



ANGLICAN MONTREAL



RAYMOND GRAVEL

The death at 61 of a priest of the Roman Catholic Diocese of Joliet, known for his outspoken views on social justice, brought tributes from many people, some of them alienated from the church. Rev. Donald Boisvert, curate at Christ Church Cathedral and chair of the department of religion at Concordia University, comments on Page 3.



ADRIANA BARA

Starting her second years as director of the Canadian Centre for Ecumenism, this scholar hopes a symposium at Fulford Hall this month and new quarters for the centre will help the centre set some new priorities. See Page 6.



JEAN-DANIEL WILLIAMS

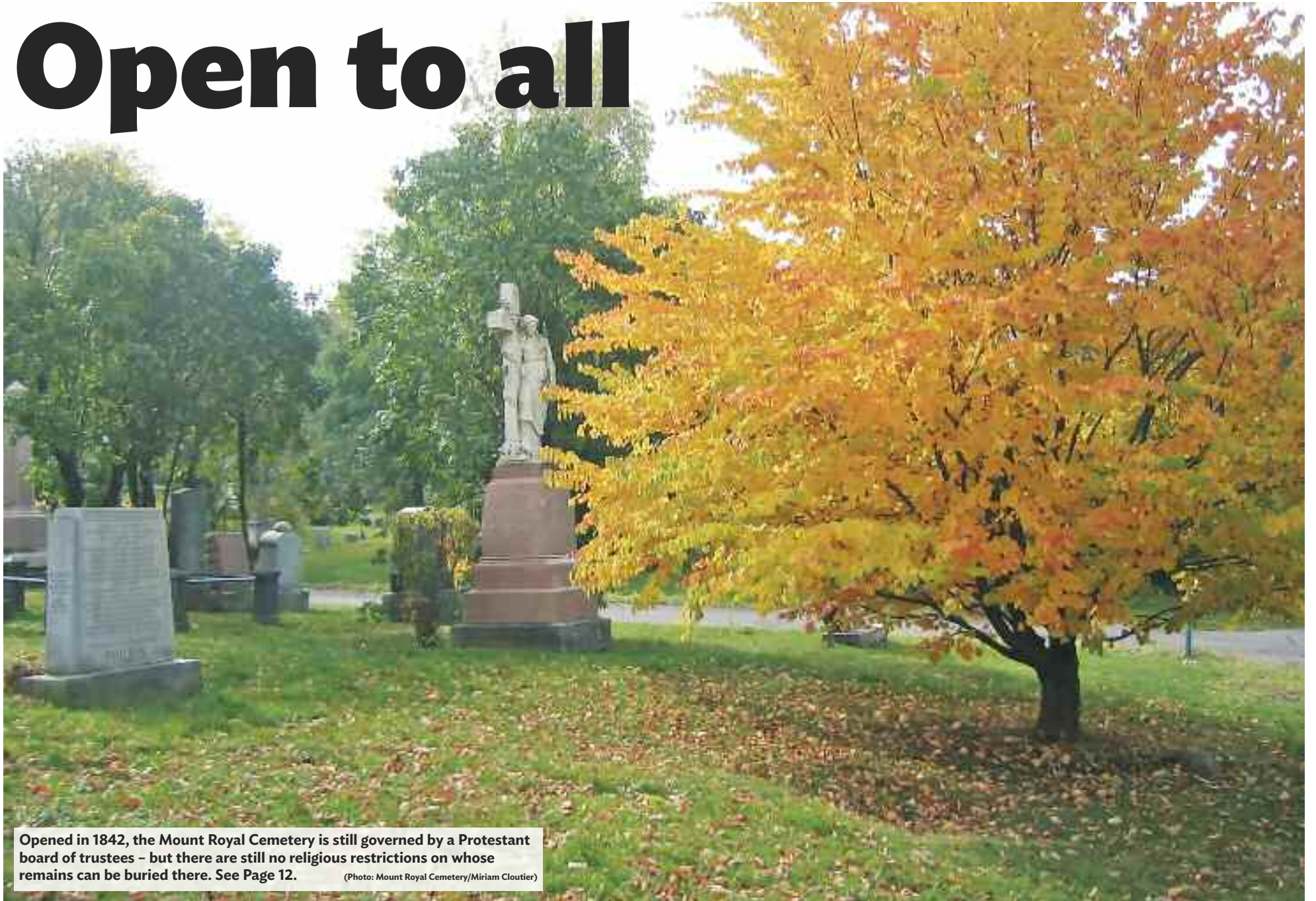
The new Anglican-United chaplain at McGill University wants closer links between downtown churches and the campus. See Page 7.

(Photo: Sara Wunsch)

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Open to all



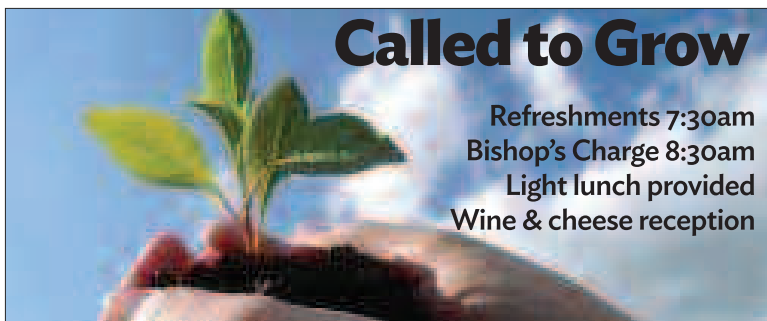
Opened in 1842, the Mount Royal Cemetery is still governed by a Protestant board of trustees – but there are still no religious restrictions on whose remains can be buried there. See Page 12.

(Photo: Mount Royal Cemetery/Miriam Cloutier)

Following Jesus - in five provinces



Gabrielle Dupuis from All Saints Anglican Church in Deux Montagnes and Emmanuel Gonzales from First Filipino Baptist Church in Montreal, both at the right in photo, spent part of their summer vacation at the Red Earth Cree Nation in Saskatchewan, about 225 kilometres northeast of Prince Albert. They were among teams organized by Montreal-based Crosstalk Ministries who led day camps in five provinces. See Page 9. (Photo contributed)



Called to Grow

Refreshments 7:30am
Bishop's Charge 8:30am
Light lunch provided
Wine & cheese reception

The 155th Synod of our diocese

In Fulford Hall, 1444 Union Ave, Montreal

Saturday, October 18

Forget to register? It's not too late!

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DIOCÈSE ANGLICAN MONTRÉAL



Appelé à croître

Rafraîchissements dès 7:30
Charge de l'évêque à 8:30
Un dîner léger sera servi
Un vin et fromage

Le 155e Synode de notre diocèse

Salle Fulford, 1444 Avenue Union, Montréal

Samedi, 18 octobre

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or winter coats would
be appreciated!**

DIOCÈSE
ANGLICAN
MONTRÉAL

Bishop's Message



*"All Things Bright and Beautiful
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."*

(CECIL FRANCIS ALEXANDER 1845)

I learned this hymn as a child in Sunday school and I sang this hymn in elementary school. I attended the Church of the Ascension on Park Avenue in Montreal. I went to Guy Drummond School, a school in the

Montreal Protestant school system. Imagine singing a hymn at the beginning of a school day!

In the heart of a child, these words filled me with wonder and awe, affirming for me the presence of God in all of creation; God saw what God had created and it was good!

Sadly, one becomes deeply aware, as an adult, the beauty, the majesty, and the magnificence of what I experienced as a child, of how we have exploited the creation because of greed and disrespect. We have been taught through our tradition that we, male and female, have been given dominion over all other aspects of creation. Does this give us the freedom, to disregard our partnership with God, as co-creators?

In our diocese, the Marks of Mission are integral to our life in the diocese as we engage in God's mission. The fifth Mark of Mission is "To strive to safeguard the integrity of creation and sustain and renew the life of the earth."

This month we gather as communities and families to celebrate our Harvest Festivals, our national Thanksgiving. May we gather with greater sensitivity and be filled with gratitude and strive to fulfill our responsibility as stewards of God's creation.

*"From the primal elements
you brought forth the human race,
and blessed us with memory, reason and skill.
You made us stewards of creation."*

(BOOK OF ALTERNATE SERVICES PAGE 201)

Together we give thanks for the riches of God's creation.

+ Barry



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Comment

The Good News instead of bad news

Editor of ecumenical journal says churches should not let statistics dictate the future

DAVID FINES

Rev. David Fines is a minister of the United Church of Canada and editor of *Ecumenism*, the quarterly journal of the Canadian Centre for Ecumenism. This editorial is taken from the latest issue of the journal.



stream Christian denominations, even if they experience significantly less attendance (except among the Orthodox, a minority), still hold sway across the country. The decline in membership may not seem rapid, but it is inexorable. Just by counting the unused churches and places of worship posted with “for sale” signs, as well as all the pews that remain obstinately empty on a Sunday

According to the last census, in 2011, religious practice had declined in the previous two decades: only 67 per cent of Canadians belonged to a Christian denomination, compared to 77 per cent 10 years earlier. The most striking aspects of the census figures are the drastic decline among the traditional denominations, the significant rise of new religions, and above all, the spectacular growth of those who classify themselves as “no religion”; their numbers almost doubled in 20 years, to total almost 24 per cent of the population.

Certainly, with the increasing number of religious and cultural minorities as a result of immigration, religion still plays an important role, especially in urban areas. The main-

streaming, it is apparent that many of our practices have less to do with Christian faith than with the traditional culture of a majority of the population. A logical deduction in that as the Christian faith moves into the future it is increasingly taking on other forms of expression and commitment.

Our society is facing a degree of diversity unprecedented in its history. Some two hundred different identities and origins are now represented. In schools, cities and parliaments, ancient beliefs exist side by side with contemporary absence of faith, coloured by a multitude of cultural adaptations. Sometimes the believers and non-believers glare at each other, sometimes they work together to seek a common future; sometimes they distance themselves from each other or take refuge in marginalization.

Should we be worried about these changes?

Perhaps the statistics from these successive surveys may demoralize us and cause us to despair. Analyzing them may make us sad or nostalgic for the past. Many groups may find them deplorable and distressing.

Perhaps the churches, both leaders and members, could, as 21st century prophets looking through the eyes of a faith that can move mountains and hope against hope, see this movement as a genuine “sign of the times.” We absolutely must seize this opportunity God is offering us to renew His Church and radically transform it so that it will bear an abundance of new fruit.

Are churches closing? Let’s turn them into spaces where there is freedom, communion, new life, and celebration. Are the churches feeling abandoned? Let them discover or learn how to promote their many common values together, values that are real and more relevant than ever, values that all Christian denominations and religions share: love, charity, caring for others, altruism, solidarity, hospitality, justice, goodness, integrity, honesty, deep respect for human life, concern for the environment and care for God’s Creation.

At the feast of Pentecost in May, at my church, we read this wonderful passage from Paul’s Letter to the Galatians: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.” (Gal 5:22-23; NIV)

No, against such things there is no law, nor do statistics dictate the future.

Raymond Gravel (1952-2014): a priest of conviction

Outspoken priest was respected in a way unusual in Quebec today

DONALD L. BOISVERT

Rev. Dr. Donald L. Boisvert is a curate at Christ Church Cathedral and chair of the department of religion at Concordia University.

The responses to the recent death of Abbé Raymond Gravel, 61, a Roman Catholic priest of the diocese of Joliette, have left some bewildered, and others not at all surprised. Gravel was a well-known and highly-respected figure in Québec, something rather unusual for a member of the clergy today. For many, he embodied a radically different sort of Catholicism, one much more in touch with the real life circumstances of contemporary women and men. Whether it was his stance on abortion, on contraception, on LGBT rights, on nationalism or on the right to die in dignity, Gravel was not afraid of speaking his mind, whether inside or outside his church. He was certainly a man of conviction, which is why people – whether they were practicing Catholics or not – responded with such an outpouring of affection at the time of his death. Raymond Gravel spoke about the realities of their lives, and he was not afraid of shouting this out so his church would hopefully pay closer attention.

What has always struck me about this “prêtre engagé” was his rather unique background, and the fact that his calling to priestly ministry emerged in a highly unusual – some would say, unorthodox – context. In his early life, he dabbled in drugs and spent time as a male prostitute. Some might ask how someone like him could possibly be worthy of becoming a priest. But that’s the wrong way of posing the question. How could he not be worthy? What about the tax collectors and prostitutes and the other outcasts amongst the earliest followers of Jesus? They too were called and deemed to be worthy.

Whenever you heard Raymond Gravel speak in public or in the media, you always had a clear sense that he was a priest through-and-through, that this was for him his true calling. In 2006, he was elected as a Bloc Québécois MP in Parliament, where he served for two years. The Vatican forced him to resign in 2008. He could have simply disobeyed and been laicized, but he chose to leave politics because for him being a priest was the most important thing in his life. He was a man who had a clear sense of where he belonged. He was not threatened by authority, which is why he could live and blossom within its parameters.

Naturally, his very public positions on such issues as abortion, contraception, same-sex marriage, the ordination of women and the right to a dignified death put him on a direct collision course with the authorities of his church. But it was never confrontation for confrontation’s sake. Raymond Gravel always spoke of these issues in highly moral terms. For him, these were most certainly spiritual matters, yet also intensely and urgently human ones. He sometimes blamed his church for focussing too much on natural law and thus forgetting the compellingly human dimensions of many of these moral questions. But it was a message that his church needed to hear, which is why he was admired so much by so many people. He was fearless.

One can ask why Raymond Gravel was such a Québec folk-hero. What was it that he was able to tap into in the wider culture that gave him such broad appeal? In a way, one could say that he represented the best of all that Québec Catholics hoped for in the Catholic Church, but were unable to find, either historically or today. For many French-speaking Québécois especially, their rapport with their Catholic past is a highly ambivalent and conflicted one. Some would even say that it has overtones of a love-hate relationship.



Raymond Gravel in 2008.

(Photo: Louperivois, from Wikipedia Commons)

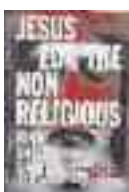
Gravel stood squarely within the church, but he also positioned himself outside it. He could be at once a loving child of this church, but also a critic of its excesses and blinds spots, willful or otherwise. I think that Raymond Gravel reminded the people of Québec of the richness of their Catholic past, while simultaneously showing them that there were others ways of being and thinking like a faithful Catholic. It was not – and is not – an either/or proposition. What he did was allow the people of Québec to imagine Catholicism otherwise, because he himself lived it differently, and openly so.

It was interesting to see so many politicians and church officials at his funeral. No doubt part of this had to do with them basking in the reflected glory occasioned by the death of a popular figure. But I wonder if part of it didn’t also have to do with a sense of ownership on their part, of wanting to claim his legacy as their own. Raymond Gravel would have smiled, of course, but he certainly would not have let them get away with it. Amen.

Notebook

Jesus for the Non-Religious

with Bishop John Shelby Spong Adult Learning Series at Christ Church Beaurepaire



Seven sessions, Thursday afternoons Oct. 16-Nov. 27 1:30-3:30 p.m. Facilitated by Archdeacon Michael Johnson

In his best-selling book *Jesus for the Non-Religious* (2008), John Spong, expanding on Dietrich Bonhoeffer’s concept of “Religionless Christianity”, outlines his understanding of the “God-presence” in Christ. Through guided discussion of both the book and a companion lecture by Bishop Spong on DVD, we will explore with Bishop Spong the meaning of “Christ”, images of “Messiah”, how the experience of Jesus as the Christ has been relayed through the ages, and how the divinity of Christ has its ultimate expression in a fulfilled humanity.

Series Cost: \$40 (includes a copy of the book, printed course materials, facilitator & refreshments)

Registration Deadline: Friday Oct. 3

To register, contact the Christ Church Office: christchurch@qc.aibn.com; telephone 514-697-2204; in writing 455 Church St., Beaconsfield, QC H9W 3S6.

For further information Archdeacon Michael Johnson at 514-712-3756

Letter to the editor

Let’s be more welcoming and less predictable

Over the past several decades, we have seen attendance at our churches dwindle and it is not only our Anglican Church but all denominations. We have gone through all kinds of studies, campaigns, approaches in an attempt to attract people to worship with us.

Where we have failed? There are many ways.

When someone has chosen your parish as their place of worship on Sunday, how do you greet them, or are you even aware that they are there. In most cases with the limited number of congregants at your Sunday services it should be easy to spot that visitor. Do you make the effort to go over and greet them and during the exchange of the Peace interact with them as you do your regular fellow parishioners,

especially your church leaders, both cleric and laity. Most importantly, during coffee hour do you invite them to join you and take an interest in them.

During a visit to Scotland several years ago Lynn and I attended a Scottish Episcopal Church which had a fairly large congregation and after the service the Rector picked us out as visitors and interacted with us wanting to know where we were from. We then enjoyed a pleasant time during coffee hour conversing with parishioners.

The other part of our church we need to look at is our Liturgy, which I believe tends to become too predictable with repetition in Confession, The Great Thanksgiving, etc. The current Liturgy is familiar to those of us who are cradle Anglicans. However what about those who were brought up in other denominations or maybe are new to a Christian life? Through the internet, we now have an amazing variety of resources to call upon for all

the above, and they are all part of the Anglican Communion. They include among others, Church of England, Episcopal Church of Scotland, Church in Wales, Church of Australia and Church of New Zealand and their liturgy is enlightening and refreshing and in many cases makes us more accountable.

In closing: yes Stewardship Campaigns are necessary for our finances. However we need Back to Church Sundays to invite our former parishioners back as well as their family and friends. But it should not stop there as we must make that effort to make them feel welcome where they look forward to returning.

JIM SHEPHERD

PS The above are my own personal comments and observations and are not intended as criticisms.

Jim Shepherd is a parishioner at the Church of the Epiphany in Verdun.

L'avenir de St. Mark's, Longueuil: Entre l'audace et la prudence!



Rev. Richard Gauthier speaks to participants in a march for the homeless at a rally outside St. Mark's Church in Longueuil about a year ago. (Photo courtesy of the Table Itinérance Rive-Sud)

RICHARD GAUTHIER

Le révérend Richard Gauthier est le prêtre anglican en charge de l'équipe de l'Église St. Mark's.

Depuis le 6 juillet dernier, la congrégation de St. Mark's de Longueuil, est accueillie de dimanche en dimanche par la congrégation de St. Barnabas, à St-Lambert, afin d'y célébrer son service bilingue habituel.

Tout en continuant d'assurer mon ministère auprès de la congrégation de St. Mark's, j'ai le mandat de me concentrer sur l'exploration de voies d'avenir pour un ministère francophone anglican au site de l'église St. Mark's.

En lien avec l'Évêque, l'Archidiacre local et la Corporation de St. Mark's,



St. Mark's Church

J'ai aussi le bonheur de bénéficier de l'expertise d'une petite équipe de terrain fort dynamique et maîtrisant parfaitement les enjeux les plus décisifs du milieu.

Dans tout ce processus, il ne faut pas oublier l'accueil incroyablement

chaleureux de la congrégation de St. Barnabas et le soutien indéfectible de sa Corporation et de son pasteur, la révérende Gwenda Wells. Grâce à la qualité de leur hospitalité et de leur appui, j'ose me permettre déjà d'esquisser une voie d'avenir: soit de

continuer à miser sur un partenariat entre Francophones et Anglophones afin de contribuer ensemble à consolider un anglicanisme qui goûte le Québec d'aujourd'hui et de demain!

*Révérend Richard Gauthier,
St. Mark's, Longueuil*

St. Mark's congregation moves to St. Lambert as diocese seeks vocations for historic Longueuil church

STAFF

The small congregation of St. Mark's Longueuil has been sharing the quarters of St. Barnabas St. Lambert since July, retaining its own bilingual Sunday worship service. Rev. Richard Gauthier is to continue to lead the congregation until the end of 2014 while also working with a committee to explore ways to expand the role of the historic St. Mark's Church in Vieux Longueuil in French-language outreach and social action.

Rev. Gwenda Wells, priest at St. Barnabas, said the two parishes retain their separate identities but are exploring ways to co-operate in a richer program of education and social action. St. Barnabas was already incorporating more French into its worship and other activities, but not nearly to the same extent as St. Mark's.

The stone St. Mark's building, dating from the middle of the 19th century and sitting in a park-like setting in Vieux Longueuil adjacent to the former city hall, is thought particularly appropriate to serve as a bridge between Anglican and Québécois traditions. For some time it has been frequently rented by the municipality and other community organizations for community functions and this expected to continue.

Synod theme is "Called to Grow"

Some of the news may continue to be discouraging, but organizers of this year's one-day synod of the Diocese of Montreal hope to strike an upbeat note.

"Called to Grow" will be theme of the synod, taking place Saturday, Oct. 18, at the diocese's Fulford Hall. The theme follows up on last year's "Called to Serve." The scriptural text underlying this year's theme is 2 Peter 3:18: "Grow in the grace and knowledge of our Lord and Saviour, Jesus Christ."

"We're going to try to focus on what is good and right in the church,"

says Janet Marshall, diocesan congregational development co-ordinator.

There are expected to be upbeat presentations on initiatives at a few parishes.

The synod agenda will also include information on the diocesan safe-church policy, including the anti-harassment policy approved by the Diocesan Council in recent months, and probably also tips on how parishes that use email publicity can avoid running afoul of the federal government's new anti-spam law.

Janet Griffith heading home

After seven years, executive archdeacon leaving to head new ministry in the Brantford area

After seven years as executive archdeacon of the Diocese of Montreal, Archdeacon Janet Griffith is leaving October 18 to become rector of the new Brantford Regional Ministries in the Diocese of Huron.

Bishop Barry Clarke said in a communiqué that the appointment, by Bishop Robert Bennett of Huron, has his support.

Bishop Clarke notes that, "Brantford Regional Ministries is four congregations, including an evolving church plant with buildings at St. James, St. Jude's and Grace Church locations. While there are 751 persons on the parish registers, Sunday attendance averages 235. The clergy team of this new ministry initiative includes two associate clergy, four honorary clergy and one deacon, plus a host of energetic laity."

Archdeacon Griffith is from the Brantford area and her adult children and grandchildren also live there.

Bishop Clarke asks Anglicans of the Montreal Diocese to "Join me in prayerful thanks to Janet for seven



Janet Griffith lends a hand at a Christ Church Cathedral barbecue in 2009

years of dedicated service, pastoral guidance and to continually remember before our God and Father, her work produced by faith, her labour prompted by love, and her endurance inspired by hope in our Lord Jesus Christ.

"May God continue to richly bless her ministry."

Campaign launched to renovate cathedral

In late June, Christ Church Cathedral, Vancouver, and the Jack and Darlene Poole Foundation launched a \$7.5 million campaign to give the cathedral of the New Westminster Diocese a new bell tower, roof and expanded community kitchen. The Poole foundation will provide the first \$2.5 million. The roof is an urgent priority because it is

decaying and has already damaged the interior space. The estimated cost of reconstruction is \$4.7 million.

The cathedral congregation has a food outreach ministry that feeds homemade soup and sandwiches to about 100 people each day between September and June. The kitchen upgrade is estimated at \$400,000. *Topic*

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



Lord Jesus, give to your church a renewed desire to pray, that together we may know your will, be filled with your love, and experience your grace and power for the healing of your world.

Lord Jesus, as we think of the diocesan activities that fill the September calendar, we pray for:

- amicable and productive working relationships as all committees from the parish level to the Synod level reconvene after a restful summer;
- learning, reflection, and fellowship at the AWARE conference and at the Lay Readers' Workshop

This we ask in your precious name, Lord. Amen.

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

Notebook

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

3544 du Souvenir Road, Laval
450-681-9696

Fall Bazaar

**Saturday, October 25th 2014
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

Solidarity with Mideast Christians



Four members of St. Stephen's Westmount took part in a march in solidarity with religious minorities, especially Christians in Syria and Iraq, on August 24. Starting at the Greek Melkite Catholic Cathedral of Saint Sauveur on L'Acadie Boulevard in the Ahuntsic-Cartierville Borough, well over 1,000 marchers, many of them members of eastern churches including Maronite Catholic and Orthodox Syriac, Greek-Melkite Catholic, Antiochian Orthodox, Armenian Catholic and Orthodox, Coptic Catholic and Orthodox, Chaldean and protestant, walked to nearby Marcellin-Wilson Park. Left to right in the foreground are Rev. Nick Brotherwood, Antoine Loutfi and Zaher Toumi.

(Photo: Lucille Toumi.)
The other photo is from the Cathedral's Facebook page.



Two archdeacons asked to represent Montreal as partner diocese in Tanzania gets a new bishop

Barring unforeseen circumstances, Archdeacons Bill Gray and Michael Johnson represented the Diocese of Montreal at the consecration of Rev. James Almasi as the new bishop of Masasi in Tanzania on September 21.

(The consecration was well after the publishing deadline for this issue.)

The dioceses Montreal and Masasi have had a partnership covenant for about seven years but it has been largely in abeyance for close to a year since the previous bishop stepped down on reaching age 65, as required by the rules of his diocese.

In a note to his parishioners at St. George's Place du Canada, Archdeacon Gray noted that Bishop Barry Clarke was unable to attend the consecration.

"This pilgrimage will also provide an opportunity for us to visit some of the churches, clergy and people in the Diocese of Masasi in order to better our understanding of their church, clergy and people," Archdeacon Gray wrote.

"Archdeacon Johnson and I have also been asked by the new Bishop-Elect to lead several educational workshops and share of our knowledge and resources while there."

Between the two dioceses there have already been several exchanges of clergy and others. Most recently, delegates from the Diocese of Masasi visited Montreal and attended the 2013 synod.

Archdeacon Gray noted that the Bishop-Elect Almasi (as he then was) emphatically urged Montreal to send a delegation.

"Your coming would be part of strengthening our partnership as it

would give us a chance of charting together and also learning from each other on various pastoral and community-based developmental issues...and to have activities such as visiting in two or three parishes/churches and conduct training on either church leadership, management, accountability, communication, partnership, and stewardship...we think it would be wise for you to visit some of the communities that have benefited from Canadian Government and Anglican Church community-based support programmes funded by PWRDF and CIDA."

Archdeacon Gray wrote that he hopes his own parish will be generous.

"The clergy and people of Masasi often endure a subsistence living in remote areas with very basic housing where food, water, clothing and fuel are sparse. Clergy families usually have to tend their own gardens and modest farms to live. They scramble to acquire the funds to maintain a modest motorized scooter in order to travel to the several churches in their charge that are often spread over hundreds of kilometres. Yet the Anglican Church in Masasi manages to provide a school, medical centre, convent, theological school, and other social support programmes. Sometimes these institutions have to briefly close due to lack of drinking water when rain is infrequent. Tithing takes on a new meaning when you observe the offerings by some of a few beans in the offering plate, which represents a significant portion of what they have."

New leadership for Armenian Christians

Primates, Bishop, Dean discuss trends in liturgy on visit to Cathedral

One of the two new – and young – spiritual leaders of much of Canada's Armenian community paid a courtesy visit to Anglican Bishop Barry Clarke on September 4 and presented him with a plaque of the Lord's Prayer in Armenian.

Very Rev. Father Abkar Hovakimian, 42, primate-elect of the Canadian Diocese of the Armenian Holy Apostolic Church, elected in Oakville in May as spiritual leader of the Diocese of the Armenian Church in Canada took the occasion of a short visit to Christ Church Cathedral to exchange views with Bishop Clarke on the role of altars, icons and other liturgical elements in the Anglican and Armenian Apostolic Churches

Bishop Clarke noted that the director of the Montreal-based Canadian Centre for Ecumenism, Adriana Bara, herself Romanian Orthodox, is a scholar of icons. The bishop will be one of about 14 clergy and scholars at a conference organized by the centre in the Anglican diocese's Fulford Hall, in part to mark the 50th anniversary year of the centre.

The primate, based at St. Gregory the Illuminator Cathedral in the Montreal midtown suburb of Outremont, was born in the Republic of Georgia and has served his church in Armenia in Hamilton and St.



Very Rev. Father Abkar Hovakimian, primate-elect of the Canadian Diocese of the Armenian Holy Apostolic Church, paid a courtesy visit to Bishop Barry Clarke in early September and presented him with a plaque with the Lord's Prayer in Armenian. The primate is based at St. Gregory the Illuminator Cathedral in Outremont. They are with Dean Paul Kennington of Christ Church Cathedral.

(Photo: Harvey Shepherd)

Catharines, Ont., and most recently in Bulgaria.

The Canadian Armenian community, has been estimated as high as 80,000, about 30,000 of them in Montreal. For historic reasons, it includes churches of the Canadian Diocese of the Armenian Church, linked directly to the ancient see of Holy Etchmiadzin in Armenia, and the Prelacy of Canada, linked to the Catholicate of Cilicia, based in Lebanon. (There are also Catholics

and Protestants.)

Bishop Meghriq Parikian, who has served his church in his native Lebanon and North America, including 12 years at St. Mary Armenian Apostolic Church in Toronto and who is known as an author and musical composer, was elected prelate of the Prelacy last May. The bishop, 44, is based at Sourp Hagop Armenian Apostolic Cathedral in north-end Montreal.



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pwrdf sunday october 19 2014 in your parish

ANGELICAN DIOCESE MONTREAL



Centre for Ecumenism begins its second 50 years

Director settles into new quarters, where she hopes new neighbours will encourage new approaches



Adriana Bara, left, director of the Canadian Centre for Ecumenism, Norman Lévesque, associate director, and Denitsa Tsvetkova, secretary, contemplate the task of reshelving the centre's library. (Photo: Harvey Shepherd)

Catholic, Anglican, Reformed Churches sites of West Island ecumenical mission

A Roman Catholic, an Anglican and a Christian Reformed Church will be the sites of an ecumenical "Gospel call" mission on the West Island Saturday-Monday October 25-27.

Keynote speakers will be a leading U.S. Roman Catholic ecumenist, Rev. Thomas Ryan, once of Montreal (and more fully described elsewhere on this page), and Rev. John Armstrong, of the Reformed Church in the United States, an ecumenically minded author and broadcaster. The event will mark several 50th anniversaries of inter-church significance as well as the 50th anniversary of St. Luke's Roman Catholic Church in Dollard des Ormeaux.

Rev. Deacon Brian Cordeiro, associate director of finance for the Roman Catholic Archdiocese of Montreal and active at St. Luke's, said the mission follows several previous ecumenical activities on the West Island this year and is supported by the archdiocese and the Canadian Centre for Ecumenism (of which he is treasurer).

Sessions will take place 7:30-9 p.m. Saturday, Oct. 25, and 4-5:30 p.m. Sunday, Oct. 26, in St. Luke's, 106A Anselme Lavigne Ave. in Dollard des Ormeaux. They will continue 10-11:30 a.m. Monday, Oct. 27 in the Anglican Church of St. Michael and All Angels, 15556 Cabot St. in Pierrefonds and wind up 7:30-9 p.m. that evening at First Christian Reformed Church in Dollard.

Rev. John Armstrong is the founding president of ACT3 Network in the

United States, which seeks to empower leaders and churches for unity.

He's a minister in the Reformed Church in America and the author or editor of 13 books, including *Your Church Is Too Small: Why Unity in*

Christ's Mission Is Vital to the Future of the Church, published in 2010.

For more information contact Deacon Cordeiro at 514-545-8709.

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dimanche le 26 octobre (16.00-17.30)
 église catholique St Luc, DDO

lundi le 27 octobre (10.00-11.30)
 église anglicane St Michael & All Angels, Pfd's

lundi le 27 octobre (19.30-21.00)
 église St. Thomas à Becket, Pfd's


 Rev. Tom Ryan, CSP
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HARVEY SHEPHERD

As she moves into her second year as executive director of the Canadian Centre for Ecumenism, Adriana Bara is guiding it through changes that she hopes will set some new patterns as it moves into its second half-century of existence.

One of them is a two-day bilingual conference on Friday and Saturday, Oct. 24 and 25, in Fulford Hall of the Anglican Diocese of Montreal, the first project of a new "institute" named for the founder of the centre, the Jesuit Father Irénée Beaubien, now 98.

Another is a move into new quarters.

"This is only a first step," she said in an interview, taking a break from her efforts to move into new quarters.

The new quarters of the centre are in the Dominican Fathers' complex on Côte Ste. Catherine Road near the Université de Montréal. She said the new premises will cost less than the rent the centre was paying for much larger quarters in a downtown office building on René Lévesque Boulevard.

But the hopes there will be some synergies as well with the Institut de pastorale des Dominicains, housed in the same complex, which offers a range of French-language university-level courses that in her view reflect some of the same values as the new Irénée Beaubien Institute. The centre's new neighbours in the complex also include the offices of a half-dozen other organizations, several of them oriented to ecumenical and social-justice causes.

(It is presumably just a coincidence that the Dominican complex is across the street from a T-intersection with a short street called Canterbury Avenue.)

Dr. Bara, who came to Montreal from her native Romania about 11 years ago, is the seventh director of the centre and the first woman, and also the third non-Catholic to hold the post. Although the centre still depends heavily on Roman Catholic support, its leadership is ecumenical and it strives to broaden its finances.

She is deeply committed to her Romanian Orthodox faith and Orthodox culture, especially icons. She is still a part-time professor of theology at Concordia University and hopes that the Irénée Beaubien Institute will provide a framework for activities that will encourage closer relations between the Centre for Ecumenism and the

world of scholarship and more involvement of students and the general public.

When a visitor from Anglican Montreal dropped in, Dr. Bara and associates were beginning the task of sorting through several dozen document boxes containing much of the centre's collection of books, over 150 periodicals from around the world, and multimedia collections on ecumenical and interfaith topics. The library is open to the public.

She also hopes to build on the centre's long tradition of encouraging dialogue, both among Christian churches and among different faiths, both world and aboriginal. These days, it is celebrating the 50th anniversary not only of its own founding but of the Second Vatican Council's historic Decree on Ecumenism in 1964. The centre continues to be active in promoting Jewish-Christian dialogue and to organize visits from time to time to different churches, synagogues, mosques, temples and other places of worship.

"The centre is a bridge between people of different faiths and different denominations," Dr. Bara said.

The centre also continues to publish international quarterly journal, *Ecumenism*, in English and French editions, exploring inter-church and interfaith topics. Directed to both academics and the general public, *Ecumenism* is received in 40 countries and in over 300 libraries and religious institutions.

Among other things, the latest issue, which came out in August, includes a list by Norman Lévesque, associate director of the centre and head of its Green Church program, listing the "Top 25 verses about Creation in the Bible": An article by Pamela Gebauer, on the staff of the Montreal interchurch and largely evangelical urban mission Christian Direction, urges greater inter-church co-operation in social action projects.

There's an article by Rev. John Tonks, a pastor and prison chaplain in Nova Scotia and the president of the board of Kairos Pneuma Chaplaincy, which last year entered into a contract to provide chaplaincy to the Correctional Service of Canada. Other articles deal with the Unitas ecumenical meditation centre in Montreal and with music and ecumenism.

Ecumenical (Christian Unity) Renewal Mission
GOSPEL CALL

Sat, Oct 25 (7:30-9pm)
 St. Luke's Catholic Church, DDO
 (presence of Archbishop Christian Lévesque and Auxiliary Bishop Thomas Dowd)

Sun, Oct 26 (4-5:30pm)
 St. Luke's Catholic Church, DDO
 (presence of Anglican Bishop Barry Clarke)

Mon, Oct 27 (10-11:30am)
 St Michael and All Angels Anglican Church, Pfd's

Mon, Oct 27 (7:30-9pm)
 St. Thomas à Becket, Pfd's


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Rev. Jean-Daniel Williams, the new Anglican-United Church chaplain at McGill University, shares some ideas with Mtl Youth intern Andre Parris. (Photo: Harvey Shepherd)

Jean-Daniel Williams raised in Massachusetts but has roots in Quebec

The new Anglican-United Church chaplain at McGill University hopes some of the students he is in touch with will get a broader experience of Montreal than just what they find on campus.

In particular, Rev. Jean-Daniel Williams intends to make links with downtown United and Anglican churches a priority. He had begun that even before he was appointed to his part-time chaplaincy post at McGill.

Currently a Ph.D. student in practical theology at the Université de Montréal, he was active in ministry to young adults at St. James United Church in downtown Montreal, a ministry that is mostly ecumenical in fact. Among other things, he conducts a bilingual monthly supper and communion service with music for Chris-

tians from across Montreal.

Also, he was and remains a regular at the Tuesday morning Breakfast Club, a planning meeting, brainstorming session, support group, study group, group therapy, prayer meeting, improvisational sketch comedy, and snack time organized by Mark Dunwoody, youth consultant for the Anglican Diocese of Montreal. The club brings together people in the Montréal area – both lay and ordained, and from both the United and Anglican churches – who work professionally with youth and young adult ministries.

“Above all, every minister and every ministry is strengthened through the peer discussion and support,” Mr. Williams said in a note to Mr. Dunwoody.

“As St James United Church’s young adult minister, the network of Anglican colleagues helped me personally know that I am not alone in

Christ’s work with young people in our city and helped my ministry connect with a broader range of people and ideas.”

At 31, the new ecumenical Protestant chaplain comes with an impressive track record. He has a bachelor’s from Harvard and a master of divinity from Yale and was involved in campus ministry at both schools. In his doctoral studies at the Université de Montréal, focusing on the intersection of child development, researching the intersection of child development, education, and religion, “he is trying,” in the words of a McGill communiqué produced with his collaboration, “to prove that Jesus really truly meant it when he said, ‘Let the little children come to me.’”

He’s also no slouch as a preacher. You can hear and see a couple of his sermons in different places on YouTube.

His work as a chaplain will involve

offering opportunities for social justice advocacy, community service, inter-faith events, Bible study, young adult suppers and bilingual contemporary worship services – but, given a choice, with the emphasis on linking students with churches rather than duplicating their efforts.

According to the McGill blurb, “He is always happy to talk to you about God, the Bible, the meaning of life in general or your life quite specifically, school, 17th-century regional British dialects, Irish mythology, Québécois folk music, the divine favour that shines upon the Red Sox, or any other topic you need to talk about. He is here for you. En anglais ou en français, comme vous voulez.”

His affinity for the Red Sox, but also his feeling of being at home in Montreal, go back a long way. He was born and raised in Massachusetts in a family that was deeply conscious of its partly Québécois origins.

At McGill, he is quite comfortable with the staunchly non-sectarian atmosphere of university and its chaplaincy – known as the McGill Office of Religious and Spiritual Life. But he says indications are that the office also respects the fact that “I intend to function as a United and Anglican Christian chaplain.”

He was ordained in the United States in the Co-operative Baptist Fellowship and is currently in the admissions process for the United Church of Canada order of ministry. He and his wife, Sara Wunsch, live in Lachine with 6-year-old twin daughters.

He’s also adept at Facebook and urges anyone interested to look up and “like” (in Facebook parlance) the Facebook page of his chaplaincy at www.facebook.com/mcgillecumenical.

Ecumenism conference to honour Irénée Beaubien

Bishop Barry, Catholic archbishop, Thomas Ryan, among speakers on challenges of ecumenism today

The Montreal-based Canadian Centre for Ecumenism is organizing a conference this month in the Anglicans’ Fulford Hall to mark the 50th anniversary of its creation and other historic moments in the early 1960s in the inter-church and to some extent inter-faith movement called ecumenism. Adriana Bara, now beginning her second year as director of the centre, admits that the celebration is taking place at a time when some people are asking whether the whole notion of ecumenism is outmoded.

Obviously she doesn’t think so, which is among the reasons the centre is organizing the conference and making it the occasion to launch an Irénée Beaubien Ecumenical Institute, named for the distinguished Jesuit ecumenist and founder of the centre, now 98.

She hopes both the institute and the bilingual conference – at 1444 Union Ave., behind Christ Church Cathedral – will also promote a couple of her goals for the centre: to bring it closer to the scholarly community and more accessible to students and the public.

“This will be a wonderful opportunity for students and the public to encounter some leading scholars and bishops,” she said.

The Anglican bishop of Montreal, Right Rev. Barry Clarke, is one of four bishops on the program, along with Roman Catholic Archbishop Christian Lépine of Montreal, the ecumenically minded Auxiliary Bishop Thomas Dowd of the Catholic archdiocese and Bishop Ioan Casian, based in the Lachute area as vicar bishop of the Romanian Orthodox Church in the Americas.

Bishop Clarke’s title will be “An Ecumenical Dance with Anglicans.”

Other speakers will represent a wide range of views but several of them also reflect Dr. Bara’s Christian Ortho-



Irénée Beaubien (Photo: CCCB)

dox roots and her association with the Concordia University department of theological studies, a co-sponsor of the

conference along with the centre and the Roman Catholic and Anglican dioceses. She still teaches part-time at Concordia.

The 14 speakers at the conference will also include Rev. Thomas Ryan, a leading ecumenist and a former director of the centre. Now based in Washington, D.C., as head of the Paulist North American Office for Ecumenical and Interfaith Relations, he headed the Canadian Centre for Ecumenism for 14 years and was founding director of the Montreal spiritual centre Unitas for another five before returning to the United States in 2000.

His topic, “Spiritual and Receptive Ecumenism,” will reflect a current emphasis in some ecumenical churches on what one’s faith can learn from that of others rather than the reverse.

Professor Gilles Routhier of Université Laval will ask whether ecumenism is outdated.

While none of the speakers is from a non-Christian religion or an evangelical, Rev. Gilles Barrette of the Mission-

aries of Africa (or White Fathers) will discuss “Witness to Christ in Meeting Muslims” and Paul Allen of Concordia will discuss Catholic-evangelical “complementarity on creation,” albeit from a Catholic perspective.

Professor Christine Jamieson of Concordia will draw on personal aboriginal roots in a talk on aboriginal spirituality as an ecumenical encounter. Two Concordia faculty, Matthew Anderson and Sara Terreault, will discuss the pilgrimage to Santiago de Compostela as contemporary ecumenical practice.

Two others, Dragos Giulea and Lucian Tourescu, will touch on issues in Christian Orthodoxy and Eastern Europe, as will Paul Ladouceur of the Université de Sherbrooke and Trinity College, Toronto.

For more information, call 514-937-9176, local 33, send an email to abara@oikoumene.ca or visit www.oikoumene.ca and then click on Irénée Beaubien s.j. Ecumenical Institute Activities and then click on the icon. In both senses of that word.

Oil/tar sands: conflicting narratives

This is one of a series of columns by students, staff and friends of the Montreal Diocesan Theological College (or “Dio”). Afra Tucker is development officer of the college.



This photo by Afra Tucker shows an open-pit mining operation near Fort McMurray.

Equipping the Saints

AFRA SASKIA TUCKER

This August in Edmonton, Alberta, I finally found my church. Entitled “Justice Camp,” it was a week-long convergence hosted by the Anglican Church of Canada. This year the theme was “Land.”

Sponsored by our home Diocese of Montreal, Lauren Lallemand and I participated in the ‘Faith in the Oil/Tar Sands’ immersion, which took us on a three-day tour north to Fort McMurray, visiting six different communities along the way.

Before arriving in Fort McMurray, we toured a SAGD (steam-assisted gravity drainage) bitumen extraction facility called MegEnergy, a company that emphasizes its cosy and intimate community, created to draw employees who can “fit in.” The company’s relationship with neighbouring indigenous communities (whose access to traditional lands is cut off due to exploitation by the extraction facility) appeared strained since many from

those communities, we were told, don’t want to “fit into” the company’s “unique culture.”

In Fort McMurray, we were received by Bishop Fraser Lawton of the Diocese of Athabasca and billeted by local parishioners. The bishop spoke out against the negative press that casts Fort McMurray as a squalid no-man’s land; he underlined the need to address social problems, such as homelessness and hunger, arising from the town’s booming population, which has quadrupled over the past 10 years. Intuiting our group’s unspoken critique, he reminded us that conventional North American lifestyles depend heavily on oil – from transport fuel to plastics to the synthetic fibres in our clothes.

The next day we toured the Syncrude open pit mining site with a company relations officer named Will, also an Anglican Lay Reader. As we drove to the visitor lookout point gazing over a shockingly vast mined landscape, Will mentioned a few

Anglican-Syncrude connections, including a former president and CEO of the company. Syncrude has seven owners based globally, including as far away as China, and its bottom line is to “operate according to what the public expects and what the government regulates.”

Our final two visits shed some contrasting light on what the public *knows* and *how* the government regulates. At a Mikisew First Nations government and industry consultation office, a young employee named Melanie told us that, while it is the duty of both government and industry to consult First Nations on the use of the land – in this case Treaty 8 land – in practice most do not, and First Nations are too limited in capacity at this time to enforce the obligation. Like the bishop of Athabasca, Melanie lamented the biased media coverage – but, unlike the bishop, she pointed to a different story of neglect: indigenous communities and wildlife can no longer access traditional lands and are also showing alarmingly elevated rates of rare cancers. Melanie felt the media tell a story of prosperity and economic benefit from which indigenous peoples are largely excluded. Melanie levelled a challenge at us: “What is a Christian view of the land?”

Lastly, we visited Fort MacKay, a First Nations reserve. After eating lunch with some of the elders, we listened to local doctor and whistleblower, John O’Connor, speak about the lack of interest from the government in studying the increased illness rates. According to O’Connor, when Fort MacKay and Fort Chipewyan reserves requested that the oil industry not be involved in the studies, the government “walked away.” We also spoke to Fort MacKay’s communications director, a young lady whose late mother had been the first female chief of her community back in the ’90s. She described herself as caught between two worlds: that of her elders, devastated by the loss of traditional lands and their way of life, and that of employment and financial opportunities ushered in by the oil sands industry, which abound for First Nations youngsters *if* they are willing to collaborate.

At the end of the day, every person

was rooted in a unique motivation to support or decry the oil sands industry, and expressed a specific narrative to bolster their position. When our immersion group returned to Edmonton, most of us were too overwhelmed to describe adequately to other Justice Camp participants what we had experienced. We debriefed with our two extraordinary facilitators: Henriette Thompson, Director of the Anglican’s Church of Canada’s Public Witness for Social and Ecological Justice, and John Hiemstra, Professor of Political Studies at Edmonton’s King’s University College (Hiemstra has designed and offered a course at King’s on the subject of the Oil Sands).

We have decided to continue to stay in touch as a group who shared this unique experience; now I look forward to see how this newly found church of mine can continue to develop here in Montreal!

Mtl Youth gets its first intern

A 26-year-old with interests ranging from bodybuilding to social media like Facebook, Instagram, and Twitter and a background in cross-cultural church youth work is the first intern under a new Mtl Youth diocesan program.

Andre Parris, whose nine-month internship began in September, has worked cross-culturally with people aged 5-35 of Korean, Chinese, Filipino, South Asian and West Indian communities and is currently the, youth leader at St. Michael and All Angels Church in Pierrefonds.

As an intern, Andre will gain experience of working in community ministries including the Mile End Mission and St. Michael’s Mission. He will go on to share the story of his

experience within the diocese and beyond, seeking to inspire and motivate others, (especially young people and youth leaders) to think critically about underlying issues of Social Justice. He will also seek to improve connections among youth leaders in those parishes that have them.

Married to Danielle, he is known for his interest in soccer and basketball and recently took up photography. He enjoys thinking of creative ways to accomplish tasks and loves to create relationships and walk alongside individuals, offering support in.

The internship is funded through contributions to the Bishop’s Action Appeal 2014.



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Yes, it was worth it

Montreal delegate suspects her faith became a bit stronger when Lutheran, Anglican youth gathered in Kamloops

ANTOINETTE LYNCH-JOSEPH

Antoinette Lynch-Joseph was one of the Montreal delegation at the third bi-annual Canadian Lutheran Anglican Youth Gathering that brought about 600 people to Kamloops August 14-17.

The CLAY gathering this year had the theme “Worth it.” The reasoning behind this theme was to give youth a chance to explore the meaning behind their own worth – both in themselves and in Christ.

Several different events enabled the youth to question themselves and find what it is they are looking for in their faith. This is something that cannot be answered in just a number of days, but it will give them a head start toward the direction they are meant to follow.

Christ is everywhere and whether we follow his teachings or not we will not be judged, but we should always be mindful of the things he has done for us.

During the day there were “LGGs” – Large Group Gatherings – filled with



Relaxing on a grassy slope at the CLAY conference are Léonide Michel from Paroisse La Nativité in Montreal, Mtl Youth co-ordinator Elizabeth Robertson, Bishop Barry Clarke, Judy Steers, co-ordinator for youth initiatives for the Anglican Church of Canada, Montreal diocesan youth consultant Mark Dunwoody and Élodie Lambert of La Nativité.

(Photo: Antoinette Lynch-Joseph)

music, praise and words of wisdom. These words of wisdom were spoken by none other than keynote speaker Scott Evans from Ireland. His words of grace throughout those four days were inspirational, saddening, and true. All of the youth took a liking to him right

off the bat!

Besides the day events where the youth would work together and learn from each other, there were night events, for those who want to chill out and relax or have some more fun before the midnight worship. A new addition to this year’s CLAY was “Ministry Projects – very diverse and as wonderful as that may sound. Different projects asked you to sing, to capture the essence of God, to learn liturgical dance and to question what you eat in the face of God, among other things. These exercises took place on the second and third of the four days. Then, during Sunday worship, both the singing group and the youth drumming group left many people with a wonderful image through the sound of voice and rhythm.

My relationship with Christ is still the same as when I left Montreal. However, I am questioning several things about myself rather than my faith. I know that Christ is there and that he will be there for all of those who listen and trust in him. I think that maybe my faith has become just a bit stronger and I am happy to have noticed that. I have been worried about my faith and I have questioned it several times in my life but I am proud to say that it remains as strong as I believe it to be.

Something that stood out for me during this trip was how the youth were as motivated as at the previous gathering I attended. That was very nice to see. Also, I found our worship at a wildlife centre, was both interesting and both spiritual: we were outside with nature.

The CLAY gathering this year gave

me a different perspective. This time I was not a youth member but a youth leader. It was nice to have a different agenda this time. I would most certainly love to attend the next CLAY Gathering in 2016, closer to home in Prince Edward Island!

That’s how I would sum up this year’s trip to CLAY in B.C.



Conference participants clean up a stretch of shoreline on Kamloops Lake during a visit to historic Tranquille Farm.

(Photo: Antoinette Lynch-Joseph)



Montreal participants at the conference included Mtl Youth co-ordinator Elizabeth Robertson, Montreal diocesan youth consultant Mark Dunwoody, Scott Evans, Irish youth ministry specialist and blogger who has been active in Montreal and was a featured speaker, Bishop Barry Clarke, Antoinette Lynch-Joseph and Élodie Lambert and Léonide Michel from Paroisse La Nativité.

‘The Lord sent the best’

Crosstalk Ministries teams lead day camps in five provinces

Teams from Crosstalk Ministries, in its 35th summer of its day camp program for children, led 25 day camps in five provinces, with 700 campers.

Many of the 25 locations from Alberta to New Brunswick were parish churches of different denominations; there were four on First Nations reserves and three on armed forces bases.

An overhaul of the curriculum and resources resulted “a fantastic refurbished program, worthy of the 35th anniversary of the day camps!” writes

Valerie Taylor, in charge of the day camp program.

The camps are one of several activities of Crosstalk Ministries, a Montreal-based organization rooted in evangelical Anglican tradition and seeking to work ecumenically.

“Although the Lord sent a small number of team members (13 full-time, five for ‘pick-up’ teams and three training-team leaders), He sent us the best!” she reports. “Right from the beginning of training, it was evident that everyone had come with a real desire to serve, and minister to the campers, host churches, communities, billets and others.”

She reports that the energy and

enthusiasm of a planning committee and many alumnae was invaluable in keeping the vision of day camps alive and vital.

“Without this support the volume of work could be overwhelming but with it my own passion for the ministry is daily renewed! I give thanks for each and every one of these amazing helpers.”

She paid tribute to Rev. Linda Faith Chalk of St. Paul’s Greenfield Park, who has stepped back from the day camps planning committee after serving for several years but remains president.



Day campers at Holy Spirit Chapel at the Canadian Forces base in St. Jean enjoy artwork with Michael Dupuis (top right in black shirt) from All Saints Deux Montagnes and Joshua Castillo (in foreground in blue shirt) from First Filipino Baptist Church in Montreal.

Mile End Notebook

Former Habs' enforcer now battles social ills. Help Mile End Mission do the same

LINDA (LOU) HACHEY

Did you know that the Mile End Community Mission receives only 14 per cent of its annual funding from government sources to support the work that we do? We therefore truly count on the generosity of people like you. You make an incredible difference in the lives of disadvantaged individuals and families right here, right now, in Montreal.

Starting as a soup kitchen serving 20 individuals a week in 1991, this year the Mission expects to serve over 12,000 meals, provide more than 10,000 bags of groceries and extend countless support programs and services to its growing membership by year-end.

On October 23, the Mile End Community Mission will be proud to have Chris Nilan as keynote speaker at our upcoming Sixth Annual Thanksgiving Benefit Dinner. As Chris himself has said "It's nice to be able to get a second chance." For increasing numbers of people living in the Mile End and surrounding areas, the Mission is that "second chance."

Starting in the 1980-81 hockey season, Nilan became a regular in the Montreal Canadiens line-up, for the following eight seasons. Montreal fans loved him. It was said that "everyone knew he had the CH stamped on his heart. He was an enforcer, the team's protector, did the dirty work in the trenches, and he could score." As an up-and-coming hockey player from Boston, Christopher Nilan "knew how to play on the edge, knew how to take care of his team-mates and showed that he was willing to fight for his team if he had to."

Nilan scored a career-high 21 goals

with the Canadiens in 1984-85 and he scored 19 more the following season when the Canadiens won their 23rd Stanley Cup.

Following his retirement from hockey after the 1992 hockey season, Nilan was lost. This and a pain-ravaged body led to a serious addiction to pain killers, alcohol, and eventually heroin. Chris Nilan's career was featured in a 2011 documentary film, *The Last Gladiators*, which takes an unprecedented look at the National Hockey League's most feared enforcers. His more recent 2013 autobiography *Fighting Back, the Chris Nilan Story* is a frank recollection of his "rise to the top, where he came from, the things (he) went through, (his) downfall and the redemption". Now living in Montreal, Chris defends new causes such as anti-bullying and the fight against hunger. Check out his website at www.knucklesnilan.com.

Please join Chris at our Annual Thanksgiving Benefit Dinner as he helps our Mission team raise the funds needed to continue creating a safe and welcoming community which meets the practical, emotional and spiritual needs of those who need it the most in the Mile End area. We have raised close to \$200,000 in the five years we have held this event and *with your help we can reach our objective of \$45,000 for the 2014 Benefit Dinner.*

Be sure to get your tickets and tables early for dinner with Chris (Knuckles) Nilan on Thursday, Oct. 23, in the beautiful "state of the art" facilities of Le Crystal, 5285 Henri-Bourassa Blvd. W. in St. Laurent.

For information and tickets please contact

Linda (Lou) Hachey at (514) 274-3401 or general@mileendmission.org



Fun in Fulford Hall

Cosmic day camp of venerable mission finds a home

The Montreal City Mission, a United Church of Canada ministry with various ecumenical partners that has served downtown Montreal for more than a century, has run an inner-city day camp for about 40 years. In the summer of 2013 Camp Cosmos, as it has been known for several years, moved into the Anglican Diocese of Montreal's Fulford Hall, behind Christ Church Cathedral, as a result of a fire in its previous quarters in St. James United Church. Camp Cosmos, was back last summer, with about 46 youngsters of diverse backgrounds aged 5-11, some of them First Nations or with special needs. Camp Cosmos wound up its 2014 season with a talent show August 8. About 20 counsellors and staff said their goodbyes as kids relaxed and frolicked on the floor. Rev. Paula Kline, mission director, gave bouquets, literal or verbal, to counsellors and staff.

(Photo: Harvey Shepherd)

Canada briefs

Praying for missing women

About 80 people in North Bay, Ont., gathered on June 12 to walk, pray for and honour schoolgirls abducted in Nigeria as well as missing women in Canada.

Participants wore white armbands with the names of missing women written on them. (The White Ribbon Campaign, which began in Canada, is now an international movement of men who oppose violence against women and vow that they "will not commit, condone or remain silent about violence against women and girls.")

Following white flags, the group moved from a Roman Catholic church to a United church and finished at an Anglican church. At each church, there was a short liturgy, including music, prayers and stories. While at the United church, people read aloud the names of missing aboriginal women as the Northern Kwe Drum group offered the "Strong Woman Song." *Algoma Anglican*

Protestors call for refugee health care

At its most recent consultation in Halifax, the Canadian Council for Refugees expressed its continued concern for refugees who were cut off from essential health care services in 2012. Refugee claimants from designated countries now receive no health care unless it is a public health or safety concern.

"Rather than providing preventative care for our future citizens... this policy makes people wait to seek medical care until a situation becomes an emergency," writes Carolyn Vanderlip, refugee sponsorship co-ordinator for the diocese of Niagara. The diocese is a member of the CCR, a national non-profit organization committed to the rights and protection of refugees.

Rallies were held in Hamilton and many cities across Canada on June 16, which was declared a National Day of Action by the Canadian Doctors for Refugee Care to show "the federal government that Canadians will stand up for the most vulnerable among us." *Niagara Anglican*

Mile End Community Mission's 6th Annual Thanksgiving Benefit Dinner

Thursday, October 23, Cocktails: 6:30 p.m.
Le Crystal: 5285 Henri-Bourassa West, Saint Laurent

Keynote Speaker: Chris 'KNUCKLES' Nilan

Starting in the 1980-81 hockey season, Chris Nilan became a regular in the Montreal Canadian's line-up. Montreal fans loved him "because everyone knew he had the CH stamped on his heart". "He was an enforcer, the team's protector", "knew how to take care of his team-mates" and he could score. Never afraid of a fight. Chris now defends new causes such as anti-bullying and the fight against hunger.

For information and tickets, contact:
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Tickets: \$200 per person



A week below sea level



All decked out. The Amstutz family builds a new deck – to sea level. From left Andre, Ryan, Erin, Chris and Greg.

A partnership that digs deep.

BRIAN PERRON

Rev. Brian Perron is assistant curate at St. Peter's TMR in the Town of Mount Royal.

To spend a week this summer in New York City: what an opportunity. However our week in NYC was not all sights and souvenirs. From Sunday August 4 to Saturday the 9, our diverse group in all respects from St Peter's partnered with Mennonite Disaster Services, to continue the work being done on houses situated below sea level in Staten Island. Many families there are still feeling the effect of hurricane Sandy two years ago this October. The 12-foot waves submerged houses, obliterated countless articles that represented lifelong memories and hope for generations to come. And restoring hope became our over-all mission: to work and minister in bringing back that necessary ingredient that is so pivotal in maintaining and sustaining families that have lost possessions, loved ones and an optimism and confidence for the future.

Our group of 15 travelled the 6½ hours in a convoy of four cars to team with others who had travelled from Ontario, Alberta and Oklahoma. This collaboration was a mixture of seasoned and new volunteers eager to join the pilgrimage – all seeking to help those still rendered helpless. We had great expectations of swooping in and saving the nation. However this trip became a discovery and learning experience: we would continue to be trade apprentices but we would also realize more about ourselves individually and as a group. And in this discovery we would continue to learn, “*apprendre*,” that to deliver hope, we have to dig deep in our hearts, deep, below sea level.

Most of the work delivering rebuilt

homes to those rendered homeless had been done. What was left was a few projects of delivering the “final punch” to work already begun, working in conjunction with MDS and the Stephen Siller Hurricane Disaster Foundation. Our initial impressions on entering these homes was that these people may not be in as much need as we thought. They were already living in their homes and obviously had certain forms of income that they were spending on personal discretions. But we learned to realize that we had not come equipped to judge but to offer hope in ways that we did not understand at first. We had agreed and were committed to join forces with a series of partners in rebuilding not only homes that were devastated but, more, to renovate and continue the restoration of the glimmer of hope left in these families who had lost so much. We had committed again this year to MDS who worked alongside the “Stephen Siller Foundation” dedicated in the name of a fallen firefighter which set up a Relief Centre where disaster victims received essential food items and supplies to restore their lives. They continue in Stephen's Franciscan philosophy; “While we have time, let us do good.” They believe that “Volunteering is a commitment!” They say, “register only if you are available and ready to work!” All of this runs in the footsteps of Stephen who rushed from the tunnel to the twin towers with 60 pounds of gear on 911. Stephen lost his life; he knew not how much time he had left, he only knew that had to do as much as he could with what he did have. What will come from our collective week away from home and family we may never know the extent, but deep down, below sea level we know we did the right thing by reaching out to our partners in New York City this summer.

Notebook

**ST. JOHN
THE EVANGELIST**
137 President Kennedy Ave.

SPECIAL SERVICES

St. Michael and All Angels
Mon. Sept. 29
Solemn High Mass at 5:45 p.m.

Dedication Sunday
Sun. Oct. 5

Solemn High Mass at 10:30 a.m.
Evensong and Benediction at 5 p.m.

Thanksgiving Sunday
Sun. Oct. 12

Solemn High Mass and Procession at 10:30 a.m. followed by coffee and tea in the parish Hall

All Saints Day
Sat. Nov. 1

Solemn High Mass at 10:30 a.m.

All Soul's Day
Mon. Nov. 3

Solemn Requiem and reading of the names of the dearly departed at 5:45 p.m.

Service of Remembrance
Sun. Nov. 16

Solemn High Mass with Procession to the War Memorial at 10:30 a.m. followed by tea and coffee in the Parish Hall

Also, join us for our daily Mass

Sunday:

8:30 a.m. Low Mass

9:45 a.m. Matins

10:30 a.m. Solemn High Mass

Weekdays

Mon., Tue. (in French), Thur.,

Friday 5:45 p.m. Low Mass

Wed., 7:30 & 9:30 a.m. Low Mass

Sat. 12:00 noon, Low Mass

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- ✓ Want to be part of a team preparing students for ministry?



MONTREAL DIOCESAN THEOLOGICAL COLLEGE

(MDTC) is searching for a new Principal to begin in August 2015.

Applications must be received by **October 15, 2014** and addressed to the Chair of the Search Committee, **The Rt. Rev'd Barry Clarke**, to whom enquiries may be made.

Details and documents related to the position of Principal of MDTC can be found at www.dio-mdtc.ca/open-positions

We are committed to a ministry of theological education which, in the context of a worshipping community, is grounded in the revelation of scripture, faithful to our Anglican tradition, and open to ecumenical collaboration.

From the MDTC Mission Statement

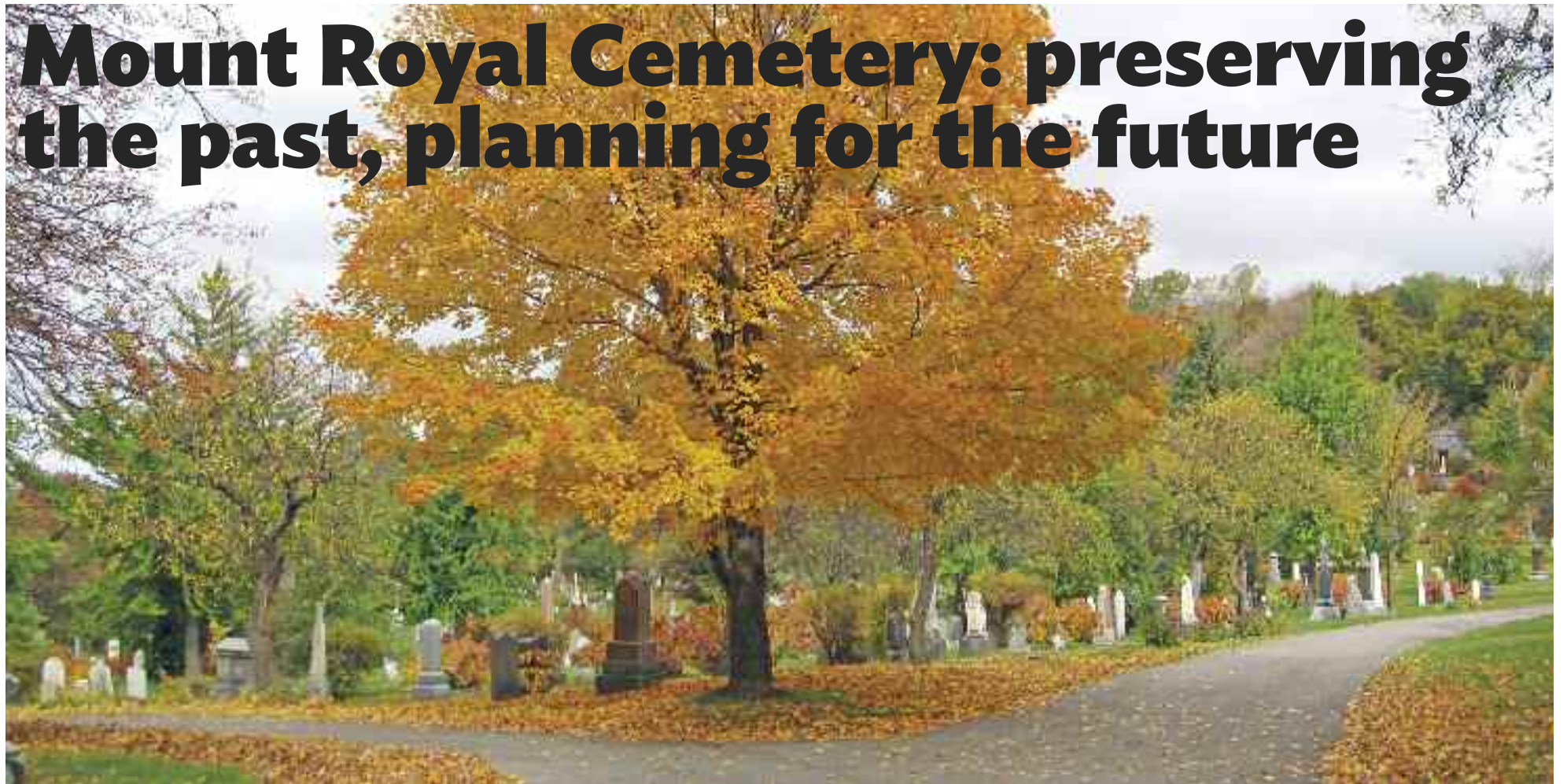


“Lord Bless this food to give us Strength.” Volunteers enjoyed three great meals a day with snacks.



A Selfie to remember. Partners from St Peter's partners with Mennonite Disaster Services volunteers from across North America. (Photos, including this one: Brian Perron)

Mount Royal Cemetery: preserving the past, planning for the future



A scene in Mount Royal Cemetery one recent autumn.

(Photo: Mount Royal Cemetery/Miriam Cloutier)

Cemetery open to all but board still represents Protestant denominations

MARK W. GALLOP

Mark W. Gallop is an Anglican trustee of the Mount Royal Cemetery Company.

Many of Montreal's prominent social and cultural institutions were founded in the 19th century along religious lines but now operate on a strictly secular basis. The Mount Royal Cemetery Company is an interesting exception, as it continues to be governed by its original charter with a Board of Trustees representing the founding Protestant denominations, including seven Anglican positions.

At its most recent annual meeting (the 164th) the following Anglican

representatives were re-elected: Tom Burpee and Derek Drummond of St. George's Church Place du Canada, John Collyer of St. James the Apostle, Joe Connolly, Mark Gallop and Helen Meredith of St. Matthias' and Thea Lindsay. Joe Connolly deserves special mention as the present board's longest-serving trustee – since 1977 – and as a former president of the organization – from 1981 to 1992.

Despite its Protestant administration, Mount Royal Cemetery has always been open to persons of all faiths and races. It has also largely avoided sectarian strife.

One issue of importance at its founding was the Anglican desire to provide consecrated ground for burial. The original charter of 1847 allowed for specific parts of the cemetery to be set aside for consecration according to

Anglican and Jewish rites and to be reserved for members of these two groups. This presented the danger of creating a divided cemetery. A compromise was reached by the time the cemetery opened in 1852 that allowed Bishop Francis Fulford – who was himself eventually buried on Mount Royal – to consecrate the entire cemetery but stipulated that this “should not be construed to invest that Church with any exclusive privilege.”

The cemetery is a private non-profit organization. Burial rights have always been offered in perpetuity with the commitment that no graves would ever be reused or abandoned. The founding charter stipulates that all profits should be entirely devoted to the embellishment and improvement of the property. The Mount Royal Cemetery Company has since enlarged to encompass

other services and sites, to meet the changing need of its clientele and to provide additional revenue streams to assist with the perpetual care mandate.

In 1901 it opened Canada's first crematorium – the only crematorium in Quebec until 1975. Although Anglicans were slower than some other denominations to espouse cremation, the Anglican Church has long viewed cremation followed by inurnment as an acceptable alternative to casket burial. In 2013, of the 1,186 dispositions within our cemeteries, 69 per cent were of cremated remains.

While a limited number of burial sites remain for sale on Mount Royal, this will not always be the case. To acknowledge and address this, land was acquired in Eastern Montreal and the Hawthorn-Dale Cemetery was opened in Pointe-aux-Trembles in

1910. In a similar spirit, work is presently under way on the development of a significant new cemetery, called Belvedere, in Montreal's West Island. The historic town of Senneville is home to the rolling landscape of this site on the north side of the TransCanada Highway, bordering Morgan Arboretum.

At-need and pre-need funeral arrangements have been available since the 1992 acquisition of the Blythe Bernier Funeral Home in Park Extension, at that location as well as at Mount Royal and Hawthorn-Dale. Construction of a funeral complex is progressing at the Belvedere site. Your Anglican representatives on the Board of Trustees are endeavouring to reflect the historic traditions as well the present and future needs of the Anglican community, and of all Montrealers.

The Stillness Within Surprised by joy in a world of pain

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



I want to write about joy. I want to write about waking up in the morning, and feeling the joy of being alive. I want to write about laughing at the moon on a clear autumn night when falling leaves are dancing in the dark.

But in a world filled with so much suffering and pain, how can I write about joy?

At this point, I am reminded of the words of Thomas Merton: “No despair of ours alters the reality of things, or stains the joy of the cosmic dance which is always there.” For Merton, joy is an inner state of being. It comes from an intimate and trusting connection with the Divine Mystery. This connection does not mean we are protected from the hardships or difficulties of life. It simply means that we can draw upon a powerful resource in the midst of our daily challenges and difficulties.

Going deeper, contemplatives like Merton

distinguish between pain and suffering. There is a saying which goes: “Pain is a part of life, but suffering is optional.” We all experience the pain of life, but we do not have to add to that pain by bringing additional layers to it. For example, when we add our stories to the pain (“What did I do to deserve this? This never would have happened if...”), we bring suffering into the equation.

When I look at the times when I have experienced joy, they have often come when I was able to let go of my thoughts of what should be or what should not be, and simply open up to the moment. Meditation practice has been quite helpful in this process. Through it, I have come to realize I am not my fear-based self. “Just as the sky is not the weather, we are not our thoughts,” says Elizabeth Lesser.

Whatever you may be experiencing at any given time, there is still an opportunity to open up to what might be lurking just below the surface – God's love, peace, and strength. Because when we experience the truth of who we are, we find ourselves reclaiming our birthright of joy, echoing the words of e. e.

cummings:

i thank You God for most this amazing day: for the leaping greenly spirits of trees and a blue true dream of sky; and for everything which is natural which is infinite which is yes
Breathing in the Power, Love, and Strength of the Divine
& Breathing out Inner Tension, Sadness, and Fear

Here is an exercise adapted from Andrew Harvey's book *The Direct Path: Creating a Personal Journey to the Divine Using the World's spiritual Traditions*. In practicing it, don't be surprised to find your own natural joy floating to the surface.

Sit in your place of meditation or prayer; compose yourself, and get in touch with your intention to open to the Divine Mystery.

Now breathe in slowly, fully, and deliberately, and as you breathe in know that you are breathing into every part of your body, heart, soul, and mind the power, love, joy, peace, and strength of God.

Then consciously breathe out all your

sadness, tension, distress, and uncertainty. Breathe out, in fact, everything in you that in any way blocks or prevents you from being open to the Divine Presence.

Do this again and again, with as profound a concentration as possible, keeping your heart awake to your intention to open to the Presence, the infinitely kind and empowering Source of your whole being.

When you near the end of the practice session, choose one activity in the coming day that you vow to attempt to change by using this exercise.

If, for example, you have problems with someone where you work, make a commitment to breathe in God's compassion and strength and breathe out your resentment or fear just before you have to deal with him or her. If your relationship with a loved one is going through a difficult passage, pledge to use this exercise often during the time when you are with him or her.

Finish with a prayer of gratitude.
With blessings and joy,

CEDRIC

Books

A Malthus for our times?

French economist defends markets but warns of concentration of wealth

Capital in the Twenty-First Century, by Thomas Piketty, translated from the French by Arthur Goldhammer, Harvard University Press, 2013, 685 pages

A REVIEW BY COLIN MCGREGOR

Writing in 1798, the Anglican curate of Albury, Surrey, England, the Rev. Thomas Malthus, projected doom and gloom for the people of planet Earth. The reason: overpopulation. In *An Essay on the Principle of Population* the country curate revealed himself to be scared of the political upheavals across the Channel. In France, Europe's most populous nation, the vast majority of its 20 million citizens starved as a tiny clique of property-owners lowered wages and increased land rents. The result: revolution and guillotines and such.

Rev. Malthus' solution for Britain: cut off all welfare assistance. "Repro-

duction by the poor should be severely scrutinized lest the world succumb to overpopulation leading to chaos and misery," he concluded. The essay made a stir: the gloomy adjective "Malthusian" remains in our lexicon. A recent book opening with Rev. Malthus' analysis has also had a strong and immediate impact in its time. It is economist Thomas Piketty's *Capital in the Twenty-First Century*.

Prof. Piketty describes himself as an economist who rarely leaves Paris. But his brain has travelled widely, through history and across the globe. In this worldwide bestseller, he examines the worrying effects of growing income inequality between society's elite and the rest of us seven billion souls. A subject "too important to be left to the economists," he argues. The Archbishop of Canterbury, Justin Welby, once himself a financial executive, has chimed alarm bells on this same issue, as has Pope Francis. Are these men all communists?

Well, Piketty is not. He defends the role markets play in enriching humanity. It is the concentration of wealth in the hands of the top "1 per cent" (a term he himself coined in 2000) that has him *extremely* concerned. And he has the charts, graphs, tables, statistics, calculus, studies, and anecdotes to support his pessimism. Charmingly, he even refers to the works of novelists to delve into how people lived and spent and saved at various times in history, including our own.

This wealth gap has increased exponentially since the 1970s. Why? First off: "Top managers by and large have the power to set their own remuneration." And they do, at increasingly higher levels, for no seemingly good reason. Secondly, as economic growth



Thomas Piketty

(Photo: Emmanuelle Marchadour)

rates stall in First World nations, inherited wealth becomes the best kind. The idle rich get more bang for their buck by collecting rents or investing passively than by working themselves. The concentration of wealth amongst heritors is "potentially incompatible with the meritocratic values and principles of social justice fundamental to modern democratic

societies." That quote is Piketty's, but it could just as easily have been lifted from a recent speech by the Archbishop of Canterbury or the Pope.

What can be done? A worldwide tax on wealth (property, savings etc.) rather than just earned income would succeed. But every nation would have to agree to its imposition. Smart money flows across borders to avoid

taxes. The day may come, the author projects half-jokingly, when Omanis living in tax havens own everything on Earth.

There have been eras when income distribution has been far fairer than it is today – say, 1940s America, or 1920s Europe. Why then, and not now? Piketty's sobering observation: for societal wealth to be more evenly distributed, it takes a "shock." Which means a catastrophe, like war, depression, revolt, bubonic plague. No well-intentioned prelate can convince managers to pay themselves less, or property owners to give their stuff away.

There are bits about Canada – the income gap here between the elite and the rest is growing faster than in most places; we own more of our own country than you'd think; inherited wealth and property comprise less of our economy than in other places. Most of the book is eminently readable thanks no doubt in large measure to translator Arthur Goldhammer's brilliant adaptation of the original French work. The tone is cynical, often entertaining.

There is a page and a half on climate change, "clearly the world's principal long-term worry," says the author. Thomas Piketty makes a couple of suggestions on how to factor in environmental catastrophe on a balance sheet, then gives up. An economist can never find a way to count the value of a living tree.

We may one day awake to find "Pikettian" added to our dictionaries, meaning, perhaps: "Relating to an overconcentration of wealth in the hands of the few."

Colin McGregor is a frequent contributor to these pages.

Japanese film receives ecumenical award at Montreal Film Festival



Fushigina Misaki No Monogatari/Cape Nostalgie/Cape Nostalgia du réalisateur japonais Izuru Narushima a été sélectionné comme meilleur film par le jury oecuménique au Festival des Films du Monde de Montréal. Dans ce film, les habitants d'une petite localité tranquille doivent faire face au vent de changement qui balaie la région.

Selon un jury d'une française, une allemande, un australien et en américain, il s'agissait d'« Un film de grande qualité qui parle de vie, de mort, d'amour et d'amitié dans un village japonais. Avec humour, profondeur et humanité le réalisateur décrit la vie tranquille et sereine d'une communauté au bord de la mer. Le film est bien construit avec des images superbes; il nous emmène de la nostalgie vers l'avenir et vers la célébration de la

vie. » Le jury principal du festival a choisi *Obediencia Prefecta/La Parfaite Obéissance/Perfect Obedience* par Luiz Urquiza Mondragon de Mexique pour le Grand Prix des Amériques. *Cape Nostalgie* a reçu le Grand Prix spécial du jury.

Cape Nostalgie, by Japanese director Izuru Narushima, was chosen the best film of those presented at this year's Montreal World Film Festival by an international ecumenical jury. *Cape Nostalgie* is about a woman, played by Sayuri Yoshinaga, who runs a coffee shop on the tip of a cape, her nephew, played by Hiroshi Abe, and the shop's regular customers. The heartwarming story expresses the importance of living and the preciousness of personal connections. It will open in Japanese theaters on October 11.

Canada briefs

Funding for indigenous ministry education

The Nova Scotia Anglican Church Women has announced that its 2014/2015 annual project will raise funds for bursaries for indigenous students attending an indigenous school of ministry.

"Northward Bound – Bursaries for Ministry" will fund one-year studies that will train and equip students for mission. The board noted that of approximately 295 Council of the North clergy, 134 are non-stipendiary. Many spend countless hours performing ministry in addition to working at another job to support their families. A bursary may be the only way that they could afford to attend a school of ministry. *The Diocesan Times*

Planting a symbol of reconciliation

Celebrating its centenary year, the diocese of Edmonton gave each parish a chokecherry tree to be planted near its church.

The chokecherry is a sacred plant in many aboriginal culture and the trees are intended to be a living symbol of a continued commitment to seek understanding and reconciliation with aboriginal peoples. *The Messenger*

Rupert's Land expands

On Aug. 1, the diocese of Rupert's Land officially grew to include 12 parishes located east of Winnipeg, which were formerly part of the diocese of Keewatin.

At its synod in October, the diocese will welcome Church of the Good Shepherd, Atikokan; St. Luke's Dryden; Holy Trinity, Minnitaki; St. John's,

Fort Frances; Emmanuel Church, Ignace; St. Alban's Cathedral, Kenora; Pinawa Christian Fellowship; St. John's, Lac du Bonnet; St. John's, Rainy River; Shared Ministry in Red Lake; St. Mary's, Sioux Lookout; and St. John's, Wabigoon.

The northern part of the diocese of Keewatin was renamed as the Indigenous Spiritual Ministry of Mishamikoweesh. *Rupert's Land News*

University students try church crawl

Last year a group of 20 churches in Ottawa and many campus clubs from

the University of Ottawa launched a pilot project to introduce students to Christian communities in their neighbourhood.

The twist on the more typical pub crawl was a success and is back by popular demand this September. More than 100 students signed up to participate in a scavenger hunt around the campus and neighbourhood, where they will encounter more than 20 different church communities.

"I believe the event's success can be attributed, in part, to its ecumenical nature. We're not telling students where to go or what to think. We're just letting them know we are here for them," writes Zack Ingles in a youth column in the diocesan newspaper. *Crosstalk*

Council of the North Sunday

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Books

Peter Brown and the Quest for Late Antiquity

Modern scholar puts Augustine in historical perspective

Augustine of Hippo: A Biography. 45th Anniversary Edition. University of California Press (Berkeley and Los Angeles), 2012. 548 pages; and *Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD.* Princeton University Press, 2012. 759 pages

REVIEWED BY WILLIAM CONVERSE

Today many people still see Augustine of Hippo as a saintly figure, a giant of faith rather than a human being shaped by the tumult of the age in which he lived.

This lack of proper historical perspective goes back to the Middle Ages when Western churchmen shaped the traditional image of Augustine as they read, copied and commented on his works, including his letters and sermons. By this time, Augustine's North Africa had ceased to exist; it already belonged to a little-known past.

If today we are better able to see Augustine in his own time and place, much of the credit belongs to Peter Brown. Born in Dublin in 1935 to a family of Scots-Irish Protestants, Brown studied at Oxford, and has held positions at Royal Holloway College, the University of London, and the University of California/Berkeley. He is currently emeritus professor of history at Princeton University. He has received many awards for his pioneering studies in the field of Late Antiquity.

This review focuses on two works that conveniently bracket his career. Both serve to correct a number of misconceptions and dispel myths about the end of classical antiquity.

Augustine of Hippo: A Biography was first published in 1967, when Brown was only 32, and established his reputation as a scholar. Augustine was shorn of his hagiographical aura and presented as a person of flesh and blood. To mark the 45th anniversary of the original publication, the new edition published in 2000 was reissued with a new preface and two epilogues.

In the first of these epilogues, Brown shows how our understanding of Augustine has been broadened and deepened by new evidence. He also describes the directions that Augustinian studies have taken since 2000.

Prior to his death on August 28, 430, Augustine authenticated his writings and began putting his letters and sermons in order. However, he died before he could complete this task. It was a parlous time because the Vandals were laying siege to Hippo.

During the medieval period, Augustine's letters and sermons were copied in manuscripts and circulated in various collections. With the introduction of the printing press, some of



Saint Augustine as imagined by Pietro Perugino in 1498

these collections were included with his collected works. Others were not. The task of tracing them was well-nigh impossible before the introduction of computers into research libraries.

In 1969 the Austrian Academy of Sciences launched a project to catalogue 15,000 known manuscripts of Augustine's works held by the libraries of Western Europe. In the Bibliothèque Municipale de Marseilles Johannes Divjak discovered a manuscript that had belonged to René of Anjou containing 27 previously unknown letters, dating from the last decades of Augustine's life. The "Divjak Letters," as they are now known, provide important information about the political situation in North Africa at that time.

The second major discovery occurred in 1990 when François Dolbeau found in the Stadtbibliothek of Mainz a late manuscript that had belonged to the Carthusians of Mainz, with 26 of Augustine's sermons. The "Dolbeau Sermons" were either previously unknown or known only from extracts made by medieval copyists. Augustine delivered them in Carthage in the summer of 397, the year he became bishop of Hippo. In the same collection there was a second group of sermons from 403-404.

Brown explains their historical significance:

"...Without knowing it, both the Carthusians of Mainz and the stylish copyist of the Divjak letters had cut down to a largely untouched, 'fossil' layer of evidence. The feature that had caused these particular letters and sermons to circulate so sluggishly in the Middle Ages was precisely the feature which makes them so gripping for us – their unremitting circumstantiality. The letters and sermons carry with them the sounds of a North Africa that had become as silent as a drowned city to those who read and copied them in the Northern Europe of the Middle Ages. Many of the letters speak at seemingly interminable length of incidents that took place on farms and in villages with strange names in which Punic was still spoken. Augustine's work as a bishop took place within the framework of a legal system that still assumed that all roads led to Rome: much of the legal material contained in them would have been inexplicable,

even unintelligible, to medieval readers. Above all, they are earthy letters, concerned almost exclusively with the day-to-day business of little men in small North African towns. Few were devoted to the eternal verities of Christian doctrine, to which medieval persons might turn with profit."

The Dolbeau sermons are also important because they show how medieval copyists worked:

"In the case of the Dolbeau sermons, we can actually glimpse early medieval monks, in a far-distant Northern Europe, at work as they read through them, searching for passages relevant to their own times. Around 700, none other than the Venerable Bede read the longest of these sermons, preached on the occasion of the pagan New Year's Feast of the Kalends of January. Faced with a rhetorical masterpiece of 1,543 lines, his eyes soon glazed over. For this was a glimpse of a world which was too ancient, too distant from his own. It spoke of a Christianity still engulfed in the murmurous, multi-faceted paganism of a great city of the Mediterranean. Of all its richness, Bede extracted under a hundred lines. The rest he left. The precise, sharp scent of a pagan city of the Roman Empire in its last days did not greatly interest him. The battle, with that particular form of paganism at least, had been fought and won by his time. Of this one mighty sermon we have had to be content, for fifteen hundred years, with a few short extracts, culled and circulated for their own purposes by clergymen in Northern Europe. It is only now that we can read such sermons in their entirety, and come upon Augustine, once again, in gripping close-up as he preached to the crowds of Carthage."

Through the Eye of a Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD is Brown's latest book and the one that he admits caused him the most difficulty. The title is taken from Matthew 19: 24, the story of Jesus' encounter with the rich young man. The book is many-layered, nuanced and rich in detail. Six of its 29 chapters are devoted to Augustine, hardly surprising given that he was the most prolific author of Late Antiquity and the fact that so many of his works have survived.

Brown explains his purpose in the opening paragraph of the preface:

"In this book I wish to examine the impact of wealth on the Christian churches of the Latin West in the last centuries of the Roman empire and in the first century of the post-imperial age, roughly from the middle of the fourth century AD to the consolidation of the post-Roman, barbarian kingdoms in the period conventionally associated with the 'Fall of Rome.'"

Brown challenges the Enlightenment's narrative of the end of classical civilization: for example, Edward Gibbon's view that the Christian Church sapped the wealth of the later Roman Empire, diverting resources the state needed to counter the barbarian invasions.

Brown argues that this era was neither cataclysmic nor preceded by cultural and political decadence. Late Antiquity was a time of innovation and transformation in both the religion and culture of the later Roman Empire. He considers the fourth century an age of affluence. Wealth was not a moral issue when Christians were mostly poor. However, when Christianity became the official religion of the Roman Empire in the fourth century, the wealthy began to enter the church in droves. They also brought with them the influence that wealth commands. This gave rise to conflict between Rome and Carthage: Jerome and Pelagius found themselves on one side and Augustine on the other. In Brown's graphic phrase, it was a veritable Punic War!

Brown surveys all classes in the later Roman Empire, from aristocrats and great landowners to what he calls "the middling classes." He includes the urban poor, his slaves as well as the Jews. We meet some very colourful and determined personalities. We learn a lot about the social and political movements as well as the Donatists, the Arians and the Pelagians. Brown covers the length and breadth of the Roman Empire and the centers of power.

Brown's treatment of Christianity in North Africa is detailed and informative. The church of North Africa has tended to be neglected because it disappeared completely. However, its importance in this period demands an in-depth study and this Brown provides.

Brown's impressive command of the vast literature and documentation, including archaeological, economic and sociological data, enables him to assess in minute detail how the Christian Church overcame the dilemma that wealth presented and became exceedingly wealthy doing so. He uses the analogy of a modern state gone bankrupt while corporations and private foundations preserve their wealth.

There are over a hundred pages of endnotes and seventy-six pages listing works cited. The index runs to forty pages. The fascinating black-and-white and the coloured plates are gathered together at the end of Chapter 15. I highly recommend both *Through the Eye of a Needle* and the anniversary edition of *Augustine of Hippo: A Biography*. ©William Converse, 2014



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BOOK SALE
Sat., Oct. 18, 9 a.m.-3 p.m.
Bring a friend or two and enjoy browsing through all of our books, CDs, DVDs, and magazines, then stay for some lunch and friendly conversation. Information: Dorothy at 514-748-7748 ext. 1198 or 450-447-3909

St. Matthias' Westmount
131 Côte St. Antoine Rd. at Metcalfe Ave. Bus #24, 138 or 104 to Sherbrooke St. W. at Metcalfe, closest Métro stations Atwater or Vendôme.
RUMMAGE SALE
Sat., Oct 18, 10 a.m.-1 p.m.
A wonderful assortment of clothing, housewares, small appliances, linens, toys, books, shoes and stuff. No other sale can match the breadth of items available. All priced to sell!

St. James Rosemere
328 Pine St.
FALL BOOK FAIR
Saturday, Oct. 18, 10 a.m.-2 p.m.
Wide variety of books for your reading pleasure. Hot dog lunch served. Contact St. James at 450-621-6466, or info@stjamesrosemere.ca.

St. Simon's and St. Bartholomew's, Laval
3544 du Souvenir Road
FALL BAZAAR
Sat., Oct. 25, 10 a.m.-2 p.m.
Bake table, books, nearly-new items, good lunch with home-made apple pie, delicious zucchini loaf. Come to enjoy the fellowship. Info: 450-681-9696

St. Paul's Greenfield Park
321 Empire St.
"ANGEL TEA"
Sat., Oct. 25, 2-4:30 p.m.
Door prizes, raffles, a small- angel table, angel cakes, a great lunch and much more. Price is \$10 or \$5 a child. For more information call 450-678-2460.

St. Lawrence LaSalle
520 - 75th Ave.
INTERNATIONAL NIGHT DINNER
Sat., Oct. 25, Cocktails at 5:30 p.m., dinner at 7
For the 31st year. Admission \$35 or \$15 for children under 15. Please note that seating is limited because of space restrictions. Info: 514-366-4652.

Epiphany Verdun
4322 Wellington St.,
HALLOWEEN FUN NIGHT (PIZZA PLUS)
Sat., Oct. 25, 6 p.m.
Tickets \$10, call 514-3623-0825. Info: 514-769-5373, epiphany.verdun@gmail.com, www.epiphanyverdun.com

St. Thomas N.D.G.
6897 Somerled Ave. (entrance: green door off Rosedale Ave.)
FALL FAIR
Sat., Nov 1, 9:30a.m.-3 p.m.
Delicious home baking, jams and jellies, antiques table, used books. Lunch will be served. Info: 514-484-2750 or st.thomas.ndg@gmail.com

St. John the Baptist, Pointe Claire
233 St. Clair Ave.
CHRISTMAS BAZAAR
Sat., Nov. 8, 9:30 a.m.-2 p.m.
Home-baked goods, fine dishes and silver, jewellery, Christmas crafts, hand crafted items and gift baskets.

All Saints, Deux Montagnes
248-18th Avenue
12th ANNUAL CRAFT FAIR
Fri., Nov. 7, 6-9 p.m.,
Saturday, Nov. 8, 9 a.m.-4 p.m.
Table rentals \$30, contact Adele 450-491-6279. Information: 450-473-9541, info@allsaintsdeuxmontagnes.ca, www.allsaintsdeuxmontagnes.ca.

St. Paul's Greenfield Park
321 Empire St.
PRE-CHRISTMAS SALE AND LUNCHEON
Sat., Nov. 8, 10 a.m.-1:30 p.m.
Bake table (with lots of Christmas goodies), nearly-new table, candies, jams, Christmas decorations, angel table, raffles, door prizes and a new addition this year "Special doll clothes table and doll raffle." Lunch is served starting at 11:15 a.m.; the cost is \$8 or \$4 a child under 10. For information 450-671-6000 or 450-678-2460.

St. Philip's Montreal West
7505 Sherbrooke St. W., corner Connaught Ave. Bus #51 (Snowdon), #105 (Vendôme), #162 (Villa-Maria) or #123 to Elmhurst bus terminal at Montreal West train station
CHRISTMAS BAZAAR & LUNCH
Sat. Nov. 8, 10 a.m.-2 p.m.
Home baking, books, knitted items, linens, collectibles, home furnishings, jams and preserves, candy, attic treasures, potpourri, CDs, games, and tapes. Free coffee, friendly smiles and much more. Delicious lunch served 11:15 a.m.-1:30 p.m.

St. James Rosemere
328 Pine St.
CHRISTMAS BAZAAR AND BAKE SALE
Sat., Nov. 8, 10 a.m.-2 p.m.
Lunch of soup and sandwich. Info: 450-621-6466 or info@stjamesrosemere.ca

St. Paul's Côte des Neiges
3970 Côte St Catherine Road
ANNUAL THANKSGIVING DINNER
Sat., Nov. 8, cocktails 6:30 p.m., dinner 7:30 p.m.
Hosted by the Women's Auxiliary. Adults \$25, children under 12 \$15, information 514-733-2908.

St. Matthias' Westmount
12 Church Hill, near Côte St. Antoine Rd and Metcalfe Ave. Bus #28, 138 or 104 to Sherbrooke/Metcalfe, closest Métro stations Atwater or Vendôme.
CHRISTMAS FAIR
Sat., Nov. 15, 10 a.m.-2 p.m.
Attic treasures, jewellery, books, gifts, hot lunch, Christmas cakes & other food.

St. Stephen's with St. James Chambly
2000 Bourgogne St. in Randell Hall
CHRISTMAS BAZAAR AND AUCTION
Sat., Nov. 15, 10 a.m.-2 p.m.
We have craft tables with beautiful handmade items, bake tables with delicious homemade baking, a make-an-offer table, and an auction that begins at noon. Also a raffle for a beautiful handmade quilt. Our kitchen offers lunch as well, so come on out with family and friends and enjoy the start of the festive season. Info: Eileen Agley at 450-658-1027 or 450-658-5882.

Epiphany Verdun
4322 Wellington St.,
ANNUAL TURKEY DINNER
Sat., Nov. 22, 6 p.m.
Tickets \$15, call 514-3623-0825. Info: 514-769-5373, epiphany.verdun@gmail.com, www.epiphanyverdun.com

St. Paul's Greenfield Park
321 Empire St.
CHILDREN'S OUTREACH
Sat., Nov. 29, 10 a.m.-noon.
Come enjoy games, face painting, crafts, music, lunch, gifts and much, more, while learning about the true meaning of Christmas - the birth of the special baby boy Jesus! It's free and open to children aged 2-12 years old. Info: 450-671-6000 or 450-678-2460.

St. Paul's Greenfield Park
321 Empire St.
GREAT ADVENT CAROL EVENING
Sat., Nov. 29, evening
After the Children's Outreach, enjoy an evening of sing along at the Great Advent Carol Evening. The price is \$10 a person. There will be wine, cheese & great "church ladies" desserts! Info: 450-671-6000 or Kim 450-656-6994

St. Stephen's with St. James Chambly
2000 Bourgogne St. in Randell Hall
CHRISTMAS TURKEY SUPPER
Sat., Dec. 6, 6 p.m.
Please join us for this beautiful festive meal. The price of the meal is a donation, but please call to inform us if you will be attending: 450-658-5882.

Spiritual calendar

TWO MOUNTAINS COMMUNITY YOUTH GROUP
All Saints Deux Montagnes
248-18th Avenue
Fridays 7:30-9:30 p.m.
For all high-school-aged teens. Meets at All Saints Church every Friday except every third Friday, which is SPAM (Sports night At Mountainview). Information: 450-473-9541.

FOOD FOR BODY AND SOUL
All Saints Deux Montagnes
248-18th Avenue
Saturdays, Oct. 4 and
Nov. 1, 9:30 a.m.
Monthly breakfast.

PET BLESSING
St. James Rosemere,
328 Pine St.
Sunday, Oct. 5, 9:30 a.m. Possibly a week earlier or a week later.
Certificates will be issued for each blessing. Pets must be leashed. Info: 450-621-6466 or info@stjamesrosemere.ca

PAWS & PRAY
Christ Church, Beaurepaire
455 Church St., Beaconsfield
Sunday, Oct. 5, 1 p.m.
The first Paws & Pray service of the season will take place Oct. 5. Paws & Pray is a worship service of the Holy Eucharist where canine companions and their guardians are always welcome. This program is offered in collaboration with the Companion Animal Adoption Centers of Quebec, a non-profit organization dedicated to animal welfare. Future services are at 1 p.m. Sundays Nov. 2, Dec. 7 and Feb. 1. Info: 514-697-2204 or christchurch@ac.aibn.com.

STILL PRESENCE SPIRITUALITY CENTRE
Christ Church, Beaurepaire
455 Church St., Beaconsfield
Mondays through October
except Oct. 13, 7 p.m.
Monday Meditation Circles continue through October, except for Thanksgiving. Everyone gathers in the chapel for this time of quiet reflection. Sessions are led by Rev. Cedric Cobb and Archdeacon Michael Johnson. All are welcome. To learn more visit www.stillpresence.com or contact the church office, 514-697-2204.

JESUS FOR THE NON-RELIGIOUS ADULT LEARNING SERIES
Christ Church Beaurepaire
455 Church St., Beaconsfield
Thursday afternoons Oct. 16-Nov. 27, 1:30-3:30 p.m. (Seven sessions). In his best-selling book *Jesus for the Non-Religious* (2008), John Shelby Spong, expanding on Dietrich Bonhoeffer's concept of "Religionless Christianity," outlines his understanding of the "God-presence" in Christ. Through guided discussion of both the book and a companion lecture by Bishop Spong on DVD, participants will explore with Bishop Spong how the divinity of Christ has its ultimate expression in a fulfilled humanity. Facilitated by Archdeacon Michael Johnson. Series cost of \$40 includes a copy of the book, printed course materials, facilitator and refreshments. To register, contact the Christ Church Office: christchurch@qc.aibn.com, 514-697-2204 or 455 Church St., Beaconsfield, QC H9W 3S6. Deadline Oct. 3. Info: Archdeacon Johnson at 514-712-3756.

PRIMATE'S VISIT
St. Michael and All Angels Pierrefonds
15556 Cabot St.,
Sunday, Oct. 26, 10 a.m.
The primate of the Anglican Church of Canada, Most Rev. Fred Hiltz, will visit St. Michael and All Angels Church in Pierrefonds for the 10 a.m. service of Holy Communion to present Roger Spack, with the Anglican Award of Merit. The award is the Anglican Church of Canada's highest honour, given to a small number of lay people every three years for "an outstanding contribution over several years to the life and work of the Church nationally and/or internationally."

CONFIRMATION SERVICE
Christ Church, Beaurepaire
455 Church St., Beaconsfield
Sunday, Oct. 26, 10 a.m.
Christ Church Beaurepaire welcomes Bishop Barry Clark for a Confirmation Service. Please note the rescheduled date. All welcome.

Diocesan Clippings

Soprano 'gives back' to West-End Anglicans

Despite short notice and a date on a sunny mid-August afternoon, organizers of a benefit concert at St. Thomas' Church in the west-end N.D.G. area of Montreal by award-winning and internationally active soprano Jenne Carey consider the event a tremendous success.

The concert was put together in a sprint of about 10 days shortly after the artist, now based in the New York City area, was in touch with Frederick Francis, music director of St. Thomas', about a concert to "give back to the community."

Jenne was a lead soprano at St. Matthew's Church in Hampstead during her undergraduate studies at McGill. St. Matthew's subsequently closed and the congregation merged



into St. Thomas'.

Mr. Francis recruited two professional musicians, Scott Bradford and Rev. Stephen Crisp, both of whom have links with the St. Thomas'-St.

Matthew's community, to help organize the event.

"With one Friday afternoon rehearsal with the musicians, and an amazing magical bonding of souls, the dream became a reality," Mr. Francis reports.

"What was unexpected was the heartfelt encouragement, support, and generous assistance provided by so many, many people within and outside the community."

More than 60 attended "Jenne Carey – An Afternoon of Song" on August 24.

Mr. Francis says that the Friends of Music-St. Thomas' plan to keep up the musical tradition with a West End Choir Festival.

"So stay tuned!"

Parish nurses mooted on West Island

Three from Christ Church Beaurepaire attend Hamilton conference

LISA-ANNE MIGLIACCIO

Lisa-Anne Migliaccio, a registered nurse and nursing consultant, is one of a group at Christ Church Beaurepaire in Beaconsfield exploring the idea of launching a pilot project in parish nursing there. She and fellow parishioners Eleanore Frew and Diane Dunwoody (left to right in photo) attended a conference at in June of the Canadian Association for Parish Nursing Ministry at Redeemer College, near Hamilton.



conference became known. With the support of the Anglican Diocese, Diane, Eleanore and I were honoured to be the delegates at the CAPNM conference, where the Province of Quebec was represented for the first time since the association's inception 18 years ago.

The weekend was life-changing. As a committed nurse who has been practicing for nearly 20 years, I found it nothing short of awe-inspiring to appreciate that faith-based parish nursing truly encompasses the principle of bio-psycho-social and *spiritual*

care. The idea of extending the healing ministry to include whole-person care is nothing short of brilliant (and I would even say, *necessary*).

As well, it was enlightening to speak with other parish nurses about how parish nursing has taken shape in their congregations. The role of parish nurses is as diversified as the parishes themselves, since both respond to the particular needs of their communities.

I have just mentioned the main themes. To capture the depth and breadth of what we learned in just a few short days would fill a small book.

We hope to initiate a parish nursing pilot project at our home church, Christ Church Beaurepaire. We have had discussions about how to proceed and there are plans to begin the process.

We are thankful to the Diocesan Standing Committee on Mission for partially funding our attendance to the conference and to our priest, the diocese and the association for their support.

Pizza, beer, and life

The young adults group (CEGEP to early 30s) at St Peter's TMR began a new initiative earlier this year which they call "Pizza, Beer, and Life." They meet once a month in a group-member's home or apartment to eat pizza, have some beer or wine, and listen together to an older member of the congregation share three "Life Lessons" – one spiritual lesson, one lesson related to relationships, and a third lesson on any other topic. Each month's speaker talks for about 20-25 minutes, then discussion follows. To quote one member of the group, "These evenings have been a huge success, and the fellowship, learning, and sharing that has taken place has been refreshing, and has helped all of us who are in this confusing time of life become better equipped for the challenges ahead."

"Single & Parenting"

In recent years St Peter's TMR has periodically held dinners for single parents in the area. This past summer St Peter's held a new event in June – a Saturday breakfast for single parents and their kids, along with organized arts and crafts workshops. This was followed in August by an evening dinner and games night.

These are wonderful opportunities for those parenting alone to build relationships with others in a relaxed and friendly atmosphere.

The group is called "Single & Parenting", and future events include seminars to learn and discuss helpful parenting strategies and insights for single parents. The organizer for these events (in both French and English) is Carole Thomas. For more information, contact Carole at carolethomas37@gmail.com.

Two parishes seek new incumbents

Two parishes in the Diocese of Montreal have begun looking for full-time incumbents.

Bishop Clarke said in early August that St. John the Baptist Pointe Claire, seeking a successor to Rev. Canon Bruce Glencross, who has retired to New Brunswick, had already received "a few expressions of interest."

St. Matthias', Westmount is looking for a successor to Rev. Kenneth Near who has moved to the Detroit area.

In the interim, Archbishop Bruce Stavert, former archbishop of the Diocese of Quebec and an honorary assistant at St. Matthias, has accepted the position of temporary rector.



Sun shines on inmate ministry

Supporters of the Montreal Southwest Community Ministries, which serves inmates on leave and former inmates, claim the sun always shines for its annual summer Personal-Development Day and this held true this year.

Dozens of volunteers, inmates and ex-inmates happily gathered a day of reflection and celebration of community at the home of a stalwart supporter, Marie Beemans, on the Lake of Two Mountains. Participants enjoyed corn and Italian sausage roasted on an open

fire, two or three found swimming trunks for a dip and someone made history by reeling in a fish bigger-than-a-minnow.

"It has been said that we always have sunshine on our Personal Development Day because so many inmates that have passed away – friends of Marie, friends of MSCM – look down and decree glorious weather for our day of reflection," wrote one volunteer. "To them, too, we are so grateful!"

Notebook

L'OASIS MUSICALE CONCERTS at CHRIST CHURCH CATHEDRAL

635 St. Catherine St. W.

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

Sat., Oct. 4, 2 p.m.

Common Ground: Songs of Home, Love, Loss, and Prayer
Voci Angelica Trio: Jodi Hitzhusen, Meena Malik, Aristides Rivas
Songs from many countries

Sat., Oct. 4, 4:30 p.m.

Sur Les Ailes de la Chanson / On Wings of Song

Colleen Bartley, soprano, Lauretta Altman, piano
Songs by J.S Bach, W.A Mozart, Johannes Brahms, Robert Schumann and others.

Sat., Oct. 11, 4:30 p.m.

Chamber Music Without Borders Presents /
Musique de Chambre Sans Frontières:
Ellen Kogut, violin, Carl Ragonese, piano, Works by Brahms and Mozart

Sat., Oct. 18, 4:30 p.m.

Beethoven to Shostakovich

Brendan Conway, violin, Tomoko Inui, piano

Sat., Oct. 25, 4:30 p.m.

Impressions Romantiques

Sanaz Sotoudeh, piano, Beth Silver, cello

Information 514-843-6577 ext. 236, loasismusicale@gmail.com

please join us



**the bishop's annual dinner
club atwater, 3505 atwater, montreal
thursday, november 27**

to support the mission work of the diocese
\$200 a person (tax receipt available)

514-843-6577 to reserve

DIOCÈSE ANGLICAN MONTRÉAL