



# Charter of Values brings protests from faith communities

Harvey Shepherd

While individual Anglicans and others of faith no doubt differ in their views on the Quebec government's proposed charter of Quebec values, official and semi-official religious voices have generally lined up against it.

Anglican Bishop Barry Clarke of Montreal was one of the first to speak out, in a bishop's message in last month's issue of *The Montreal Anglican*. He said, the Quebec government's proposals for a Charter of Quebec Values appear "on first reflection" to contradict the existing the Quebec Charter of Human Rights and Freedoms as well as the Canadian Charter of Rights and Freedoms and the United Nations Universal Declaration of Human Rights.

"I would hope that the government of Quebec would seriously consider the implications if this Charter that potentially would foster prejudice and racism."

A French version of the message, not available in time for last month's issue, appears in this one as the bish-

op's message.

Among other Anglican voices, Rev. Bill Gray of St George's Place du Canada in downtown Montreal wrote in the parish newsletter *The Georgian Voice* that the professed ideals of the charter "obscure the real injustice and harm that would result from some of its provisions if ever implemented. The state is hardly neutral or a defender of equal rights nor a protector of gender equality when a doctor, nurse, teacher, day care provider, public service worker, student, counsellor, social worker etc. could lose their employment and living because they freely choose, regardless of gender, to wear a head covering or display some other such religious symbol. The day care that is a tenant at St. George's Church has at least three employees that would be negatively affected in this way. It is hard to avoid the conclusion that this proposed Quebec charter is probably motivated by cynical and political reasons that have nothing to do with individual rights and protections."

He and Tony Hadley from the

parish hoped to introduce a motion on the issue at the October 19 diocesan synod. (The synod took place after the deadline for this issue of *The Montreal Anglican*.)

At least 30 members of the Montreal Diocese, many of them clergy, participated with thousands of other people of different religious communities, including Muslims, Sikhs and other Christians, in a march against the charter in downtown Montreal September 14. The Anglican participation grew out of exchanges on a clergy email network the day before. Some Anglicans probably participated in another multi-faith march Sunday, September 29, although many had time conflicts with worship in their parishes. (The first march was on the Jewish holy day of Yom Kippur and attracted few Jews; the second was strongly supported by Jewish groups.)

In other churches, representatives of Quebec's Roman Catholic bishops called for calm and reasoned discussion but came out firmly for the right to express religious convictions in public as well as private. Arch-

bishop Pierre-André Fournier, archbishop of Rimouski and president of the Assembly of Quebec Catholic Bishops, said in a media interview that restrictions on wearing head-coverings in public workplaces could have the perverse effect of pushing women out of the labour market and hampering their integration into Quebec Society.

In a statement after an annual gathering of bishops in Trois-Rivières, he said is quite reasonable to want a secular state (un État laïque), but if the state is secular the society remains pluralist, People are free to believe or not.

"No official religion. But no official atheism either"

He said freedom of religion includes the right to pray and worship with fellow believers, but according to the Universal Declaration of Human Rights goes beyond this. It includes the freedom to publish one's religion or belief in public as well as private. This is a fundamental right, not a privilege that the state can grant or refuse.

The bishops regard it as reason-

able for the government to set some guidelines, but in general it does not seem necessary to restrict the wearing of religious signs by public servants.

"What matters for public servants is competence, a welcoming approach and respect."

The Montreal Presbytery of the United Church of Canada (a presbytery is roughly the equivalent of a diocese) said in a statement that it believes the proposed Charter of Values will unduly restrict the fundamental rights and freedoms set in the Quebec Charter of Rights and Freedoms and the Canadian Charter of the Rights and Freedoms.

"We strongly denounce any infringement upon or any attempt to limit the rights and freedoms of all Quebecers."

"We call upon the government for a more measured discussion based on this common heritage and not directed by a political agenda or suspicion."

For a selection of comments about the proposed Charter, see Pages 6 and 7.

## The Antenna

For Mike Endicott

The antenna is a growth not always functional in all people.

Some can hoist their antenna with remarkable ease – like greased lightning.

In some it is broken, stuck there in its old winged fin socket way down under the shiny surface

never to issue forth.

Others make do with a little mobility,

a little reception, a sudden spurt of music and joy, an aberrant hope.

And some – the crazies, the fools of God – drive around

or sit or even sleep

with this great thin-as-a-thread

home-cobbled monkey-wrenched filament teetering above their heads

and picking up the great I AM like some hacker getting Patmos on his toaster.

And some, with WD40 or Jig-a-loo or repeated attempts to pry the thing up

or chisel at the socket

do not give up on this antenna

because they have heard of how it works sometimes, how when the nights are clear

and the stars just so and the new moon has all but set, the distant music of the spheres is transformative

and they believe in the transformation.

It is the antenna they have difficulty believing in.

MIA ANDERSON

*Mia Anderson is a priest of the Diocese of Quebec, among other things. This poem, reprinted here with permission, is the winner of the Montreal International Poetry Prize for 2013 with a financial value of \$20,000. For details, see Page 6.*



PROTESTING AGAINST THE PROPOSED CHARTER of Quebec values, demonstrators walk past the downtown Church of St. John the Evangelist on September 14.

(Photo: Harvey Shepherd)



WAITING FOR THE MARCH TO START, Dean Paul Kennington of Christ Church Cathedral chats with Rev. Canon Bruce Glencross of the Church of St. John the Baptist in Point Claire. Beside them are Rev. Bill Gray of St. George's Place du Canada and Rev. Karen Eagan of the Diocesan Theological College. Behind them, Rev. Charles Morris and Rev. Sophie Rolland of the Church of the Resurrection in Pointe Claire are in conversation.

(An English version of this message appeared in last month's issue.)

La Charte des valeurs québécoises est maintenant publique. Les medias, ainsi que maints hauts fonctionnaires et chefs religieux, font actuellement connaître leurs opinions pour ou contre ces nouvelles dispositions.

À première réflexion, je pense que cette charte est en contradiction avec la Charte des droits et libertés de la personne pour un citoyen québécois. Elle va aussi à l'encontre de la Charte canadienne, et ce faisant, également avec la Déclaration universelle des droits de l'homme des Nations Unies.

**Charte canadienne des droits et libertés  
Partie 1 de la Loi constitutionnelle**

Libertés fondamentales – Sec. 2

« Chacun a les libertés fondamentales suivantes:

- a) liberté de conscience et de religion;
- b) liberté de pensée, de croyance, d'opinion et d'expression, y compris la liberté de la presse et des autres moyens de communication;
- c) liberté de réunion pacifique;
- d) liberté d'association. »

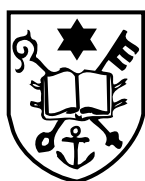
**Charte des droits et libertés de la personne  
1975, c. 6, s. 3**

« Toute personne est titulaire des libertés fondamentales telles la liberté de conscience, la liberté de religion, la liberté d'opinion, la liberté d'expression, la liberté de réunion pacifique et la liberté d'association. »

**Déclaration universelle des droits de l'homme  
(Nations Unies) – Article 18**

Toute personne a droit à la liberté de pensée, de conscience et de religion; ce droit implique la liberté de changer de religion ou de conviction ainsi que la liberté de manifester sa religion ou sa conviction seule ou en commun, tant en public qu'en privé, par l'enseignement, les pratiques, le culte et l'accomplissement des rites.

Le ministre québécois responsable des Institutions démocratiques et de la participation citoyenne, M. Bernard Drainville, a dit en présentant cette charte: « L'état doit rester neutre parce qu'il doit démontrer le même respect pour toutes les religions, quelques soient leurs



*Le message  
de l'évêque*

croyances. »

Je ne suis pas convaincu qu'elle soit neutre quand les droits des personnes et leur liberté d'expression leur sont refusés. Mes convictions sont suscitées par le christianisme et en tant que disciple de Jésus.

« On t'a fait savoir, homme, ce qui est bien, ce que Yahvé réclame de toi: rien d'autre que d'accomplir la justice, d'aimer la bonté et de marcher humblement avec ton Dieu. » Michée 6: 8

« Tout ce que vous voulez que les hommes fassent pour vous, faites-le vous-mêmes pour eux: voilà la Loi et les Prophètes. » Matthieu 7: 12  
Dans l'alliance baptismale, on nous demande:

« Cherchez-vous et servez-vous le Christ dans toutes les personnes, et aimez-vous votre prochain comme vous-mêmes?

Vous battez-vous pour la justice et la paix pour tous les peuples et respecterez-vous la dignité de chaque être humain? »

Et nous répondons: « Oui, avec l'aide de Dieu. »

Nous avons adopté, dans le sein de la Communion anglicane, les « Symboles de mission ». Le quatrième dit: « chercher à transformer les structures injustes de notre société. »

Oui, la religion, la foi et les symboles sont des moyens à travers lesquels nous exprimons nos croyances. Ils sont aussi nécessaires pour que nous apprenions à vivre dans une société de justice et de liberté qui « est de plus en plus multi-ethnique » et multi-religieuse, comme le déclare le Ministre Bernard Drainville.

Méditez et priez sur la question « Qui est mon prochain? » et laissez-nous, Peuple de Dieu, vivre notre foi avec générosité, compassion et justice.

« Et voici qu'un légiste se leva, et lui dit pour l'éprouver: Maître, que dois-je faire pour avoir en héritage la vie éternelle? Il lui dit: "Dans la Loi, qu'y-a-t-il décrit? Comment lis-tu?" Celui-ci répondit: "Tu aimeras le Seigneur, ton Dieu, de tout ton cœur, de toute ton âme, de toute ta force et de tout ton esprit; et ton prochain comme toi-même" – "Tu as bien répondu, lui dit Jésus; fais cela et tu vivras." Luc 10: 25-28

J'espère bien que le gouvernement du Québec songera sérieusement aux implications de cette charte qui, une fois implémentée, ne pourrait qu'encourager les préjugés et le racisme.

*+ Barry*

*Bright and beautiful*



PETS AND THEIR FAMILIES and Ven. Michael J Robson, at the rear, pause for a photo after a blessing-of-pets service at Christ Church Rawdon on September 14.

You are invited to join Bishop Barry Clarke at

**The Bishop's Annual Dinner  
Called To Serve**

With speaker David Jones,  
Chancellor of the National Church

**Friday, November 22 at 5:30pm  
University Club of Montreal**

Tickets: \$200 (\$150 donation receipt)  
Table of ten \$2,000

To reserve your seat call the Synod Office (514)  
843-6577 or arobinson@montreal.anglican.ca

Proceeds to aid the Mission work of the Diocese of Montreal



In the past 3 years we've raised over  
\$50,000 for the Mission work  
of the Diocese! Will you join us?

**REMEMBERING**



**AIDS**



**Saturday, November 30<sup>th</sup> 2013**

**12:00**

**Christ Church Cathedral**

**636 Ste-Catherine O.**

**Preacher:**

**The Very Revd Dr. Paul Kennington**

To raise awareness about HIV and AIDS,  
To demonstrate support / solidarity  
with those living with HIV or AIDS  
To remember those who have died

**ANGLICAN MONTREAL ANGLICAN** Official, Editorially Autonomous  
Newspaper of the Diocese of Montreal  
Deadline for December 2013 issue:  
November 4th

Editor: Harvey Shepherd

Editorial Assistance: Peter Denis – Circulation: Ardyth Robinson

Secretarial Assistance: Helen Wiegand – Production: Studio Melrose

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

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

E-mail: editor@montreal.anglican.ca

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

## Key player in Canadian church to speak at Bishop's Dinner

Montreal Anglicans will get a chance this month to meet a man who for three years has tried to be the calm at the eye of several of the storms whistling through the Anglican Church of Canada.

David Jones, an Edmonton lawyer who once taught at McGill University, will step to the lectern at Bishop Barry Clarke's annual Bishop's Dinner on Friday, Nov. 22 – three years and four days after being appointed by the Council of General Synod as the chancellor of the Anglican Church of Canada. He succeeded Ronald Stevenson.

As chancellor, Mr. Jones is responsible for advising leaders of the church and delegates to bodies including the General Synod and the Council of General Synod of the potential consequences of their actions and contemplated actions under church canon law and civil law.

Susan Winn, who has represented the Diocese of Montreal at both the General Synod and CoGS, says the primate of the national church, Archbishop Fred Hiltz, frequently turns to the chancellor to determine the wording of resolutions, assess the accuracy of constitutional changes and remind an assembly about bylaws.

"He is a highly respected member of every community of which he is a part. He is a good listener and is genuinely interested in each individual he meets

"David has so much information at his fingertips. He needs to be alert at all times in these meetings, and I know he must be weary when meetings end. But he keeps his sense of humour, and is always gracious.

"I just know that this delightful man will be able to inform and entertain the faithful supporters in our diocese."

At the General Synod in Ottawa in July, the chancellor was particularly active in helping delegates grapple with contentious changes in the formula to be used in allocating seats to clergy and lay delegates at future synods.

About a year ago, he found himself involved in the legacy of residential schools, when the CoGS consented to lease mineral rights on land near Lethbridge that was once the site of a residential school. All revenue from the lease and possible production of oil and gas is to be devoted to indigenous ministries, Mr. Jones assured the council that the decision followed widespread consultation with, among others, the Blood Band, whose reserve is near



CHANCELLOR David Jones at the General Synod in July. (Photo: Art Babych)

the property. He also responded to concerns by Bishop Dennis Drainville of the Diocese of Quebec about the environmental impact of using the controversial process known as fracking on the property.

Mr. Jones has been involved in other discussions on aboriginal issues, including the creation of a new diocese in Northern Ontario and providing more representation

for aboriginals in church structures.

He also played an important part in CoGS discussions about financial cutbacks and their impact on jobs.

Before becoming chancellor of the Canadian church, Mr. Jones had been chancellor of the diocese of Edmonton since 1995 and chancellor for the Ecclesiastical Province of Rupert's Land, which covers the Prairies and much of the Arctic,

since 2005.

He was chair of the Governance Working Group, which paved the way for structural changes now working their way through the church, and was honoured for that service in early 2010 with an Anglican Award of Merit.

Rev. Canon Randall Fairey of the Kootenay Diocese, another member of the working group, said at the time that Mr. Jones "has been a visionary and exceptionally talented leader. He is insightful, knowledgeable about key questions, and cuts through extraneous material to define and address the important issues of governance for the church. His respect for colleagues and ability to mentor, inspires the best in all of us who work with him."

Mr. Jones' legal knowhow is not confined to the church. He was a Rhodes Scholar and is a QC and he and his wife, Anne de Villars, are joint authors of *Principles of Administrative Law*, which has been through at least five editions.

He and Ms. de Villars have a law practice in Edmonton, where they and their four children are members of Holy Trinity Church.

For details on the dinner and how to register, see the announcement on Page 2.

## Volunteers help archives meet growing challenges

An aging and mobile population of Anglicans and the closing of churches has put a low-profile but vital service of the Diocese of Montreal into a relentless squeeze between ever-increasing demands for services and a lack of funds to provide them.

To meet this challenge, the only paid staff in the diocesan archives, assistant archivist Barbara McPherson, has been relying increasingly on three dedicated volunteers who show up at the synod office at least twice a week to help Ms McPherson, herself a less than full-time employee, to meet the relentless demand.

For several years now, Heide Kaspar-Glorieux and Sam Keuchguerian have been struggling to keep collections of diocesan publications up to date, file documents entrusted to the archives by individual Anglicans, file certain older documents from the diocesan accounting department and deal with papers and artifacts turned over by parishes that were either winding up or making changes.

These have recently included St Paul's Lachine, the Church of St Columba in the Notre-Dame-de-Grâce district of Montreal, Grace Church in the Point St. Charles district and the Church of the Redeemer in the Laurentians hamlet of Weir, all of them closing, as well as St James Bedford, St Stephen's Lachine, St Paul's Knowlton, St Paul's Philipsburg and St George's Rockway Valley, which turned over material for various reasons. Several diocesan staff and Christ Church Cathedral also turned over material.

In the mean time, the staff kept up with a stream of requests from scholarly researchers on various topics, individuals carrying out genealogical research and people looking for information on land titles and the like.

The archives service has also taken on a relatively new challenge – and acquired a keen new volunteer.



THE ARCHIVES STAFF take a break from their busy routine. Barbara Hall is at the front and behind her are Barbara McPherson, Heide Kaspar-Glorieux and Sam Keuchguerian. (Photo: Harvey Shepherd)

Barbara Hall, who was bookkeeper for Christ Church Cathedral for 30 years until she retired early this year has remained a familiar face in the suite of offices shared by the Synod and the Cathedral.

As part of the Diocese's obligations under the Truth and Reconciliation Agreement, Barbara Hall has been carrying out research on the links between the diocese and the history – now seen as a largely scandalous one – of the residential schools for aboriginal children operated by churches on behalf of the federal government.

There were no residential schools in this diocese, but Mrs. Hall has been coming up with a surprising amount of information. Clergy went out West or elsewhere to serve in residential schools. Mission-minded chapters of the old "Women's Auxiliary" sent bales of used clothes and the like to schools that had a differ-

ent image for them than they do today. Some Montreal Anglicans even "adopted" youngsters in the schools, receiving notes and the like from them, much as some charities still encourage people to adopt children the Third World countries.

Diocesan archivist Richard Virr (an Officer of Synod and not himself a member of the archives staff) reported to the diocesan synod this month that about 300 research requests – well over one every working day – had been received in a recent one-year period.

"The enthusiastic participation of our volunteer contingent has proven to be invaluable. We are profoundly grateful for the generous contribution of time and talent so unstintingly provided by our volunteers, Heide, Sam and Barbara. Without their willing participation, numerous tasks would be neither attempted nor contemplated."

## Draft budget allocates \$300,000 to development, fund-raising, youth

Harvey Shepherd

Special expenditures of \$100,000 each to hire an engineer to work with parishes on redevelopment projects, support fund-raising campaigns and bolster youth ministry are among the few new items in the draft 2014 budget presented to the diocesan synod on October 19.

Diocesan administrators hope that the \$300,000 cost of these programs will be covered by the sales of church properties, following on the diocese's success in raising \$1.55 million in this way in 2012. Of this, \$1.3 million came from the sale of the former St. Columba Church and its hall in the N.D.G. district of Montreal to a Jewish organization, Chabad of N.D.G., and about \$250,000 from the sale of land on Park Avenue once associated with the old Church of the Ascension (itself sold in 1991 and now a municipal library).



Norman Spencer  
Diocesan  
Treasurer

Diocesan Treasurer Norman Spencer thinks too much time and energy of diocesan staff, especially Executive Archdeacon Janet Griffith, has been taken up by expenses for the oversight, development and management of real estate development projects throughout the Diocese. He said the idea of hiring external staff was approved by the synod previously and the cost could be considered to be funded by gains on the sale of real estate.

Similarly, the diocese hopes to raise more funds from external sources with professional help. "Donations and other income" have already been showing some growth: to an anticipated \$89,000 receipts this year from about \$83,700 in 2012 and under \$75,000 in 2011. (Then

Mission Works golf tournament in July brought in about \$27,000, or \$13,000 after expenses). The budget calls for \$115,000 from fund-raising in 2014.

The \$100,000 for youth work is intended for special projects.

The budget presented by the treasurer to the synod was otherwise close to a stand-pat one, with 2014 income rising to \$2.09 million from a forecast \$1.98 million this year and operating expenses to \$2.41 million from a forecast \$2.32 million. The forecast spending is about \$68,800 over budget, largely because of some one-time administrative expenses and interest costs.

The budget presented to the synod 2014 budget called for an operating loss of \$315,636 next year, up from the \$280,339 in the 2013 budget but lower than the actual \$338,819 loss forecast for this year. This loss would not include the proposed \$300,000 spending on special projects or an estimated \$500,000 of revenue from property sales.

The budget calls for an increase in investment income to \$472,000 from this year's forecast \$420,186, thanks to a combination of hoped-for improvements in financial markets and growth in the diocesan portfolio. In mid-September, the treasurer forecast that, subject to what might happen in capital markets, the net assets of the diocese might exceed \$13 million by the end of 2013.

Assessments on parishes would total \$1.05 million, as they have for two years.

(This report is based on information available before the synod. This edition of *The Montreal Anglican* was sent to the printer before Thanksgiving. The December issue may report on discussion and any modification of the budget at the synod.)

# Montreal pilgrims experience the magic of Ireland

The green hills of Ireland, the spiritualities of such figures as St. Patrick and St. Kevin, and no doubt the famed Irish humour and opportunities to get in some shopping touched the lives of those who went on a pilgrimage to Ireland led by Bishop Barry Clarke September 17-29.

"The trip was grand," reports David Eramian, a parishioner at St. Phillip's Montreal West, diocesan chancellor and one of the pilgrims. "Ireland is a beautiful country, full of rolling hills of green with sheep and cows grazing and great historical

sites that pilgrims would appreciate.

"We had no rain in 12 days and saw a lot of tourist sites.

"We were a relatively small group of 37 and so we got to renew friendships and make new ones."

This was the fourth pilgrimage the bishop has led. The first three were to the Holy Land, Greece and Turkey and Italy.

As in the past, the pilgrimage had no direct financial impact on the revenues or expenses of the diocese. The fees paid by participants cover the costs.

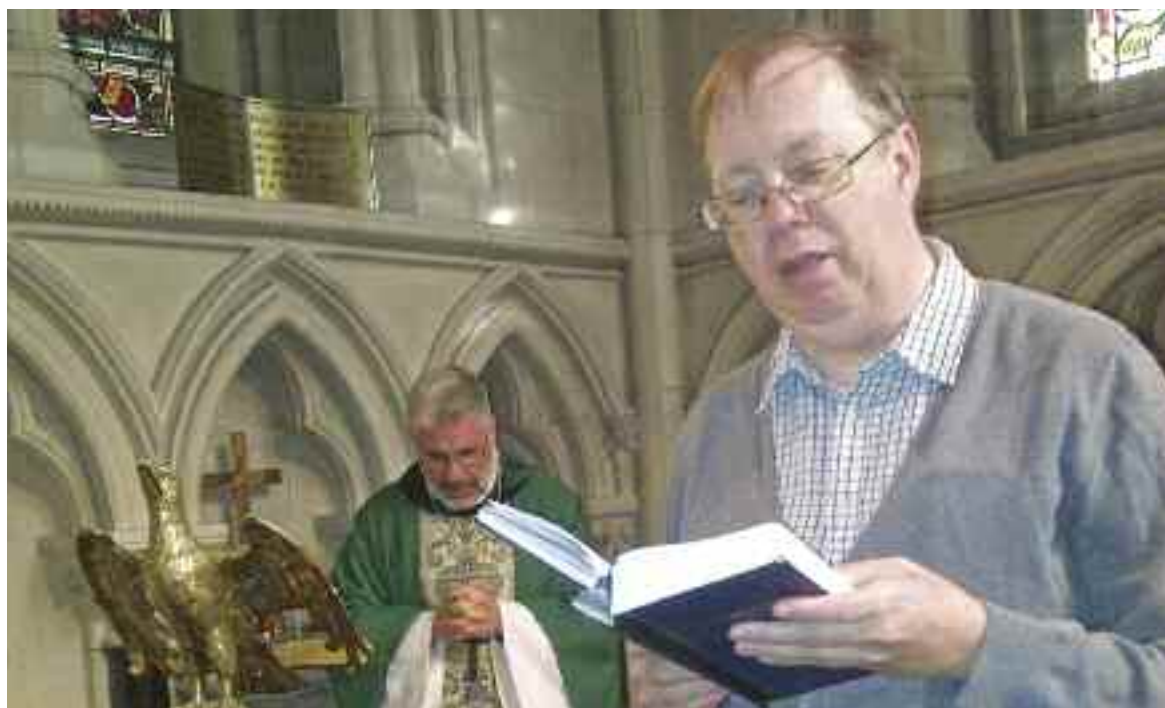


THE MONTREAL PILGRIMS PAUSE at Glendalough (or Glendaloch). *Gleann Dá Loch*, meaning "glen of two lakes", is a valley in County Wicklow, renowned for a monastic settlement founded in the Sixth century by St. Kevin.

(Photo: Janet Griffith)



A TOUR OF IRELAND would not be complete without a visit to the famed Blarney Castle, where visitors are invited to kiss the Blarney Stone, an act said to confer the gift of eloquence on one who does it. Here, one of the Montreal pilgrims takes the challenge. (See whether you don't experience something a little special the next time you hear one of Bishop Barry's homilies.)



ARCHDEACON MICHAEL ROBSON reads the Gospel September 18 at Christ Church Cathedral Dublin. Bishop Barry Clarke, behind him, presided at the Eucharist.

(Photo: Janet Griffith)



PILGRIMS FROM MONTREAL gather for a group portrait outside one of the picturesque castles in Killarney.

## A future not yet known...

A reflection on youth ministry by Mark Dunwoody, diocesan youth ministry co-ordinator.

Coming from an area in Ireland that was rich in agricultural diversity, I find that the autumn stirs up certain fond memories of bountiful harvests from the fields and orchards, alongside the many samples of wild berries which filled my grandmother's scrumptious pies.

The concept of harvesting fascinates me as it seems to be a mixture of intentional planting, with patient tending and watching to see what grows all around us – the recognition that, while many wondrous bounties come from our own hands, many other fruit is given to us through the vitality of mother nature. That brings me to ponder the concept of mission and ministry to our young people and their families.

My passion has always been to intentionally provide resources for ministry to young people and their families by funding, training and



"IF I COULD UNDERSTAND/ What you are, root and all..."

mentoring leaders. But the refreshing thing is, that no matter what mechanisms we put in place, our experiences have taught us that growth will come through the work of the Holy Spirit in individuals and parishes.

What's exciting about our mission

as a diocese at present, is that we don't know where our seeds are going to bloom in fruition (never mind how a future harvest will look!).

It may be difficult to be patient, but we can anticipate what wondrous fruits the Spirit will show us.

– Mark

**ALL SAINTS' JAZZ MASS**  
 Sunday, November 3  
 10:00 @ ST. CHL  
 6341 de Lorimier  
 COME FEEL the BEAT!

## Mile End notebook

### We are the Mission

Suzanna Olson

I never truly understood the mission until I was in my late teens. You would think that was funny, since I grew up at the Mission – which had a lot to do with the fact that my grandmother, the late Connie Olson, was a co-founder of the mission.

The mission for me has been a stepping stone, a resourceful tool in helping me to achieve my goals. Having not come from wealth, having the odds against you, you find that the Mission is like the backbone you need. Our former executive director, Rev. Roslyn Macgregor

once said, “We are spending so much effort trying to just survive we are not even living.” The Mission can be the support you need to stand up right, to have the opportunity to “live.” The Mission is not only a resource it’s a mind set. When you are there you are amongst a lot of people from all different walks of life. Some have more than others, some have nothing at all. Some are there to help, some are there to shop, some are there just because someone else they know is there and they are stopping by to just say hi. “It’s a warm welcoming place like that.” My

point is, you learn to accept others and not to judge. You feel comfortable and able to relate to people, period, and don’t see any kind of status of separation due to differences, whether financial religious cultural etc. You learn to respect people around you whether it’s a waiter at a restaurant or a panhandler asking for some change. The mission grows a relationship between people and humanity which is much needed and seemingly lost these days. We are all so much closer than it seems. The Mission is not limited to the above. It is also a strong, reliable

resource outlet, whether it be job search, food supplies, clothes, even legal advice. You’re able to fuel up and continue on your life journey. I’ve learnt so much growing up at the Mission. Being a part of the Mission truly helped mold me into a productive and helpful person in society.

Now I give back to the Mission. My latest contribution, a Fashion Show fundraiser, was a big hit! It feels good to help something that helped you – to grow and learn from your struggle, to learn to economize and survive. It means that when

your opportunities come you will know how to manage them better – along with yourself, your finances and your time. Or so it has been for me.

The Mission is growing people like me, sparking the light, keeping the empathy, and knowing we are all equal and we all deserve a chance to live.

We are the Mission.

(Suzanna Olson is a member of the Mile End Mission, with which she has been involved since she was a kid. Her mother, Lori Olson, is the mission’s administrative assistant.)

## imagine more and great things will happen, foundation says

Diana Swift

The Anglican Foundation of Canada may be the best-kept secret in the Canadian church. Few people realize that since 1957 this organization has disbursed more than \$28 million in grants and loans.

And the Foundation wants more Anglicans to benefit in more diverse ways. So it’s embarking on what it describes as a journey of renewal to ensure its funding has maximum impact. “By making it easier to apply and increasing the impact of gifts, we’re able to help more people with a wider range of projects and programs across the country,” says Rev. Judy Rois, executive director.

Four new funding initiatives will begin in 2014:

- Multiple-year funding for ministry projects – up to \$10,000 a year for three years.
- A “proactive” annual call for pro-



posals to encourage innovative ministry.

- A program to pair up donors and projects.
- A streamlined twice-yearly application process for grants and loans

The foundation hopes a redesigned maple leaf logo with the tagline *imagine more* will start people dreaming about the possibilities it’s ready to support.

Inspired by the Vision 2019 strategic plan of the national church, the foundation will encourage projects in ecumenical youth strategies, hospice and elder care, theological education and projects in the performing and visual arts. “It’s all about giving life to people, parishes and

visions,” says Canon Rois.

One recent example in the Montreal Diocese of sort of thing the foundation wants to encourage was its support for the publication of *Faith in Action*, Rev. Deacon Allan Marjerison’s history of the venerable Tyndale St-Georges Community Centre, an Anglican-Presbyterian social services mission in the Little Burgundy district.

“The grant from the foundation had a great impact because it allowed us to publish the history in time for Allan to see it before he passed away this past summer,” says Jen de Combe, the centre’s executive director. “Allan was a devout Anglican, and support from his church meant a lot to him. The book has allowed us to really connect with our church partners and our history.”

Elsewhere in Canada, Justin Cheng, an aspiring priest in the Dio-



REV. DEACON ALLAN MARJERISON at the launch of his book *Faith in Action* late last year. He died last summer. (Photo: Harvey Shepherd)

cese of British Columbia, on Vancouver Island, received a grant to intern at St. George’s Cathedral in Jerusalem. “The experience allowed me to get a glimpse of the church’s mission in the Middle East,” he said.

The foundation’s customary funding for church renovation continues. In the Montreal Diocese, St. Philip’s Montreal West received funding for accessibility and heating installations and other renovations to the church and rectory.

Every parish can become a foundation member by making an annual donation. The foundation urges people in a parish to *imagine* a project they could be passionate about, and let the foundation know!

To apply for funding or make donations, go to [anglicanfoundation.org](http://anglicanfoundation.org) on the Web.

## Traditionalist priest served 52 years

Rev. Alan Cameron, who served parishes of the Diocese of Montreal from 1961 to 2008 and the traditionalist St. Timothy’s Anglican Bible Church on the West Island from 2009, died after a lengthy illness September 12.

About half his ordained ministry was at St. Augustine’s Pointe Claire, which closed shortly after he, Rev. Dan Endresen, then deacon-in-charge of the parish, and many of the parishioners left the Diocese of Montreal at the end of 2008 and, with others, formed St. Timothy’s as a parish of the traditionalist Anglican Network in Canada. The dispute was largely over the blessing of same-sex couples.

Dan Endresen soon became parish priest of St. Timothy’s, with Mr. Cameron as honorary assistant. St. Timothy’s currently meets in Lakeside Heights Baptist Church in Pointe Claire.

A funeral service, preceded by a hymn sing, took place October 3 at Westview Bible Church in Pierrefonds.

The bishop of the Anglican Network in Canada, Bishop Don Harvey, was quoted on the ANiC website as saying, “Alan was a faithful priest who touched the lives of many – even from his hospital bed.”

In a letter to Bishop Barry Clarke of the Diocese of Montreal at the end of 2008, Alan Cameron said that “I have determined that in order to uphold my ordination vows ... I must leave the jurisdiction of the Diocese of Montreal...”

“I have been in the Anglican



REV. ALAN CAMERON

Church of Canada for close to 60 years. I never dreamt that we would come to this point, but as a matter of conscience I can do no other.”

In a note posted on the St. Timothy’s website last spring, Pastor Alan, as he was often known in the parish, recalled that an experience in a downtown Toronto church at the age of 8 when he prayed “that Jesus would come into my life and make me a Christian.” There was another such experience when he was 11, living north of Toronto. His family moved to Lachine when he was 19 and his faith was nurtured by listening to Billy Graham and other evangelists on the radio.

His “call” to the ministry took the form of a terse conversation with his boss at the company where he worked, a professed atheist. The future priest, and he studied at Sir George William College (later merged into

Concordia University) and the Montreal Diocesan Theological College.

While he was at Sir George he married Marcia Houlst in 1961. She died in 2006. There are two children, Richard and Heather.

He was diagnosed with cancer in 1977 but remained was active in ministry and Bible study until April 2012, when he was taken to a hospital.

“I wait for the Lord to call me home.

“As I look back, I thank God for all He has done in my life”

A note written in 2005, on the occasion of his retirement from active ministry in April of that year recalled that it had lasted for 42 years from his ordination as a priest in 1963. He and Marcia had served in the Parish of Clarenceville, near the U.S. border, for three years, St. Simon Chomedey and St. Bartholomew Bordeaux for nine (they are now a single parish in Laval), St. Augustine Pointe Claire for 11 years, St. Thomas N.D.G. for nine and St. Augustine again for 10.

He was at various times a board member of Youth for Christ, Emmanuel Christian School, Christian Friends of Israel and the Prayer Book Society of Canada and served as regional dean of the Deanery of Montreal West and a chaplain at Mount Sinai Hospital.

In the few years between his retirement and his leaving the Diocese of Montreal, he continued his involvement with St. Augustine’s and for a time was an honorary assistant at St. John the Baptist Pointe Claire.

### St. James the Apostle

1439 St. Catherine St., W. Mtl.  
(corner Bishop Street)

#### Christmas Bake Sale, Bazaar and Luncheon

Saturday, December 7  
from 10:00 a.m. to 2:00 p.m.

Great sweet treats – cakes, cookies, jams, and jellies. Homemade tourtières, hand crafted Christmas cards and decorations, a white elephant table.

A hot lunch will be served,  
12 noon to 1:30 p.m.

More information contact

Lorna Titterton 514-485-7951  
Sheilah Turner 514-937-2714

### St. Simon’s & St. Bartholomew’s Anglican Church

3544 du Souvenir Road, Laval  
450-681-9696

#### Fall Bazaar

Saturday, November 16  
10.00 a.m. – 2:00 p.m.

Bake Table – Books  
Nearly New items

#### Good Lunch

Homemade Apple Pie  
Delicious Zucchini Loaf  
Come to enjoy the Fellowship



### Primate’s World Relief and Development Fund

Fulford Hall,  
1444 Union Ave.

### BRAINSTORMING SESSION

Thurs. Nov. 14,  
12:30-1:30 p.m.

PWRDF meeting. Where are we? Where do we go from here? Everyone welcome. Join us! Add your voices!



# 'Our faith is not diminished when our brothers and sisters openly live theirs'

Here is a selection of extracts from comments on the proposed Charter of Quebec Values from various religious sources. With one exception, this selection and the selection of comments in French on the next page are from different sources.

## Rev. Bill Gray of St. George's Place du Canada in the Thanksgiving issue of the parish newsletter *The Georgian View*:

Harm results when good people remain silent about injustice. Sometimes injustice is disguised and rationalized on the basis of principles that most of us would otherwise regard as desired and good outcomes and therefore make it more difficult to address. For example most people, including those that are religious or have other affiliations, support the principle that the state and related institutions should be neutral and non-aligned. Government and related services are there for all, regardless of affiliations, and should not discriminate. Most of us, including the religious, support such fundamental values as gender equality.

These stated values are the reasons given to justify the proposed Charter of Quebec Values introduced by the Parti-Quebecois government. But these professed ideals obscure the real injustice and harm that would result from some of its provisions if ever implemented. The state is hardly neutral or a defender of equal rights nor a protector of gender equality when a doctor, nurse, teacher, day care provider, public service worker, student, counsellor, social worker etc. could lose their employment and living because they freely choose, regardless of gender, to wear a head covering or display some other such religious symbol. The day care that is a tenant at St. George's Church has at least three employees that would be negatively affected in this way. It is hard to avoid the conclusion that this proposed Quebec charter is probably motivated by cynical and political reasons that have nothing to do with individual rights and protections. To our embarrassment, hospitals from other jurisdictions are taking advantage by conducting recruiting campaigns for required health care workers that target offended persons. One such advertisement directed towards doctors and nurses declares, "We are interested in what's in your head, not what's on it." The shame of this proposal will be ours if we as Christians fail to add our voice in expressing solidarity with those of other faith communities who would be genuinely harmed as a result. To paraphrase Gandhi when he campaigned for individual equality, freedoms and rights, "I am a Muslim, a Hindu, a Sikh, a Buddhist, a Christian, etc."

## The Montreal Presbytery of the United Church of Canada

The Montreal Presbytery of the United Church of Canada believes that the proposed Quebec Charter of Values will unduly restrict the fundamental rights and freedoms set in the Quebec Charter of Rights and Freedoms and the Canadian Charter of the Rights and Freedoms. We strongly denounce any infringement upon or any attempt to limit the



DEACON NICK PANG AND REV. BILL GRAY, both of St. George's Place du Canada, head for the September 14 demonstration against the proposed Charter of Quebec Values. Rev. Karen Eagan of the Diocesan Theological College and Rev. Sophie Rolland of the Church of the Resurrection in Pointe Claire are behind Father Gray; Dean Paul Kennington of Christ Church Cathedral is to the rear.

(Photos: Harvey Shepherd)

rights and freedoms of all Quebecers.

As Protestant Christians, we are in favour of an inclusive and open, democratic society, which will not reduce or eliminate from the sphere of common public institutions, signs of our diverse religious cultures. Indeed, we consider that religious cultures are reflective of the changing Quebec society and are an important part of our collective cultural heritage. According to us, it is important to embrace and acknowledge in the public and semi-public sectors the richness of our diverse cultural and religious reality, enabling us to live together in an inclusive society.

As Quebecers, we assert that our faith is not diminished when Christians of other denominations or our brothers and sisters who are Jewish, Sikh, Muslims and from other beliefs openly live their faith. As well, we believe our cultural identity is not diminished because another person lives or demonstrates his or her culture.

We oppose the concept that the freedom of religion of an employee of the State is limited to the private domain, as if it were a defect which must be hidden. We believe that members of diverse religions are called to contribute to Quebec society and have a right to express their voices, along with all other stake holders in our society.

For our part, we make a commitment to continue to walk with all our fellow citizens towards a more open, more inclusive Quebec. We will continue to support democracy and the fundamental rights and freedoms of all and strive for intercultural dialogue that brings us closer together as we build our common future. We appeal at this time for reason and mutual respect, which are intrinsic characteristics of our democratic history in Quebec. We call upon the government for a more measured discussion based on this common heritage and not directed

generate support for this unwarranted attack on the basic rights and freedoms of Quebecers, all to find a solution to the so-called "reasonable accommodation crisis," which was largely recognized as fictitious.

The separation of Church and State has existed in Quebec for many years. CIJA-Quebec sees no need at this time to bring forward new laws on the secular nature of the Quebec public sector. The prohibition of wearing religious symbols in the public and para-public service is not justified, and would exclude a large number of Quebecers. The role of the state should be to bring people together, not to divide them.

The Jewish Community of Quebec is comforted that opinion leaders from all parts of society (the majority of Quebec's elected officials federally, provincially and in the city of Montreal, the media and public opinion makers) share the view that this proposed Charter is discriminatory, arbitrary, provocative and will sow the seeds of division that the Government claims it wishes to avoid.

## Muslim Council of Montreal

MONTREAL, Aug. 30 – The Muslim Council of Montreal strongly condemned the Parti Quebecois government's plans to introduce a "Charter of Quebec Values" that will prohibit public employees from wearing religious clothing in the workplace, and is ready to challenge any such legislation in court.

"This proposed policy is just another example of the xenophobia and religious discrimination that the PQ is trying to spread in Quebec, as it specifically targets religious minority groups," stated Salam Elmenyawi, president of MCM. "There are thousands of workers, such as civil servants, doctors, teachers, police, and nurses, who will be affected by such legislation, because of their personal decisions to wear religious clothing. To deny them the opportunity to work in public sector jobs because of their religious convictions will only serve to prevent their meaningful contribution, participation and integration in society.

It is time the PQ government realizes that differences are not a threat and our diversity only enriches our provincial identity."

MCM further finds such a proposed policy to be unconstitutional, as it contravenes the values of the Canadian and Quebec charter of rights and freedoms and it states it will help any parties affected by such legislation to challenge it in the courts.

"There is no doubt in our mind that such a charter would contravene the rights and freedoms of Quebec citizens and violate their constitutional rights," Elmenyawi said. "As such, we are ready to defend in court the rights of anyone affected by such legislation. Even if the notwithstanding clause is used, as the PQ is suggesting, we will take this all the way to the highest international court and hold the government of Quebec responsible for religious discrimination."

MCM further points out that such legislation to be passed, it could have huge financial ramifications for Quebec's already struggling economy.

"Already our economy is struggling, as each year more and more businesses and families leave Quebec to move to other provinces," Elmenyawi said. "Such a racist policy would only serve to drive away more people, in addition to deter skilled immigrants from moving here. It is ironic that a poll conducted during last year's election campaign revealed that health care was the number one issue that people in Quebec were concerned with. Given we already have a shortage of doctors, the PQ government will only make a bad situation even worse if it tries to pass this legislation, as it will force countless doctors, nurses and technicians to leave their positions in our hospitals and clinics. Clearly the PQ has no feasible idea of how to govern our province in a socially harmonious and prosperous manner; as such legislation will have negative consequences not only for Quebec's religious communities, but for all citizens as well."



IN PARC ÉMILIE GAMELIN, near the Berri-UQAM Métro station, Rev. Charles Morris of the Church of the Resurrection in Pointe Claire waits for the march to start with Joyce Laduke and her husband, Rev. Deacon Brian Perron of St. Peter's TMR. Off the right, Rev. Deacon Peter Huish, a prison chaplain, holds a sign.

# « La liberté de religion: un droit fondamental »

Voici des extraits de déclarations de divers individus et groupes sur la Charte proposée des valeurs québécoises.

## Assemblée des évêques catholiques du Québec

Monseigneur Pierre-André Fournier, archevêque de Rimouski et président de l'Assemblée des évêques catholiques du Québec, lors d'une conférence de presse à Trois-Rivières le 19 septembre.

Dans tout État démocratique, le gouvernement a un rôle fondamental à jouer pour assurer ce que le préambule de la *Déclaration universelle des droits de l'homme* appelle « le respect universel et effectif » des droits et libertés. Et ce respect inclut celui de la liberté de religion.

Jouir de la liberté de religion, c'est bien sûr pouvoir librement se réunir avec d'autres croyants pour la prière et le culte. Mais c'est encore davantage. D'après la *Déclaration universelle des droits de l'homme*, le droit à la liberté de pensée de conscience et de religion implique « la liberté de manifester sa religion ou sa conviction seul ou en commun, tant en public qu'en privé ». Il s'agit là, il faut le noter, d'un droit fondamental et non d'une concession ou d'un privilège que les États accorderaient à leurs citoyens.

Il est tout à fait raisonnable de vouloir un État laïque. Jésus n'a pas hésité à affirmer: « Rendez à César ce qui est à César et à Dieu ce qui est à Dieu. » S'il est vrai que l'État est laïque, la société demeure pluraliste.

Sur le plan spirituel et religieux, les gens sont libres de croire ou de ne pas croire. Pas de religion officielle. Mais pas d'athéisme officiel non plus.

C'est ça la neutralité. L'État respecte ce que les gens vivent et expriment.

S'il est vraiment neutre, il va même prendre les mesures pour s'assurer que les gens peuvent vivre leur foi ou leur incroyance et l'exprimer librement. La neutralité et la laïcité n'existent pas pour restreindre le développement des religions mais pour créer un milieu où chaque personne jouit effectivement de la liberté de conscience et de religion.

Il est tout à fait raisonnable pour un gouvernement de vouloir donner des balises pour encadrer les demandes d'accommodements pour des raisons religieuses. Il en va du bon sens pour notre vivre ensemble. Cela évitera des situations pénibles inutiles.

Sauf quelques exceptions, qui devront être déterminées par le gouvernement, il ne nous apparaît pas nécessaire de restreindre les employés des services publics dans le port de signes religieux. Ce qui importe d'abord pour les personnes en service public, c'est leur compétence, leur accueil, leur respect. »

## Déclaration de Mgr Fournier, en date du 10 septembre

Le gouvernement vient de soumettre au débat public ses orientations en matière d'accommodements religieux. Il a choisi de le faire en lançant une réflexion sur les valeurs québécoises et en proposant des balises, en particulier pour le comportement des employés et des représentants de l'État. Le document d'orientation publié ce matin est substantiel et démontre le sérieux avec lequel le gouvernement désire aborder et alimenter la discussion.

Le débat est donc lancé, sur la base de propositions concrètes. Nous encourageons tous les Québécois



DEMONSTRATORS AGAINST THE PROPOSED CHARTER of Quebec values march through the Quartier des Spectacles. In the foreground near the centre of the pictures, Rev. Deacon Peter Huish, a prison chaplain, holds a sign.

cois et Québécoises à prendre le temps nécessaire pour se faire une opinion sans précipitation et après une bonne réflexion. Quelles que soient les différences d'opinion, il faut absolument un débat serein, respectueux et franc. Nous invitons également tout le monde à prendre part ensuite aux consultations qui ont cours.

Comme évêques catholiques, nous avons publié au cours de l'année un message pastoral intitulé « Catholiques dans un Québec pluraliste ». Nous y avons énoncé les principes et les valeurs qui nous guident en matière de liberté religieuse et de pluralisme. Ce sont les principes et les valeurs qui vont guider notre analyse du document d'orientation et des propositions du gouvernement.

Nous y déclarons notamment:

*La laïcité est une notion qui s'applique à des institutions, et non à la société dans son ensemble. En effet, la société est composée de personnes qui ont toutes sortes de convictions, de croyances, de spiritualités et d'appartenances religieuses et les organisations religieuses font partie de la société. Celle-ci est donc pluraliste, plutôt que laïque. De plus, il ne faut pas confondre, comme il arrive parfois dans le vif des débats, laïcité et opposition à la religion....*

## Consistoire de Montréal, Église Unie du Canada

Le Consistoire de Montréal de l'Église Unie du Canada croit que le projet de Charte des valeurs québécoises va restreindre indûment les droits et libertés fondamentaux enchâssés dans la Charte Québécoise des droits et libertés de la personne et de la Charte Canadienne des droits et libertés. Nous nous inscrivons en faux contre toute atteinte ou toute tentative de restriction des droits et libertés des Québécois et Québécoises.

Nous tenons à réitérer qu'en tant que chrétiens protestants, nous sommes en faveur d'un modèle de société démocratique, inclusif et ouvert, qui ne soit pas réducteur et n'élimine pas de la sphère publique commune et des institutions toute forme de signes des diverses cultures religieuses. Nous estimons en effet, que les cultures religieuses – elles-mêmes en processus de diversification tout comme la société Québécoise – font partie du patrimoine culturel et de la texture de la société

Québécoise et de ses valeurs humanistes.

Nous estimons que, loin de vouloir oblitérer toute forme de trace de culture ou d'appartenance religieuse, il est préférable, plus fécond et enrichissant d'apprendre à vivre avec les différences dans une pluralité respectueuse et ouverte à la fois sur l'autre et sur le monde.

En tant que Québécois et Québécoises, face à tous ces défis, nous affirmons que notre foi n'est pas diminuée quand nos frères et sœurs Juifs, Sikhs, Musulmans, Chrétiens d'autres dénominations et autres, pratiquent leur propre foi. De même notre identité culturelle n'est pas amoindrie parce qu'une autre personne vit sa propre culture.

Nous nous opposons à ce que la liberté de religion d'un-e employé-e de l'État soit cantonnée dans la sphère privée, comme une tare que l'on doit cacher. Nous croyons plutôt que les religions sont appelées à contribuer à des débats et à des enjeux de société avec toutes les autres voix de la société québécoise.

Pour notre part, nous nous engageons à continuer de cheminer avec tous nos citoyens et citoyennes vers un Québec plus ouvert, plus inclusif, où les droits fondamentaux de tous et toutes, de même que la démocratie sont respectés et où le dialogue interculturel nous amène plus loin ensemble pour bâtir notre avenir. Nous faisons appel à la raison et à l'accommodement, caractéristiques intrinsèques de notre histoire démocratique québécoise et appelons le gouvernement à faire un débat qui ne soit pas qu'électoraliste ou basé sur des suspicions ou des lieux communs.

## Présence musulmane

(Du site Web de *Présence musulmane*, « un collectif qui vise à promouvoir des valeurs universelles et une citoyenneté participative nourrie d'une compréhension contextualisée de l'islam et d'une identité ouverte. »

## «Charte des valeurs»: incohérence, sous-entendus et chauvinisme

Salah Basalamah

«La laïcité ne peut être comprise aussi étroitement ici qu'on s'évertue à le faire en France. Elle devient ouverte et prend toute son envergure par l'inclusion, dans tous les espaces de la société, de tous ses citoyens sans discrimination»

détourneraient le devoir de réserve. L'interprétation abusive de l'apparence d'un(e) fonctionnaire n'en conclut pas à l'éclaboussement de la neutralité de l'État ou à « la promotion de croyances religieuses ».

À voir comment on s'évertue à défendre la « neutralité religieuse » de l'État par la réduction de la diversité (entre autres religieuse) de celles et ceux qui représentent la société québécoise d'aujourd'hui, tout porte à croire que légiférer pour « protéger des valeurs » est en fait une nouvelle forme de protectionnisme à l'endroit des emplois de la fonction publique appuyée d'une loi.

## Sous-entendus

De plus, en observant la volonté furieuse de « renforcer » le principe de l'égalité homme-femme dans la charte des libertés et des droits de la personne (ce qui revient à enfoncer une porte ouverte) en même temps que l'interdiction des signes religieux, on ne peut éviter de constater le lien qu'on essaye d'établir entre ce que d'aucuns considèrent le plus « ostentatoire » des signes et le fort soupçon d'inégalité supposée qu'on fait peser sur lui. En faisant de l'anthropologie des religions à deux sous, Drainville cherche à protéger les institutions de l'État de participer à une telle abomination. Mais si « ce qui nous divise, c'est l'impression d'inégalité », alors pourquoi ne pas pousser le conformisme jusqu'au bout en « nettoyant » le reste de la société, ou est-ce la prochaine étape? Qu'est-ce qu'on entend faire contre l'inégalité qui en résultera entre les femmes elles-mêmes puisque certaines seront de facto écartées de la fonction publique?...

En martelant que c'est pour défendre l'égalité entre les Québécoises et Québécois que le ministre Drainville propose sa charte « peu importe l'origine, peu importe la religion, peu importe la langue ou la culture », on se demande ce qu'il y a de particulièrement québécois dans le cadrage de cette valeur si ce n'est pour faire en sorte que certains soient plus égaux que d'autres....

La laïcité ne peut être comprise aussi étroitement ici qu'on s'évertue à le faire en France. Elle devient ouverte et prend toute son envergure par l'inclusion, dans tous les espaces de la société, de tous ses citoyens sans discrimination.

Salah Basalamah est professeur en communication interculturelle à l'Université d'Ottawa.



REV. CANON JOHN SIMONS, principal of the Montreal Diocesan Theological College, is surrounded by other participants in the September 14 demonstration against the Charter of Quebec Values. Among several other Anglicans nearby is Gilbert, on the shoulders of his father, Thomas Cormie; that may be Gilbert's mother, Rev. Rhonda Waters of Christ Church Cathedral, beside the principal.

## Books

# Portneuf priest-poet awarded international prize

A priest of the Diocese of Quebec, Mia Anderson, is the winner of the 2013 Montreal International Poetry Prize. The poet who lives in Portneuf, between Quebec City and Trois-Rivières, was selected from among close to 2,000 entries from 70 countries for the \$20,000 prize.

(See Page 1 for the poem, “The Antenna.”)

The not-for-profit organization that awards the prize describes her as “an Anglican priest, an erstwhile shepherd, long-time actress and a once-familiar voice in CBC radio dramas” – among other things, the voice in a radio version of Margaret Atwood’s *The Journals of Suzanna Moodie*. (She has also contributed occasional articles to *The Montreal Anglican*.)

A press release from the Montreal Prize says that, asked for a statement, the poet remarked: “It’s un-

canny, the pleasure it gives that the judge seems to have ‘got’ what I was trying to toss aloft. I’m immensely grateful.”

The announcement notes that, born and raised in Toronto, where she graduated in English language and literature from the University of Toronto, Mia Anderson spent the next 25 years on the stage in Britain in London, Edinburgh and Manchester, and across Canada (including five seasons at the Stratford Festival and a national tour of her one-woman show *10 Women, 2 Men and a Moose*. She has published four books of poetry: *Appetite* (Brick, 1988), *Château Puits ’81* (Oolichan, 1992), *Practising Death* (St Thomas’ Poetry, 1997), and most recently *The Sunrise Liturgy* (Wipf & Stock, 2012).

The Montreal Prize brought together 10 accomplished poets from around the globe to act as editors of



MIA ANDERSON

the 2013 *Global Poetry Anthology* collection. These editors then sorted through submissions without seeing author names and selected poems for the collection (which also served as a shortlist for the prize). Prize

Judge Don Paterson then read a copy of the manuscript of the anthology (also without seeing author names) and selected the \$20,000 poem.

Here’s part of what Don Paterson, Scottish poet and editor of Picador (Macmillan’s poetry imprint), had to say about the winning poem: “‘The Antenna’ is that rare thing – a conceit which has the good taste not to outstay its welcome, but which also makes us think again about its subject in an entirely new way. This poem about our spiritual ‘receiver-ship’ is clever, musical, funny, and full of memorable lines.”

In a note to *The Montreal Anglican*, Mia Anderson notes that the Mike Endicott to whom “The Antenna” is dedicated “is a blind healer, literally. He is an Anglican deacon (he may be priested now) in Wales I got to know during my internship

with Rowan Williams” (later archbishop of Canterbury). She and her husband, Archdeacon Thomas Settle, met him again in 2007, where he spoke at a retreat. The healer used the antenna image in conversation with the couple.

As a priest Mia Anderson served a parish in St. Michel’s Sillery in Quebec City before retiring to Portneuf, on the shore of the St Lawrence with her philosopher-husband.

The 2013 *Global Poetry Anthology* containing the top 52 poems entered in the Montreal Prize poetry competition is to be published by Véhicule Press, Signal Editions, this month.

The next Montreal International Poetry Prize competition will be held in 2015.

You can visit [www.montreal-prize.com](http://www.montreal-prize.com) to discover the shortlisted poets and hear them read their poems.

# Blood after blood after blood after blood

A review of Lawrence Hill: *Blood: The Stuff of Life* (The 2013 CBC Massey Lectures) House of Anansi Press, 2013, 372 pages

Reviewed by Colin McGregor

One summer morning, a Toronto schoolyard, the 1960s: a child, playing hide-and-go-seek, feels his left wrist tingle. A broken beer bottle; blood pours; a cry, and a sprint down the street to his home ten doors away. As he runs, his left arm trails, leaving a crimson trail. “Later,” writes the adult Lawrence Hill, “I wanted to be able to walk with my friends up and down the street and say, *Look! That’s my blood!*” Hours later, the trail fades. His friends are unimpressed. Thus begins what the author himself calls “a lifelong obsession with blood,” one which this famous novelist has channeled into a tightly-written, densely researched book accompanying Canada’s most famous annual lecture series.

*Blood: The Stuff of Life* is the book form of Lawrence Hill’s CBC Massey Lectures, to be broadcast on CBC

Radio’s *Ideas* program in November 2013. A former *Globe and Mail* reporter, Hill is best known for his award-winning novel *The Book of Negroes*. Son of a white mother and a black father who both fled discrimination in the United States to seek a better life in Canada, Hill’s Toronto upbringing was filled with tales of activism and civil disobedience. His father, the first director of the Ontario Human Rights Commission, was a particularly strong influence: dad’s imprint is seen frequently through the text.

But as is the case with these Massey lectures, the author is compelled to explore every aspect of the word of the day. We learn about blood’s chemical composition; blood-borne diseases, especially, the pernicious diabetes that afflicts Hill and his family; blood as ritual; blood as courtroom evidence; blood as a literary device; blood as a sign of the hidden world, of what lies deep beneath the human envelope. There is even blood as humour: “TV commercials now show you how detergents take out bloodstains,” Jerry Seinfeld points out. “If you’ve got a



LAWRENCE HILL

T-shirt with a bloodstain all over it, maybe laundry isn’t your biggest problem.”

Lawrence Hill examines, in detail, the role of blood in Christian faith. From Bible stories to the Eucharist, blood plays a central role in our faith. Abraham, ordered by God to sacrifice his son Isaac as a sign of obedience, is stopped at the last moment by an angel; a ram in a thicket is slaughtered instead. “The story is meant to signal the end of human sacrifice as condoned by

God,” Hill writes. “From this moment forward... animals will suffice.”

The Bava Batra, last of the Talmud’s three tractates, warns, “I, blood, am the cause of all illness,” and Hill gives us a comprehensive inventory of blood-related types of human misery. Given his blood obsession, one gets the idea that Lawrence Hill might not be great fun at parties should this subject ever come up. Long passages are not for the squeamish.

This fact-packed book is meandering, abrupt in its changes of topic, but never dull. Every sentence is wonderfully, compellingly written, as one would expect from such a lionized Canadian author. We learn a great deal about a wide variety of subjects while reading *Blood: The Stuff of Life*. The vast majority of facts and tales told, even the medical ones, are interpreted through the prism of race and lineage. Hill is ever the activist.

The *Ideas* program (Mondays to Fridays, 9:05 p.m. on CBC Radio 1) was created during the golden age of radio by the late Toronto math professor Lister Sinclair. He thought that the CBC was too focused on sports and politics, and could use a broadcast about any topic but. When the Massey Lectures are aired, we typically hear only a percentage of what appears in their corresponding book compendiums. Contributors since the lecture series began in 1961 have included Charles Taylor, Jean Vanier, Margaret Atwood, Doris Lessing and Noam Chomsky. Lawrence Hill’s meditation on blood is a worthy addition to this lineage.

## Books benefit baskets



A BOOK SALE on the forecourt of Christ Church Cathedral in September netted about \$1,300 for the cathedral’s Christmas baskets program.

(Photo: Harvey Shepherd)

## Book reviewer turns the tables

Colin McGregor, a frequent book reviewer in these pages, is now celebrating the publication of a book of his own. *Love in 3D* is a translation and free adaptation of *L’Amour en 3 Dimensions*, a comic novel by Raymond Viger, a blogger, writer and publisher.

Mr. McGregor, an inmate at the Cowansville Institution, has for some time contributed a column drawing on his prison experience to the magazine *Reflet de Société*, with which Mr. Viger is associated.

The book is published by Éditions TNT, affiliated with the magazine. More information is available from [editionstnt.com](http://editionstnt.com) or by calling 514-255-9000 or 1-877-256-9009.

## Restaurateur gives something back

Annie Mechtl, a deputy warden at St. Francis of the Birds in St. Sauveur, pays tribute to restaurateur Brandon Mayo in the latest issue of the parish newsletter.

“Chef Brandon” works at Gibby’s Restaurant in the Laurentians community and is especially known for his fish.

“Some years ago,” Ms. Mechtl writes, “Brandon had a heart to give something back to St. Francis and the community, so he volunteered to put on a dinner once a month.” For a while there were two sittings but that was too tiring and there is now one sitting for 64 people plus staff.

The desserts of his wife, Christina Hilton, “are always a surprise and a favourite at the Outreach Dinners.” The three children in the family help clean up. The dinners have raised almost \$34,000 for St. Francis’ so far.



## Books

## Proof after proof after proof after proof

Review of Nathan Schneider, *God in Proof: The Story of a Search from the Ancients to the Internet*. University of California Press, 2013. 254 pages.

Reviewed by William Converse

Nathan Schneider is an engaging young American writer on religion and reason whose work has appeared in *Harper's*, *The New York Times*, and *The Guardian*.

This is a personal odyssey as well as a survey of the classical arguments for the existence of God, from ancient India and classical Greece to the twenty-first century and the Internet.

Schneider starts with a cautionary tale. In Laurence Cossé's sardonic novel, *Le Coin du Voile* (English title: *A Corner of the Veil*), an envelope is delivered to *la Compagnie casuiste* in Paris, containing what purports to be an irrefutable proof of the existence of God. When experts concur, the authorities become dismayed. Remitted to Rome, *la preuve* is suppressed.

For Schneider premises and definitions are very important. So also is "proof":

"Some will object to talking about proof at all. They'll say that any absolute or mathematical proof for God sets the bar too high, or too low. Instead, call it argument, or demonstration – or call it faith. But *proof* fits the story I'm trying to tell like no other word." (Author's italics)

The word "proof" comes from the Latin verb *probare*, to test, to try or prove (as in probate or probative). He cites an OED definition: "That which makes good or proves a statement; evidence sufficient (or contributing) to establish a fact or produce belief in the certainty of something."

Schneider begins his overview of the proofs for the existence of God with Pythagoras and Greek mathematics (geometry) before discussing Socrates, Plato and Aristotle. His treatment of Plotinus and Augustine of Hippo is excellent. The chapter on the medieval Islamic and Jewish philosophers, Avicenna (Ibn Sina), Averroës (Ibn Rushd) and Moses Maimonides is especially interesting. He discusses Anselm of Canterbury, Thomas Aquinas and John Duns Scotus. He then turns his attention to proofs of early modern European philosophers: René Descartes, Blaise Pascal, Benedict de Spinoza, Gottfried Leibniz, followed by the criticisms of David Hume and Immanuel Kant.

The traditional proofs for the existence of God were formulated by Thomas Aquinas in his *Summa Theologiae*. Known as "the Five Ways," they are: (1) the arguments from motion; (2) the argument from causality; (3) the argument from contingency; (4) the argument from degrees of perfection; and (5) the argument from design or purpose in nature. In the 18th century Immanuel Kant reduced them to three categories of proof: the cosmological, the teleological, and the ontological. Using the terminology of the German Enlightenment philosopher, Christian Wolff, Kant called them "physico-theological" because they attempt to prove the existence of God from observed facts about the world. In the 19th century, Hegel, in *Lectures on the Proofs of the Existence of God*, explained how they reflect distinct world-views: the cosmological argu-

ment, the primitive religion of nature and the teleological argument, the ascendancy of human reason; while the ontological argument caps both: "The explication of the proofs of God's existence is the explication of religion itself." Hegel's own proof is a dialectical synthesis of the older proofs:

"The three proofs, each composed of dialectics in themselves, fold together into an even grander dialectical scheme. For this, Hegel summons the ancient distinction between *a priori* and *a posteriori* proofs, the distinction that separated Platonism from Aristotle, Anselm from Aquinas, and the rationalists from the empiricists. For him, each represents an opposing tendency: the *a priori* takes us from God to being, the *a posteriori* from being to God. The ontological proof fits into the first, while the cosmological and teleological proofs, beginning with the world and leading to God, make up the second. But these types need each other, and they satisfy what the other is missing: the concept of God in one and, in the second, the nature of creation. Their dialectical synthesis delivers the reality of God's existence – though even to speak of 'existence,' he wrote, 'is too low for the Absolute Idea, and unworthy of God.' No, God's existence is not a mere predicate. It's so much more."

In the early 20th century the Logical Positivists and analytic philosophers were convinced that they had finally disposed of these arguments. Metaphysical statements were held to be either invalid or meaningless; they were "unintelligible." In *Language, Truth, and Logic* (1936), A.J. Ayer asserted: "To say that 'God exists' is to make a metaphysical utterance which cannot be either true or false." In 1950, the British analytic philosopher and avowed atheist Antony Flew read a singular paper to the Oxford Socratic Club, hosted by C.S. Lewis, entitled "Theism and Falsification." Towards the end of his life, however, Flew changed his mind and embraced Aristotle's God.

Schneider gives an Islamic version of the cosmological argument, a variant of Aristotle's argument for the Prime Mover in Book 12 of the *Metaphysics*. It is called the Kalām cosmological argument because it was formulated by Islamic philosophers belonging to the Kalām tradition (Kalām is the Arabic word for discourse or disputation). It is one of a set of Muslim proofs for the existence of God. The American philosopher of religion William Lane Craig popularized it in his book, *The Kalām Cosmological Argument* (1979/2000). Craig has devoted much of his career to promoting the argument in lectures and on YouTube.

The ontological argument was first developed by Anselm of Canterbury. This is an analytic, a priori argument, based on the concept of God as a perfect being. No one yet has satisfactorily explained how it works. Bertrand Russell attempted by logical analysis to show that it was not a valid argument, though he initially accepted the argument as sound. Richard Dawkins dismisses it as "logomachist trickery."

Anselm's contemporary, Gaunilo of Marmoutiers, was the first to criticize the proof. Anselm replied that the idea of God as a perfect being entails necessary existence. Thomas



NATHAN SCHNEIDER

Aquinas rejected it on the grounds that we cannot know God's essence. Most medieval theologians followed Aquinas. In the 17th century, Descartes presented several variants of the ontological proof that Leibniz augmented.

In the 20th century, the revival of interest in modal logic (the branch of logic dealing with possibility and necessity) emboldened several philosophers, including the Austrian mathematician and philosopher Kurt Gödel and the American analytic philosopher Alvin Plantinga, to construct modal variants of the ontological argument.

The 13th century Franciscan philosopher John Duns Scotus, known as the "Subtle Doctor," achieved a brilliant synthesis of Anselm and Aquinas with an elegant and intricate proof for the existence of God that combined elements of Aquinas's "Five Ways" with Franciscan mysticism. In the 16th century, this style of reasoning fell into disfavor. "Duns" then morphed into "dunce."

The young Thomas Merton enthused over Scotus's argument: "For accuracy and depth and scope, this is the most perfect and complete and thorough proof for the existence of God that has ever been worked out by any man."

Schneider clearly shares Merton's enthusiasm:

"This Scotus synthesis was an epic in the genre of proof, but Duns Scotus died young and was never made a saint like his predecessors. His scholastic contrivance soon became a paragon of what more modern thinkers would be eager to set aside. Its intricacy and breadth, however, say something true about what it takes to believe fully and deeply: it requires combining both Anselm and Aquinas, uniting the inward with the outward. Assent, like this, is a convergence – a meeting of circumstances, choices, and the best of one's knowledge. It is complicated. But, then, when it happens, it's also simple. It just is. One's assent becomes yet another fact upon which everything else depends."

There is a cameo of the radical medieval philosopher, Siger of Brabant, a rival of Aquinas at the University of Paris. Condemned for propounding the doctrine of "double truth," the notion that one and the same statement can be true in philosophy and false in theology, Siger went to Italy to appeal his condemnation at the papal court. At Orvieto he was stabbed to death with a pen by his secretary. In the *Divine Comedy* Dante places Siger next to Aquinas in Canto X of the *Paradiso*.

Schneider speculates why philosophers have engaged in this peculiarly male pursuit. Most were

already believers. Many were mathematicians or logicians. For Augustine and Anselm it was a form of meditation. For Spinoza and Hegel, it underpinned their systems. Wittgenstein opined that it gave believers "an intellectual analysis and foundation" for their beliefs:

"The search for proofs of God's existence is its own genre, winding through history and sprouting capricious branches. Like any genre, from impressionist painting to romantic novels, proof has never spoken for any whole society. It's rarely anyone's sole occupation, but still it has occupied some of history's most brilliant men."

Schneider is skeptical about recent arguments based on quantum physics, probability or multiverse theory: "The metaphysics of multiverses, unfortunately, isn't much more conclusive than the physics." This notwithstanding, there is in the United States today a veritable proof industry. Its goal is to establish the existence of God as an incontrovertible scientific fact. Absolute certainty is the goal.

In the end these arguments fall short. They do not attain the God of the Abrahamic religions, but lead instead to a First Cause or Necessary Being, what Pascal termed "the God of the savants." Kierkegaard compared them to tumbler dolls, "these little Cartesian dolls." John Henry Newman called them "paper arguments." God's existence does not depend on syllogisms or equations; God is not a placeholder.

For Schneider, the idea of God surpasses all human ideas and concepts:

"The idea of God, after it first

became lodged in me, and once I even partly entertained it, began to take on a life of his own. This process started through other people, but the idea transcended even them. As Anselm replied to Gaunilo, there's something special about the one most perfect idea, something that applies to no other. You might be able to grasp a humbler notion enough to refute it. But this necessary and infinite necessary being is more elusive, while being also more fully present, than anything else we know. No refutation can suffice. It's too big. Its possibilities never stop exceeding what we might happen to rule out. This God exceeds what we think about it, and what we think we know about it. It even exceeds those of us who can't believe in it anymore, and those who never did."

Born in 1986, Schneider grew up in a mostly secular milieu, "with trace amounts of Judaism" from his father's side. His mother was drawn to Eastern mysticism and his writing reflects a mystical bent. His interest in the proofs started when he was a teenager. Brief stays at Holy Cross Abbey, Berryville, Virginia, and Gethsemani Abbey, Kentucky, where Thomas Merton once was a monk, proved formative. At college he became a Roman Catholic. Like Jack Kerouac, he went "on the road" and travelled across the U.S. A voracious reader, Schneider is at home with the Bhagavad Gita, the Talmud, and the Qur'an. *God in Proof* evidences his extensive reading: Augustine's *Concerning Faith of Things Not Seen*, Spinoza's *Ethics*, Newman's *Grammar of Assent* and Wittgenstein's *On Certainty*.

*God in Proof* is a fascinating book, written in an informal style, free of technical jargon. The text is illustrated with whimsical line drawings. There is no index but the tables of philosophers and proofs are cross-referenced with page numbers. I noted only one omission and one error: Schneider does not adduce Dostoevsky's argument against the existence of God from evil in Book V, Pro and Contra, of *The Brothers Karamazov*; he incorrectly describes John Calvin as "the Swiss Reformer." Jean Calvin was French. This said, I strongly recommend *God in Proof*.

© 2013 William Converse

## And more proof



CAPTAIN JIM CONWAY and Louise Dineen pour half-ounce shots of premium-quality Scotch at the ninth annual Scotch-tasting at St. James the Apostle Church September 19. He's done the honours at all nine of the tastings to date; it was her second year. Piper Alan Jones and Evelyn Rodriques of the gourmet food team were among others who enlivened the proceedings. About 70 people attended the event and sales of tickets and donations grossed just over \$4,000; net proceeds of around \$2,300 will help with purchase of a new outdoor sign for the church.

(Photo: Harvey Shepherd)

# CARING FOR CREATION

A column by the Stewardship of the Environment Committee

## Saving fishermen

Diane Norman

This is the sixth article in a series which focuses on the link between this diocese and our physical environment.

For many years I have wanted to visit the Magdalen Islands. In September I at last spent a few days there. I had imagined that I would be able to go down to the little fishing ports and purchase fresh fish, as I did in the Gaspé 45 years ago. Instead it took us a very long time to track down any local fish. Eventually we found some fresh mackerel and some cultivated mussels. During our search however we met many fishermen and so were made aware of their tragic situation. There are no more fish, no more cod or herring, so they cannot make a living. They have given up their licenses and sold their boats.

I found this particularly tragic since early in my stay I had been to see the beautiful stained glass window depicting fishermen in Holy Trinity Anglican Church, Grosse Île. The loss of this noble and ancient livelihood, of particular significance for Christians, moved me deeply. Is there anything I could do to help small fishing communities in the Magdalens and world-wide, because coastal villages in West Africa and along the coast of South America are

equally threatened?

According to a study published in *Science*, less than 4 per cent of the oceans remain unaffected by human activity. Scientists predict that if we continue fishing as we are now, we will see the end of most seafood by 2048. We are taking too many fish out of the water.

In the last few decades commercial fishing has evolved into a high-tech, heavily subsidized industry that uses cutting-edge electronics, computer systems, huge amounts of fuel and miles of gear to find and catch more fish in remote places formerly out of bounds to fishermen.

The UN Food and Agriculture Organization says that at least 75 per cent of seafood species are over-exploited, fully exploited, or recovering from depletion.

Offshore fish farming is not a solution, since, rather than taking the pressure off wild seafood species, it results in increased over-fishing to feed the farmed fish, as well as the despoiling of seafloor habitat. Concentrated fish waste dropped from the open-water pens blanket the ocean bottom, snuffing out oxygen and life.

Destructive fishing practices that include driftnets, long lines and bottom trawls are ruining ecosystems by indiscriminately killing fish and other wildlife, including seabirds

and marine mammals. Each year a scandalous 16 billion pounds of non-commercial marine products are thrown overboard because of wasteful fishing techniques.

The documentary *The End of the Line* chronicles how demand for cod off the coast of Newfoundland in the early 1990s led to a decimation of the most abundant population in the world, how hi-tech fishing vessels leave no escape routes for fish populations and how farmed fish as a solution is a myth. The film lays the responsibility squarely on consumers who innocently buy endangered fish, politicians who ignore the advice and pleas of scientists, fishermen who break quotas and fish illegally, and the global fishing industry that is slow to react to an impending disaster.

As aware consumers we can help our fishermen by buying only fish that is on the Super Green List published by the Monterey Bay Aquarium Seafood Watch (see below). To be on the list fish must be excellent for human health and caught or farmed responsibly. "Good for You, Good for the Oceans" is their maxim. Seafood on the Super Green List meets the following three criteria:

1. Has low levels of mercury (below 216 parts per billion)
2. Provides at least 250mg per por-



HOLY TRINITY CHURCH, Grosse Île.

(Photo: Andrea Shepherd)

- tion of omega-3's
  - 3. Is classified as a Seafood Watch 'Best Choice' (green)
- The best of the best in July 2013:
- Atlantic mackerel
  - Freshwater Coho salmon (farmed in tank systems from the U.S.)
  - Pacific sardines (wild-caught)
  - Salmon (wild-caught, from Alaska)
  - Salmon, Canned (wild-caught,

from Alaska)

So enjoy – with a clear conscience! And sing most fervently "Oh hear us when we cry to Thee, for those in peril on, and in, the sea."

(Diane Norman is a member of the Stewardship of the Environment Committee. To help you make responsible choices, download the Monterey Bay Aquarium's Seafood Watch Application on your phone.)

## Spiritual calendar

### ALL SOULS DAY

#### St. Matthias' Westmount

Entrance at 131 Côte-St-Antoine Rd. at the top of Metcalfe Ave. (Buses No. 24, 138 and 104 to Sherbrooke St. at Metcalfe Ave.)

Sat. Nov. 2, 5 p.m.

Choral Eucharist. Music: Requiem by Eleanor Daley

### PAWS & PRAY SERVICES

#### Christ Church Beaurepaire

455 Church St., Beaconsfield

Sun. Nov. 3 and Sun. Dec. 1, 1 p.m.

Many dogs and their human guardians have been enjoying worship at Christ Church at the monthly Paws & Pray services. All are welcome to the services with or without a dog! Information: 514-697-2204 or christchurch@qc.aibn.com or www.christchurchbeaurepaire.com. (Paws & Pray services are offered in collaboration with the Companion Animal Adoption Centres of Quebec a non-profit organization dedicated to animal welfare.)

### REMEMBRANCE SUNDAY

#### St. Matthias' Westmount

Entrance at 131 Côte-St-Antoine Rd.

Sun. Nov. 10, 10:30 a.m.

Choral Eucharist

### Primate's World Relief and Development Fund BRAINSTORMING SESSION

#### Fulford Hall

1444 Union Ave.

Thurs. Nov. 14, 12:30-1:30 p.m.

PWRDF meeting. Where are we? Where do we go from here? Everyone welcome. Join us! Add your voices!

### ART SHOW

#### Church of the Epiphany

4322 Wellington St., Verdun

Sat. Nov. 23, 9 a.m.-3 p.m.

Information 514-769-5373, www.epiphanyverdun.com

### CHILDREN'S OUTREACH

#### St. Paul's Greenfield Park:

321 Empire St.

Sat. Nov. 30 10 a.m.-12 noon.

Enjoy games, face painting, crafts, music, treats, gifts and much more while learning about the true meaning of Christmas "The Birth of a baby boy – Jesus. It's FREE and open to all children ages 2-12 years old. Information: 450-671-6000 (church) or 450-678-2460.

### ADVENT CAROL EVENING

#### St. Paul's Greenfield Park:

321 Empire St.

Sat. Nov. 30, 6:30 p.m.

In the evening after the Children's Outreach come and enjoy an evening of sing-along. The price is \$10. There will be wine, cheese and great finger desserts.

### ADVENT SUNDAY

#### St. Matthias' Westmount

Entrance at 131 Côte-St-Antoine Rd.

Sun. Dec. 1, 5 p.m.

Lessons and hymns for Advent

### "WASSAIL"

#### Christ Church Beaurepaire

455 Church St. (corner Fieldfare), Beaconsfield

Fri. Dec. 6, 7 p.m.

Kick off your Christmas celebrations with good friends and great carol singing, followed by "holiday cheer". Freewill offerings from the Wassail support the Christ Church Christmas basket program. For more information please call 514-697-2204 or visit us at www.christchurchbeaurepaire.com or on Facebook at ChristChurchBeaurepaire.

### YOUTH GROUP

#### All Saints Deux Montagnes

248-18th Ave.

Another year of fun and fellowship for all high-school aged teens is under way Friday nights in the church hall 7:30-9:30 p.m. Information 450-473-9541 or info@allsaintsdeuxmontagnes.ca or www.allsaintsdeuxmontagnes.ca

## Canada briefs

### Anglican installed as new chaplain general

Brigadier General John Fletcher was installed as the new chaplain general of the Canadian Armed Forces on Sept. 4. An Anglican archdeacon, he took over responsibilities from the retiring Chaplain General Brigadier General Karl McLean, also an Anglican archdeacon.

"It's vital for our leaders, both within the armed forces and beyond, not to dismiss the significance of religious considerations in the exercise of their leadership," said Fletcher at the ceremony in Ottawa.

The chaplain general serves as head of the military chaplain branch and is appointed by the minister of national defence, based on the recommendation of the chief of defence staff in consultation with the chaplaincy's interfaith committee.

Crosstalk

### Speaking up can make a difference

A diverse group of about 500 people from more than 35 organizations gathered for an anti-bullying conference in August in Halifax. Susan Naylor, an Anglican youth worker who attended, reported that the problem of cyber-bullying got a lot of attention.

One of the speakers, Rita-Clare LeBlanc, who was once the victim of an online attack in high school, told those attending her workshop that bystanders can be enablers. "Silent inaction gives a bully the support to harm another person and allow the violence to continue. Rita-Clare's words were sincere and clear, we must do better and we must speak up," Naylor reported.

The Diocesan Times



# ✂ Diocesan Clippings (and Snapshots) 📷

## Echoes of a parish's closing

A year after the closing of St. Columba's Parish in the West-End N.D.G. district of Montreal, effects continue to be felt.

Chabad of N.D.G., a group that seeks to encourage Jews, especially young adults, to return to their traditions, and is part of a development group that has bought the former church and its hall on Hingston Avenue for about \$1.4 million, moved into the former church hall on September 26.

The future of the church building is uncertain and Rabbi Yisroel Bernath said there appear to be structural problems.

But he said Chabad is committed to consulting both the Jewish community and the broader community both on how the former church hall can serve both and on any redevelopment of the church site.

Rev. Canon Gordon Guy, who led the St. Columba Parish during its final months, returned to the

neighbourhood September 15, about a year after it closed, to lead a service at nearby St. Ansgar's Lutheran Church attended by a number of his former parishioners, now worshipping at the Lutheran Church. He was filling in for the pastor, Rev. Samuel K. King-Kabu, in Ghana on for family reasons.

And in Rawdon, about 60 kilometres north of Montreal in the Lanaudière, a statue of the Virgin formerly housed in the chapel of the Church of St. Columba, has found a new home in Christ Church Rawdon.

The statue of "Our Lady of Walsingham" belongs to St. Ann's Cell, the Montreal chapter of the Society of Our Lady of Walsingham and is a copy of one in the Holy House of the Anglican Shrine in Walsingham, in Norfolkshire, England. A Marian Shrine was established there in 1061 by Lady Richeldis de Faverches and became an important place of pilgrimage in the Mid-



**SUPPORTERS OF CHABAD OF N.D.G. walk down Hingston Avenue in a procession from their former rented quarters on Monkland Avenue to their ones in the former hall of St. Columba's Church. Then procession also marked the holy day Simchat Torah.**

dle Ages.

Destroyed during the Reformation, the statue and shrine were restored in the 1920s and 1930s and is again a place of pilgrimage, with

Anglican, Roman Catholic and Orthodox centre of devotion. It is considered the foremost Marian shrine in the Anglican Communion.



**REV. CANON GORDON GUY, who guided St. Columba's Parish through its last months, greets parishioners on the way out of a Sunday service at St. Ansgar's Lutheran Church, where he filled in for the pastor Sept. 15.**

(Photos: Harvey Shepherd)

## West Island church launches "emerging" music program

Christ Church, Beaurepaire has long been known for its closely knit, supportive community, and the CCB community has always valued its mission of involvement and outreach in Beaconsfield and the West Island. Music has been recognized as one of the strongest ties to an emotional and human connection to our living experience, and having more opportunities to learn about and experience music will help all of us better understand and explore our humanity. Music really is a meditation on our humanity.

In the past year Archdeacon Michael Johnson, with the support of the parishioners and corporation, has embarked on a program of musical development that he hopes will lead towards a greater musical involvement, awareness and participation for both the Christ Church and wider West

Island communities. To aid in this development, upon the retirement from the position of music co-ordinator of the much-appreciated Sandy Temple, CCB chose to hire Earl Wilson as director of an expanded music program. Earl has an extensive background in choral music, music education and music performance.

In the short time he has held the position Earl has started to help the entire parish community grow in its musicality and appreciation of music's place in worship and the community. The choir is appreciating their developing choral skills, which are being greatly enhanced by the educational approach to tuning, solfege and rhythm that their rehearsal time is helping them to better understand. Participating in a choir is still one of the most enjoyable and easiest ways to have a developing and meaningful rela-



**EARL WILSON also offers music lessons at the church to young people and adults.**

tionship with music. Anybody interested in exploring this avenue of expression will be warmly welcomed and supported. Concerts and enhanced musical services offer all who participate a deeper appreciation of the musical beauty that surrounds them.

Christ Church Beaurepaire will be hosting a full concert series dur-

ing this 2013-14 Season, starting the third Tuesday of November. This will offer many of the great young professionals on the Island a prestigious venue. It will give all of us a regular opportunity to hear some absolutely great music.

The coming season's concerts have been tailored to be of interest to a wide variety of musical tastes

and include performances of a capella jazz, classical performances by national champions and multimedia presentations by up and coming young talents.

A post-concert reception will allow everyone to mingle and meet the artists and enjoy a glass of wine together. The series kicked off with a well attended gala evening October 18 that featured live jazz, wine and cheese, a concert by the Opera da Camera and much camaraderie.

In addition to the concert series, there are single concerts and musical presentations. These events, some featuring the refurbished Steinway, are announced on the parish website and Facebook page.

For more information on Music Program contact the Church at 514 697-2204, or visit christchurch-beaurepaire.com – or call Earl Wilson at 514-486-9338 or visit earlwillson.ca.

### "The Lord God loves them all"



**TO TAKE ADVANTAGE** of the trees and flowers in the side garden of Christ Church Cathedral, the cathedral Sunday School moved into the side garden for outdoor classes this summer. On Sunday, Sept 22, an enthusiastic and appreciative group gathered in the Atrium behind the cathedral for the opening of the Summer Sunday School Art Exhibition, which remained on view until the end of October. Mark Peacock, a long-time parishioner of Christ Church Cathedral, art lover, and a supporter of Christian education, said the artwork was in the tradition of the Children's Chapel at the cathedral and its stained glass, evoking "all creatures great and small."

(Photo from the blog *Stories on the Way*)

### New seats for St. Peter's TMR



**THE OLD FLOOR AND PEWS** in St. Peter's in the Town of Mount Royal were removed in August and replaced with a new floor and chairs, partly to allow flexible arrangements for larger events, such as dinners or meetings. St Peter's does not have a parish hall. The change is part of a vision approved by parishioners at a special vestry meeting in November 2012. "Although some members miss the beautiful old oak pews, they are grateful for the much softer seating!" Rev. Chris Barrigar reports. Blue was chosen for the chairs to match the blues in the stained glass windows; kneelers were made from kneelers from the old pews. The rows are angled slightly toward the centre-front, which members find creates a stronger sense of community.

### 25 years of service



**AFTER 25 YEARS OF FAITHFUL SERVICE** to St. Barnabas Church in Pierrefonds, Diana Brossard has taken a well-earned retirement. A farewell reception was well attended by parishioners and representatives from Meals-on-Wheels and the PCP. Diana was parish secretary during terms of Rev. Roberts Smith, Rev. Alan Perry and Rev. Pamela Yarrow and two interim priests, Rev. Bryan Pearce and Archdeacon Michael Johnson. Diana also served as vestry secretary at all annual and special vestry meetings.