



Icon scholar takes on key inter-church role at an historic moment

Harvey Shepherd

The debate around religious symbols in public places that was blowing up in Quebec as Adriana Bara began her challenging new ecumenical job in August was not the first in history – as she well knows.

Dr. Bara, the new executive director of the Canadian Centre for Ecumenism, is a scholar with a master's degree from Concordia University, a doctorate from the Université de Montréal and a devotion to art. She specializes in historical theology and has a special enthusiasm for icons.

An abstract of her 2006 Master of Arts thesis in theological studies at Concordia University notes that, since the beginning of Christianity, Christians have been faced with the ambiguous views of image and the question of whether Christian art is fundamentally idolatrous and blasphemous. Such questions were aggressively put forward by Christian iconoclasts in the Byzantine Empire in the eighth century.

The objections of Christian iconoclasts to icons in eighth-century Byzantine churches are evidently not quite the same as the concerns of the Parti Québécois government about whether crucifixes on hospital walls, hijabs on public servants, the headgear of Sikh soccer players and so forth conflict with Quebec values.

Nor did Dr. Bara explore such questions in an interview in her office at the Canadian Centre for Ecumenism on René Lévesque Boulevard.

But the official announcement of her appointment links ecumenism and human rights:

"An active member of the Romanian Orthodox Church, Dr. Bara is fluent in three languages. From her youth, she has recognized the importance of respecting human rights and is convinced of the key

role played by ecumenism and inter-religious dialogue in our modern pluralistic society. This is one of the reasons she chose to settle in Canada. She attaches great importance to dialogue, openness and acceptance of others. These are also the values of the Canadian Centre for Ecumenism. The president and board of directors are confident that Dr. Bara will lead the Centre with intelligence and discernment in an environment increasingly multicultural and multireligious."

Dr. Bara, who earned a degree in civil engineering in her native Romania and worked for a few years in that field, came to Canada about 10 years ago with her husband, an aerospace engineer now working for Bombardier, and the first of their two sons, Alexandru and Andrei, now 13 and 6.

She has worked at the centre for research and documentation of St. Joseph's Oratory and has been the volunteer communications officer and editor of the e-bulletin of the Canadian Society of Patristic Studies, which encourages scholarship about the "Fathers" of the early church. After earning her Concordia MA, she pushed her research on ancient manuscripts and icons further and earned a Ph.D. from the Université de Montréal for work on a 16th-century prince in Moldavia and frescoes in a monastery there. (Ancient Moldavia and modern Romania overlap.)

She has been teaching at Concordia since 2009 and expects to continue in a small way, starting with an online course in Celtic Christianity this autumn.

She would like to see more attention to icons in inter-church dialogue and would like to encourage that in her new job, but that project will be on the back burner for a

while. Right now, there are some pressing matters on the agenda.

Keeping up to date on the proposed charter of Quebec values will be one of these.

This fall, moreover, will mark the beginning of a year of celebrations of the 50th anniversary of the founding of the centre, which began in the fall of 1963 as the Diocesan Centre for Ecumenism, a pioneering venture of the Roman Catholic Archdiocese of Montreal.

The centre grew largely out of the efforts of the ground-breaking Jesuit ecumenist Rev. Irénée Beaubien, now 97, whose many other achievements included leadership of the ecumenical Christian Pavilion at Expo 67. He directed the centre, which became the Canadian Centre for Ecumenism in 1975 through a merger with the ecumenical agency of Canada's Roman Catholic bishops, from 1963 until his retirement in 1985.

The centre has striven for decades to broaden its human and material base and has long had an ecumenical board of directors. An Anglican, Rev. Canon David Oliver of St. Barnabas Church in North Hatley, is the current president. But it still depends largely on Catholic support, although there is support from other religious institutions and the centre has been seeking support from foundations and others.

Dr. Bara is the seventh executive director of the centre, the first woman and the third non-Catholic. The first four were Roman Catholic priests, the fifth director, Stuart Brown (2004-06) is an Anglican layman (and specialist in Christian-Muslim relations) and the sixth, Anthony Mansour (2006-12), is an Orthodox deacon. Norman Lévesque, a particularly active interim director for over a year who has now



ADRIANA BARA came from Romania 10 years ago.

(Photo: Harvey Shepherd)

reverted to full-time direction of the centre's Green Church program, is a Catholic layman.

The centre seeks to foster both inter-church dialogue, with an ultimate goal of Christian unity, and inter-faith understanding between Christians and members of other religions.

It works mainly in four ways:

- Interfaith and inter-church dialogue.
- Educational materials and conferences and other activities for schools, governments, corporations and other groups.
- A quarterly, *Ecumenism*, recently revived in a new and somewhat more popular format and received in over 300 libraries and religious institutions in 40 countries.
- A specialized library, open to the

public, with books and over 150 periodicals from around the world.

For Dr. Bara, these activities are interrelated.

"Dialogue is a form of education. If we don't open in love toward others, how can we have a better world?"

Her hopes for the medium-term future include an increase in the sort of interfaith and ecumenical conferences that were a feature of the centre's activities in earlier years and a revival of common worship, bringing together Christians of different traditions and even people of different faiths.

More information on the centre is available at its quarters at 1819 René Lévesque Blvd. W., by calling 514-937-9176 or by visiting www.oikoumene.ca on the Web.

New faces of 2013



NEW PRIEST, SIX NEW DEACONS and two bishops line up after an ordination service at Christ Church Cathedral September 8. From left are the priest, Donald Boisvert, and Robert Callender, Adrienne Clements, Brian Perron, Bishop Barry Clarke, Nicholas Pang, Alain Brosseau, Lorne Eason and Archbishop Bruce Stavert. For more on the ordination, see Pages 6 and 7.

(Photos: Harvey Shepherd)




Putting Parish Stewardship on the MAP!

Following the success of last year's Stewardship Café, your parish team is invited to participate in **Café 2013**

Saturday, October 5th, 2013
 9 am until 4 pm
 St. Barnabas Anglican Church, Pierrefonds

A Very Special Guest Speaker:

Archbishop Douglas Hambidge
 former metropolitan of British Columbia
 A man with a passion for Christian Stewardship

Living Faithfully: Mission, Ministry and Money

- A café style workshop will encourage lively exchange of ideas.
- Delicious snacks and lunch will offer opportunities to mingle with friends.
- Afternoon workshops will offer a variety of topics and time for learning and asking questions.

This event is sponsored by the Montreal Diocesan Stewardship Council and is a vital component of the Diocesan Ministry Action Plan. The Café is supported by the Resources for Ministry Department of the Anglican Church of Canada.

To register: Please contact Nicki Hronjak
nhronjak@montreal.anglican.ca



Cost: \$10 per person or maximum of \$40 for any parish team

The Charter of Quebec Values is now public. The media, along with many government officials and religious leaders are making their opinions known both in support and in opposition to this new Charter.

On first reflection, I believe this Charter is contradictory to the Quebec Charter of Human Rights and Freedoms for a citizen of Quebec. It also opposes the Canadian Charter of Rights and Freedoms, and along with this, the United Nations Universal Declaration of Human Rights.

**Canadian Charter of Rights and Freedoms
Part 1 of the Constitution Act**

Fundamental Freedoms Sec. 2

"Everyone has the following fundamental freedoms:

- (a) Freedom of conscience and religion;
- (b) Freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- (c) Freedom of peaceful assembly; and
- (d) Freedom of association."

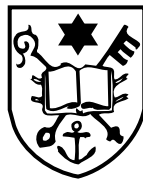
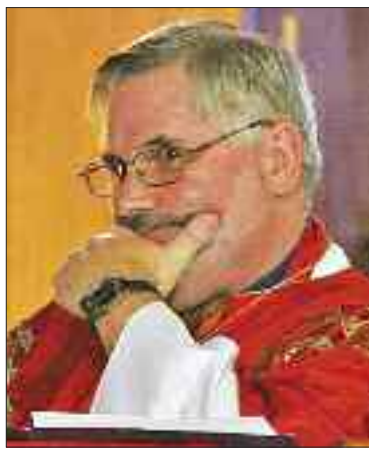
**Quebec Charter of Human Rights and Freedoms
1975, c. 6, s. 3**

"Every person is the possessor of the fundamental freedoms, including freedom of conscience, freedom of religion, freedom of opinion, freedom of expression, freedom of peaceful assembly and freedom of association."

**United Nations Universal Declaration
of Human Rights Article 18**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

The Quebec Minister responsible for Democratic Institutions and Active Citizenship, Mr. Bernard Drainville, who presented this Charter, states, "The state must be neutral because it must show the same respect for all religions, regardless of their beliefs."



**Bishop's
Message**

I am not convinced that this Charter is neutral when people's rights and freedoms of expression are being denied. As a Christian, my convictions are stirred up as a disciple of Jesus.

"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah 6:8

"In everything do to others as you would have them do to you; for this is the law and the prophets." Matthew 7:12

In our baptismal covenant, you and I are asked: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

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

And we respond, "I will with God's help."

In the Anglican Communion we have adopted The Marks of Mission. The Fourth Mark of Mission is: "To seek, to transform the unjust structures of society."

Yes, religion, faith and symbols are ways in which we express our beliefs. They are also necessary for us to learn how to live in a just and free society that, "...is increasingly a multi-ethnic, multi-religious society", states Minister Bernard Drainville.

Ponder, pray and let us, as the People of God, live our faith with generosity, compassion and justice to the question; "Who is my neighbour?"

"Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.'

And he said to him, 'You have given the right answer; do this, and you will live.' Luke 10: 25-28

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

+ Barry



"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."
Peter 4:10

**The 154th Synod of the
Anglican Diocese of Montreal**

Fulford Hall, 1444 Union Ave, Montreal
Saturday, October 19, 2013, 8am - 6pm

Registration & refreshments at 7:30am.
Light lunch provided after the Eucharist.

Enjoy a wine & cheese reception following business!

To register, call the Synod Office at 514-843-6577 - ask for Nicki or Sarah.
Or, email programme.office@montreal.anglican.ca.

Registration fee \$10. Everyone planning to attend must pre-register.

House of Bishops to gather in Quebec City

The Anglican Church of Canada's bishops will gather in Quebec City from Oct. 24 to Oct. 29. The nearly 40 active bishops in the church meet together twice each year for a time of consultation, prayer and fellowship. Those coming will include most of

the 29 diocesan bishops, as well as suffragan bishops, the national Anglican indigenous bishop and the bishop ordinary to the Canadian Armed Forces. Archbishop Fred Hiltz, Anglican primate of Canada, will chair the meeting.

Canada's bishops are theologically and culturally diverse, and so Archbishop Hiltz says the meetings are in part about "building a sense of community, addressing our own relationships, our own tensions."

Gazette

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Why did Jesus die? *Pourquoi Jésus est-il mort ?*
How can we have faith? *Comment savoir si j'ai la foi ?*
How should I read the Bible? *Comment lire la Bible ?*
How do I pray? *Prier : pourquoi et comment ?*
Does God guide us? *Comment Dieu nous guide-t-il ?*
Who is the Holy Spirit? *Qui est l'Esprit Saint ?*
Does God heal today? *Dieu guérit-il encore aujourd'hui ?*
What about the Church? *L'Église, qu'en penser ?*

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Covenant with B.C. Interior parishes to continue

The Diocese of Montreal expects to walk in a covenant relation with a unique group of parishes in the Interior of British Columbia for another five years.

Delegates to the Montreal diocesan synod October 19 will be asked to approve a resolution calling for the covenant relationship between the diocese and the Anglican Parishes of the Central Interior be extended for a further five years until October 2018.

A letter is also to be sent to Bishop Barbara Andrews, the bishop responsible for APCI, sending greetings and giving thanks the partner relationship with the APCI Assembly.

In the five years since the Montreal Diocese and the Anglican Parishes entered their partnership arrangement, it has been marked by a number of co-operative ventures including visits back and forth by Bishop Barry Clarke and Bishop Andrews, other leading lay people and clergy and members of the Diocese of Montreal "Youth Ambassadors."

The "Anglican Parishes of the Central Interior" came into being on January 1, 2002, covering the same territory as the predecessor the Diocese of Cariboo, about 168,500 square miles in south-central British Columbia. The cathedral is in Kamloops.

Having come near to exhausting its assets through litigation with the federal government arising out of

the painful legacy of residential schools, the synod of the diocese in October of 2000 authorized the then bishop and executive committee to formally wind up the affairs of the diocese. The executive committee later asked the metropolitan of the Ecclesiastical Province of British Columbia and Yukon, of which the diocese was a part, to provide episcopal oversight to the clergy and parishes and work and mission in the Central Interior.

Bishop Andrews, formally a suffragan bishop to the metropolitan, works with a structure including an annual assembly, a co-ordinating council and an administration committee.

The Anglican Parishes have "made three affirmations that are foundational to our life:

- We affirm that the Anglican Parishes of the Central Interior needs to gather together as a family of God.
- We affirm that this time of transition has been given to us as a gift to explore possible new directions towards which the Spirit might be calling us.
- We affirm that God is calling us to share in Jesus' ministry of healing and reconciliation."S

In other business, delegates to the Montreal synod will also be asked to approve adjustments in the policy on housing allowances, in part to keep pace with inflation.

Hambidge to lead Stewardship Day

A diocesan "Stewardship Café and Workshop Day" Saturday, October 5, will be dedicated to the idea that developing healthy, life-giving stewardship attitudes and practices is one of the most critical challenges facing parishes

Seeking to support resourcing church leaders in meeting this challenge and providing them with resources, the diocesan stewardship council hopes to building on the

successful Café and Workshop Day last year, participants at this event will:

- get good advice about parish stewardship from an engaging and inspirational speaker, retired Archbishop Douglas Hambidge.
- have time for creative networking, and
- find practical new ideas and resources in workshops.

The cost is \$10 a person to a maximum of \$40 for a parish team of four or more.

The day will run from 9 a.m. to 4 p.m. at St. Barnabas Anglican Church, Pierrefonds. The registration deadline was set at Tuesday, October 1 so organizers can tell how many lunches to provide. Register with Nicki Hronjak (programme.office@montreal.anglican.ca) or by calling (514) 843-6577. See the announcement on this page. 1.



ARCHBISHOP DOUGLAS HAMBIDGE makes a point to Rev. Canon Joyce Sanchez at a gathering in Montreal in June.

New course starting up for youth leaders

A new course for new and experienced youth leaders, lay and ordained, with passion for seeing young people realize their potential and working or willing to work with teenagers and young adults is being launched by the Diocese of Montreal.

The participants in Change Ahead, offered by the diocese of Montreal in partnership with the Montreal Diocesan Theological College, will meet weekly to explore the components of successful, reflective, youth work practice. The course will be experiential, applicable to participants' current practice, and, above all, fun organizers say.

Participants are expected to come away from the course with practical knowledge and enhanced skills in group, dynamics, effective communication, health and safety issues around working with youth, and the cognitive, social and faith development of teens and young adults.

There will be eight class sessions, most Monday evenings October 8-

December 9, and one on Saturday, December 10, at Montreal Diocesan Theological College. Classroom work will be conducted in tandem with a parish placements lasting for the duration of the course. Toward the end of the semester, students will devise and work on a major project, and present their experience to the class.

The course material is presented

at a university level and a certificate of completion will be granted. The course is not currently a part of any degree program but its suitability for credit for Montreal School of Theology programs is being considered.

The fee is \$250, which organizers hope will in most cases be borne by participants' parishes. For details, get in touch with the diocesan youth consultant, Mark Dunwoody.



MONTREAL YOUTH AMBASSADORS pose in front of the altar at a church in Lytton, B.C., during a 2012 visit to the Anglican Parishes of the Central Interior in 2012. A residential school for First Nations children at Lytton was the one of the schools involved in the crisis that rocked native communities and the Anglican Church and led to the winding-up of the Diocese of Cariboo on the territory occupied by what are now called the Anglican Parishes of the Central Interior.

Canada briefs

A selection of items from diocesan newspapers across Canada compiled by the staff of The Anglican Journal.

Video urges advocacy for poor

In a new video, Anglicans are being asked to look beyond charity to the larger issues of poverty and homelessness.

The 18-minute video *Turning the Tide: From Charity to Advocacy in Ontario* is available on the diocese of Toronto's YouTube channel and on DVD. It features homeless people, poverty activists, clergy and politicians.

It is an attempt to help parishes move beyond existing charitable efforts, which are much needed, to address changes need to provide better housing, social assistance and job creation.

Political advocacy can work, said the video's producer Murray MacAdam, noting the success of a recent inter-faith coalition that helped stop a casino proposed for downtown Toronto.

The Anglican

Christians, Jews and Muslims plan Ottawa gathering

On Nov. 10, Christians, Jews and Muslims will co-host a one-day colloquium at Carleton University. The theme is: How can one be a person of faith in the 21st century in Canada?

"We want to fill the hall," says David Lee, chair of the 50th anniversary committee of the Ottawa School of Theology and Spirituality, which was established by the United Church in the 1960s to provide theological and spiritual education for lay Christians. It is now an ecumenical group sponsored by the Anglican, Presbyterian, Roman Catholic and United Churches of Ottawa.

The three speakers will be Mary Jo Leddy, founder of Romero House Community for Refugees; Ingrid Mattson, chair of Islamic studies at Huron University College; and David Novak, chair of Jewish studies as professor of religion and philosophy at the University of Toronto

Crosstalk

2013 Edith and John Hans Low-Beer Memorial Lecture
Conférence 2013 à la mémoire de Edith et John Hans Low-Beer



**I am not sick,
I don't need help!**
Winning on the strength
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not your argument

Free admission | Entrée libre

Thursday, November 7, 2013, 7 pm
Le jeudi 7 novembre 2013 à 19 h



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CARING FOR CREATION

A column by the Stewardship of the Environment Committee

Threats to our water and something we can do

Diane Norman

This is the fifth article in a series which focuses on the link between this diocese and our physical environment. This issue focuses on water and what we can do to lower the impact on the environment of our use of it.

The final sentence of the committee's previous article seems in retrospect to be horribly prophetic. "Do we really want heavy bitumen pumped through old pipes close to Montreal, where any leak would threaten contamination of our water supply?" Instead of a pipe, a derailed train provided the leak. The disaster of Lac-Mégantic has contaminated the Chaudière River. The government tells us the level of contaminants is going down; information contested by environmental groups. If levels are lower, could it be because the heavy chemicals are sinking lower into the aquifer? Will well water throughout this rural region be unfit for use? Will people be able to ignite it when it comes from the tap, like the water coming from the aquifers of fracking areas that are shown in the documentary "Gasland"?

Meanwhile all those in some way responsible for the tragedy behave like Pontius Pilate, washing their hands of all responsibility. So the cost of the clean-up might end up being paid for by us, the singularly silent citizens not yet committed to the policy and lifestyle changes necessary to reverse environmental decline.

What we can do

However one very small lifestyle change is taking place on campuses and workplaces throughout Europe and North America. The August 2 edition of *24h*, the free paper distributed throughout the Métro system, reported that, thanks to a movement begun by students and staff at the École Polytechnique de Montréal, bottled water will no longer be available on campus at the Université de Montréal and the Polytechnique. More water fountains have been installed and staff and students will carry reusable bottles. The objective is to reduce garbage linked to plastic and its impact on the environment. Fully 90,000 bottles a year will be saved from the dump.

The movement to reduce consumption of bottled water has been

gaining ground in North America and in Europe. Between 2007 and 2012 Nestlé Waters sales declined by 43 per cent in Europe and 15 per cent in the United States. Although they increased by 104 per cent in other regions of the globe. Consumers in North America are becoming savvy to the fact that 44 per cent of bottled water – including Aquafina, Dasani and Pure Life brands – is simply filtered municipal tap water. Only 56 per cent comes from spring or ground water. The cost of water taken from our taps is negligible; companies make enormous profits on the backs of unsuspecting consumers.

Although consumers have reason to be preoccupied by the quality of their drinking water, turning to bottled water as a convenient, supposedly healthier alternative, is not the solution. Both municipal and bottled waters test positive for a variety of potentially harmful contaminants, including pharmaceuticals.

Bottles of lightweight polyethylene terephthalate or PET plastic are made from fossil fuels, usually petroleum or natural gas. The Pacific Institute found that it took about 17 million barrels of oil equivalent to

produce the plastic water bottles used by Americans in 2006. That is enough energy to fuel more than one million American cars and light trucks for a year. Tap water saves on this fuel bill and in addition does not produce plastic litter or require enormous transportation costs. The filling of bottles of water at bottling plants, transportation to the point of sale, and chilling in store coolers are all additional factors that add to the energy cost of bottled water.

Most plastic waste is landfilled, down-cycled, incinerated, or exported to other countries. Recycling is costly and applied to only a very small fraction of plastic waste. The amount of plastic pollution in oceans is expanding at a catastrophic rate; the great Pacific Garbage Patch contains seven million tons of plastic and spans an area twice the size of Texas. Plastic creates harmful pollution at every stage of its existence. The earth cannot digest plastic. Even when plastic is incinerated, toxic particulate matter remains. Bottles last for centuries in the oceans, in the desert, on Mount Everest, in communities around the world.

Take back the tap! Buy a reusable

bottle and a filter, with a water-purification kit for overseas travel. Take it to work, to school, on outings, on trips. Stop wasting your money and contribute to a healthier planet at the same time. Simple single gestures add up, millions of drops become an ocean.

More information can be found at: foodandwaterwatch.org, at takebackthetap.org and at plasticpollutioncoalition.org

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

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

Diane Norman is a member of the committee.

Memories of an enchanted evening – Mission's annual dinner

Jay Steger

Last year, on Thursday, October 25th, Ros Macgregor elegantly stepped away from the executive director position she had so faithfully held for many years at the Mile End Mission.

All her friends gave her a party at Auberge Saint Gabriel. Present at the festivities were many prominent members of our community, including many of those who help contribute food, money and aid to the Mile End Mission.

Reverend Ros stood up behind the podium, delighting us with tears and laughter as she recounted her many devoted years of serving those of us who have benefitted from the generosity of both herself and the Mile End Mission. She recognized us all and we felt the shine of her illumination even as she passed the torch of "Big Cheese, Mile-End Mission," into the capable hands of her successor, Linda (Lou) Hachey. This night was beautiful, and stirred many emotions as memories of the recently deceased Connie Olson, our Mother, swirled about the room

and covered us all with hope, faith, and mercy.

After most of the gathered had departed, a few of us decided to stay to sample the spirits that reside within the stone walls of this Old Port landmark. We descended into the cellars to discover a romping disco room, where we, with all decorum and ecstasy, levelled the dance floor. Enchanted by the night, we stayed to relive and relish the memories that had been stirred within us, and that live on within those of us who cherish them.

One can only hope that this year's benefit dinner will also help raise the awareness of the plight of those of us who have the fortune to be able to struggle with very little sustenance and much heart. You can be sure, if the angels of light who reside at the Mile End Mission have anything to do with it, the light and truth of philanthropy and mercy will shine on for as long as there are people who need it.

Jay Steger is a stalwart supporter of the Mile End Mission.



MILE END MISSION supporters pay homage to its past and the memory of Connie Olson at last year's banquet.

Boxing champ Otis Grant in new venue

Otis Grant earned a silver medal for Canada as an amateur boxer in the 1987 Pan American Games and went on to a pro career that was capped when he became WBO middleweight champion in 1997.

The Jamaican-born Montrealer was known for other battles as well, including his struggle back from a near-fatal auto crash in 1999 and his support for a wide range of charitable endeavours through the Otis

Grant and Friends charity, which he founded the same year.

Magic Grant, as he was also known, hung up his gloves in 2006 but the ex-pro, now 45, and also known for his work in schools and support for athletes in various sports, will be in there slugging in another way for the Mile End Mission on October 24.

He will be keynote speaker of the its Fifth Annual Thanksgiving Bene-

fit Dinner of the mission, which for some years has been among beneficiaries of his foundation.

The dinner moves to a new venue this year, quite different from last year's Old Montreal ambience – Le Crystal at 5285 Henri Bourassa Blvd. W. in St. Laurent, a little west of Marcel Laurin Boulevard and about 20 minutes by bus and walking from the Côte Vertu Métro station.

For details, see below.

SAVE THE DATE: Thursday October 24th, 2013

Mile End Community Mission's 5th Annual Thanksgiving Benefit Dinner

Le Crystal: 5285 Henri-Bourassa West, Saint Laurent

Keynote Speaker: Otis Grant is well known for his numerous accomplishments in the ring having held the WBO Middle Weight championship along with many other titles, but his reputation as a champion is only partly earned in the ring. During a five year hiatus from boxing following a near fatal car accident, Otis founded the charitable organization "Otis Grant and Friends Foundation" to help the less privileged which also included donations of several tons of food to the Mile End Community Mission over the years.

Info: Linda Lou Hachey at: 514 274-3401 or general@mileendmission.org

Live Auction & Entertainment!



Early Bird price: \$200 per person before Oct. 3rd
Regular price: \$225

RETENEZ LA DATE: Jeudi 24 octobre 2013

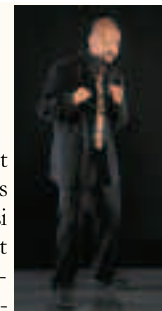
Mission Communautaire Mile-End 5^{ème} dîner bénéfique de l'Action de grâce

Le Crystal: 5285 Henri-Bourassa ouest, Saint Laurent

Conférencier d'honneur: Otis Grant est reconnu non seulement pour ses performances sur le ring, ayant décroché plusieurs titres dont celui de champion du monde WBO Poids Moyens, mais aussi et surtout pour son altruisme. Alors qu'il est éloigné du ring pendant 5 ans, suite à un accident de voiture presque fatal, Otis crée sa fondation "Otis Grant and Friends Foundation" pour aider les plus démunis, dont La Mission Communautaire Mile-End qui a reçu au fil des ans plusieurs tonnes de nourriture.

Info: Linda Lou Hachey: 514 274-3401 ou general@mileendmission.org

Encaen & Divertissement!



Tarifs en prévente: 200\$ par personne -avant le 3 octobre
Prix régulier: 225\$

The Youth Ambassadors are changed for good

Kisha Joseph

Kisha Joseph is co-ordinator of the Diocese of Montreal Youth Ambassadors Project

The Youth Ambassadors Program spent the summer recruiting new youth, visiting churches and raising funds – weeks of preparation to make their trip possible. On Friday August 30, seven youth and three chaperones boarded the Greyhound bus to New York City. We arrived in the early morning utterly exhausted from the trip but that didn't stop us from waking up bright and early ready to begin a day of serving.

We arrived at the "Saturday Kitchen" of the historic St. Michael's Episcopal Church on Manhattan's Upper West Side Saturday eager to be put to work. We assisted in preparing the buffet-style meal of chili con carne, rice, broccoli, sandwiches, salad and pastries. We poured drinks, made coffee and set the tables. Then we smiled our biggest smiles as we served about 80 individuals. We were warmly greeted with smiles, thank-yous and big-wave goodbyes from small children. The Ambassadors felt honored to serve such kind-hearted people and to be able to be a small light in what may be a very dark time. We also admired those we volunteered with, who show up every Saturday to give their time and energy to encourage, support and build relationships.

After a picnic lunch in Central

Park, we walked to Holy Trinity Church, excited by this second opportunity to serve. The Neighbourhood Supper required us to prepare a restaurant-style meal for over 100 individuals. With a group of 20 other "mostly-new" volunteers, we set tables with silverware and ceramic plates and prepared Salisbury steaks, mashed potatoes, mixed vegetables, salad and cakes. It truly was an amazing experience to wait on these people as we served them coffee, brought them their plates and handed out their desserts while they sat to chat with one another. We also had the opportunity to introduce ourselves and tell them we were from Canada. Their eyes lit up as they realised we had come all the way from Canada to serve them. The Ambassadors felt truly honored as people thanked us for coming all this way to be with them. It was amazing to be able to talk to so many different people. And in such a short amount of time, create a family with those we served with.

Once we cleared the tables and washed the dishes, we went down to Times Square to truly experience the Big Apple. We enjoyed a bus tour where we learnt a bit of the history of the city and saw a few attractions. Then we did a bit of shopping but mostly at the M&M store.

Sunday morning, we woke up from an authentic Harlem breakfast and attended a service at St. Phillip's Episcopal Church. In the sermon,

Rev. Keith Johnson spoke of how through service we are changed if we do it for the right reason: That though God requires us to help others, we shouldn't just do it out of obligation but we should do it because we know that serving brings transformation. Through service, we can bring change to others and we, too, are changed for good – and for the better.

Through our experience in New York, all 10 of us were changed. We learnt things about ourselves and our world that we will never forget. We learnt how to humble ourselves. And we learnt what it means to love others even though you don't know them and they may not be the type of person you would get to know. We truly felt what it is to be the hands and feet of Jesus, a requirement for Christians but not always the reality. So now we are each challenged to allow that transformation to continue to grow in us and affect all those we encounter from now on.

As we travelled back home, we enjoyed this little family we created through the experiences we now share. And we look forward to sharing our stories as we visit parishes and present at Diocesan Synod on October 19th, 2013.

Thank you to everyone who supported us through prayer, referrals and monetary gifts. We are truly blessed by the support of our diocese and know that we couldn't have done this without you.



AT HOLY TRINITY'S NEIGHBOURHOOD SUPPER. From left are Geoffrey Jackson, Kisha Joseph, Andrea Carter, Catherine Welch, Antoinette Lynch-Joseph, Ricky Dunwoody, Mark Dunwoody, Kyle Ticehurst, Dylan Dunwoody, and William Carter.



AT ST. MICHAEL'S SATURDAY KITCHEN. From left are Kyle Ticehurst, Ricky Dunwoody, Geoffrey Jackson, Andrea Carter, Catherine Welch, Antoinette Lynch-Joseph, William Carter and Kisha Joseph.

Montreal Anglicans help rebuild in New York

Sam Mclauchlan

At the end of October of last year, Hurricane Sandy hit the Eastern Seaboard of the United States causing extensive damage in New Jersey, New York and New England. It was the second-most-costly hurricane in U.S. history, after Katrina, causing over \$68 billion in damages.

With an 11-foot storm surge, extensive damage was caused in low-

lying areas, including Staten Island, one of the boroughs of New York City. The seawater was mixed with sewage, and houses exposed to this mixture had to have all their drywall and flooring torn out and the framing decontaminated in order to prevent toxic mould from forming; then the homes had to be rebuilt.

In July, 12 people from Anglican churches in Montreal – eight from St

Peter's, TMR and four from St Stephens Westmount – volunteered to help rebuild houses in Staten Island for people whose financial circumstances prevented them from doing so themselves. We worked with Mennonite Disaster Service, who have many years of experience overseeing volunteer church teams doing work of this type.

It was a great experience working

with a group of young Mennonite men from Ontario who had also volunteered. We installed insulation and drywall, plastered drywall, primed and painted, worked on roofs and cooked in the kitchen. Most of us came with a few skills in these areas but learned on the job, and went up a level or two in our abilities. As well as knowing that we were helping needy people, we had

great times of fellowship and sharing.

We would heartily recommend that if you have a chance to join a volunteer team like this, do so knowing that you will have a chance to have a Christian influence on people who really appreciated the efforts of the Canadians.

Sam Mclauchlan attends St Peter's TMR in then Town of Mount Royal



VOLUNTEERS Mike Biever of St Stephens Westmount and Fiona Crossling of St. Peter's TMR instal drywall.



THE GROUP that helped rebuild storm-damaged houses in Staten Island included the ministers of both participating parishes: Rev. Nick Brotherhood of St. Stephen's Westmount in the rear, second from left, and Rev. Chris Barrigar of St. Peter's TMR, at the right end of the front row.

Huntingdon children learn about serving

Carol Johnson

From July 29th to August 2nd, St. John's Church in Huntingdon was the place to be for local children!

Almost 30 were registered for "God's Backyard Bible Camp," organized by Betty Allen.

This annual Ecumenical event is hosted by different local churches on a rotational basis.

Beginning with an opening session where the theme of the day (Serving Family, Friends, Neighbours, Community and Jesus) was introduced by Lay Reader Carol

Johnson, the children were then treated to a skit by 4 older helpers and great music led by Sheila Burrows.

Everyone then headed off in their smaller groups to one of the "stations" where they rotated from one location to another.

The craft station was led by Lisa Tremblay, Bible stories by Carol Johnson and games by Gerry Carrigan.

The Bible stories featured a different theme each day:

- Serve family! (Miriam saved her

baby brother Moses from King Herod.)

- Serve friends! (Four men carried their friend to Jesus)
- Serve neighbours! (a Samaritan man helped an injured neighbour.)
- Serve community! (Zacchaeus gave to his community)
- Serve Jesus! (Peter and John showed Jesus' love and power.)

The children acted out the stories, reinforcing the message and talking about how it applies to their lives.

Each day ended with a session led by Carol in which the day's theme

was reviewed and again everyone enjoyed singing with Sheila.

Friday was a very special day!

Following activities at the various stations came water games! The weather had co-operated all week and fortunately the rain continued to hold off on Friday as well.

A hot dog lunch was enjoyed by the children who then headed upstairs to the church for a special service led by Archdeacon Brian Evans. Family and friends heard about the week's activities and heard and saw see the children perform

their songs and watched a video of the week, prepared by Gerry Carrigan.

A great help were the older children who served as "group leaders." A true example of the theme of "serving others."

A special thank you to Betty Allen who organized and directed the Vacation Bible School and to Archdeacon Evans, whose benefit concert raised funds to make it all possible.

Carol Johnson is a lay reader in the Parish of Huntingdon/Ormstown

Lots of smiles and hugs as s



NEW DEACON ALAIN BROSSÉAU gets congratulations from Bishop Barry Clarke outside Christ Church Cathedral.



BISHOP BARRY CLARKE presents the new priest and deacons to the congregation.



HUGS AND GREETINGS were the order of the day right after the ordinations.



LAYING ON HANDS, Bishop Barry Clarke moves down the line of new deacons. Here he consecrates Robert Callender. Nick Pang is at left and Lorne Eason between them.

Harvey Shepherd

Six new deacons and a new priest were ordained before a near-capacity congregation of about 500 at a service marked by unusually diverse music and a particularly generous helping of positive emotion at Christ Church Cathedral on Sunday, September 8.

It was the first major public event presided over by Bishop Barry Clarke since his return from a "Sabbath leave" that lasted from March until early August and he expressed his gratitude for the support he had received and the handling of the affairs of the diocese in his absence. He was warmly applauded by the congregation.

The bishop's leave led to a postponement of the ordination, with the result that several of the new deacons had already been serving their new parishes as lay assistants for several weeks.

The ordination included a particularly muted version of the protests against the ordination of candidates who are in same-sex marriages that have marked recent ordinations.

In this case, the bishop said during some brief introductory remarks in French that he had received a letter objecting to the ordination of Alain Brosseau as a deacon and Donald Boisvert as a priest and appreciated the respectful and dignified tone of the objection but did not agree with the arguments and was proceeding with the ordinations.

(The letter is similar to ones the same six clergy - Rev. Nick Brotherhood, Rev. Linda Faith Chalk, Rev. Michelle Eason, Rev. Chris Barrigar, Rev. Canon Bruce Glencross and Rev. Tim Wiebe - have presented on similar occasions in the past, saying the signers believe sexually active same-gender relationships are incompatible with scripture and, if civil marriages, with church law and traditions.)

The bilingual service featured interpretations by the Cathedral Singers of music from several eras and traditions, including a Benjamin Britten setting of hymn to the Virgin dating from 1300 and a toe-tapping African-American spiritual.

The homilist was Archbishop Bruce Stavert, retired archbishop of the Diocese of Quebec and now an honorary assistant at St. Matthias'

Church in Westmount, who had filled in for Bishop Clarke on a number of liturgical occasions during Bishop Clarke's leave.

Archbishop Stavert noted that deacons always remain deacons and thus servants even if they subsequently become priests and even

bishop as well. Drawing on the fact that the service took place on the feast of the Nativity of the Virgin, he said the newly ordained deacons and priest should follow the model of dedication, faithfulness and obedience "that Mary provides for all of us."



THE NEW PRIEST AND DEACONS will face issues of social justice and human rights in their parishes and communities, Archbishop Bruce Stavert says in his homily. They should seek to be icons of the Holy Spirit.



CELEBRATING HIS FIRST MASS AS A PRIEST, Rev. Donald Boisvert, left, is beside Bishop Barry Clarke and Rev. Jean Willcocks, who has been a deacon for some time. Two of the newly ordained deacons are visible behind them in the photo, Robert Callender and Brian Perron, along with Archbishop Bruce Stavert.

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seven careers move forward



WARMLY GREETED by Bishop Barry Clarke, new deacon Lorne Eason leaves Christ Church Cathedral.

“The church baptizes all people to ministry and ordains some people to office. The bishop, priest or deacon can stand as an icon to the whole church.”

Ardyth Robinson of the diocesan staff said later that she was particularly grateful to several parishes for donations of food a volunteer time for the reception that followed the service.

The newly ordained people include five new deacons who will probably be ordained as priests in a year or so, a “vocational deacon” who expects to remain a deacon and

a deacon who was ordained as priest.

- Alain Brosseau, a Quebecker who studied theology at Trinity College in Toronto is serving at St. George’s Ste. Anne de Bellevue.
- Adrienne Clements, who has a background in international development and at one time had a part-time fund-raising job for the Diocese of Montreal, began her theological training in Montreal and continued it in the Cleveland area. She is working at Trinity Anglican Church in Agincourt, a district of Toronto, and expects to be



HANDS ON ONE ANOTHER’S SHOULDERS, fellow clergy, some of other denominations, gathered around Donald Boisvert, not visible in photo, to join in his consecration.

- ordained as a priest in Toronto.
- Lorne Eason, one of three new deacons who graduated recently from the Montreal Diocesan Theological College, is working at Christ Church Beaurepaire in Beaconsfield,
- Brian Perron is working at St. Peter’s TMR in the Town of Mount Royal.
- Nick Pang is at St. George’s Place

du Canada in Montreal (and will be a delegate to the tenth World Council of Churches Assembly Oct. 30-Nov. 8 in Busan, South Korea).

- The other new deacon, Robert Callender, is the “vocational deacon.” As a deacon, he will serve St. Lawrence Church in LaSalle, as he has for some time as a lay reader. He is also involved in ministry to

prisoners and released prisoners.

- Finally, Donald Boisvert, the new priest, will remain a curate at Christ Church Cathedral, as he has been since being ordained as a deacon last year. His position is not salaried; he is a prominent scholar and remains an associate professor of religious studies at Concordia University.

Bible school in Bedford won’t be the last

Lynn Osborne

Our third Vacation Bible School took place in August 12-16 at St. James Church in Bedford, in the Eastern Townships near the Vermont border.

When all the balloons and streamers, curtains and mannequins were taken down, we had to say, as we sat taking a break with our leftover popsicles (it was hot), that it was a success!

We didn’t know when we started to plan how it would turn out. After all, the first year had been very much a trial run with just two families and one youth leader involved. The second year, with a free program from the Internet, we had three adult leaders, one youth leader and only seven children. It was fun, but not being able to engage more children in the wider community was a let-down.

It was a bit of a risk to get a grant from the Diocese of Montreal, buy a VBS package and engage more volunteers (eight adults and one youth), when it looked as if we might end up with only seven children again. Slowly, with posters and getting out there through email lists, newsletters, local papers and word of mouth, the registrations crept in and in the end, we had 16 names, with others saying they might come.

It was with anticipation that we decorated and created a “Fun Fair” from around the world at the James Davidson Memorial Hall. It looked great. The first day came and the children were nervous (we were too).

We started the day by introducing some of the music and movements.

Then there was, a puppet skit with our bird friend Godwin and ticket taker “Telly,” then a Bible Bazaar (a Bible marketplace in a tent), where they acted out the Bible stories of the day. After that, it was innovation station, as the youngsters constructed erupting volcanoes.

Then it was snack time, with Japanese noodle stacks, rice cakes, soy nuts and ice tea. From there everyone moved to global games and played Japanese games outside. After that it was creation corner, and where they made friendship necklaces. The day ended with music at noon in time for the parents to pick

up their children.

After that first day, there was some concern that certain campers would not return. Some francophone children hadn’t quite understood what was going on, even though we translated. A couple of others didn’t quite feel comfortable. We were more than pleased when the next day came and all returned.

We followed the same routine each day, introducing a new country and teaching them about being good neighbours to all – those who are close to us and those that live in different places or have different customs and languages. We taught them

phrases from Luke 10:27: “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind,” and, “Love your neighbor as yourself.”

Every day the relationships became more and more cemented. Children came even when they were feeling under the weather and asked, “Why don’t you do this for two weeks?” We had a couple of children join us the last two days and they really added a lot to our group.

On the final day, we invited the parents and siblings for a celebration with a “Barbie” (the country that day

was Australia). Parents were raving about how much their children loved it and warned us to be ready next year as they were going to spread the word. Our volunteers were talking about “next year” too.

Soon, we will deliver a CD to all the campers and volunteers with pics and video taken from that week as a tool to keep them engaged.

The volunteers involved were wonderful. We could not have asked for better. We made a lot of connections in the work we did with one another and with other members of the parish who came to “visit” the Fun Fair and lend us a hand. We are looking forward to doing it again, learning a few things, doing a few things differently, but all in all keeping to the basic formula that appeals to children so much.

We could not have had such success without the support of our church, both monetary and practical, or the grant we received from the Diocesan Standing Committee on Mission. We were not in it to make a profit, only to provide a service and outreach to the community and cover our expenses. This we did and we were pleasantly surprised when parents gave extra donations for us at St. James and also our mission project to raise money for Lac-Mégantic. A special thank you also to the incumbent, Rev. Andy O’Donnell, who was present to help with all manner of things while continuing to perform his other duties. We are looking forward to doing it all again, but not without a rest first.

Lynn Osborne was the director of the school.



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Friday November 1:
All Saints
5:45 PM

High Mass & supper
Missa O quam Gloriosum,
Victoria

Saturday November 2:
All Souls

10:30 AM High Mass
Messe de requiem, Alain

Spiritual calendar

EDMUND WOOD LECTURE, EVENSONG AND BENEDICTION

St. John the Evangelist Montreal

'The Church with the Red Roof' - 137 President Kennedy Ave. at St. Urbain St. (Promenade des Artistes, Place des Arts Métro - UQAM exit)
Sun. Oct. 6 (Dedication Sunday), 5 p.m.

For details, consult the Facebook page at facebook.com/redroof.ca or call 514-288-4421 or visit www.redroof.ca on the Web.

WOMEN IN RELIGION: LISTENING TO HER VOICE

Montreal Diocesan Theological College
3475 University St., Montreal.

October 15-November 19, 7:15-9:15 p.m.

MDTC Tuesday evening course. Six women, six perspectives on faith and life. Invited speakers: Professor Christine Jamieson, Sukhy Basra, Shana Stafiej, Shanta Srivastava, Kelsang Drenpa and Rabbi Lisa Grushcow.

Registration: \$50 or \$10 per evening. Contact Tim Smart, revtimsmart@gmail.com



ALL SAINTS

St. John the Evangelist Montreal

'The Church with the Red Roof' - 137 President Kennedy Ave.

Fri., Nov. 1, 5:45 pm

High Mass and supper. Missa O quam Gloriosum (Victoria)

ALL SOULS

St. John the Evangelist Montreal

'The Church with the Red Roof' - 137 President Kennedy Ave.

Sat., Nov. 2, 10:30 am

High Mass and supper, Messe de requiem (Alain)

CHILDREN'S OUTREACH

St. Paul's Greenfield Park:

321 Empire St.

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

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

ADVENT CAROL EVENING

St. Paul's Greenfield Park:

321 Empire St.

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

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

FOOD FOR BODY AND SOUL

All Saints Deux Montagnes

248-18th Ave.

Sat. Oct 5, 9:30 a.m.

Monthly breakfast in the church hall.

WORSHIP Services are back to the fall-spring schedule. "Time to connect," with coffee, tea, juice snacks and friends at 10:30 a.m. precedes Sunday worship with Sunday school and a nursery at 11. There's Morning Prayer on the first Sunday of the month, Holy Communion the second and fourth and a family service with Morning Prayer on the third.

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Spiritual direction

Where is God in life's transitions?

Marilyn Wray

I was alone and orphaned, in the middle of the Pacific, hanging onto an oar, an adult tiger in front of me, sharks beneath me, a storm raging about me. Had I considered my prospects in the light of reason, I surely would have given up and let go of the oar, hoping I might drown before being eaten. But I don't recall that I had a single thought during those first minutes of relative safety. I didn't even notice daybreak. I held on to the oar. I just held on, God only knows why... There was nothing. Only rain, marauding waves of black ocean and the flotsam of tragedy.

from *Life of Pi*, by Yann Martel

A family decides to emigrate from India to North America and excitedly and hopefully sets out on board a ship for a journey to a new life. What they don't expect is a violent storm that sinks the ship, killing most of the lives of the passengers and animals on board. The son, Pi, and a few of the animals including a Bengal tiger, are left together clinging to a lifeboat alone in the darkness of the ocean.

As I read the book and saw the beautiful film, *The Life of Pi*, I remember thinking that this was about a journey of self-discovery, a spiritual journey of life's transitions. As we go through times of change, we may feel like we are clinging to an oar to avoid drowning in a deep ocean. Sometimes we enter those transitions purposefully and willingly and some-times they are thrust upon us. At times we cry wondering where God is. The ocean seems to be swallowing us, and God's promise that used to strengthen us is far away in our memory.

"Fear not... I have summoned you by name; you are mine. When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you.... Do not be afraid, for I am with you." (Isaiah 43)

Margaret Silf equates these times of transition to "chaos." This is when we are forced to leave our comfort zone to embrace (or resist) a new phase of our life. It is difficult to believe that such chaos could really

be a time of invitation to set us free.

The study of spiritual direction gives us many descriptions of life's stages, whether they are stages of growth, stages or weeks in the Ignatian Spiritual Exercises or stages of conversion. Life's transitions are found in those times in between as we move from one stage to another.

Scripture is full of examples of life's transitions. Passover symbolizes the transition when the Israelites left their lives of slavery in Egypt to journey to God's promise of freedom in a new land. Their initial mixture of fear, hope and excitement dissipated into impatience, loss of faith, and sinfulness when the journey lengthened through a generation of time before the promise materialized. Jesus' time of ministry was preceded by a time of testing in the desert, an ordeal that would have seen most of us buckle under Satan's pressure.

His passion of sacrifice became his passage to spiritual freedom in a new life with God. The lives of the apostles also moved through stages of conversion from their initial call to join Jesus in ministry, followed by a transition period of denial, betrayal, confusion and finally, a loss of faith as they witnessed Jesus' crucifixion. Only his resurrection, ascension and the movement of the Holy Spirit brought them to understanding, true faith and maturity for the final stage of unity with God and spiritual freedom.

"Transitions are never comfortable, but they all have this in common, they change us" (Silf). And they change us in a way that has no turning back. This is because we become different from the people we were. Things will never be the same for us. So, we go forward even if it means going across a dark ocean clinging to an oar, trusting that God will be there.

Jesus challenged the disciples to leave their old lives behind them and follow him. He challenged their faith. We remember the Indiana Jones movie when he stepped out into an abyss to find a ledge that could not be seen that would act as a bridge to get him across a cavern. He stepped out in faith and the ledge



SURAJ SHARMA stars as the orphaned Pi Patel in the movie adaptation of Yann Martel's *Life of Pi*.

was there. Life's transitions are like that, like stepping out into an abyss, taking a risk to make the move we need to make to go on. Losing our jobs and having to make major career or lifestyle changes is like that. Losing a partner in marriage through death or other separation and having to continue on alone is like that. There are other kinds of transitions as well.

How has your own time of change felt? Chaotic? You may feel like you are in the vortex of a storm like Peter, reaching for the hand of Jesus to lift him out of the water. In the whirlwind of change, when we live one day at a time, we draw on the unseen rock at the center of our being to make sense of it. We have to let go and accept that God is in charge. He is the rock that keeps us from drowning. Life's transitions will come whether we like it or not.

Being in transition is giving death to old things, ideas or places within us. After Jesus' crucifixion, the apostles were destitute. Life had lost its meaning without him. So they went back to what they had known before – fishing. But it didn't work. It took the shock of seeing Him resurrected to try something different, to fish from the other side of the boat and take care of His sheep.

We give death to the old order to

make room for the new. Jesus reminds us that a seed has to fall to the ground and die before new life can sprout from it. That is the promise of resurrection. So we let God interrupt our carefully ordered lives. "Let it be to me according to your word" (Luke 1:38). In *The Other Side of Chaos*, Margaret Silf says we listen to the movement of the Spirit inside, trusting that it is drawing us forward to the new thing, and wait for it to reveal itself. "Is there anything you are reluctant to let die in your life even though you sense its time is over?"

We remember that we have been through transitions before, and we remember that it was okay. Not only did we survive but, in fact, moved to a better more mature stage or place inside that brought us closer to God. We need to be aware that God is doing it again.

We are not asked to face transition alone.

Remembering will help us learn from the experience so that we can move on.

We are not asked to face transition alone. God made us to be in community to be facilitators to one another and to lean on one another. The apostles worked with others to create church communities that

spread throughout the world and continue to spread today. The book of Acts tells of their experiences of bringing transition and transformation to people by growing in community.

Moses did not think he had the quality of leadership needed to lead the Israelites, but God said, "Do it anyway" (Exodus 6-7). God gave him the vision and empowered him. So they shed all of their old stuff, travelled light, stepped out into the abyss and went into the desert, carrying their dream with them. God was there with them on their journey, providing water from rocks and food from heaven. God accompanies us through every bit of our transitions and never leaves us, even when we feel challenged to the core, terrified by the tiger. This is when God is waiting to disclose Himself in ourselves and in our world. The tiger can be tamed.

Jesus commissions us to venture forth by taking nothing for the journey, leaving the old behind. Where people welcome you and the message you bring, stay in that place, and where you are not welcomed, shake the dust off from under your feet and move on (Mark 6:8).

Marilyn Wray is a member of the Spiritual Direction Group of the Diocese of Montreal.

THE STILLNESS WITHIN

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



Counting your blessings

"When I'm worried and I can't sleep I count my blessings instead of sheep And I fall asleep"

Counting my blessings
– Irving Berlin's *Count Your Blessings (Instead of Sheep)*

Many a night as a child, I would lie in bed singing *Count Your Blessings (Instead of Sheep)*. I would sing it over and over again until I fell asleep. When I awoke the next morning, I would feel exhilarated and totally into the wonder of being alive. At the breakfast table, my sense of smell seemed heightened. In the playground, I would feel the touch of my feet on the ground as I "ran with the wind." Occasionally, I would stumble, fall, and scrape my knees. I might cry, but life was still amazing, and the day was perfect –

whether or not the sun was shining.

Was there any connection between singing about counting my blessings, and waking up the next morning with such a strong sense of cherishing life? I think there was. As I look back on it now, the song was a way of letting go of my worries and dissatisfactions – whatever they were at the time – and entering into the practice of gratitude. As I lay there, unconsciously giving thanks for my blessings, I was also opening myself up to experience all the many gifts available in the present moment.

The practice of gratitude is a profound tool for discovering our true happiness. Whenever we let go of our critical mind and give thanks for what we have in the moment, we open ourselves to receive the Grace

that is always there. The more we pay attention, the more grateful we find ourselves becoming. Many times we focus only on the lack in our lives. We become so absorbed in the chatter and worry of our fear-based selves that we are not open to the natural gifts we are receiving in the present. As we learn to let go of negative thoughts and small concerns, we will find that we begin to experience what meditators call the "Mind of Christ." We realize that we are as near to the Divine Presence as our heartbeat, and that life is a gift.

The celebration of Thanksgiving provides us with the perfect opportunity to practice gratitude. A simple gratitude exercise developed by Thich Nhat Hanh consists of making a list of all the things that you are

grateful for and that make you happy *right now*. Be creative and think outside the box. For example, you could give thanks for your child or grandchild's laughter, your beloved sitting across from you. You could give thanks for the clouds in the sky, the colours of the fall foliage, or the crisp autumn air. The list goes on and on. As you write, you will begin to discover that gratitude is a means to become happy in the moment, regardless of what you may feel you lack.

Another exercise you might want to practice was developed by Joan Borysenko. We often live in our heads and do not appreciate that we are whole beings, that we are body, mind, and spirit. This exercise combines body awareness and gratitude.

It can be done before getting out of bed in the morning, or at any time during the day.

Take a few letting-go breaths and gradually, patiently enter the place of inner silence. Direct your attention to your eyes and smile inwardly at them, thanking them for their service to you. Repeat this going through every part of your body giving thanks for your ears, your nose, your tongue, your vocal chords, and so forth down through your whole body. After you complete this exercise, don't be surprised to discover what a beloved Child of God you are.

Until next time, I give thanks for all of you who are reading this column now.

Cedric+

Books

Honest to God 50 years later

William Converse

This is the 50th anniversary year of the publication of *Honest to God*, by the late bishop and scholar John A.T. Robinson, a controversial book that became an international best-seller. The original publisher, SCM Press in England, has marked the occasion with an anniversary edition: *Honest to God at 50: a Retrospective*, with a new preface by David L. Edwards. Here, Bill Converse, a parishioner of Christ Church Cathedral, takes a look back at the context in which *Honest to God* came to be and the 50 years since its publication.

Ten years ago SCM Press issued a 40th anniversary edition of Bishop John Robinson's *Honest to God*, with essays by Douglas John Hall, professor emeritus of theology at McGill University and Rowan Williams, then Archbishop of Canterbury. With the 50th anniversary edition now out, the question is: Why does *Honest to God* continue to attract readers?

The gulf between the Church and the secular world has widened considerably since *Honest to God* first appeared in 1963. As Bishop of Woolwich, Robinson quickly discovered that the Church of England had been marginalized in post-war Britain. He feared for the future not only of the Church but of Christianity itself.

Science had made remarkable progress. Sir Julian Huxley, representative of the new confidence and unbounded optimism of the ascendant scientific worldview, argued that evolutionary humanism, not revealed religion, was the way forward. Robinson acquiesced in the temper of the times when he wrote: "If Christianity is to survive it must be relevant to modern secular man, not just to the dwindling number of the religious."

Metaphors of depth

In 1957 the Soviets inaugurated the Space Age with Sputnik 1. In 1961 the Soviet astronaut Yuri Gagarin, the first human being to orbit the earth, reported not having seen God!

The dawning of the Space Age rendered obsolete traditional images of God "above the sky." It was no longer possible to locate God either "up there" or "out there." Conventional images of God, including such classic images as Michelangelo's *The Creation of Adam* on the ceiling of the Sistine Chapel and William Blake's *The Ancient of Days*, were now outmoded.

Robinson was convinced that spatial metaphors of height had to be replaced with metaphors of depth. To this end, he turned to a number of continental thinkers who had pondered the human condition in modernity. They were mainly German, several of them virtually unknown in England, and included Ludwig Feuerbach, Rudolph Bultmann and Paul Tillich.

Continental philosophy can be a veritable minefield. Robinson was not a professional philosopher. His discussion of the radical 19th century German philosopher Ludwig Feuerbach illustrates the pitfalls that await the unwary.

Feuerbach was a "left" Hegelian who opined that theology was simply anthropology disguised: "The secret of theology is anthropology," a view that Karl Marx later adopted.

Robinson cites approvingly Feuerbach's assertion in *The Essence of Christianity*: "To predicate personality of God is nothing else than to declare personality as the absolute essence."

Heidegger insightful – to some

Bultmann and Tillich were both influenced by the German existentialist philosopher Martin Heidegger (1889-1976), perhaps the most controversial and influential European philosopher of the 20th century and in turn influenced by Edmund Husserl (1859-1938), the founder of phenomenology, of whom Heidegger had been the senior assistant at the University of Freiburg. Although Heidegger's writings are notoriously difficult and his language is often obscure, *Being and Time* (1927) contains wonderful insights into the modern human condition. However, for analytic philosophers, like A.J. Ayer, Heidegger exemplified meaningless metaphysics. To quote Professor Keith Ward: "Heidegger was usually held to be the greatest proponent of nonsense in the history of human thought, worse even than Hegel."

It is not clear whether Robinson ever read Heidegger. He notes, however, that Bultmann employs Heidegger's existentialism "as a replacement for the mythological worldview," something "historically, and indeed geographically, conditioned."

Rudolph Bultmann (1884-1976) was a German Protestant theologian and New Testament scholar. In 1941 he delivered a lecture, "The New Testament and Mythology: The Problem of Demythologizing the New Testament Message" in which he outlined his program of demythologization. The Gospel message (the *kerygma*) had to be freed from ancient cosmology, with its three-storeyed universe and other "mythical" elements (miracles, angels and demons) that belonged to a prescientific worldview. They were no longer credible but obstacles to faith. Biblical language was to be reinterpreted in existentialist terms, using categories borrowed from Heidegger.

Beyond all categories

Paul Tillich (1886-1965) was a German-American Protestant theologian who lived in exile in the United States and taught at Union Theological Seminary in New York. Between 1951 and 1963 he published his *Systematic Theology*. For Tillich religion is a matter of "ultimate concern." The basic concepts of Christianity are reinterpreted as symbols to provide answers to questions of ultimate significance to the individual. God is understood as "the Ground of Being." God must not be thought of as a being, not even a capitalized one, existing alongside other lower case beings. In fact, God cannot properly be said to exist at all since God is beyond all human categories and concepts.

Robinson wrote: "What Tillich is meaning by God is the exact opposite of any *deus ex machina*, a supernatural Being to whom one can turn away from the world and who can be relied upon to intervene from without. God is not 'out there'. He is in Bonhoeffer's words 'the "beyond" in the midst of our life,' a depth of reality reached 'not on the borders of life



JOHN A.T. ROBINSON

but at its centre', not by any flight of the alone to the alone, but, in Kierkegaard's fine phrase, by 'a deeper immersion in existence'. For the word 'God' denotes the ultimate depth of all our being, the creative ground and meaning of all our existence."

Robinson considered Tillich's greatest contribution to theology to be "the reinterpretation of transcendence in a way which preserves its reality while detaching it from the projection of supernaturalism."

Dietrich Bonhoeffer (1906-1945) was a young Lutheran pastor and theologian who thought Bultmann's demythologization did not go far enough. The problem was not so much with God and miracles as with religious concepts themselves. These had to be restated in non-religious terms if they were to be intelligible to people who rejected "the religious premise."

Bonhoeffer's *Letters and Papers from Prison*, first published in 1953 by SCM Press, contain some tantalizing ideas about Christianity in a secular society, what he called "religionless" Christianity, but he did not live to develop them systematically (he was executed by the Nazis in April 1945).

On the other hand, Barth

Robinson, of course, also had to pay some attention to the quite different views of Karl Barth (1886-1968), a Swiss Reformed theologian, perhaps the greatest Protestant theologian of the 20th century, and founder of the movement known as Dialectical Theology. His magnum opus was the 13-volume *Church Dogmatics*.

Barth was opposed to the liberal tendencies in German Protestant theology, from Friedrich Schleiermacher (1768-1834) to Adolf von Harnack (1851-1930). He rejected outright all attempts to undergird theology with natural theology, reason and metaphysics. His first major work, *The Epistle to the Romans*, published at the end of the First World War, was his manifesto. The German Roman Catholic theologian Karl Adam described it as "a bombshell dropped in the playpen of the theologians."

Barth accused Bultmann of substituting anthropology for theology, something Bultmann readily admitted.

Robinson mentions Barth's challenge, but it is not clear whether he fully understood its implications.

Bishop Robinson was not a radical or a revolutionary. He was very

much an Establishment figure who had grown up in the shadow of Canterbury Cathedral and followed in his father's footsteps as a priest and a scholar. He first attracted attention as a witness for the defense at the trial of *Lady Chatterley's Lover*. In March 1963, just prior to the publication of *Honest to God*, he wrote an article for *The Observer* that raised a storm of controversy. It was entitled "Our Image of God Must Go."

An encounter Down Under

I first read *Honest to God* in Sydney, Australia. Even in the 1960s the Anglican Diocese of Sydney was not welcoming to "liberals." I recall being chided for reading it because Tillich and Robinson were both "atheists"! Later I discovered Alasdair MacIntyre's scathing review. It opens with the bald assertion: "What is striking about Dr. Robinson's book is first and foremost that he is an atheist." MacIntyre portrayed Robinson as a "conservative atheist," who, while retaining conventional language about God and upholding Victorian morality, propounded an "atheist Christology."

Bishop Robinson certainly exposed himself to attack when he admitted that he often found himself agreeing more with people outside the Church than within. He empathized more with atheists and agnostics, humanists and secularists than "the religious." He praised Albert Camus, "whose entirely 'non-religious' description of the human situation in *The Fall* is incidentally a good deal nearer to the Christian estimate of man than Huxley's."

When *Honest to God* first appeared, it was dismissed as *haute vulgarisation*, media hype, a fad, like the Death-of-God movement in the United States. Yet Robinson spoke to the angst of many thinking Christians. The book sold several million copies. The Church of England ignored its message. The failure to discern the signs of the times was to have negative consequences.

In 2006 Richard Dawkins published *The God Delusion*, another international best seller. Dawkins spoke to a new generation, the millennials and the "Nones," those who identify themselves as non-religious. Confirmed in the Church of England as a teenager, he lost his faith after reading Charles Darwin. A distinguished evolutionary biologist, formerly Oxford University's Professor for Public Understanding of Science, he has established the Richard Dawkins Foundation for Reason and Science, a non-profit organization to promote critical thinking.

Dawkins is now an avowed atheist and proponent of the New Atheism. An outspoken critic of religion, he has been criticized for misrepresenting and distorting Christian doctrines, even though what he caricatures are the conventional religious ideas that Bishop Robinson insisted we abandon fifty years ago! This is surely ironic.

We live in a society where even a rudimentary knowledge of the Christian narrative is no longer assumed. Religious discourse is increasingly unintelligible to people who have grown up outside the Church in a secular milieu. Because religious language is necessarily metaphorical and symbolic, it is easily misunderstood or misinterpreted by literalists. Yet Robinson cau-

tioned against complete demythologization. Myth and symbol have their place, especially in liturgy and worship:

"To demythologize – as Bultmann would readily concede – is not to suppose that one can dispense with all myth or symbol. It is to cut out dependence upon one particular mythology – of what Tillich calls the 'superworld of divine objects' – which is in peril of becoming a source of incredulity rather than an aid to faith. Any alternative language – e.g. of depth – is bound to be equally symbolic. But it may speak more 'profoundly' to the soul of modern man."

New views of the secular

Bishop Robinson considered the impasse that Christianity had reached basically an intellectual problem created by science. We have since come to understand science and secularism as aspects of modernity:

- Professor Charles Taylor's magisterial book, *A Secular Age* (2007), traced their historical development.

- Thomas S. Kuhn's *The Structure of Scientific Revolutions* (1962) presented the history of science in terms of paradigm shift, implicitly raising questions about its claims to rationality and objectivity.

- Jean-François Lyotard's *The Post-modern Condition: A Report on Knowledge* (1979) expressed post-modernism's suspicion of the grand narratives of the Enlightenment: Reason, Progress and Science.

- Stephen Jay Gould's *Rocks of Ages* (1999) formulated the principle of non-overlapping *magisteria* (NOMA). Science and religion represent two separate and discrete domains of teaching authority. Science's domain is the empirical world; religion's, questions of ultimate meaning and moral values. Neither overlaps. Neither is comprehensive. There are other *magisteria* (art, music, mathematics).

Richard Dawkins disallowed Gould's principle on the grounds that the Abrahamic religions believe in divine intervention in the natural order: Providence and miracles.

This recalls an earlier unsuccessful attempt to reconcile reason (*ratio*) and faith (*fides*). In the 13th century, Siger of Brabant was accused of teaching the doctrine of "double truth": the same statement may be true in philosophy and false in theology. This was a stratagem to accommodate Aristotle and Catholic theology. It failed and the doctrine was condemned. Today, the challenge is different. How do we proclaim the Gospel in a secular society where secular reason enjoys hegemony? This is John Robinson's legacy and one reason why *Honest to God* is still read.

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New Westminster synod set for Nov. 30

The electoral synod to find a successor to Bishop Michael Ingham, of the New Westminster Diocese, who retired on Aug. 31, will take place at Christ Church Cathedral, Vancouver, on Nov. 30.

The Topic

Open house in Morin Heights honours volunteers

Katherine Weary

More than 100 members and supporters of Trinity Church, Morin Heights, turned out on a warm, sunny August 4, to honour the volunteers whose work makes outreach projects of the church, especially the school breakfast program, possible.

The little church was full for the regular Sunday service. After the service, the congregation joined the many visitors on the cemetery grounds, to meet and greet old and new acquaintances, and to visit the information tables that had been set up by benevolent organizations in the community: Laurentian Care, Maison Emmanuel, 4-Korners, and the Morin Heights Historical Society.

The highlight of the afternoon was a delicious barbecue lunch, provided by La Grange Restaurant, and prepared and served by La Grange staff. After lunch, a Highland piper, in full Scots regalia, played a medley of traditional Scottish airs, bringing the pleasant afternoon to a fitting conclusion.

Visitors were invited to make cash donations towards the School Breakfast Programme, a Trinity project



A HIGHLAND PIPER plays a medley of Scottish airs



A BBQ lunch was provided by La Grange Restaurant. (Photos courtesy of Mike Tott)

which has proven to be of considerable value to the many children at Morin Heights Elementary School

who have benefitted from the nourishing breakfasts served twice a week for the past four years. Running it re-

quires the help of 40 dedicated volunteers from the congregation and the community at large. Donations

to the program totalled \$630.

Many thanks to all who made this occasion a success.

SALES and EVENTS

St. George's Place du Canada
1101 Stanley St.

BOUTIQUE REOPENS

Thursdays 10:30 a.m.-2:30 p.m.

The St. George's Boutique has reopened after a summer break. The new hours are 10:30 a.m.-2:30 p.m. Thursdays. The Boutique welcomes gently used, clean clothing, on hangers if possible.

Church of St. John the Baptist
233 Ste Claire Ave. Pointe Claire

FALL RUMMAGE SALE

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

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

St. James Rosemere
328 Pine St.

FALL BOOK FAIR

Sat. 5 October, 10 a.m.-2 p.m.

Hot dog lunch available. Information: 450-621-6466. Drop In Centre every Wednesday from 10 am to 2pm. Yours hosts Winston and Becky Fraser look forward to seeing you.

Church of the Epiphany
4322 Wellington St., Verdun
HAM DINNER AND PENNY FAIR

Sat. Oct. 5, 6 p.m. Admission \$12.

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

Church of the Epiphany
4322 Wellington St., Verdun
APPLE-PICKING BUS TRIP

Fri. Oct. 11, Tickets \$12.

For time and other information 514-769-5373, www.epiphanyverdun.com

St. Paul's Greenfield Park
321 Empire St.
CRAFT SALE

Sat. on Oct. 12 9 a.m.-3:30 p.m.

Table rentals are \$25/table. Snack bar available. Information: 450-671-6000(church) or 450-678-2460.

St. Stephen's with St. James Chambly
Randell Hall, 2000 rue de Bourgogne

BOOK SALE

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

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

St. Matthias' Westmount.
Côte-St-Antoine Rd. at the top of Metcalfe Ave. (Buses No. 24, 138 and 104 to Metcalfe Ave. stop)

FALL RUMMAGE SALE

Sat., Oct 19, 10 a.m.-1 p.m.

Clothing, linens, Boutique for Better Ladies, books, housewares, etc., etc.

Church of the ResurrectionValois
99 Mount Pleasant Ave., Pointe Claire (a block north of Donigani)

GARAGE SALE/ RENT-A-TABLE AND LIGHT LUNCH

Sat., Oct. 19, 9:30-2:30 p.m.

For table rentals call 514-697-1229

St. Lawrence Church LaSalle
520 – 75th Ave. (Bus No. 110, 495 or 112)

30TH ANNUAL INTERNATIONAL NIGHT DINNER

Sat. Oct. 26, 5:30 p.m.

Cocktails 5:30 p.m., dinner at 7 p.m. Admission \$35, children under 15 \$15. For information: 514-366-4652.

St. Paul's Greenfield Park
321 Empire St.
INTERNATIONAL NIGHT GALA EVENING

Sat. Oct 26, 6 p.m.

Enjoy the taste of international cuisine. Hors d'oeuvres will be served at 6 p.m. sharp. There will also be a silent auction and raffles. Information: 450-671-6000(church) or 450-678-2460.

Church of the Epiphany
4322 Wellington St., Verdun

ANNUAL BAZAAR

Fri. Nov. 1, 1-5 p.m. and Sat. Nov., 2 9:30 a.m.-2 p.m.

Baked goods, handicrafts, books, jewellery, white elephant, housewares, Christmas supplies, fish pond. Information 514-769-5373, www.epiphanyverdun.com

All Saints Deux Montagnes
248-18th Ave.

11TH ANNUAL CHRISTMAS CRAFT FAIR

Fri. Nov. 1, 6-9 p.m. and Sat. Nov. 2, 9 a.m.-4 p.m.

Table rentals \$30. Contact Adele at 450-491-6279.

St. Paul's Greenfield Park
321 Empire St.

PRE-CHRISTMAS SALE AND LUNCHEON

Sat. Nov. 2 10 a.m. 1:30 p.m.

There will be a bake table, nearly new table, candies, Christmas decorations, angels, frozen food, raffles, door prizes and much, much more. Lunch will be served at 11:30 and the cost is \$8/adult and \$3/child under 10. Information: 450-671-6000(church) or 450-678-2460.

St Thomas Church N.D.G.
6897 Somerled Ave. (corner Rosedale Ave. Buses No. 102 from Métro Vendôme and No. 51 from Métro Snowdon)

FALL FAIR

Sat., Nov. 2, 9:30 a.m.-3:30 p.m.

Crafts, bake table, preserves, jewellery and much much more! Information: 514-484-2750 or email st.thomas.ndg@gmail.com

Church of St. John the Baptist
233 Ste Claire Ave. Pointe Claire
CHRISTMAS BAZAAR

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

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

St. James Rosemere
328 Pine St.

CHRISTMAS BAZAAR AND BAKE SALE

Sat. 2 November, 10 a.m.-2 p.m.

Lunch of soup and sandwich.

Information: 450-621-6466

St. Philip's Montreal West
7505 Sherbrooke St. W. corner Connaught Ave. (Bus No. 51 from Snowdon, 105 from Vendôme, 162 from Villa-Maria or 123 to Elmhurst bus terminal at Montreal West train station.)

CHRISTMAS BAZAAR AND LUNCH

Sat. November 9, 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 11:15 a.m.-1.30 p.m.

Church of the ResurrectionValois
99 Mount Pleasant Ave., Pointe Claire (a block north of Donigani)

ANNUAL CHRISTMAS BAZAAR

Fri. Nov. 15, 7-9 p.m.

(with hot dogs and drinks),

Sat., Nov. 16 10 a.m.-3 p.m.

(lunch 11:30 a.m. – 2 p.m.)

A great place for Christmas shopping. Attic treasures, bake room, crafts, gift centre, jams and jellies, books; jewellery, tinsel'n'toys' work basket and pet centre, school supplies, drawing table and much more. A very warm welcome to all

St. Matthias' Westmount.
Côte-St-Antoine Rd. at the top of Metcalfe Ave. (Buses No. 24, 138 and 104 to Metcalfe Ave. stop)

CHRISTMAS FAIR

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

Attic treasures, jewellery, books, linens and gifts, frozen foods, jams and jellies, choir goodies etc, etc

St. Stephen's with St. James Chambly
Randell Hall, 2000 rue de Bourgogne

CHRISTMAS BAZAAR AND AUCTION

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

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

Church of the Epiphany
4322 Wellington St., Verdun
ART SHOW

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

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

St. Paul's Greenfield Park
321 Empire St.

CHILDREN'S OUTREACH

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

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

St. Paul's Greenfield Park
321 Empire St.

ADVENT CAROL EVENING

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

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

St. Stephen's with St. James Chambly
Randell Hall, 2000 rue de Bourgogne

PARISH CHRISTMAS SUPPER

Sat. Dec. 7 from 6 p.m.

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

✂ Diocesan Clippings (and Snapshots) 📷

Full communion comes to Notre Dame de Grâce

Harvey Shepherd

As Anglicans and Lutherans from across Canada celebrated full communion between their churches at a national Joint Assembly over the summer, a group of Anglicans in West-End Montreal were settling into a venture in local Anglican-Lutheran co-operation that took them by surprise about a year ago.

When Rev. Canon Gordon Guy, who led the Anglican Parish of St. Columba in the N.D.G. district of through its final months, stepped into the pulpit of St. Ansgar's Lutheran Church a few blocks away in N.D.G. on September 15, it was almost a year to the day after a momentous event in the closing weeks of St. Columba's.

On September 16, 2012, St. Columba parishioners, who had already voted to close, voted in a secret ballot to reject a planned merger with Trinity Memorial Church in N.D.G. The decision stunned Trinity Memorial Church, where parishioners rallied behind the proposed merger, and officials of the Diocese of Montreal. It also shocked parishioners of St. Columba, who by all accounts generally expected the merger to be approved, even if it turned out that a majority of them case negative votes.

There has never been a clear explanation for the negative vote. The lack of accessibility at Trinity Memorial for those who have difficulty on stairs has been mentioned as one factor, even though Trinity Memorial is determined to rectify this. Also, the large size of the Trinity Memorial building may have

put some people off.

Canon Guy's recent presence at St. Ansgar's was something of a coincidence. (That's assuming it occurred as planned. Because of a publishing deadline, this article was written a little before the event.) The pastor of St. Ansgar's, Rev. Samuel K. King-Kabu, was in his native Ghana because of an urgent family matter and Canon Guy, who presided over a Communion service, was one of several clergy who were asked to fill in.

Coincidence has played a noticeable part in the recent history of St. Columba's and St. Ansgar's. Or perhaps the Holy Spirit. Parishioners recall that in the weeks after the stunning vote against the merger with Trinity, both Archdeacon Peter Hannen, a former rector of St. Columba's, and Bishop Barry Clarke urged them to seek the leadership of the Spirit.

At any rate, parishioners reached a consensus shortly after the vote that individuals would move to whatever parish they wanted but in the coming few weeks would first try to visit different parishes as a group. Just after that decision was reached, someone noticed that St. Ansgar's, a block away, planned a service on October 21, 2012, to celebrate its 85th anniversary.



ST. ANSGAR'S LUTHERAN CHURCH is about a block away from the former St. Columba's Anglican Church.

Twenty-three St. Columba parishioners – reportedly far more than anyone expected – turned up to join about 70 Lutherans at the anniversary service. The Anglicans got a warm welcome even before there was any talk of them coming more regularly, the church and its washrooms are handicapped-accessible and the Anglicans found the liturgy remarkably close to the Book of Alternative Services liturgy they were used to.

(Established downtown in 1927 to serve Danish immigrants, St. Ansgar's was a focal point for the Danish community at first but became increasingly diverse over the years. The parish moved to its present N.D.G. site

in the mid-1960s and worship in Danish was pretty well phased out by around that time. It is a parish of the Evangelical Lutheran Church of Canada, with which the Anglican Church of Canada is in full communion.)

The visiting Anglicans were almost eerily impressed by the way the guest preacher from Toronto urged the St. Ansgar's Lutherans – who had been struggling with problems a lot like those at St. Columba's – to seek the guidance of the Holy Spirit.

One thing led to another and one former St. Columba's parishioner estimated that by late August he was one of about 25 of them now associated with St.

Ansgar's in varying degrees. A number of them are considered voting members of St. Ansgar's, although still Anglicans. And the boost in attendance at St. Ansgar's is said to have attracted some Lutherans to worship there more often.

Smaller groups of former St. Columba's parishioners are attending Trinity Memorial, St. Phillips in Montreal West or St. Thomas in N.D.G., which in particular has attracted a few families with young children. The Diocesan Council was told in September that the former St. Columba's Church and Hall has been sold for \$1.3 million. The purchaser is a Jewish community organization.

Peddalling protester for Papua comes to Montreal

Nick Pang

Peddalling for Papua came to Montreal on a warm August evening at St. George's Place du Canada. It featured a bearded, long-haired young man who was fresh off his bicycle from Victoria, B.C. His spoken-word poetry and ukulele presentation were paired with a dramatic animated video that featured real audio interviews with exiles and refugees. They told the story of West Papua from the time of its independence from the Dutch colonial government, through the transition to Indonesian governance and onward up to today, where the ever-growing independence movement is being met by physical violence and imprisonment. Jeremy Bally, the presenter, spoke about the media blackout in the country as well as the death toll of somewhere between 150,000 and 500,000 individuals over the past 50 years as a result of the internal conflict. West Papua is a little-known territory in the South Pacific under control of the Indonesian government. Along with Papua New Guinea, it makes up the large island of New Guinea. Its indigenous population is currently being displaced by settlers from the other Indonesian islands.

A couple of years ago Jeremy was caught



JEREMY BALLY and West Papuans

(from the Pedalling for Papua website)

up in the growing movement of international support being generated around the issue of West Papuan independence. He travelled to the island of New Guinea to see the political situation first-hand was. Back in Canada, he decided he needed to do something about it. He got on his bicycle and began touring across Canada, from Victoria, B.C. to St. John's, Newfoundland. That was last year, but

he decided it wasn't enough. So this May he hopped back on his bike and took off across Canada once more. This time, Montreal was his final Canadian stop. With a warm welcome and promises of prayers, St. George's sent him off on his way down to New York City. From the United States he will continue on to five other countries, finally ending in Melbourne, Australia in December. For more



JEREMY BALLY in a boat off the coast of Papua

(from the Pedalling for Papua website)

information on the tour or on the political situation in West Papua, please visit www.peddallingforpapua.com

Rev. Deacon Nicholas Pang is curate at St. George's Place du Canada

New verger at St. George's Place du Canada

John Cavacece of Montreal has been appointed verger of St. George's Place du Canada, effective September 18. Previously assistant verger at Christ Church Cathedral, he has worked frequently for St. George's Church in the past few years on special repairs, painting and other assignments. The parish bulletin, *The Georgian View*, notes that in addition to his experience in church maintenance and repairs and cleaning and supervising church rentals and schedules, he is an experienced cook. He has for some time attended some church events. He is retired from a career in industry and also helped in a family business. He is married and lives on the West Island of Montreal.

The cathedral has been searching for a successor to Mr. Cavacece as assistant verger, with responsibility for maintaining the cleanliness and security of cathedral property and for welcoming visitors and ensuring their safety.

St. George's Church signs conditional sale

St. George's Place du Canada hopes that the sale of its parish hall and adjacent land to a company that plans a condominium project will proceed "in a timely fashion" but notes that it could take "as long as two years or more to satisfy all the conditions required by the agreement." Acting under the special provisions of the church's 19th-century charter, "church proprietors" approved the conditional sale of St. George's parish hall and adjacent land to Broccolini Construction Inc on April 28. The agreement has been reviewed and approved by the bishop's office of the Diocese of Montreal.

Fun, fellowship for youth in Deux Montagnes

Another year of fun and fellowship for high-school-aged teens is under way Friday nights between 7:30 and 9:30 p.m. in the hall of All Saints Church in Deux Montagnes 248-18th Ave.. Call 450-473-9541, email info@allsaintsdeuxmontagnes.ca

or visit www.allsaintsdeuxmontagnes.ca on the Web.

Also, newly renovated rental space (kitchen and hall) is available for group meetings and activities. Call the rental co-ordinator, Patrick Beaulieu, at 450-491-6279 or send him an email at rentals@allsaintsdeuxmontagnes.ca.

More aid for Syrian refugees

Canadians Foodgrains Bank has committed another \$1.1 million of assistance for refugees fleeing the conflict in Syria. The assistance, which will be used by the Foodgrains Bank member World Renew to assist refugees seeking safety in Lebanon and Jordan, brings the total amount of assistance to just over \$4 million. "Our assistance is filling an important niche," says Foodgrains Bank international programs director Grant Hillier. "We are providing food for people who have not yet registered with the United Nations, for fear of what registering may mean if they try to return home...."