canada's Quebec national event in Montreal April 24-27.

"I've been analyzed... ostracized, brutalized, Christianized, demonized..." Mr. Bosum recited, his voice quavering with emotion. His wife sat beside him, squeezing his right arm in support. He was reciting his poem, *Suffix*, short for suffering and fixing, both of which Mr. Bosum said he's had to deal with as a result of his experiences at the school from 1963 to 1973.

For a long time, Mr. Bosum said he thought it was his fault that bad things happened to him at the school. "A little girl died...days before we happened to smile at the house of God... When she died, I somehow felt it was my fault," he said in his poem, *My Fault*.

Participants who gathered at the Queen Elizabeth Hotel's Grand Salon hung their heads; some winced as his pained voice recited, *Wash Your Hands, Mr. Hands*, a poem

dedicated to his abuser.

Mr. Bosum recalled that, in school, staff would ask students where they wanted to go on some weekends – to the lake perhaps? All he wanted to do was go home, he said. "I was longing for home, for bannock, blueberries, my mother's paisley Hudson Bay kerchief...my grandma's embrace."

His parents, he said, "were such beautiful, loving people," and although he attempted to commit suicide many times, he couldn't go through with it because "I thought of them and I couldn't hurt them."

In 2004 he finally told his father what had happened to him. "He cried and he said, 'All those years, I thought you were in good hands. Now I know.'" His father then reached into his pocket and gave him a tattered prayer book that Mr. Bosum said he had opened only recently. In it was a ribbon dated July 3, 1965. "I had won third place in high jump. He kept it all those years. That's how much I know he loves me," Mr. Bosum said, stifling a sob.

La Tuque, located 150 km north of Trois-Rivières, opened in September 1963 and was managed by the Missionary Society of the Church of England in Canada.

"It was the last new church-run school to open before the government assumed management of all residential schools in 1969. There

was no local Anglican mission associated with the school," according to information compiled by the General Synod Archives. "Teaching staff at the residential school were recruited by the government, with support workers selected by the school's Anglican principal... The majority of students were drawn from the Mistissini Band (baptized Anglicans)."

From April 1, 1969 until the school closed on June 30, 1978, the government solely ran the school.

The school – which had fallen into disrepair after many years – was torn down in February 2006, with former students present.

Mr. Bosum wasn't there when it happened, but he wrote a poem about it, *Came Crashing Down*. Holding a piece of brick from the debris of the school that a fellow student had given him, Bosum recited his poem in a booming voice: "...The pain came collapsing down...The horrid place, the horrid face, came crashing down."

He has been undergoing therapy for 10 years, and he told the TRC commissioners' panel that he decided to share his experience because he was tired of fighting demons in his life. "I've come here to finally close the doors of hell behind me and finally live my life."

This article originally appeared in the online version of The Anglican Journal, where Marites N. Sison is a staff writer. For more reports on the Montreal TRC event, see the accompanying current issue of The Anglican Journal.



"I'VE COME HERE to finally close the doors of hell behind me and finally live my life," says John Bosum, appearing before the Truth and Reconciliation Commission of Canada.

(Photo: Anglican Journal, Marites N. Sison)



THE SOCIAL JUSTICE ACTION GROUP from Christ Church Cathedral followed the Truth and Reconciliation event in Montreal closely and maintained a continual presence in relays in the audience. They also posed for a group photo for the Cathedral Facebook page.



ANGLICAN BISHOP THOMAS CORSTON of Moosonee, Primate Fred Hiltz and Bishop Dennis Drainville of Quebec listen intently at one session.

(Photo: Harvey Shepherd)

The privilege of listening

Marites N. Sison
The Anglican Journal

Rev. Jennifer Bourque spent most of her time in the "Churches' Listening Area" at the Truth and Reconciliation Commission's Quebec national event, in Montreal April 24-27.

She was among those who welcomed individuals who came looking for photographs – of themselves, their brothers, sisters, parents, grandparents, aunts and uncles who had gone to Indian residential schools.

"One woman said to me that she was looking for her mom; she hadn't seen many pictures of her when she was young," said Ms. Bourque, an Anglican priest and a chaplain at Montreal Children's Hospital.

Sitting there was "a huge privi-

lege," she said, adding that she felt she didn't really have anything to offer except to "just be there for them." As participants looked at pages and pages of pictures of children, none of whom she knew but whom others knew well, she said it brought home to her how many people were affected by the experience.

"Some people said they [came] as part of a process of healing," said Ms. Bourque. "It's something that was notable... people said, 'I've done a lot of work. I've done a lot of healing, now I want to be here and maybe I can show other people how that's possible.'"

"I thought it was really important to know about the history and to hear from the residential school survivors," she said. "I think we bear some responsibility, both as Canadians and also as churches, to hear the stories."

For more than 150 years, about 180,000 First Nations, Inuit and Métis children were taken from their homes and sent to federally funded schools managed by Anglican, Catholic, Presbyterian and United churches. The Anglican Church of Canada operated over 30 of these schools across Canada.



JENNIFER BOURQUE at the TRC event.

(Photo: The Anglican Journal/Marites N. Sison)

St James seeks pastor to young adults

The Church of St. James the Apostle in downtown Montreal is looking for an "emerging ministries pastor" (lay or ordained) to develop "intentional community by: teaching, encouraging, supporting and modelling the Christian life to young adults drawn to our community."

The job will include:

- "Sound and imaginative biblical teaching and the cultivation of genuine, caring relationships with people,"
- Encouraging a team of voluntary leaders,

- Working collaboratively with other local organizations,
- Commending Christ to young adults from church and non-church backgrounds by developing relationships through means such as missions, and small groups,
- Encouraging young adults to see themselves as fully integrated and committed members of the church family, and
- Working closely with the Diocese to develop this strategy into a thriving sustainable Ministry.

The church hopes to find some-

one with at least five years experience of working with people aged 18-28, a theology degree, experience of managing budgets and organizational skills.

It is envisaged that the job would begin in late August or early September. "However we are flexible and open to the Spirit sending us someone sooner – or alas, a bit later."

Those interested can send a résumé to office@stjamestheapostle.ca or call 514 849-7577. The parish website is at stjamestheapostle.ca.

On their way to Ottawa



GETTING READY for the Joint Assembly of the Anglican Church of Canada and the Evangelical Lutheran Church July 3-7 in Ottawa, delegates from the Montreal Diocese got together for a barbecue in Baie D'Urfé. From left are Rev. Robert Camara, youth delegate Antoinette Lynch-Joseph, Susan Winn, Rev. Karen Egan, Executive Archdeacon Janet Griffith, Ian Sinclair, Marion Standish, Janet Marshall (who attended in a staff role), Rev. Neil Mancor and Ann Cumyn. For reports on the assembly, see the accompanying current issue of *The Anglican Journal*. There will probably be some reflections by Montreal participants in the September issue of *The Montreal Anglican*.

MDTC convocation comes to St. Barnabas St. Lambert



STACEY JOY NEALE poses with Canon Florence Tracy, vice-president of the Montreal Diocesan Theological College. Ms. Neale completed the Education for Ministry program of theological education for lay people.

(Photo: Harvey Shepherd)



BECOMINGLY MODEST, Lorne Eason shares a moment on the podium with Dr. Florence Tracy. He received the College Prize for Christian Education.

(Photo: Harvey Shepherd)



WALTER DELLER, former principal and vice-chancellor of the College of Emmanuel and St. Chad in Saskatoon, receives an honorary doctorate of sacred theology.

(Photo: Harvey Shepherd)

A rousing career start in Verdun



BRIAN PERRON AND JOYCE LADUKE leave little doubt that they had a great time in their seven months at the Church of the Epiphany in Verdun during his "in-ministry year," one of the final stages on the way to ordination. They and the congregation celebrated with time together on Sunday, April 14. "Brian was an inspiration to all in the parish, and he was involved in every way," one parishioner reports. "We also appreciate the support of his wife, who became a member of the choir and helped out at dinners and various functions. We also recognize the support Brian received from his father, Maurice."

(Photo: Jim Shepherd)



RECIPIENT OF THE ANDREW GAULT AWARD, Brian Perron receives congratulations from Canon Florence Tracy, MDTC vice-president. Dr. Tracy was standing in for the president, Bishop Barry Clarke, who was on a Sabbath leave.

(Photo: Harvey Shepherd)

Shelter director to speak at women's retreat

Every year since 1989, the Anglican Women Alive, Renewed and Enriched (AWARE) organization has held spiritual retreats to help encourage and deepen spiritual growth. This year, AWARE will hold its one-day retreat on Sept. 21, 2013 at the Holiday Inn, Pointe-Claire.

Anglican women will come together to participate in Bible teaching sessions and discussion groups on the theme "The Journey from Disappointment to Hope" (Luke 24: 13-35). The guest speaker is Sally Richmond, Executive Director, Logifem, shelter for women. The chaplain is Rev. Karen Egan, Rector, St. Andrew and St. Mark's Church, Dorval. Nancy Gunson, music director, St. James Church, Bedford, will lead worship.

AWARE retreats have become a "must have" for many Anglican women who always come away feeling refreshed and renewed from the inspirational teaching, vibrant discussion groups and moving testimonies shared by others about God's goodness in their lives. A prayer team is always on hand to pray with those requesting personal prayer.

Registration is \$65, payable by Sept. 1, 2013. Spaces are limited so interested persons are encouraged to register early. Registration forms are available online at AWARE Montreal's web site mtlaware.wordpress.com.

For more details contact: **Camille Morell** - 514-633-5930 or cisaacs.morell@videotron.ca; **Maureen Firth** - 514-694-4304 or chilfir@videotron.ca.

Bursaries are available - contact **Susan Childs** - 514-620-3496 or senfant@videotron.ca for more information.

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\$5-million gift to McGill for interfaith studies

A new professorship in interfaith studies is to be the centrepiece of a \$5-million gift to the McGill University Faculty of Religious Studies from philanthropists Barbara and Patrick Keenan.

An announcement from the university said the chair in interfaith studies will be one of five initiatives

related to interreligious scholarship supported by the gift. The chair "will fund, in perpetuity, world-class scholars who will lead new research initiatives and bring fresh perspectives to interfaith studies."

In addition, a new introductory level course in "world religions and the cultures they create" is to enhance religious literacy among undergraduates.

The gift by the Keenans, both whom graduated from McGill with the bachelor's degrees in the 1950s, is described by the university as part of a major fund-raising campaign and the largest to the Faculty of Religious Studies since its founding.

"In our globalized world, religion is a vital dimension of our humanity," Barbara Keenan is quoted. "It is very important that today's students - no matter what their course of study - have an understanding of and sensitivity to the multitude of faith traditions and the cultures they produce. This knowledge will help to shape them as tomorrow's leaders."

The gift will also create the Wilfred Cantwell Smith Graduate Fellowships, honouring the memory of

a renowned professor in the Faculty, which will be awarded each year to three outstanding entering doctoral students. There will also be two annual fellowships for doctoral students and at least two annual undergraduate internship awards to provide recipients with first-hand experience of religious cultures in world communities.

The gift will also support one or two high-profile symposiums that will bring together prominent international scholars to share their knowledge of world religions and globalization.

"These initiatives will nourish creative, interdisciplinary scholarship and advance graduate and undergraduate education on issues of religion and society at a time when such contributions are arguably more critical than ever before," said Professor Ellen Aitken, Dean of the Faculty of Religious Studies.

"This extraordinary gift from Barbara and Patrick Keenan reinforces a core element of McGill's mission: a commitment to diversity and the inclusion of different traditions, viewpoints and ideas," said McGill's

Principal and Vice-Chancellor, Heather Munroe-Blum. "By giving our students an appreciation of the complexity of religious thought and practice around the globe, we will be preparing them to contribute meaningfully to the challenges of our modern world, whether as scholars, religious leaders or engaged citizens."

Replying to questions, Dr. Aitken said in an email that the search for a senior professor to hold the chair would begin in late summer 2013. Doctoral fellowships will be available for students entering the Ph.D. program beginning in 2014.

She said there is no relationship between the Keenan Chair in Interfaith Studies and the already existing Birks Chair in Comparative Religion. "These are two distinct fields and two separate named chairs. We also have the McConnell Chair in Philosophy of Religion and Philosophical Theology."

A newspaper account noted that Mr. Keenan, a former mining executive, is a Roman Catholic and Mrs. Keenan a member of the United Church of Canada.

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Comment

High-power conference grapples with the secular

Harvey Shepherd

Dating from the 1930s, the Gothic design of the Birks Heritage Chapel in the building that now houses the McGill University Faculty of Religious Studies is dominated by a huge stained glass window depicting the Ascension. Its several panels are divided and supported by a lattice or framework.

Welcoming multi-faith participants in a conference May 27 and 28 under the title “Bridging the Secular Divide: Religion and Public Discourse,” Ellen Aitken, dean of the faculty – and an Anglican priest – was at pains to offer a few words of explanation. From the outset, she said, the chapel reflected the pioneering ecumenical approach of Divinity Hall, as it was then called, a co-operative venture of several Christian denominations. Since then, the chapel has come to accommodate the different Christian and non-Christian faiths now active on the campus and in the faculty and is also used for multi-faith events and academic gatherings of no particular religious purpose, as well as weddings and other such events. It is also adorned by art from various faiths.

Over all, the predominantly Christian ambience of the chapel seemed no problem for the participants from different religions. There were times when the influence of the chapel window seemed benign.

At least two speakers including at least one Muslim saw the window as a metaphor for what the conference was aiming for. The lattice between the panes, they suggested, could be taken to represent the secular framework of society and the multi-coloured panes between them could represent the rich plurality of religious traditions they support.

It was interesting to hear a prominent Muslim make this point, since Islamic tradition is said to be quite dubious of representational religious art, never mind Christian stained-glass windows.

Perhaps this was one example of the emphasis on civility that was a hallmark of a number of the talks by representatives of various traditions at the conference.

It was clear that organizers of the conference – which was sponsored by the Tony Blair Faith Foundation, founded by the former British prime minister – considered civility in public discourse about religion to be a key goal. And, while the conference was pan-Canadian in its scope, the choice of a Quebec venue was clearly no coincidence.

The relation of religion and public

life is particularly topical in Quebec these days. The conference was originally expected to coincide with a debate in the Quebec National Assembly on a Charter of Quebec Values proposed by the government – the debate is now expected this fall – and the conference coincided roughly with a controversial Supreme Court decision on prayer at meetings of a Quebec municipal council and was just in time for the kerfuffle about the wearing of Sikh headgear by amateur soccer players in Quebec.

While faith traditions including Judaism, Islam, Sikhism, Baha'i and aboriginal spirituality were represented among the organizers of the conference and other faiths by participants, this was not an interfaith conference where the emphasis was on exploring similarities and differences among various traditions. This may have helped maintain the civil atmosphere.

I would also go so far as to say that, notwithstanding the key part the Jewish interfaith icon Victor Goldbloom played in the conference and the major contribution by Baha'is, the conversation was largely among Christians.

Both what used to be called mainstream Christian groups, as represented, for example, by the Canadian Council of Churches, and more conservative groups including the Evangelical Fellowship of Canada and certain Catholic conservative organizations were well represented. And they were noticeably friendly toward each other. One tactic that may have helped was a tendency to stick to what I might call meta-arguments in dealing with hot-button topics – with pro-life people, for example, arguing not directly that abortion is bad but that anti-abortionists ought to be free to express their views.

This conference was not, it seemed, about issues between different faith traditions but, as its title said, “bridging the secular divide: religion and public discourse” – the divide, perhaps, between religion in general and public discourse. At first, the phrase “secular divide” struck me as puzzling: Should it not have been “the secular/religious divide” or some such phrase?

The debate that preoccupied the speakers was whether religion has a place in public discourse at all. But, while several speakers spoke in favour of dialogue between both sides of this issue, open to both people of faith and people without any, the conference was not itself such a dialogue. A “framework document”

issued before the conference began took a clear position on one side of this question, one generally consistent with the presentations (and, let me say, my own views).

“We recognize the value of secular public institutions insofar as they promote equal treatment for all people and prevent one religion from being favoured over others,” the document says. “However, secularism, in a more extreme form, espouses the restriction of many public expressions of religion. It assumes that religion is inherently exclusionary, or divisive, and that democratic civility is promoted by restricting its role to private belief. This is a form of secularism that limits the advancement of our public discourse by excluding perspectives that draw from the insights of religion.”

Or, in the words of an opening talk by Mike Hogetorp, director of the Christian Reformed Centre for Public Dialogue in Ottawa, “Fundamentalisms, either religious or secular, are a fraud. Civility, even in the presence of profound differences, is important for democracy.”

For some people, secularism is becoming a religion in itself, said Dr. Imam Hamid Slimi of the Canadian Centre for Deen Studies in Mississauga, an institution for the study of Islam.

Comments by Archbishop Christian Lépine, the new Roman Catholic archbishop of Montreal, and some of the reaction to them outside the conference, pointed up the issue. He endorsed a “laïcité ouverte” – open secularism – that would recognize even atheism as a form of faith in the human being. But he warned that if a closed secularism assumes political power it can become a state religion, a cult of the state.

I would have been tempted to consider endorsement by the Roman Catholic archbishop of Montreal of open secularism and religious pluralism would be gratifying to almost anyone but a few ultramontane screwballs. Silly me.

At least some of the media response to the conference found it ominous that the Roman Catholic archbishop of Montreal would endorse religious pluralism.

“Quebec is on the way to becoming a multi-religious society,” Louise Mailloux, who has written a book on the subject, bewailed in an article in *Le Devoir*. “One religion was already too many, and now several of them are supposed to be better. That’s what open secularism is. Openness to everything, including religious fundamentalism. What a mess: one that is only beginning with a big contribution from our multicultural establishment!”

Not everyone, it would seem, is interested in bridging a religious/secular divide. As I thought about it, it occurred to me that perhaps hardly anyone is. Perhaps there is no religious/secular divide.

For many atheists and some religious people with a particular view of the place of religion, there is no



SPENCER BOUDREAU AND PAUL DONOVAN discuss religion in Quebec schools. Dr. Boudreau, an assistant professor at McGill University, is a specialist in issues affecting religious education in public and private schools. Mr. Donovan is principal of Loyola High School in Montreal, a Catholic private school for boys that is challenging Quebec's course in ethics and religious culture before the Supreme Court of Canada.

(Photo: Harvey Shepherd)

need to bridge any gap; religion is merely to be eliminated or at least excluded from the public sphere. To be sure, some people who do not regard themselves as people of faith do see themselves as facing the same issues as religious people, but their existence was only adumbrated at the conference.

On the other hand, for religionists like many of the speakers at the conference, there is no gap between religion and the secular either; they are aspects of the same reality.

Rev. Karen Hamilton, general secretary of the Canadian Council of Churches, suggested that a current tendency to exclude religion from political discourse seems to coincide



ANDREW BENNETT, recently appointed by the Canadian government as ambassador of the Office of Religious Freedom in the Department of Foreign Affairs and International Trade, addresses the conference. Previously a civil servant and professor and dean at Augustine College in Ottawa, he said the new office “will defend freedom for religion as a core human right,” he said. He said a person “must be able to exercise free will in matters of faith” and this includes freedom to change one's faith. The office will promote freedom of religion, “not freedom from religion,” but will defend those who have faith along with those who do not.

(Photo: Harvey Shepherd)

with a decline of interest in discourse of any kind on political issues.

One imam made the point that Islam does not recognize any basic distinction between the sacred and the secular. (I think that on other occasions I have heard people from many faiths, including Christianity, make that claim about their own faiths.)

Indeed, Archbishop Lépine made the point that he himself is a secular priest. At one level this was just a play on words: In Catholic jargon that predates modern meanings of secular the phrase means he is a priest of his diocese and not of an order like, say, the Dominicans. But for him this phrase also illustrates the absence of any fundamental difference between the secular and religious.

Perhaps the people who dreamed up the conference title got it right. What needs to be bridged, or at least addressed, is not a secular/religious divide but a secular divide – if you like, a secular/secular divide.

On the one hand, there are those who see the religious and the secular as ways of seeing the same reality. On the other there are those who call for the secular to exclude the religious altogether—which might in fact just open the door to cults of a more insidious kind.

The debate continues.

MUSIC EDUCATION FUND

The Diocese of Montreal has funds to be distributed annually for further education and development of church music skills.

Monies may be applied towards individual instruction or conferences dealing with matters pertaining to church music.

Applications for financial assistance from candidates of any age should be addressed to Patrick Wedd or Stephen Tam at the Diocesan Offices, 1444 Union Avenue, Montreal, H3A 2B8 by September 30, 2013.



REV. KAREN HAMILTON, left, general secretary of the Canadian Council of Churches, and Rev. Dr. Ellen Aitken, dean of religious studies at McGill University and hostess of the conference, exchange some thoughts.

(Photo: Harvey Shepherd)

News in brief



“I’VE HAD WRESTLING MATCHES” with parishioners who wanted to snatch away filled collection plates for counting immediately, Archbishop Douglas Hambidge told Montreal Diocese clergy at a June workshop. In his view their proper place is on the altar. In this photo, he exchanges views with Rev. Canon Joyce Sanchez of Trinity Memorial Church.

(Photos: Harvey Shepherd.)

Bishop’s leave “blessed by God”

Bishop Barry Clarke says he is looking forward to returning to his work in the diocese this month after a “Sabbath leave” that began in early March and “has been greatly blessed by God.”

In a message distributed in the diocese at the end of May, he said:

“I thank you for your prayers and support during my Sabbath leave. Many of you already know the benefit of a period of Sabbath leave. It is a precious time of prayer, reflection and restoration, a time of God’s grace. My Sabbath leave has been greatly blessed by God, and I am extremely grateful to you for your generosity in making space for me to take this time. I very much look forward to my return to Diocesan duties at the beginning of August, and to our continued shared work in God’s mission in our Diocese. Please continue to hold me in your prayers as I hold you in mine each day.”

The annual Bishop’s Dinner will take place Friday, Nov. 22. It was originally scheduled for June but was postponed because of the Sabbath leave.

Change mooted on South Shore, and in Townships, Laurentians

Executive Archdeacon Janet Griffith has praised the courage of leaders of nine South Shore parishes in discussions of reorganization proposals that the parishes were to consider this summer. Similar discussions were also taking place in the Eastern Townships and the Laurentians.

In a communiqué issued at the end of May, she said that between about February and May a group of lay leaders from the nine churches on the South Shore have been working with Janet Marshall, diocesan congregational development officer, and Archdeacon Griffith “to create a plan for Anglican ministry in their area.”

Archdeacon Griffith added:

“They are courageously facing the challenges of sustainability. By doing this, they are releasing their potential for revitalized ministry and mission which will be possible once their churches are freed from persistent worry about buildings and budgets. A plan for the implementation of the first steps in this important work will be taken to the parish corporations for their consideration at a meeting later this month.

“The South Shore parishes are not alone in this initiative. A number of churches in the Eastern Townships have asked to begin a similar process. This work will begin this summer.”

Also, at their spring deanery chapter meeting representatives from the Laurentian parishes considered a presentation made by Janet Marshall on models of shared ministry aimed at meeting the needs of people living in the area.”

Archdeacon Griffith wrote that these projects reflect the “strategic directions” of the diocesan Ministry Action Plan “as we work courageously towards a time where we will be a diocese of lively parishes and community-based ministries each with the resources and leadership they need for dynamic and vital mission.”

Synod short, sweet

The Montreal diocesan synod this year will be a one-day event, on Saturday, Oct. 19. Organizers hope the one day will be easier for people from out of town and may

make it easier for delegates who otherwise might need to take time from work. The theme will be “Called to Serve.” Registration will begin at 7:30 a.m. and the opening session begins at 8:30, with greetings from partners scheduled between 8:45 and 8:55. Attendance at the opening is important for quorum. The Synod Eucharist will be in Christ Church Cathedral at 10 a.m. Lunch will be served in Fulford Hall at noon and the synod is expected to end by about 6 p.m., although refreshments will follow for those who wish to stay.

Bishop Whitten visits diocese

Right Rev. Leonard Whitten, retired bishop of Western Newfoundland, who with the consent of Bishop Barry Clarke has been providing pastoral support to several traditionally minded priests and parishes in the Diocese of Montreal, was in the diocese May 25 to 30. He presided at a Confirmation service at the Church of Saint John the Baptist May 26 and provided pastoral support to several clergy.

Ottawa church welcomes students

St. Albans Church is a new church plant of the Anglican Diocese of Ottawa which has grown to over 150 members in two years. This “Spirit-led, Christ-centred contemporary urban church” is located two blocks from the University of Ottawa and has a ministry with university and college students. The Sunday service is at 10 a.m. Anyone travelling to Ottawa in September to attend university or college (the University of Ottawa, Carleton University, St. Paul’s University or Algonquin College) is welcome. Inquiries can be sent to the incumbent, Rev. Mark Whittall, at rev.mark@stalbanschurch.ca and information can be had www.stalbanschurch.ca or the Facebook page www.facebook.com/saintalbans.

Giving is sacramental, archbishop says

In a partial response to recent discussion at the Diocesan Council about the need for more help for parishes struggling with finances, Archbishop Douglas Hambidge, a specialist on stewardship, met about a dozen parish clergy in early June.

“We’ve got to struggle with the sacramental basis of what money is,” he said.

Archbishop Hambidge, retired archbishop of the Diocese of New Westminster and Metropolitan of the Province of British Columbia and the Yukon, is the author of the recently published *The S Word*.

He said for him the collection is one of the highlights of the Eucharist.

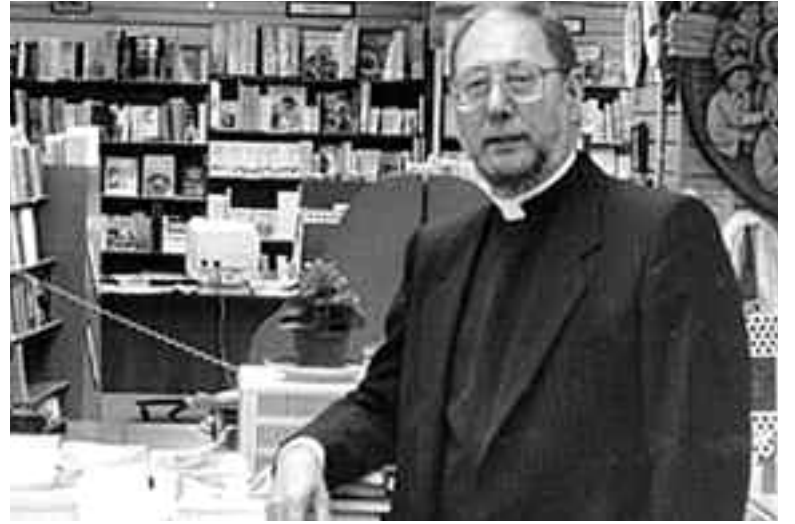
“There, on the altar, I see the bread and the wine, the gifts of God, and beside them I can see the image of who I am.”

Archbishop Hambidge and Archdeacon John Robertson, senior gift planning officer for the General Synod of the Anglican Church, also discussed giving through wills and other forms of “planned giving.”

Consultants hired by the diocese reported to the Diocesan Council this spring that many parishes are so worried by their own financial problems they are reluctant to contemplate a financial campaign with proceeds divided among them, the diocese and the Anglican Church of Canada. The council referred the proposals to a task force for further study and called for efforts to bolster stewardship in parishes.

Obituaries

Priest ran bookstores for over 30 years



Rev. Dr. Michael John Lloyd, who managed Anglican book rooms in Montreal and then Toronto for three decades, died April 21 in Toronto at the age of 78.

Ordained as a deacon and then priest in Montreal by Bishop Kenneth Maguire in 1963 and 1964, Dr. Lloyd, also a chartered accountant, served as an assistant at St. Paul’s Lachine for those two years before becoming manager of the Diocesan Book Room in Montreal, where he remained until 1968.

Then he managed the Anglican Book Centre at Church House in Toronto from 1968 until his retirement in 1995. He remained a priest of the Diocese of Montreal, infor-

mally authorized to officiate as a priest in Toronto, until 2005, when he officially transferred.

Since 1998 he served as associate priest at All Saints Kingsway, Toronto and latterly was also honorary assistant at St. George-on-the-Hill, Toronto. The funeral took place April 26 at All Saints Kingsway.

He is survived by daughters Erika (and her husband Paul Freedberg) and Sharon, and a grandson, Matthew. His brother, Barrie, predeceased him.

Because of economic pressures the Diocesan Book Room closed in 2008, the Anglican Book Centre early this year.

Lydia Robillard served St. Stephen’s Lachine

There will be a memorial service at St. Stephen’s Church in Lachine on Saturday, Sept. 28, for Lydia Robillard, who was active in the parish and Diocese of Montreal some years ago.

Mrs. Robillard is still remembered with great affection in the parish, where she sang in the choir and served as parish secretary. Her husband, Rev. Roger M. Robillard, was serving in the diocese as a prison chaplain.

Mrs. Robillard passed away last May 12, at age 72. A memorial serv-

ice took place at St. Paul’s Episcopal Church, in Richmond, Virginia, on May 18. The Sept. 28 service in Lachine will begin at 11 a.m. and will be followed by the interment of her remains.

Mrs. Robillard, born Lydia Sgroi, was predeceased by her parents, Salvatore and Rose Nisi Sgroi; and her sister, Gloria Sgroi Valour. She leaves her husband, two sisters and a brother. Expressions of sympathy can be sent to Father Robillard at 400 South Cedar Ave., Highland Springs, VA 23075-1255.

Philip Rowe supported Compass Rose Society

Philip M. Rowe, 29, son of Father Michael Rowe, who has served at St. Matthias Westmount and St. James Rosemere, was killed in a car accident in the United States April 11. Both Philip’s father, who moved to the United States in the early 1990s and is now rector of St. Mary’s Church, Bonita Springs, Florida, and his late grandfather, Desmond Rowe, at one time rector of Christ Church Beaufort, were priests of the Diocese of Montreal.

Both Philip and Michael Rowe attended the annual meetings in Canterbury last October of the Compass Rose Society St. Mary’s, which had recently joined Compass Rose, an international support organization for Anglican endeavours. Rev. Canon John L. Peterson, president of the Compass Rose Society, was in the Holy Land at the time of the

death and sent a message recalling that Philip Rowe was the youngest guest at the Archbishop of Canterbury’s Dinner. Canon Peterson writes:

“Since learning of Philip’s death, I have not been able to imagine the grief and pain for parents who have had to go through the death of a child. On behalf of the Compass Rose Society, I have prayed for Philip and his family here at the Church of the Holy Sepulchre / Church of the Resurrection before the Empty Tomb. I then lit a Resurrection Candle and prepared a Shroud on the Stone of Anointing.”

Later, Bishop Suheil Dawani of the Anglican Diocese of Jerusalem blessed the Candle and also prayed for the Rowe Family from St. George’s Cathedral.

Montreal prison chaplains: relief and apprehension

Harvey Shepherd

Three Anglican chaplains have had their part-time service in Quebec federal prisons extended by at least a year.

However, they are apprehensive about what the federal government has in store in the longer term for them and other chaplains in federal prisons across Canada, particularly those of non-Christian religions.

Rev. Deacon Peter Huish, a part-time chaplain at the Federal Training Centre in Laval, said in an interview in May that despite the announcement last year by Public Safety Minister Vic Toews that part-time chaplains were being eliminated in federal prisons, a re-examination by a regional staff member of Correctional Service Canada showed that a contract with the Diocese of Montreal still had a year to run (last spring) with an option for an additional year.

It covers the part-time work of Canon Huish in the Laval prison, Rev. Canon Tim Smart in the Cowansville Institution and Rev. Holly

Ratcliffe in the Drummondville Institution (in the Diocese of Quebec). Canon Smart and Dr. Ratcliffe combine their chaplaincy with parish and other activities as priests. Canon Huish devotes his full time to ministry to offenders, partly in prison chaplaincy and partly ministering to prisoners who have been released or are on parole.

Despite this temporary arrangement and another one in British Columbia that provides for some non-Christian chaplains to remain on a temporary "casual" basis, Canon Huish said, "part-time prison chaplaincy as we have known it no longer exists in Canada."

There is no indication that the government is going back on its plan to eliminate part-time chaplains and rely exclusively on full-time ones and volunteers. The government has indicated it intends to entrust all chaplaincies to a single nation-wide contractor, as yet unidentified, in place of the various local contracts it has had up to now with dioceses and other appropriate bodies in various



PETER HUISH

churches and other organizations.

Government officials have said that the Correctional Service of Canada will ensure that it continues to provide support to prisoners of all religious backgrounds. It expects

there to be more volunteers in prison under the new system, which the Correctional Service hopes to begin implementing in the fall.

According to media reports, the decision, which was announced last October, meant most contracts with non-Christian chaplains were not renewed, leaving 72 full-time Christian chaplains and two full-time Muslim chaplains responsible for most religious services in prisons across the country. Most of the 49 part-time chaplains who were employed by the Correctional Service have since seen their contracts expire, including 16 who represented non-Christian faiths, although one part-time Buddhist chaplain in the Atlantic region and one part-time Jewish chaplain in Ontario still had contracts in force in April.

A CBC report said at least four part-time non-Christian chaplains in British Columbia had been offered the chance to return to work.

Canon Huish said there has been no indication who might submit proposals if the government were to

call for tenders.

There is an organization called Prison Fellowship Canada, which describes itself as "a trans-denominational Christian organization with volunteers across Canada" and "the only national organization compelled by faith to do the transforming work of justice for those affected by crime in communities across Canada in an unforgiving era." The organization, which has the Nicene Creed as its statement of faith, is a member of Prison Fellowship International, which has 117 ministries around the world.

The Church Council on Justice and Corrections, founded by Anglican, Baptist, Christian Reformed, Disciples of Christ, Lutheran, Mennonite, Presbyterian, Quaker, Roman Catholic and United Church groups, promotes restorative approaches to justice and corrections. In Canon Huish's view it does not at present have anything like the secretariat and other resources that would be needed to co-ordinate a nationwide, multifaith chaplaincy service.

Circles of Support find new home in southwest Montreal commercial building

Harvey Shepherd

A program that offers counselling, support groups and other services to released prisoners, largely sex offenders, has found new quarters after being evicted from the hall of St. James the Apostle Church following a sexual assault in the church premises in January.

Rev. Deacon Peter Huish of Montreal-Southwest Community Ministries said in a conversation that he was shocked when Christopher Jost, 46, was arrested after apparently luring a 19-year-old woman into St. James the Apostle Church and forcing his attentions on her.

The deacon, both a prison chaplain and active with released prisoners, was shocked again when Mr. Jost died soon after he was found unconscious in his prison cell about two weeks after his arrest. Canon Huish and others, well aware of his record, had worked with him for seven years in a rehabilitation project for sex offenders.

But Canon Huish was also shocked by the decision of the church to cancel its lease with the community ministries at the insistence of the parish's insurance company. He said the parish and representatives of several other community ministries that also rent quarters in the church's Shatford Hall seemed at first to be rallying behind the ministry after the arrest. He was stunned to receive a registered letter from the parish saying that the church had no choice but to cancel the lease of the ministry.

"We were a scapegoat," he said. "The insurance company dictated this."

However, he was gratified that the Diocesan Council reaffirmed its arrangement for the use of Fulford Hall, the downtown hall shared by the diocese and Christ Church Cathedral, for another program called the Open Door. That program brings former prisoners, or prisoners on leave (who were sentenced for various offences) together with volunteers for Tuesday evening social and educational programs.

The new quarters of Montreal-Southwest Community Ministries are at 3974 Notre Dame St. W., Suite B, near the St. Henri Métro station.

Itself established in 1999, the MSCM introduced Circles of Sup-

port and Accountability to Quebec in 2000. Since then, the ministry has accompanied dozens of men using the Circle model, to the considerable benefit, the ministry believes, of all: those being accompanied in their safe reintegration, volunteers and the larger community.

The MSCM CoSA Project is currently participating in a five-year nation-wide demonstration project, along with providers in other major centres, co-ordinated by the Church Council for Justice and Corrections and funded by the National Crime Prevention Centre of Public Safety Canada. The purpose of this national exercise is to demonstrate the effectiveness of CoSA in significantly lowering the risk of recidivism in

those thought to be at high risk.

Deacon Huish co-ordinates a management team for running the MSCM CoSA Project that also includes, Anouk (data co-ordinator), Teng (project associate) and Jeri (bookkeeper). (The three are identified only by their given names because of a strong tradition of confidentiality in the project.) The project was recently supporting 18 Circles of Support and Accountability with the help of 29 active volunteers.

For more information visit mscm-qc.org. Among other things, there is trailer for an information video on CoSA, *One of Us/L'un des nôtres*. The trailer is available on DVD.

Open Door community meetings began in 2001.

Arrest and death of participant a blow to CoSA project

The arrest and death of Christopher Jost this year was a stunning blow to Rev. Canon Peter Huish and others involved Montreal-Southwest Community Ministries, who had worked with him for about seven years and thought Mr. Jost was making good progress.

They were quite aware of his record for sex offences, dating back to 1984. Mr. Jost, 46, had served time in prison for four offences against females between 10 and 19. He had been under a supervision order since his release from a penitentiary in 2008 after being sentenced to over six years for an assault on a 14-year-old in New Brunswick. In 2009 he was incarcerated for a year for violating the terms of the ordinance.

At the time of his arrest he had been living in a Montreal half-way house under a curfew. He had participated in activities of Montreal-Southwest Community Ministries including circles of support and accountability (sometimes abbreviated CoSA). In these, volunteers try to help released prisoners avoid reoffending. Mr. Jost had become active in volunteer work around the church and eventually was hired by the church as a verger to carry out maintenance work, a job for which he required keys to the church.

Deacon Huish estimates that he

alone probably devoted 1,000 hours to conversation with Mr. Jost over the seven years. He said Mr. Jost wrote a lengthy letter to him from prison. Usually a personable man, Mr. Jost was among other things quite active in setting out tables and the like for the Montreal diocesan synod at St. James the Apostle last fall and made the acquaintance of a number of synod delegates.

"Everyone knew Chris Jost really well," Canon Huish said. "He was a sociable guy."

According to media accounts, on Saturday afternoon, January 5, a man approached a 19-year-old woman on St. Catherine Street as she was taking pictures of the 19th-century church. He invited her inside to take more pictures but then locked the door, brought her into the basement and ordered her to touch him in a sexual way before releasing her. Mr. Jost failed to return to his half-way house that evening and was arrested within the next few days.

Mr. Jost was found unconscious in his prison cell within about two weeks after his arrest and died soon afterward.

Some time after Mr. Jost's death, the community ministry held a gathering "formally saying goodbye to Chris as we joined in celebrating what he added to our community."

Canon Huish says crisis was 'our greatest challenge in 14 years'

Peter Huish

Here are extracts from an interview with Canon Peter Huish in the May/June issue of *The Sou'Wester*, newsletter of Montreal Southwest Community Ministries. For the full interview and more about the MSCM, see the website at www.mscm-qc.org.

Q. 2013 did not start well for MSCM. How have you been able to cope and help the MSCM community maintain its focus and commitment after such a serious upheaval?

A. It has been the greatest challenge we have known in some 14 years in this work. Everyone has felt it, often heavily, and for me, some-how at the centre of it, it has been tiring – being always on call, always accountable. I am grateful for the present, less demanding time, being able to catch our breath after the horror we experienced in January, formally saying goodbye to Chris as we joined in celebrating what he added to our community, and now having moved on to a new office. We have worked together diligently this last couple of months, to review and assess that which we do, leading to a re-affirmation of its value and importance to each of us and to the wider community. Our new office is taking on significance as a sign of our own renewal and moving forward into a new chapter of our story.

Q. Will Fulford Hall still be available for our Open Door meetings on Tuesday evenings?

A. Over the years at Fulford Hall, Open Door has taken on quite a profile and so it was not surprising that in the wake of the events of January, questions were asked about this. It is very gratifying that an essentially unanimous vote at the Diocesan Council supported the continuing hospitality by the Diocese and the Cathedral for our regular Open Door Tuesday evening meetings – hospitality

which we have enjoyed for some seven years. We are grateful for this, and we are pleased also for the Church as it reaffirms its commitment to Gospel hospitality – the linking of Fulford Hall and Open Door is good for us all.

Q. MSCM and MSCM-CoSA Project have moved to a new location giving us a new lease on life. Looking forward, how do you see us using our new offices?

A. All of our activities are now under one roof, with the exception of Open Door as noted earlier. Our new location is a safe and private space, necessary for the sensitive work in which we are involved. With the special features included in our new space that will enhance our work, we are looking forward to as many meetings as possible on our terrace during the summer months.

Q. Do you have any words of wisdom for our readers in light of all the recent events?

A. After almost 14 years of our life and work in the community, MSCM was truly tested these last few months. Our having come through this period with hope and renewed confidence shows that we are indeed blessed in the vocation we have been given. We owe one another thanks and congratulations for the extraordinary strength and encouragement that has been shared among us.

There is a new challenge on the horizon. Arrangements for funding of community chaplaincy across Canada is now currently under review and this will further test our resolve to keep our focus and continue this work. It will be helpful to look back at our beginnings 14 years ago when there was no funding. We grew from a wish and a prayer and a strong commitment to each other, and will need to be in touch with that spirit anew as this next challenge develops.



WHIPPING UP SOME SPANAKOPITA, young participants in the Urban Soul workshop are busy in the kitchen of the Tyndale St-Georges Community Centre. Nick Pang and Kisha Joseph are at the rear.

(Photo: Harvey Shepherd)



MTL YOUTH SUPPORT TEAM members had a first meeting June 10. Clockwise from left are Beth Reed of the Church of St. John the Evangelist, John Bowker of Christ Church Cathedral, Nick Pang of St. George's Place du Canada, Lauren Lallemand of Christ Church Beauvepaire, Afra Saska Tucker of St. John the Evangelist, Kisha Joseph of St. George's Ste Anne de Bellevue, hospital chaplain Rev. Jen Bourque and diocesan youth consultant Mark Dunwoody. Absent were Paul Carter of St. Barnabas St. Lambert, Andrea Carter of St. George's Ste Anne de Bellevue and Élodie Lambert of La Nativité.

(Photo: Harvey Shepherd)



ASK AND IMAGINE participants pose outside Huron College, London, Ont., with Archbishop Thabo Makgoba, Archbishop of Cape Town and Primate of Southern Africa. From Montreal, youth co-ordinator Mark Dunwoody is second from the right in the back row, Kisha Joseph is front left.



REDHEADS ANDREA AND WILL CARTER pose with parishioners of the Church of the Ascension in West Brome after telling parishioners about the Youth Ambassadors program.

Summer in the city – with spanakopita

Nick Pang

We were told we were making granola. It ought to have been simple and quick – throw in some oats, nuts, raisins, seeds (OK, I've never made my own granola before). Instead, when we got there that sweltering Saturday morning, we found out that someone had picked out a whole new recipe for us – spanakopita. Delicious, tasty spinach wrapped in phyllo-dough – fantastic to eat, but more than a little bit tricky to prepare – and with a group of teenagers at that!

Anyone who's out to accomplish something in life needs some kind of obstacle to overcome though, and overcome it we did. We were a group of eight people, part of the diocesan Urban Soul youth conference, and we were preparing a snack for the children who attend the Tyndale St-Georges community centre during the week.

The teams were split up between Tyndale St-Georges and Mile End

Mission. Each of us had a service project to carry out. For the Mile End team it involved lots of folding and scrubbing.

Our team was cooking and I was impressed. Not only were there some future Iron Chef stars in that group of 13-16 year olds, but here was a handful of young people who had given up a Friday night and Saturday from their busy schedules in order to help people they would never even meet. There were no complaints, no protests – and why would there be? The group was excited to be doing something positive for its community.

Urban Soul was a chance for all of us to experience what it's like to help a complete stranger and to put the love that Jesus taught into action, and the group certainly did that. For hours our team slaved over hot stoves and ovens on the hottest day of the year to date.

The Mile End team cleaned and organized the morning away and

even found time to attend a low mass service at St. John the Evangelist. We met up after our service projects for lunch at St Michael's Mission, where we also got a tour and had a chance to help with a bit of cleaning. We then headed over to the fountains at the Quartier des Spectacles and enjoyed a brief popsicle break before heading back to Fulford Hall for a debrief.

All in all, a very successful weekend. Some words used to describe what people got out of their time there: "More than just money; helped; learning; character building; passion; passing it on."

The youth of Montreal are an inspiring group of people who are committed to making this world a better and more welcoming place for all. It was a pleasure and an honour to work alongside them and I look forward to more chances to get to know them in the years to come.

Youth Ambassadors to hit Big Apple

Kisha Joseph

Being a Youth Ambassador is more than just being a member of a church or a youth group. Being a Youth Ambassador is about standing up for others and sharing their message. To be an ambassador means to be a representative. It is no easy task being a representative because you know it's your responsibility to have that person look great. But be assured, the youth in this program are amazing Ambassadors.

In their travels they do our city and diocese proud by their acts of service, maturity and genuineness. And the Ambassadors did the pro-

gram proud as they presented to various churches all that they gained from being a part of it. Thank you to all the parishioners who received them with open arms.

Soon we look forward to another opportunity for the Youth Ambassadors to represent our diocese. From August 30 to September 2 the program will be travelling through New York City to connect with other youth and serve the community. However, this trip will not be possible without your support. Parishes can be involved by:

- encouraging other youth aged 14-21 to be Youth Ambassadors.
- sponsoring a Youth Ambassador, who would visit a parish and make a little presentation.

• providing prayers, publicity and financial support to the program.

We look forward to receiving new youth to embark on this journey with us and the involvement of more parishes. We plan to visit a variety of parishes this summer to encourage their participation in our vision. We want to continue to create and provide ministry opportunities for youth who have demonstrated leadership qualities in their parishes.

For more information about the Youth Ambassadors Program, please contact Kisha Joseph at 514-886-2849 or mtlyouth@montreal.anglican.ca.

(Kisha Joseph is a member of the Diocese of Montreal youth ministry team.)

Youth ministry: making connections

Kisha Joseph

The old proverb says it takes a whole village to raise a child. The same is true for working with youth; it is not something that can be done alone, it requires everyone's support.

This is why programs such as Ask and Imagine are so vital to our community. The Ask and Imagine Adult Scholars Program was hosted by the Faculty of Theology at Huron University College in London, Ont., May 5 to 11.

In one week youth workers from across Canada were taught, encouraged and supported to continue the amazing work they do.

Mark Dunwoody and Kisha Joseph felt honoured to be members in this learning process. While living with 20 other people, we attended workshops, played games, heard stories and ate many meals. We were able to build community with those who share our passions and allow them to challenge us to develop as professionals. Many of the things we learned will be evident in our work to serve youth.

But the highlight of the week was definitely the opportunity to sit and listen to the Archbishop of Cape Town and Primate of the Anglican Church in Southern Africa, Thabo Makgoba. In a short amount of time, he inspired all of us in our faith and ministry. I hope that more opportunities to connect with other youth workers continue to arise in our nation – and that more youth workers can partake in the rich learning experience.



Change Ahead Leadership training for Youth Workers

Who? We're looking for passionate people aged 18 and up who want to make a difference in the lives of others.

What? The program is designed to give youth workers & clergy the knowledge and skills they need to work effectively in a youth work setting as part of a team. You'll gain hands-on experience through involvement in young people's activities in your parish.

When? Oct/Nov 2013 actual dates TBD. Individual placements occur in your own parish with opportunities to work on other diocesan teams.

Why? You'll be giving back to your parish/community, developing leadership skills, learning about effective youth work practice and the importance of reflective practice... all while having a lot of fun!

Places are limited so please contact Mark asap. C'mon and on give it a try!

For more information contact; 5142386477 / mtlyouth@montreal.anglican.ca

PWRDF reps: committed but too few

An altarpiece in Kenya



ANGLICANS IN SIKRI, a community in western Kenya near Lake Victoria, hard hit by the HIV/AIDS epidemic, have been working on an embroidered altarpiece depicting scenes in the life of Jesus. The project is part of a community development endeavour that also includes such community-development activities as a second church, two schools, a vegetable garden and a food co-op. Angela Andrews, then diocesan representative to the Montreal unit of the Primate's World Relief and Development Fund, was in Sikri about a year ago and spoke about it at the April meeting of the Montreal group. In the photo, one of those she shared at the meeting, she lends a hand with the embroidery.



REV. JUDY OATWAY, ordained as a deacon in early 2012 by an African bishop, discusses plans with Rev. Wilfred Alero, a Kenyan priest and artist who had been working with her on the Sitka altarpiece project. He expects to study at St. Paul's University in Ottawa. Deacon Oatway was to return to Canada this summer and it is probable that she, and perhaps Father Alero, will speak at the next meeting of the Montreal unit of the PWRDF in Fulford Hall, 1444 Union Ave., at noon Thursday, Sept. 12.



A HAPPY BENEFICIARY of a food-shopping co-op in Sikri, in western Kenya, picks up her provisions at a distribution centre. The community is part of the Diocese of Southern Nyanza. "It is an isolated farming community that has known poverty for much of its existence," writes Judy Oatway, formerly of the Diocese of Montreal and now of Ottawa, in a report on the altarpiece and other endeavours in Sikri. "But it was in the 1980s that it sank further into decline with the effects of globalization and the ravages of HIV and AIDS.

Angela Andrews

Here are extracts from the final report of Angela Andrews as diocesan representative to the Montreal unit of the Primate's World Relief and Development Fund, presented at its annual meeting May 9. The new leaders of the unit are Rev. William Blizzard, diocesan co-ordinator and Karen Near, diocesan representative. Ms. Andrews herself gave the April presentation to which she refers below.

As I reviewed our annual program of presentations and at the same time thought about the primary goal of the Primate's World Relief and Development Fund, which states that we are working towards a truly just, healthy, and peaceful goal, I felt confident in saying that we have met many of our objective – even though there remains much to be done in terms of exciting some of our congregations about this particular ministry enough to elect a parish representative.

One of the strong points of the Montreal Chapter of the PWRDF is that we have a core of parish reps who, over the years, have been remarkable in their commitment both in their parishes and at the diocesan level. I cannot thank them enough. The congregations in those parishes remain informed, and as a result the support for the work of the PWRDF is strong.

The planning committee seeks to secure a range of speakers to share the work that they do in their areas of interest. It also supports the parishes as they carry out their activities, be it a celebration or a fundraiser.

At the same time, the planning committee is continually seeking ways to increase the number of parish reps and to interest priests in supporting the reps as they promote the cause of the PWRDF. If I am to be honest, this is the most difficult task that we set ourselves. The communication strategies that we have used have been unsuccessful: – for example, being present at synod with materials, sending emails requesting to participate at clericus/deanery meetings, inviting priests to attend even one of the monthly sessions. It should be mentioned that being at synod and talking about the PWRDF is a most pleasant task. It is indeed rewarding to see people take a keen interest in the promotional materials and share ideas about their use.

On a highly positive note, the presentations at our monthly meetings have given us inspiration to return to our parishes with renewed energy. We have come away with reminders that we are called upon not just to talk about mission but to act on mission.

When I look at the Marks of Mission I see that our presentations each fell under one of them.

We began the year with a most interesting presentation on "Suitcases for Africa" done by a volunteer, Wendy Buchanan. We heard how one creative idea that began in 2005 with three suitcases sent to a community in Kenya to honour the memory of someone has now grown into a vibrant entity that supports orphans and vulnerable children through education, nutrition and health care. It was fascinating to listen to how the organization has developed and the number of suitcases has grown, yet it still remains a grass-roots group that has been supported by schools, congregations,



ANGELA ANDREWS presents her last annual report to the Montreal unit of the PWRDF as diocesan representative. (Photo: Harvey Shepherd)

and individuals in their area.

We turned to a completely different theme for October, "The witness of the ancient and threatened Christian community in Gaza." Father Robert Assaly, a former Anglican vicar of Gaza, spoke of the tenacious community, strong in a faith that bears witness to the love of Christ through service.

The Westhill Grandmothers-to-Grandmothers Campaign came to the meeting in November with a message of hope that lives are indeed being transformed in some communities through the money that is placed directly into the hands of community-based organizations working on the front lines of the AIDS pandemic in some countries on the continent of Africa. This Montreal chapter of the Grandmothers shared how they support

the work of the Stephen Lewis Foundation.

The Annual AIDS Eucharist to mark World AIDS Day on December 1 changed locations this year. We thank the clergy and congregation of The Church of St. John the Evangelist who have spearheaded the memorial mass for the past 20 years. They felt that we should look at a change of venue to continue to keep this event in the public view. To that end, Christ Church Cathedral hosted a Eucharist service that reminded us of the stark reality that AIDS is still a world-wide epidemic – but it was a service that also celebrated life. It is to be hoped that this service will attract a greater turnout next year.

Mark Dunwoody, the diocesan youth co-ordinator, taught us about the Healthy Vine Trust at the February unit meeting. This is a Dutch charitable organization joining forces with a Ugandan NGO to work on sustainable malaria prevention in Uganda. This is a Christian organization that grew out of the relationship between the Anglican Church in the Netherlands and the Church of Uganda.

Rounding out our series in April, we learned about "The Search for God – A Journey of Self-Discovery," which is the heart-warming story of the community of Sikri, Kenya from one languishing in poverty to one that is growing and establishing structures for development through its Sikri IMAD Trust. It had a little help from Judy Oatway, former Montreal parishioner and PWRDF diocesan representative.

As supporters of the PWRDF, I envision each of us with a keen sense that we need to continue doing our part to achieve that truly just, healthy, and peaceful world for which we pray.



SIMON CHAMBERS of the national PWRDF staff tells reps at the Montreal unit annual meeting about a school lunch project in Haiti in which Montrealers played a leading part: the Apeti Pou Appran project, which was initiated in the diocese under the guidance of Rev. Ros Macgregor and Rev. Gwenda Wells. (Photo: Harvey Shepherd)



REV. WILLIAM (TERRY) BLIZZARD AND KAREN NEAR are respectively the new diocesan co-ordinator and diocesan representative on the Montreal PWRDF unit. (Photo: Harvey Shepherd)

At Mile End Mission an open house is special

Harvey Shepherd

An open house at the Mile End Community Mission is not just a fund-raising event, says Linda (Lou) Hachey, executive director since last fall, but an awareness-raising event.

Greeting members (beneficiaries), volunteers and other well-wishers for her first time at the summer event in early June, she said the event provides an opportunity to remind residents and patrons of the growing number of chic condos, restaurants and boutiques of the

north-central Mile End district about some of their neighbours.

The district continues to have many low-income residents, paying rising rents for tiny and sometimes squalid lodgings, a few of them literally homeless.

These people depend more than ever on the meals, food parcels, second-hand clothing, art program, legal counselling, advocacy and other services the mission has offered since it was founded in 1991 to carry on the outreach legacy of

the Church of the Resurrection. From 1995 the mission was directed by Rev. Roselyn Macgregor, who stepped down last fall but for now remains priest of the Church of St. Cuthbert, St. Hilda and St. Luke not far away. She still keeps in touch with the mission.

The mission is now providing free meals at a rate of about 6,000 a year – three lunches and two breakfasts a week – and about 10,000 food bags, along with used clothing and a range of other services, to people many of whom are trying to get by on welfare payments of a little over \$600 a month. A significant part of the advocacy work of staff and volunteers is trying to help some members convince welfare authorities that they are entitled to higher allocations because of mental or physical handicaps or other special circumstances.

In several respects, she said, the challenges are getting worse. The mission is attracting people from a wider geographical area than it used to, for instance, and existing members are getting older.

The mission is also attracting more university students, she said. The needs that bring them to the mission are quite genuine, she said, even if the students' longer-term prospects are better than those of many other members. But there can be frictions. Ms. Hachey is in touch with student service agencies to try to find some solutions.

Modest though the mission may be compared with those of some large downtown ones, its financial requirements far exceed what it receives from the Diocese of Montreal, a sort of endowment from the former Parish of the Resurrection and the sale of its building. One of her great frustrations is the time she must devote to raising funds from foundations and government sources rather than direct service to the members.

She said one of the great assets she has in this struggle is the support she and a tiny paid staff – Lori Olson, part-time administrator, Danny Vallee, co-ordinator of volunteer and food-security programs, and Carleen Taylor, kitchen manager and food bank director – receive from volunteers. A few of them, like Doris Roberts of the used-clothing boutique and Joanne Racette, director of the art program, are virtually unpaid staff.

Ms. Hachey recently counted up a core group of about 14 volunteers, backed up by over 25 regulars and close to 90 others. Quite a few volunteers are "members" who have taken on volunteer tasks.

"Members are helping members. More and more members are stepping up to the plate. I don't know where those lazy welfare recipients are that people talk about. There are no lazy people here."

She said some of those trendy boutiques have also been stepping up to the plate with assistance including donations of their own surplus foods to supplement the major supplies of surplus food the mission receives from the major food bank networks.

(For more information on the Mile End Mission and how to help, call 514-274-3401, send an email to general@mileendmission.org or visit www.mileendmission.org on the Web.)



A SIDEWALK BARBECUE was a feature of the open house.

(Photos: Harvey Shepherd)



GILLES ENGLISH offers some of his repertoire of down-home Madelinot selections.



LOU HACHEY and a volunteer, Peggy, enjoy a moment of relaxation.

"A wider community starving for hope"



CHRISTIANS SHOULD SHARE "an archaic meaning of hope" that does not just wish something will happen, Rev. Sophie Rolland of the Church of the Resurrection Valois in Pointe Claire said at the annual meeting of the Montreal Unit of the Anglican Church Women in May. "We hope in faith and expect that it will be fulfilled." She said a world tempted to despair at global warming, poverty, disease and other threats need "the power that unlocks the bonds of negativity." Christians also need the support of one another when depression and sadness threaten to turn to despair. In the photo, she chats with Gloria Augustus, president of the Montreal unit.

(Photos: Harvey Shepherd)

Guidelines for grants



A SPECIAL SUBCOMMITTEE is working to develop some guidelines for responding to requests by parishes other groups for grants from the Diocese of Montreal. Michael Hiles and Ann Cumyn give a progress report at the April meeting of the Diocesan Council. One important criterion will be that the application should link the project in question to the Anglican Marks of Mission.

A duo of deans



DEAN HOSAM NAOUM of St. George's Cathedral in Jerusalem, seated, and Dean Paul Kennington of Christ Church Cathedral in Montreal enjoy a light moment after the Anglican dean of Jerusalem spoke briefly at the April meeting of the Montreal Diocesan Council. Dean Naoum, the first indigenous dean since the Diocese of Jerusalem was established in 1841, was on his way back to Jerusalem after attending a gathering of deans in Toronto. He said the greatest concern of Christians in Israel/Palestine is the dwindling number of Christians – now about 2 per cent of the population, down from 25 per cent some years ago – who have emigrated because of the actions of Jews, extremist Muslims and even some extremist Christians. Only a few of those who remain – about 3,000 – are Anglicans, with another 5,000 in neighbouring parts of the Middle East. They fear Israel/Palestine will become a sort of Disneyland for tourists who will breeze through the historic sites without meeting any Christians. But St. George's is a unique resource for Anglicans from around the world visiting the places where Jesus lived, died and rose again. Valerie Taylor, lay secretary of the council, is at the right of the photo.

CARING FOR CREATION

A column by the Stewardship of the Environment Committee

Stewardship of the environment beyond our borders

Raymond Noël and Penny Noël

This is the fourth in a series of articles focusing on issues relevant to the link between this diocese and our physical environment.

The Stewardship of the Environment committee has been promoting the idea that each parish church reduce its carbon footprint and otherwise does its best to care for our physical environment.

This issue takes us into the wider community of our partner diocese of Masasi in Southern Tanzania. This month we join with our Partnership Committee (formerly the Partners in Mission Committee) to highlight an example of very poor stewardship of the environment that was inflicted upon our companion diocese.

Environmental damage in Masasi

In March of this year, the chairman of the Partnership Committee visited our partner diocese to attend the retirement service for its Bishop. Upon her arrival she was greeted warmly by our partners in the presence of an environmental eyesore of large dimensions. The government of Tanzania had awarded a contract to provide much-needed potable water to the area. The work was carried out by an overseas contractor using overseas labour (no local workers benefited from the work available) but the project seems to be on track to fulfill its stated objective. However, in doing the work, they destroyed much in the path of the project.

The project:

- caused massive erosion of the area downhill of the cistern, which has resulted in undermining the entrance to the cathedral and serious erosion of the access road to the compound;
- has caused major damage to the Mother's Union building in the compound;
- removed trees needed for shade and protection of the soil; and
- removed cashew trees that are a valuable cash crop for the diocese and for the bishop and his family.

And in Montreal?

How does this relate to Montreal?

The media are full of examples of poor construction practices where contractors benefit at the expense of the people of the region and the physical environment:

A brand new road in any of our communities needs to be repaired or replaced after only a few years. The technology exists to keep roads in good repair for a decade or more but this requires the use of proper materials and proper construction practices – ask any civil engineer!

All the trauma being dredged up by the Charbonneau Commission shows clearly what happens when we do not supervise carefully enough how our governments spend our money on our behalf.

Charitable donations for infrastructure overseas need to be carefully considered, particularly since there is always the temptation to make sure our dollar goes as far as possible. The best way of contribut-

ing to such projects, in our view, is through the Primate's World Relief and Development Fund. They are careful and, in addition, our Canadian government through the Canadian International Development Agency often matches the funds contributed by PWRDF.

It is our Christian responsibility to be vigilant; there is really no excuse for apathy in Montreal or anywhere else where life is lived in a social democracy and especially where we do not have to rely on foreign aid for our projects. Expediency and greed are always ready to surface and can lead to disaster whenever we neglect to be vigilant. Do we really want heavy bitumen pumped through old pipes close to Montreal, where any leak would threaten contamination of our water supply?

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

- To act as a consultative group to the diocese and to the parishes on environmental issues and
- To act as a resource group to the parishes of the Diocese in promoting actions within the parish that reduce their impact on the physical environment.

Raymond Noël, is chairman of the diocesan Stewardship of the Environment Committee, Penny Noël of the Partnerships Committee



ONE OF THE CISTERNS. Behind it is the undisturbed foliage and in front all foliage has been removed. This cistern is only one of a series over a distance of about 25 kilometres between the well site and the town of Masasi. Just outside the picture on the right is the bishop's house.



ONLY ACCESS to the Cathedral compound, badly eroded during construction of the water supply system and not repaired.

Centre for Ecumenism keeps busy

Here are some recent activities of the Montreal-based Canadian Centre for Ecumenism, drawn largely from its June newsletter:

Wednesday, May 29, the centre was host of the annual meeting of the Canadian Council of Churches' Justice and Peace Commission, which represents 25 churches of a wide range of Catholic, Orthodox, Anglican and Protestant traditions. The current focus of the Commission on Justice and Peace is on contributing to a theological dialogue on "faith and a sustainable economy" and the day focused on climate change and responsibility toward the environment. The meeting began with a presentation by the interim director, Norman Levesque, regarding the activities of the Canadian Centre for Ecumenism and current progress in its Green Church program. It was a pleasant and rewarding collaboration between the two organizations, he reports.

The interim director represented the centre at a gathering of the Canadian Anglican/Roman Catholic Bishops' Dialogue. During its 41 years, the dialogue has deepened the collaboration between the Anglican and Roman Catholic Church. This is one of the longest running dialogues in the world.

Anniversary celebration coming up

Planning is under way for this year's celebration of the Canadian Centre of Ecumenism's 50th



anniversary. Details will be coming soon but the centre is already welcoming your best wishes, memories, and congratulations through its website.

Recycle those cartridges!

The Green Church Program of the centre has sent out a reminder that it, in partnership with the company Ko-Rec-Type (Canada), offers a service permitting parishes to set up depots for recycling used printer ink cartridges, cellular phones and batteries. A modest sum of money is returned to the parish if sufficient cartridges and cell phones are returned (but not for batteries). The program offers a range of other services to parishes, including a link to a winery in Dunham, Le Domaine des Côtes d'Ardoise, that produces a mass wine that conforms to Roman Catholic and Anglican standards. For details, visit www.egliseverte-greenchurch.ca or send an email to info@egliseverte.ca or call 514-937-9176, local 28.

Mr. Levesque has busied himself in other ways in his capacity of director of the centre's Green Church program. He went to Cap-de-la-Madeleine, near Trois-Rivières, May 24 to animate a Green Church Workshop for superiors of the Brothers of Christian Instruction.

On May 30 he was in Ste. Thérèse, north of Montréal, for a gathering of different Christian traditions, where he spoke on numerous passages in the Holy Bible regarding ecology and respect for the environment.

June 2-7 he led a retreat in Pickering, just outside of Toronto, to over 35 members of Catholic missionary communities on the pastoral call to creation. The week addressed Biblical texts, church documents, liturgical prayers, and the lives of the saints to uncover the richness of the Christian tradition regarding the environment.

Ecumenism: Another issue soon

A second issue of the journal *Ecumenism* in its new format was headed for the printer. It will feature a fold-out timeline marking major events in 50 years of ecumenical involvement.

PDF versions of back issues of *Ecumenism* are now available on the website.

Volunteers needed

The centre is seeking a volunteer receptionist and a volunteer com-

puter technician.

The receptionist would have strong interpersonal skills, an openness to world religions and the ability to communicate in English and

French. The working schedule is flexible depending on availability. The technician would maintain the small computer network, carry out updates and backups and so on.

Masasi see is vacant

The Diocese of Masasi in Tanzania, a partner diocese of the Diocese of Montreal, has been without a bishop for several months pending consecration of a new Archbishop and Primate for the Anglican Church of Tanzania.

Bishop Patrick Mwachiko of Masasi, in southern Tanzania, stepped down from that post in February on reaching the age of 65, in conformity with canons of the diocese. Around the same time, Rev. Geoffrey Monjesa, development officer was ordained as a priest. He had been ordained as deacon at the parish of St. Andrew and St. Mark in Dorval last fall, when he and Bishop

Mwachiko were in Montreal for the Montreal Diocesan Synod.

But another development in the Anglican Church of Tanzania in February apparently impeded the election and consecration of a successor to Bishop Mwachiko, at one time anticipated for July and September respectively.

Bishop Jacob Chimeledya of the Diocese of Mpwapwa was elected archbishop of the Anglican Church of Tanzania. He succeeds Archbishop Valentino Mokiwa, Bishop of Dar es Salaam, who would have been eligible for re-election. There has apparently been controversy over the election.

'Place and time are the arenas wherein we sojourn'

Michelle Eason

The day I arrived in Canterbury the sun was shining in a cloudless blue sky. The ancient stone buildings were brilliant, their earthy shades of grey and brown and green and pink gleaming in the sunlight. Walking up the road to the entrance gate to the Cathedral forecourt, I thought of Chaucer's pilgrims and the hundreds of thousands of people over the centuries who travelled long distances under much more difficult circumstances to reach this sacred place. They saw what I was looking at that day, June 2, 2010, Canterbury Cathedral rock solid right in front of my eyes, its magnificent square towers jutting up into the sky.

My travelling companions were my son, Tom, and my husband, Lorne, who are both "cradle Anglicans." I, on the other hand, gradually became involved in the Anglican Church as an adult and generally do not identify myself as Anglican. I am a Christian who has been called to serve within the Anglican Church. So, this pilgrimage was partly to create an opportunity to discover how I might find a deeper spiritual connection. It was a one day pilgrimage. We had walked from the Canterbury train station to the village, stopping by the River Stour to eat the fish and chips we had picked up at a Fish Bar along the way. After a walk through the Westgate Gardens, marvelling at a gnarled two hundred year old Oriental plane tree, we made our way to the cathedral.

We passed by The Bell and Crown, its outdoor sign saying, "Take Notice: Vagabonds, Dog stealers, Horse thieves, Rapsallions, Scoundrels, Liars, especially Bursars will not be served on these premises". The sign was a relic from former times when those considered rejects of society were not welcome! We also passed the Canterbury Pilgrim's Hospital of St. Thomas built in the 12th century. This hospital was not, as one might think, a place where the sick are cared for, but a place of *hospitality* where weary pilgrims were welcomed, fed and given a place to stay. It had been a place of charity and it seemed to me that mercy and compassion were at the

heart of its existence. In contrast to the sign on the Bell and Crown, the Pilgrim's hospital was a place where all pilgrims, thieves, liars and scoundrels included – were welcomed. Canterbury Cathedral and the Shrine of Thomas Becket was a place where inner transformation could happen.

What had I expected or hoped for? I had heard from others that their pilgrimage to Canterbury had been an amazing experience. That walking through the Cathedral and the grounds was a profound spiritual experience. But this had no profound spiritual impact for me. So what was all that about and why am I writing this? I had promised I would write about my pilgrimage to Canterbury when I returned home. I have been mulling this over at some level on and off for a very long time. Was there any significance in that one day pilgrimage? Do I have anything of value to share? Generally I write impressions and highlights from my day in my journal, but on June 2, 2010, I wrote almost nothing.

I wrote four things: June 2, 2010, the Eve of Corpus Christie, followed by a prayer for my parish, St. Michael and All Angels, that God's vision for them would become more and more clear as they walked in faith trusting in God's eternal goodness. And then, as I sat in the cathedral quire, I prayed for each parishioner.

The second thing I wrote was, "John 6:23, let faith make good the insufficiency of our senses." It was a note from the homily at Evensong. The verse from John's Gospel is about a group of people arriving by boat a day late at the place where Jesus fed the 5,000. They got right back into the boat and continued their search for Jesus. I too, arriving and not finding what I was looking for, continue my search. The insufficiency of my senses required that I exercise more faith and try harder to find meaning. And then I wrote, "Hymn: According to Thy Gracious Word, Bangor cm, Eve of Corpus Christie," that wonderful hymn that shifts from self confidence in the first verses to complete confidence in Jesus in the last verse.

And finally, the fourth thing I wrote that day was while I was in the cloister. I had been wandering around looking at the many tombs there. Although there were many I only noted one. On the tomb of the 100th Archbishop of Canterbury, Michael Ramsey, it is written, "The glory of God is the living man; and the life of man is the vision of God." It intrigued me at the time and later I discovered that it was a quotation from the writings of Irenaeus. The glory of God is reflected in all of creation, but the human being, created in the image of God, is the crown of God's glory. Why would that be Ramsey's epitaph, I wondered? I later learned that he had written a book called *The Glory of God and the Transfiguration of Christ*. He had spent time pondering the meaning of the Glory of God in his life and that had made a lasting impression on those who knew him.

So what was the meaning of my pilgrimage to Canterbury? How was it a sacred journey and how did it transform me? In the end I realize that I must involve myself in what I believe in. Although I find it difficult to identify with the Anglican Church I am rock solid in my identity with Christ. It was fitting to be there on the Eve of Corpus Christi and be reminded that the longing of my soul is being met in the great riches of God's goodness. It is the pilgrimage phenomenon that intrigues me. When Jacob responded to Pharaoh's question regarding his age, Jacob said, "The years of my sojourn (or the years of my pilgrimage) are 130. My years have been few and difficult and they do not equal the years of the pilgrimage of my fathers." (*Gen.47:9*) It appears Jacob had a ready understanding of not being of this world but simply passing through onto a place of rest or tranquility.

On March 30 there was an article in *The Gazette* about pilgrimage.



THE BELL AND CROWN

(Photos: Michelle Eason)

Measured primarily by the number of people taking the trip to Spain to walk the Camino, it seems the interest in taking journeys of spiritual significance is becoming more popular in the west (Hindu, Buddhist, or Muslim pilgrimages are of a different league). Whereas for me a pilgrimage is a sacred journey leading to some sort of benefit to my faith and relationship with God, it is for many a rather secular journey having no religious purpose, but to escape from the daily grind and find the self, new ideas, or simply more clarity of mind. At the end of the article there was an invitation to a conference on pilgrimage which I attended.

I have been on many pilgrimages, some having a more powerful spiritual impact which I may yet write about. But my Canterbury pilgrimage was a difficult one to reconcile. Two points stand out for me as I try to pull together that experience. One is, like a journey, life in this world is temporary. Place and time are the arenas wherein we sojourn on our way to an eternal home. The body is spent here and now. It experiences and expresses spiritual realities it encounters. While we were walking the streets of Canterbury I was in severe pain. I could barely concentrate on what I was seeing, let alone the meaning of it, because of the physical pain. Our bodies remind us

of our limits and feel the longing for something more perfect. The second is that nothing around us is for keeps and so it is preferable to maintain an open handed attitude of detachment, to become less and less attached to the things of this world, laying up treasure in heaven instead. Out of that attitude grows greater generosity and an open heart, soul and mind to interior transformation and renewal so that we may become more and more Christ-like in works of charity among our fellow pilgrims.

(Rev. Michelle Eason is the incumbent of the parish of St. Michael and All Angels in Pierrefonds.)

Spiritual calendar

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

Beginning Monday, Sept. 16,
starting with dinner at 6:30 p.m.

ALPHA COURSE

Your opportunity to explore
the Christian faith.

No question is too simple,
too tough or too "out there."
Try us!

Pre-registration required,
www.stgeorgesanglicanchurch.org or 514-457-6934



CANTERBURY CATHEDRAL



Liturgical Dance Workshop

Discover the Joy of Worship through Music and Movement
with Johanna Cardinal of International Christian Dance Fellowship

Saturday, September 21

10am to 2pm

Church of the Resurrection
99 Mount Pleasant, corner Queen's
Pointe Claire

This workshop will cover different aspects of liturgical dance,
and is suitable for adults and teens, men and women.
No musical or fitness experience necessary.

This workshop is made available through a grant from
the Mission Committee of the Diocese of Montreal.
A light lunch is included.

RSVP by September 15
514-697-1910
office@cotres.ca



Music

Cohen's Hallelujah

A yearning that speaks profoundly to today's people struggling to believe

Eleanor Johnston

Eleanor Johnston is a parishioner at St Thomas' St. Catharines, Ont., a retired school teacher and administrator and a columnist for the diocesan newspaper The Niagara Anglican, where this article originally appeared. She is married to Rev. Wayne Fraser, part-time interim priest at St. John's Ridgemount in her diocese. The article was inspired by a concert by the Three Cantors, a singing group in the diocese that has visited Montreal in the past.

Niagara's Three Cantors performed Leonard Cohen's *Hallelujah* near the end of their concert at St. Andrew's, Grimsby, in early March. One of North America's most popular songs, its lyrics both lament and rejoice over the limitations of human relationships and spirituality.

Like his novels and poetry, Cohen's *Hallelujah* touches the core of two seminal human experiences: the grief of a couple's break-up and the human need, yet frequent failure, to worship God. This song of lost love and praise touches everyone, young or old, who has affirmed their faith at a time of lonely doubt. A young fan calls the song "the best breaking-up song there is" and church choirs sing it as an anthem. The song and the Cantors' performance speak to the hearts of both singers and audience.

Like all musicians covering this song for a performance, the Cantors chose five verses of the 80 Cohen composed, verses appropriate to their audience. The lyrics of all verses are dense with meaning. The one most often used as the first presents a fascinating puzzle:



ELEANOR JOHNSTON with her husband, Rev. Wayne Fraser

Now I've heard there was a secret chord

That David played, and it pleased the Lord

But you don't really care for music, do ya?

It goes like this, the fourth, the fifth

The minor fall, the major lift

The baffled king composing hallelujah.

What "secret chord ... pleased the Lord"? Is this the "lost chord" of Victorian sentimentality or the holy grail of musicians over the course of Western culture? The "fourth, the fifth" chords, along with the tonic, form the basis of most songs in the Western music tradition. Cohen actually plays them, F major and G major, while singing the words, "the fourth, the fifth." Who is the "ya" in

this verse, and who the "I?" Are "minor falls" and "major lifts" symbols of stages in our spiritual life? Is the Lord pleased by the frequent modulation from minor to major chords while the human listener doesn't "really care?"

Cohen portrays David, the great musician/king, as "baffled" while "composing hallelujah," but doesn't explain why. A second verse is likewise challenging.

Your faith was strong but you needed proof

You saw her bathing on the roof

Her beauty and the moonlight overthrew you

She tied you to a kitchen chair

She broke your throne, she cut your hair

And from your lips she drew the

Hallelujah.

David lost his integrity as king by arranging the death in battle of Bathsheba's husband. The mighty Samson also betrayed his loyalty to God for the foreign Delilah. Cohen does not condemn these men but uses them as examples of the weaknesses of even great Biblical heroes. In verse after verse, and song after song, Cohen connects human love for God with human sexual love by the stories he references.

In another verse Cohen somewhat irritably rejects an imaginary theological critic:

You say I took the name in vain
I don't even know the name
But if I did, well, really... what's it to ya?

There's a blaze of light in every

word

It doesn't matter which you heard
The holy or the broken Hallelujah.

It doesn't matter because they are one. Cohen insists that the holy is inevitably and wonderfully broken in another popular song, *Anthem*: "Forget your perfect offering/There is a crack in everything/That's how the light gets in." At times he sounds like an impatient Jesus exasperated by legalistic Pharisees.

In a 1995 interview for *Time Magazine*, Cohen explained: "I wanted to write something in the tradition of the hallelujah choruses but from a different point of view.... It's the notion that there is no perfection – that this is a broken world and we live with broken hearts and broken lives but still that is no alibi for anything. On the contrary, you have to stand up and say hallelujah under those circumstances."

The *Hallelujah* ends, Cohen shows us – out of the wisdom accrued from a life of many mistakes as well as much study of Jewish scripture – a very poignant image of hope:

I did my best, it wasn't much
I couldn't feel, so I tried to touch
I told the truth, I didn't come to fool ya.

And even though it all went wrong,

I'll stand before the lord of song
With nothing on my tongue but Hallelujah.

The yearning of this great poet and self-professed sinner speaks profoundly to the spirituality of today's people struggling to believe. From David's "Psalms" to Handel's "Messiah" to Cohen's "Hallelujah" we can hear, and we are called to sing, the same song of praise.

Books

A personal memoir, a historic moment

A review of Douglas John Hall's: *The Messenger: Friendship, Faith, and Finding One's Way* (Cascade Books, 2011, 168 pages)

Reviewed by Colin McGregor

August, 1948: It is morning on Beausoleil Island in Georgian Bay, site of a United Church summer retreat. Douglas John Hall, 20, aspiring musician, suns himself on great folds of granite by the shoreline. Sitting with him is the tall, athletic man nine years his senior, the man who will change the course of Hall's life. He is the quiet, brooding Rev. Robert W. Miller.

Thus begins *The Messenger*, the story of now-retired McGill theology professor Douglas John Hall's 55-year long friendship with a "different kind of Christian."

Summer ends. Hall returns to his job selling classified ads for the Woodstock *Sentinel-Review*. Within months, he leaves the newspaper to enter Toronto's Royal Conservatory. Bob Miller, studying in Switzerland under theologian Karl Barth, keeps in touch. By mail they discuss books: first and foremost, those of existentialist writers such as Albert Camus and Søren Kierkegaard, who see "human possibilities as endless."

"The cities are in ruins," Miller

writes from Germany. "The people are in rags and tatters, but even more there is a heaviness and a depression... 12 million refugees are perched all over, trying to find a hole into which they can burrow, and some place where they can earn their daily bread." Faced with this misery, traditional Christianity falls woefully short. "There have to be much more radical experiments in the life of the church than there have been," Miller laments. For a new generation of Christians influenced by war's aftermath, hope lies in Luke 17:21: *Behold, the kingdom of God is within you.*

Inspired, Hall reads the very inward-looking Book of Ecclesiastes, which anticipates Lutheranism's worldly pioussness by 1700 years. The deal is sealed: the protégé studies to be a minister.

High undergrad marks land the young man a prestigious fellowship at Miller's own alma mater, New York's Union Theological Seminary. Its faculty at this time includes the likes of Reinhold Niebuhr, T. S. Eliot, W.H. Auden, Arnold Toynbee, Paul Tillich and Martin Buber. The orientation is very German and very Lutheran. To them, the Bible is a human account of God's presence on Earth, not God's word-for-word dic-



DOUGLAS JOHN HALL

tation to human secretaries.

Miller, living in Toronto, becomes heavily involved in the Student Christian Movement. An aloof loner, he makes his livelihood as a bookseller (or "book steward", as he calls himself). Hall marries; Miller comes to preach at the wedding. In 1975, Hall takes up a professorship at McGill and settles in NDG.

Through it all, Miller continues to write letters, cited at length in the text.

The Messenger is a relatively short but thorough book. We are sometimes thrown a dizzying array of names, résumés and family trees reminiscent of those "and Irad begat Mehujael, and Mehujael begat Methusael" Bible passages you gloss

over to get to the good stuff. Amidst the welter, one of your reviewer's former teachers, McGill Kierkegaard scholar Allister McKinnon, even makes a cameo, at a 1979 reception. Typically for this book, even reception guests receive mention.

Mentor and protégé share a close intellectual relationship, but not a close personal one. The two men never live in the same place: they are essentially penpals. Attending a conference in Namibia in December of 2003, Hall learns of Bob Miller's death via e-mail. And at the end of *The Messenger*, we are offered an eight-page exploration of the question: "Was Bob Miller gay?" Hall's conclusion: "Preoccupation with that question... is demeaning of human intelligence, because it obscures and limits all the other aspects of human existence... I do not know and, at a profound level, I do not care!" We are never told just *who* is preoccupied with this question.

Considered by many to be Canada's foremost Protestant theologian, Douglas John Hall, Order of Canada recipient, has written over 25 books. For those curious as to what motivated such a man of God to first launch upon his walk of faith, this is an invaluable historical document.

Lay readers introduced to aboriginal approach to Gospel

Susan Winn

Perfect weather, excellent teaching, a powerful speaker and a new tool for gospel study provided the Montreal Lay Readers with a retreat weekend that will long be remembered.

This annual event took place at Manoir d'Youville, May 3 to 5, with lay readers from every corner of the Diocese of Montreal and two from

the neighbouring Diocese of Quebec, in attendance.

The guest speaker was Rev. Canon Ginny Doctor, co-ordinator of Indigenous Ministries for the Anglican Church of Canada. She partners with Bishop Mark MacDonald in his work as the National Indigenous Anglican Bishop.

Ginny was a gift to the lay readers this year. Using a booklet titled

Gospel-Based Discipleship, a prayer and worship tool widely used by Anglican indigenous peoples, she had the participants meet in small groups in order to put this powerful method of study into practice. All the lay readers received a personal copy of this booklet to carry into their own churches and their ministries. One lay reader said that *GBD* creates a space for God in the midst of our busy lives.

Ginny Doctor shared her stories, her humour and her gift of song. She is a warm and pastoral person who came to minister without knowing much about her audience. In the first evening gathering the assembled group recognized her humility, her humanity and her wisdom. She welcomed the lay readers into her life, teaching them how to enter into new situations and other cultures, listening to God's leading. She asked how each person would pass on their "medicine" to others, especially to youth. The weekend went by far too quickly and the lay readers said goodbye to an individual, a friend, who will be remembered with great fondness.

As members of our diocese continue to pray for indigenous ministries the lay readers feel more connected now to the new plans God is growing among indigenous Anglicans in Canada.



TANIA LESACK of Christ Church Cathedral, left, is the new president of the diocesan Lay Readers' Association. She received congratulations from previous president Susan Winn of St. George's Ste. Anne de Bellevue.



GINNY DOCTOR WAS PRESENTED WITH A DUCK carved by a Quebec artist. She said, "I usually eat duck!" and there was much laughter.

A warning of 'compassion fatigue'



OVER 7 MILLION REFUGEES are in protracted exile around the world, 80 per cent of them in developing countries, Denise Otis, legal officer at the Montreal office of the United Nations High Commissioner for Refugees, said at the annual meeting of Action Réfugiés Montréal on May 14. She said there is currently a danger of "compassion fatigue" on the part of well-intentioned people in the West. Among places where the need is most pressing are Somalia, the Democratic Republic of Congo and Eritria. Paul Clarke, director general of Action Réfugiés, said the agency has open files on a few people in these countries hoping for possible resettlement in Canada.

(Photo: Harvey Shepherd)

Documentary chronicles ordeal in Gitmo

On Tuesday, June 18, the U.S.-based Centre for Constitutional Rights, Action Réfugiés Montréal, and the Canadian Council for Refugees held the Montreal premiere of *ISN 310: Djamel Ameziane's Decade in Guantánamo*, a new short documentary about Djamel Ameziane, who remains detained at the U.S. base at Guantanamo, Cuba, after a decade despite having been cleared for release since 2008.

As of February 2013, Mr. Ameziane, along with the majority of men at Guantanamo, has been on a hunger strike to protest his indefinite detention and the Obama Administration's failure to close the prison.

On hand for the premiere were Mr. Ameziane's lawyer, J. Wells Dixon of the Centre for Constitutional Rights, as well as Paul Clarke of Action Réfugiés Montréal and Montreal immigration lawyer Mitch Goldberg.

The movie was introduced by Executive Archdeacon Janet Griffith, standing in for Bishop Barry Clarke, who filed an application in 2008 to sponsor Mr. Ameziane's settlement in Canada as a refugee.

Bishop Clarke is also interviewed in the documentary, which tells the story of Mr. Ameziane, a Berber and an Algerian citizen, who has been held in Guantanamo Bay without charge since 2002. Despite being cleared for transfer since 2008, he remains imprisoned. The film tells his story through his letters, paintings and the accounts of those who have known him, including his brother – a successful immigrant in Canada – Mr. Dixon and former employers and colleagues.

Mr. Ameziane fled his native Algeria more than 20 years ago to escape escalating violence and insecurity. He went to Austria, where he worked as a chef, and then spent five years in Canada, where he worked for about five years while seeking asylum, which was ultimately refused. He went to Afghanistan, the only country he could think of where as a Muslim man he might live in peacefully without constant fear of deportation to Algeria. Opened in 2002, the U.S. prison at Guantanamo Bay, Cuba, was designed to be a place where no laws

applied, Mr. Dixon said. After more than 11 years, three U.S. Supreme Court decisions, two U.S. presidential administrations, several laws enacted by the U.S. Congress, and more than 600 men transferred, 166 men remain imprisoned indefinitely. Eighty-six of these men are approved for transfer, including Mr. Ameziane, which means that every U.S. military, intelligence and law enforcement agency has determined unanimously that these men do not pose a threat to the U.S. or its allies. However, almost no one has been released since January 2011 because Congress has used its spending power to restrict transfers and President Obama has been unwilling to use what power he retains to transfer these men. As a result, about 130 of the remaining men were participating in a hunger strike that began in February 2013, including about 43 men who were being force-fed.

For more information, visit the Centre for Constitutional Rights at ccrjustice.org/ameziane & ccrjustice.org/closegitmo or the Canadian Council for Refugees at ccrweb.ca.

SALES and EVENTS

Christ Church Rawdon

Parish Hall, Metcalfe St.

EXPO ANNUEL DES COURTESPOINTES/ ANNUAL QUILT SHOW

Fri., Aug. 16 1-9 p.m., Sat., Aug. 17, 9 a.m.-9 p.m., Sun., Aug. 18, 10 a.m.-5 p.m.

Aux bénéfices de l'Église anglicane/ In support of the Anglican Church.

St. Stephen's with St. James Chambly

Randell Hall, 2000 rue de Bourgogne

APPLEFEST

Sat. Sept. 13 2:30-4 p.m.

Come on out and enjoy a variety of baked goods and lively conversation. Information: Eileen Agle at 450-658-1027 or 450-658-5882

Church of St. John the Baptist

233 Ste Claire Ave. Pointe Claire

CRAFT FAIR

Sat. Sept. 21 10 a.m.-3 p.m.

Features the crafts of local artists. Includes jewellery, hand-crafted items, sculptures, much more. A lunch lunch will also be offered.

Church of St. John the Baptist

233 Ste Claire Ave. Pointe Claire

FALL RUMMAGE SALE

Sat. October 5 9 a.m.-12 noon

Featuring clothes for the whole family, household goods, books, toys and treasures for all!

St. Stephen's with St. James Chambly

Randell Hall, 2000 rue de Bourgogne

BOOK SALE

Sat. Oct. 19 9 a.m.-3 p.m.

If you have books, magazines, CDs or DVDs to donate or for information, call Dorothy Cunningham at 450-514-748-7748 ext: 1198 or 450-447-3909.

Church of St. John the Baptist

233 Ste Claire Ave. Pointe Claire

CHRISTMAS BAZAAR

Sat. Nov. 9 9:30a.m.-2 p.m.

Fantastic baking, preserves, hand-crafted items, decorations, books, children's table, jewellery. A light lunch will also be offered.

St. Stephen's with St. James Chambly

Randell Hall, 2000 rue de Bourgogne

CHRISTMAS BAZAAR AND AUCTION

Sat. Nov. 16 10 a.m.-2 p.m.

Come out and enjoy all the festive tables: baked goods, toys, knitting and crafts and much more. Then enjoy a light lunch and participate in a lively auction. Information: Eileen Agle at 450-658-1027 or 450-658-5882.

St. Stephen's with St. James Chambly

Randell Hall, 2000 rue de Bourgogne

PARISH CHRISTMAS SUPPER

Sat. Dec. 7 from 6 p.m.

Enjoy a wonderful turkey supper with friends and family at the start of the wonderful festive and holy season. Information: Eileen Agle at 450-658-1027 or 450-658-5882

✂ Diocesan Clippings (and Snapshots) 📷

\$57,675 pyrites headache

The Diocesan Council agreed this spring to endorse a request from St. Paul's Greenfield Park for a grant of \$15,000 from a national agency called the Anglican Foundation toward the \$57,675 cost of removing and replacing the church hall floor, which is heaving and unstable. The problem threatens prospects for maintaining and enhancing the use of the hall by community groups, especially English-speaking seniors. About \$16,000 has been raised or pledged locally and the parish hopes for \$25,000 under the federal government's New Horizons for Seniors program.

St. Michael Bolton Glen deconsecrated

Executive Archdeacon Janet Griffith deconsecrated St. Michael's Anglican Church in Bolton Glen in the Eastern Townships at a modest service June 3. Since 1963, the church had not been used for regular worship but there were monthly hymn sings during the non-winter months for almost 50 years thanks to Edna Badger, who passed away last year.

St. Barnabas faces emergency repairs

The former rectory of St. Barnabas Church in Pierrefonds has been sold – perhaps in the nick of time. Shortly after the

sale, officials of the parish learned this spring that problems with the roof and walls were more urgent than they had thought. Brick facings were deteriorating because of water infiltration. Emergency repairs to the roof and some walls of the church and its hall were needed to prevent hazards from falling bricks. The parish had been hoping to use investments of about \$230,000 – mainly the proceeds from the future rectory – as a nest egg for future needs but was discussing with officials of the diocese whether to use these funds wholly or in part for the emergency repairs. Dedicated in 1966, the church is a large and striking one, sometimes used for diocesan events.

Roll on, Rolland!

The two-year contract under which Rev. Sophie Rolland had been ministering at Church of the Resurrection Pointe Claire has been extended to May 31, 2015.

Vandendorpe off to Geneva

Rev. Maïda Vandendorpe, who resigned as assistant curate of the Parish of Vaudreuil for postgraduate studies at McGill, is moving to Geneva, where she plans to continue her studies.

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Holy Trinity Ste. Agathe goes to the dogs

Irene Martin

The City of Ste. Agathe is celebrating its 150th anniversary this year and to get into the spirit, Holy Trinity, with the help of many, including the city, put on a spectacular event on June 15. We were so very blessed to have great weather so that many of the activities took place outdoors.

Many folks showed up with their dogs, cats and a pony for the Blessing of the Pets. Ven. Ralph Leavitt did a marvelous job and blessed 72 dogs, plus cats and the pony. The dogs received a certificate of blessing, a neck scarf and treats. There were so many dogs that, if it hadn't been for the scarves, the dogs would probably have been blessed over and over again.

Neptune, a dog, did some of the 100 tricks he knows. After watching him for a while, I caught on to the fact that he is a great frisbee fan. A dog trainer demonstrated some of the other tricks that dogs can do. We also had several organizations present, including like the SPCA, as well as a pet groomer and an osteopath trained in pet holistic treatment.

A musician played classical music throughout the afternoon. The Country Crafters, headed by Linda Whittam and with the help of many bakers from the church, set up a bake table which was a grand success!

Indoors there was an amazing historical exhibit in the church hall of Ste. Agathe and Holy Trinity Church done by our very own personal historian Eleanor Maxwell. Eleanor also provided a tour of the church with an explanation of our stained glass windows.

Our organists, Norma Kiehn and Winona Sewell took turns at playing our favourite hymns and several people came in just to sit, relax and listen to well known tunes.

We also had Margaret Adams present her pet portraits, which are simply delightful. Margaret also gives weekly-painting classes for beginners and others at the church.

Holy Trinity in Ste. Agathe is on a roll. There are so many opportunities for people to join in. We are a community, as well as a family. We are grateful to God for helping us move together into the future.

Irene Martin, lay reader and rector's warden,
Holy Trinity Anglican Church, Ste. Agathe

Homage to two volunteers



A FUNDRAISING DINNER ON MAY 4 at the Parish of St. George's Place du Canada honoured two prominent parishioners who have been volunteering for years: Carol Spence-Lord and Tom Burpee. "These two are faithfully active at so many levels that it seems that everybody knows them in this diocese and beyond," reports People's Warden Muriel Eaton. She recalls that Tom arrived at the parish in 2004 when Church of the Advent in Westmount closed, "with the Church of the Advent's altar under his arm." She says, "It is rare to find someone who would both be and look so kind to other people, and angels probably raised him. Since he's been here, he has been hosting Bible study groups, the monthly Saturday morning breakfasts and last but not least, he's been our treasurer for seven lo-o-ong years. He has also put to good use all the friends and acquaintances he has in Montreal to raise funds for the portico restoration and his results beat every record in personal fundraising. He may be the first accountant we know who has such a positive look on the future, even when he would make one disastrous financial report after another. We thanked him from the bottom of our hearts for his warmth and kindness." Carol came to St. George's in 1986. She had nine years of regular attendance "before she noticed that Richard Lord wanted to talk to her." She married him in 1995 and retired from teaching. "This woman is dignity personified," says Warden Muriel Easton. Carol has been active in the Guild, Bible study groups and prayer groups. "Then she became a warden as well. I have spent a lot of time with her and realized how many stories she can tell. She researches everything and reads everything and catches me in the act of throwing out documents I should have been reading. Carol is a gem and a deadpan funny gal." In Ms. Eaton's view, Tom and Carol are the kind of parishioners who are hard to find: devoted, hard-working, reliable and spiritual.

Bumper crop in St. Bruno



EIGHT YOUNG PEOPLE were confirmed June 2, at Trinity Anglican Church, St. Bruno, by Archbishop Bruce Stavert (standing in for Bishop Barry Clarke, who was on Sabbath leave). From left are Mackenzie Keating, Roxanne Allain, Natalie Richards (who co-led the preparation sessions with Father Bruce Graham), Cynthia Allain, Sarah Hepworth, Archbishop Stavert, Father Graham, Rebecca Hepworth, Jessica Guerard, Chris Allain and Jordan Keating.

(Photo: Grant Power-Williams.)

Strike!



FORTY-NINE BOWLERS showed up the afternoon of Saturday, April 13 for a Church of the Epiphany bowling party at Shevchenko Lanes in LaSalle. After showing their prowess the keglers moved on to the Verdun church to join others in a delicious homemade spaghetti dinner followed by equally delicious cupcakes.

A confirmation at St. George's



ALL SMILES AFTER THEIR CONFIRMATION at St. George's Place du Canada in April, Georges-Alexandre (Alex) Chénier and Iliana Gabellini pose with Archbishop Bruce Stavert and the rector, Rev. Bill Gray. Archbishop Stavert, former archbishop of Quebec and now assisting at St. Matthias Church in Westmount, was filling in for Bishop Barry Clarke who was on Sabbath leave.

(Photo: Tony Hadley)

Angelic young server at Parish of Brome



THE CONGREGATION OF HOLY TRINITY CHURCH, IRON HILL, welcomed the ministry of Miss Noémie Maddock Sauvaqueau as server for the Parish of Brome on March 30 at the Easter Eve Service. In the few months since she was confirmed on November 11, 2012, her love and ambition to serve God had inspired and touched the hearts of many proud members of the parish. From left are Maureen Jolley, Noémie, Rev. Allan Gault and Beverley Sanborn.

Three Amigos



A NOTE OF THANKS to the "Three Amigos" at the Church of St. Stephen's with St. James in Chambly was sent along by the parish Anglican Church Women with this photo of, from left Claude Dubois, Fred Agley and Ken Monquin, who are in charge of maintenance of the Church and Randell Hall. "These fellows along with Gordie Young, Bill Bird, Neil Ellwood and Glen Stedman keep everything shipshape," writes a parishioner. "Many thanks from the ACW. for their constant assistance to set up and take down at all events during the year.



ARCHDEACON RALPH LEAVITT offers a special blessing.

✂ Diocesan Clippings (and Snapshots) 📷

Historic moment on Trinity Sunday



THE PARISH OF ST. JOHN THE EVANGELIST welcomed Dr. Ellen Aitken, Dean of Religious Studies at McGill University, as the celebrant at the High Mass on Trinity Sunday, May 25. Dr. Aitken has a long association with the historic Anglo-Catholic parish. This is the first time that a woman has celebrated High Mass at St. John's. The parish vestry recently decided to welcome all licensed clergy of the rector's choosing to celebrate the parish Mass. In the photo, Dr. Aitken is standing between the rector, Rev. Keith Schmidt, on her left, and parishioner Charles Taylor, the subdeacon of the mass.

(Photo: Douglass Dalton)

Second woman celebrant



REV. DR. ELIZABETH ROWLINSON became the second woman to celebrate the mass at St. John the Evangelist, at a weekday mass Monday, June 17. She's chaplain of the Montreal Diocesan Theological College. (Photo: Janet Best)

St. Ignatius closes after 91 years



AFTER 91 YEARS OF WORSHIP, LIFE AND MISSION, the Pastoral Community of St. Ignatius, Montreal North, celebrated its final Eucharist at the end of June. The community flourished in the fifties and early sixties, drawing members from the surrounding anglophone community, among them resettled war veterans with their wives and families. "However in recent decades many have moved shorter or longer distances of either geography or belief," reports Rev. Michael Pitts, who was priest-in-charge. "For the past five years the church has been run by a very small core-group, most of whom are well into that stage of life where they should expect some respite even from church affairs. So after at least three years of thought and prayer the annual vestry meeting of this year made the decision to bring the worship of this community to a dignified close." The parish celebrated in a special way at a 90th anniversary service several months ago and, on Easter Sunday and the Sunday after the Ascension, with the baptism and confirmation of several members of the core-group "who wanted to be prepared in this way for the task of finding and integrating themselves into new spiritual homes." The final service was "neither a matter of great celebration, nor a matter of sadness, but an ordinary quiet Sunday Eucharist giving thanks for work and ministry well done over nearly a century." In the photo, Father Pitts and Archbishop Bruce Stavert pose with five parishioners who were baptized, confirmed or both: Lynnda Dalziel (holding baby Kenzie), Kevin Allard, Amber Dalziel and George Dalziel.

KaBOOM! indeed



JESSIE MAXWELL SMITH PARK on Richmond Square in front of the Tyndale St-Georges Community Centre was closed to the public this summer after inspectors from the Montreal Southwest Borough shut it down because of safety concerns about playground equipment. The park was shut about three weeks after a complete makeover in September 2012 involving hundreds of volunteers in a co-operative project involving Tyndale St-Georges, the co-operative insurance firm Foresters, KaBOOM!, a U.S.-based non-profit that revamps public parks for kids in deserving neighbourhoods – and the Southwest Borough itself, which was in on the project from the start. A note on the Tyndale St-Georges website said the borough has told the centre that because of safety concerns, the park will remain closed for landscaping and renovations to bring it up to code. The borough expected renovations to begin in September and be finished in November.

(Photo: Harvey Shepherd)

Intergenerational moment



THE OLDEST CURRENT PARISHIONER at St. Peter's TMR, Kay Foy, 101, was caught by a camera last April at the Town of Mount Royal church with the youngest members, Julien Grassick, 5 weeks old at the time, and Timothy Cornett, 2 weeks, as well as the proud moms, Catherine-Anne Miller and Susi Kunsch.

Helping hand to Bangladesh



A SPECIAL BOUTIQUE in early June sold over \$3,750 worth of fair-trade products, largely from Bangladesh, as a gesture of solidarity with victims of the clothing factory disaster in that country. The boutique, in the Atrium behind Christ Church Cathedral, was a joint effort of the Cathedral Fair Trade Working Group and the Dix Mille Villages store on St. Denis Street. "Every single fair trade item sold is steadily transforming the lives of the people – farmers and artisans – who produce it," says Jonathan Bailey of the working group. The working group received a 15-per-cent share of the sales – \$560 – and will donate it to the Save the Children/PLAN Bangladesh emergency appeal for the children who have been orphaned or otherwise affected by the death of over 1,100 women in the collapsed garment factory in Bangladesh. Jonathan says this venture introduced an element of advocacy to the boutique. In the photo, Rev. Canon Joyce Sanchez of Trinity Memorial Church drops in to chat with Canon Florence Tracey, Ann Elbourne and other volunteers.

(Photo: Harvey Shepherd)

Wolfred Nelson lives again!



AN ANGLOPHONE AND ANGLICAN DOCTOR, imprisoned and exiled to Bermuda in 1838 for his role in the "Patriotes" uprising but later elected to the Quebec legislature and as mayor of Montreal, Wolfred Nelson was honoured – and impersonated by a student guide – at an outdoor Eucharist and celebration on June 16, close to the 150th anniversary of his death, near his grave in the Anglican cemetery in Sorel. Sylvain Dansereau, a leading member of Christ Church Sorel commented, « La cérémonie nous a permis de mieux comprendre les contrastes de l'histoire de Sorel-Tracy au point de vue politique et de la foi. Ce que nous apprend Wolfred Nelson, un docteur anglophone anglican, est que sa compassion envers ses patients était tellement grande qu'il a décidé d'élever ses enfants en français et d'épouser la cause des patriotes au point d'être exilé en 1838. » Pierre Landry paid homage to « L'audace, voir la témérité de cet homme dans son engagement envers la communauté francophone de l'époque... Cet homme qui a pris parti avec et pour les Patriotes, contre son propre peuple a dû avoir quelque chose de très choquant pour ses contemporains et ses proches. » In the photo, Dr. Nelson, depicted by student François Lamontagne, stands by the grave.

Who says Anglicans don't swing?



ON A FINE SPRING SUNDAY after High Mass at the downtown Church of St. John the Evangelist, parishioner Janet Best caught three stalwarts of the parish, Charles Taylor, deacon of the mass, Father Keith Schmidt, and Rev. Canon John Simons, principal of the Montreal Diocesan Theological College, achieving elevation of another kind on the swings in the nearby Quartier des Spectacles.

Summer at St. Lawrence



BINGO and refreshments under the big top were among the attractions at the Summer Fest at St. Lawrence LaSalle June 15.

New pastor for Odanak

Rev. Jacques Delisle stepped down on June 19 from his ministry to the Parish of St. Francis in the Abenaki community of Odanak, at the mouth of the St. François River about 20 kilometres downstream from Sorel-Tracy. He continues to officiate in other parishes of the Diocese of Montreal as needed. Rev. Eileen Steele is serving as priest-in-charge of St. Francis Odanak, while remaining incumbent of St. Stephens with St. James, Chambly.