

ANGLICAN
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‘A time to weep
 and a time to laugh,
 a time to mourn
 and a time to dance’

ECCLESIASTES 3:4



ABORIGINAL RHYTHMS provided the beat during a dance in the final minutes of a day devoted to aboriginal spirituality at Christ Church Cathedral's Fulford Hall June 21. For story, see Page 8.



BREAK DANCING was only one of the attractions when the Tyndale St-George's Community Centre celebrated its 85th anniversary at a homecoming weekend June 15-17. For more pictures, see Page 11.

(Photos: Harvey Shepherd)



A BULWARK OF GRACE CHURCH in the Point Saint Charles district of Montreal, Heather Williamson gets a hug from Rev. Canon Joyce Sanchez at the final Eucharist and deconsecration of the church June 27. For story, see Page 16.



A FINAL FAREWELL to Rev. Del Skinner, whose varied career included professional wrestling and becoming one of the pioneer vocational deacons in the Diocese of Montreal, was offered by fellow parishioners of Trinity Memorial Church, members of Montreal's West Indian community and others at his funeral in late May. For story, see Page 12.

What's inside this issue

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Three 'partners' to enrich October synod

Staff

For a third time since the Diocese of Montreal began enriching its annual synod every third year with special educational attractions in addition to the usual business, a "conference" synod will take place Thursday to Saturday, Oct. 18 to 20.

All are invited – not just voting delegates to the business sessions. The "conference" sessions, on the Thursday and Friday, will be on the theme of partnerships. Three special guests will include the bishops of a diocese and near-diocese – one in Africa, the other in the British Columbia Interior – with which the Diocese of Montreal has special partnerships, as well as a top official of the Evangelical Lutheran Church in Canada, a partner of the Anglican Church of Canada in a full communion that has now existed for 11 years.

Everyone, delegate or not, is also required to register. Registration forms are now available on the synod website and at the office.

The registration deadline is Sept. 15. The \$35 fee is payable with registration or at the door.

The spacious Shatford Hall in the downtown Church of St. James the Apostle has been selected to accommodate what is hoped to be a good turnout of non-delegates, but if need



PAUL GEHRS
Lutheran assistant for justice

be, registrations from non-delegates will be accepted on a first-come-first-served basis.

Arrangements are being made for child care and for participation in small-group discussions in French. Those who want to avail themselves of either of these are asked to indicate this on the registration forms.



BARBARA ANDREWS
Bishop for APCI in B.C.

Bishops, top officials and others of the Diocese of Montreal and the Diocese of Masasi in Tanzania have exchanged visits several times over the last few years in a relation that originally grew out of Bishop Patrick Mwachiko's contacts with Montrealers while pursuing theological studies in Saskatoon.



PATRICK MWACHIKO
Bishop of Masasi, Tanzania

He came to the priesthood after a career in nursing and was consecrated Bishop of Masasi in 1996.

His wife, Emerciana (Emmy), is also a nurse and is very involved in local clinics.

The visit of Bishop Barbara Andrews, the bishop who oversees the Anglican Parishes of the Central In-

terior of British Columbia, will also be the latest of a number of visits back and forth between the Diocese of Montreal and the APCI parishes in Kamloops, Lytton, Prince George and a number of smaller and rural centres, which this summer included a visit by "Youth Ambassadors" from the Diocese of Montreal.

She grew up in Fort McMurray, Alberta, in a Métis family, lived in the Montreal Diocese at one time and was ordained a priest in the Anglican Church in 1998.

Her ministry included four years in an inner-city parish of Winnipeg, work in Christian education and, before her election as a suffragan (assistant) bishop, a period as executive director of the Sorrento Retreat and Conference Centre in British Columbia.

Rev. Paul Gehrs has a broad experience in the Evangelical Lutheran Church in Canada, including six years in rural Manitoba followed by eight years in Winnipeg.

Currently he serves as Assistant for Justice and Leadership to the National Bishop at the ELCIC national office.

He is also chair of the board of the ecumenical justice coalition KAIROS Canada.

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Celebrates 105 Years of Worship and Service

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SUNDAY, SEPTEMBER 30

Choral Eucharist – 3:00 p.m.

The Rt. Rev. Barry B. Clarke,
Bishop of Montreal, presiding

All are Welcome

RSVP by emailing summerskyola@hotmail.com

Bishop Barry's Calendar

SEPT (subject to change without prior notice)

- 1 Presiding at two marriages at St. Georges Place du Canada
- 6 Ministry Action Plan meeting at the Chapel
- 8 Stewardship Cafe at St. Barnabas Anglican Church
- 11 Episcopal Council meeting and Diocesan Council meeting
- 15 Volunteer Appreciation Day. Celebrating Eucharist at Christ Church Cathedral
- 19 Provincial House of Bishops meeting
- 20-23 Provincial Synod
- 23-25 Clergy Conference
- 30 Presiding at Service at St. Columba



Making a World of Difference
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St James the Apostle Church
1439 St Catherine St. W Montreal

Oct 18 pm, Oct 19 all day, Oct 20 am.

Come Listen Share

Come and worship with friends.

Listen to our partners:

Bishop Barbara Andrews

Anglican Parishes of the Central Interior, BC.

Bishop Patrick Mwachiko

Diocese of Masasi, Southern Tanzania.

The Rev. Paul Gehrs, Assistant to the Bishop,
Evangelical Lutheran Church in Canada.

Share our thoughts and experiences
in carrying out God's Mission

in our churches, in our communities and in the wider
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2 is great – 4 is better

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Registration: email nhronjak@montreal.anglican.ca or call (514) 843-6577

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The Spirit is blowing and it is scary

Paul Kennington

(Here is a condensed version of a sermon by Very Rev. Paul Kennington, dean of Christ Church Cathedral, at the June 3 service at which Donald Boisvert was ordained as a deacon and Robert Camara and Rhonda Waters as priests. The dean was preaching on the story of Nicodemus' visit to Jesus from the Gospel reading for the day: John 3: 1-17.)

"Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand these things?' Perhaps this is one of the most scary verses in the New Testament. 'Are you a priest, or a bishop, or a reader, or a warden, or a lifelong Christian – and yet you do not understand these things?'"

You see, Nicodemus was no fool – nor was he a bad man. Nor was he narrow-minded or arrogant or big-

oted. He was genuinely searching for the truth and he was humble enough to know that he might have got it wrong – he might even have got it wrong with God – which must have scared him. And Nicodemus was prepared to do the unthinkable, something few of us here would have the guts to do. He was prepared to visit a rabbi on the fringes, a rabbi with a new popular movement who was on record not only for challeng-

ing the very things Nicodemus held dear – the Law, the prophets, his traditions – but on record as calling Pharisees like Nicodemus hypocrites, vipers and whitewashed tombs – people who are not only dead themselves, but who corrupt everything they touch. Nicodemus went to this rabbi – he was surely a very brave and a humble man. He came to Jesus by night, in the night of his doubts and questionings and in the night of his fear – his fear of finding himself to have been in the wrong place and of finding himself now to be in a new and unknown place, a fear of letting his friends down and a fear of having to leave them behind.

Our own various stories may not be so different. If we have come to Christianity later in life, then we will recognize these feelings from the first time we came out, as it were, to our non-Christian friends. Fear of being mocked, fear of being sidelined, fear of being thought judgemental, prudish, killjoys, self-righteous. Even now, we go to Church in disguise, not quite able to tell our friends that we too "are one of them" in a society that thinks Christians are at the very best just odd – which some are – and at worst part of the very problem they are trying to eradicate.

Some of us have been Christians all our lives. I was called "Reverend Ken" at school, and throughout my

teenage and university years if I got drunk or said something I shouldn't have, or misbehaved, then not only I, but my whole church community, my faith, was judged. And, like many of us here, I have made mistakes. My faith has been and is still a journey – a day-by-day going to Jesus by night.

And these three brave people this afternoon, Donald, Rhonda, and

continued on the next page



SYMBOLICALLY LAYING HANDS on their two new colleagues, clergy, mostly priests of the Diocese of Montreal, crowd around Robert Camara and Rhonda Waters (not visible in the photo).

(Photo: Harvey Shepherd)



VERY REV. PAUL KENNINGTON, dean of Christ Church Cathedral, preaches.

(Photo: Harvey Shepherd)

Cela me fait peur que je comprends si peu le souffle

Paul Kennington

(Voici l'homélie française, prononcée en cette langue après la version anglaise, par le très révérend Paul Kennington, doyen de la cathédrale Christ Church, à la célébration à la cathédrale des ordinations de Donald Boisvert au diaconat et de Robert Camara et Rhonda Waters au presbytérat le 3 juin.)

Nicodème, le pharisien, n'était pas bête! Il cherchait sincèrement la vérité, il avait l'esprit humble, assez humble pour aller voir un certain rabbin en dehors de la religion établie, un rabbin qui avait dénoncé la loi, les prophètes, les traditions qui étaient chères à son cœur. Il est allé voir un rabbin qui avait traité les pharisiens, les pharisiens comme Nicodème, de hypocrites, de serpents, de race de vipères, de tombeaux blancs. Oui, Nicodème était un homme courageux, un homme qui est venu à Jésus pour apprendre, pour changer.

Moi aussi, j'ai eu beaucoup à apprendre. Il y a 20 ans, quand j'étais vicaire dans une paroisse à Oxford, j'avais peur de l'ordination des femmes à la prêtrise – peut-être parce que j'avais peur de l'église catholique, peut-être parce que j'avais peur que l'église catholique ne nous considéra plus d'être une vraie église, je ne sais pas – mais l'esprit – le saint esprit de Dieu, souffle où il veut, et la prêtrise des femmes dans l'église anglicane m'a libéré, moi, un homme, pour vivre vers l'avenir sans avoir ni crainte du passé, ni besoin de l'approbation des autres.

Mais l'ordination des femmes n'est qu'une évolution dans l'église anglicane, parmi bien d'autres – le mariage de ceux et de celles qui sont divorcés, par exemple, et peut-être, un jour, le mariage des homosexuels dans nos églises, et dans l'avenir, qui

sait encore? Il y aura des choses que je veux, sans doute, il y aura des choses que je ne veux pas. mais *L'esprit souffle où il veut – tu en entends le bruit, mais tu ne sais ni d'où il vient ni où il va.*

Je suis, comme Nicodème, un enseignant du peuple, mais moi aussi, je ne comprends souvent pas.

Mais pourquoi imaginer que j'ai le droit de comprendre? Sommes nous mieux que Nicodème? Lui, qui était assis, face à face avec Jésus, lui qui était enseigné par le maître lui-même?

Lui qui n'a pourtant pas compris. Pauvre Nicodème, il veut des explications, des preuves écrites dans la Bible et dans le Talmud, il veut savoir et comprendre ce qui est vrai, et pourquoi c'est vrai.

Et rien n'a changé depuis deux mille ans. Nous aussi, nous voulons des explications, des preuves pour nos actions, nos décisions, nos choix – la bible, la raison, la tradition, nos expériences,

Selon des recherches récentes en sciences sociales, les gens ne cherchent plus le baptême, les sacrements, la communauté en cet ordre là, ils cherchent plutôt la vie communautaire d'abord, la grâce des sacrements ensuite, et le baptême après tout cela – ils cherchent la foi d'abord et les explications après, la prière d'abord et la raison après, ils cherchent à être disciples d'abord, et des membres de l'église après. Comme l'église anglicane à travers le monde se démène avec les détails de la législation de l'accord anglican, les gens ont soif de l'esprit qui souffle où il veut, – eux aussi, ils veulent naître, être né à nouveau.

Mais qu'est-ce qu'on peut faire, nous, l'église? Comment vivre cette liberté de l'esprit de Dieu, ce souffle dans l'église, sans s'ouvrir à n'importe quelle manie et folie de notre

age? Comment sauvegarder la vérité? Malheureusement en posant cette question là, je pense que nous ne posons que la même question qu'à posé Nicodème – « *Comment un homme peut-il naître une fois vieux. ...c'est-à-dire ... Comment cela peut-il se réaliser?* »

Et cela me fait peur – cela me fait peur, comme cela a du surement fait peur à Nicodème.

Cela me fait peur que je comprends si peu le souffle de l'esprit saint, que je n'ai d'autre question que *Comment cela peut-il se réaliser?*

St Jean, dans son évangile nous dit que le chemin que nous devons suivre, la vérité que nous devons croire, et la vie que nous devons vivre n'est pas un livre d'instructions ou une liste de règles, mais une personne – Jésus.

Et le mystère de l'église est que ceux et celles qui ont suivi ce chemin, les saints et les saintes, sont vénérés, non pas parce qu'ils ont tout compris mais à cause de leur foi. Le catholique Thomas More au seizième siècle a choisi la mort plutôt que de renoncer au pape, et l'anglican Thomas Cranmer quelques années plus tard a choisi la mort plutôt que renoncer à sa confession protestante tous les deux ils sont des saints de notre église. La Mère Teresa de Calcutta nous inspire par son humanité envers les mourants, et elle nous choque avec son amitié avec des dictateurs de droite.

On peut être un disciple fidèle du Christ sans presque rien comprendre comme il faut, Car la foi, notre foi chrétienne, n'est ni un livre, ni des crédo, ni l'église, notre foi est la grâce de Jésus, l'amour de Dieu, et la communion de l'esprit saint – la grâce, l'amour, et la communion. Une Sainte Trinité – un seul amour – une vie vécue dans l'essence même de Dieu.

A calm moment in history

Harvey Shepherd

The energy in the Christ Church Cathedral congregation of 360 was almost palpable and a few moments of applause, as well as displays of affection after the service among ordinands and some of their fellow clergy, paid witness to it.

But only low-key protest and applause marked the fact that the celebration June 3 at which Donald Boisvert was ordained as a deacon and Rev. Robert Camara and Rev. Rhonda Waters as priests was at least a small moment in history.

The same six clergy who objected to the ordination of Robert Camara as a deacon a year earlier because he is in a same-sex relationship objected for the same reason to his ordination as a priest and to Dr. Boisvert's ordination as a deacon. (Both are married to other men.)

But, while the protest a year before was actually presented to Bishop Barry Clarke at the ordination service by some of the clergy who signed it, albeit in a discreet way, this time it was Bishop Barry himself who read the short letter of protest signed a few days earlier by Rev. Nick Brotherhood on behalf of fellow priests Linda Faith Chalk, Michelle Eason, Chris Barrigar, Bruce Glencross and Tim Wiebe.

Beginning with greetings to "Barry, Bishop in the Church of God," the letter says:

"We believe that two of the candidates for ordination on June 3rd are in sexually active same-gender relationships. We believe such relationships to be incompatible with scripture, and, when they are also Civil Marriages, with our Marriage Canon, which defines marriage as between a man and a woman. We believe such relationships are also inconsistent with the received tradition of the Church Catholic, as well as Resolution 1.10 of the 1998 Lambeth Conference. Proceeding with

such ordinations would not respect the Archbishop of Canterbury's request for gracious restraint in these matters for the sake of the unity of the whole Church. For these reasons, we believe the manner of life of the two candidates so described to be unsuitable for the exercise of these ministries and respectfully ask you not to proceed with these ordinations.

"Yours sincerely in Christ,"

The bishop immediately continued:

"I acknowledge to this gathered community that I have received a letter of opposition to the ordination of the ordination of Dr. Donald Boisvert and The Reverend Robert Camara.

"I receive this opposition with the respect and care in which it has been shared with me. I am deeply conscious of the continuing debates, challenges and pain our Church is experiencing around sexuality, marriage and ordination. I have prayerfully considered these weighty matters and the tensions and passions that these discussions continue to evoke within the life of our Church. I pray that we may continue to act justly, to love kindness and to walk humbly with our God and with one another. It is my intention now, as Bishop, to proceed with this ordination."

Dr. Boisvert is now serving at Christ Church Cathedral as an assisting curate. The post is "non-stipendiary"; his main professional activity continues to be teaching in the department of religion at Concordia University. If events follow their normal course he can expect to be ordained as a priest in a year or so.

As priests, Rhonda Waters and Robert Camara remain curates, respectively at the cathedral and the downtown Church of St. James the Apostle, where they had been serving as deacons.

New deacon is an established scholar and activist

Harvey Shepherd

To say that Donald Boisvert has come out as a gay man would be an understatement. You could almost say he wrote the book (or books).

His ordination as an Anglican deacon by Bishop Barry Clarke June 3 is another event in his distinguished and public career as a scholar and activist concerned particularly with sexuality and the relation between sexuality and religion.

In a note for *The Montreal Anglican* in 2009, on the occasion of his being received into the Anglican Church by Bishop Barry Clarke, he wrote:

"I was raised a Roman Catholic; I studied for the Catholic priesthood; and I am a scholar of Catholic religious culture. I have a great deal of affection for the Catholic Church, in large part because it marks my cultural heritage and it guided me through my youth, but also because it still has a great deal to offer. But I am gay, and I have more and more difficulty with the Vatican's archaic teachings on human sexuality, including its position on women and their place within Catholicism. More broadly, however, the Catholic Church remains a deeply entrenched patriarchal institution, with an authoritarian and rigid governing structure.

"The Anglican Church seems a

breath of fresh air by comparison. It doesn't bother me that there were debates about homosexuality within the Communion; I find this both refreshing and necessary. Nor am I surprised by women celebrating at the altar. That strikes me as a very natural and quite necessary thing, and I am reaffirmed in my faith by it..."

A biological note on the Concordia University website notes that Dr. Boisvert has been teaching in the department of religion since 2003.

"Prior to that, he occupied a variety of senior administrative positions at Concordia, most notably as dean of students. From 2000 to 2007, he was co-chair of the Gay Men's Issues in Religion Group of the American Academy of Religion. From 2000 to 2009, he also served as a guide and board member of the Montreal Holocaust Memorial Centre and Museum. He currently sits on the editorial board of the online *Journal of Men, Masculinities and Spirituality*."

The website adds, "Dr. Boisvert's current research interests and activities are focused on two broad themes: the construction of sexual pedagogies within religious communities, and masculinities and same-sex desire. He is working on a collection of essays which examines the ways in which the Roman Catholic



NEWLY ORDAINED PRIESTS Rhonda Waters and Robert Camara and new deacon Donald Boisvert relax as the congregation applauds.

(Photo: Harvey Shepherd)

Church has used adolescent saints as a privileged means of elaborating a sexual pedagogy for Catholic young people. Parallel with this, he is looking at religious cultures of childhood, particularly as these relate to incidents of abuse. A second area of research is concerned with furthering explorations of issues of same-sex desire, more specifically how masculinity is understood and lived out within religious communities."

During Lent this year, he was one of the speakers in a study series at St.

Mathias Church in Westmount, where he had served as an intern for a time during his studies at the Montreal Diocesan Theological College. A profile prepared by the parish noted that in 2010 he received the Teaching Excellence Award of the Concordia University Alumni Association. It continued:

"Donald is deeply steeped in the spirituality of the church. At age 13, after the death of his mother, he entered the Community of the Blessed Sacrament. His mother's

death and his entrance into seminary marked him – forever. Even as a boy, he came to value a rich and precious connection with our Lord through the eucharistic community of faith gathered in church. This celebration came to be the core of his life. However the disconnect he felt with the church, as a gay man, left him feeling isolated – until he discovered the Anglican Church."

The profile quotes him: "All my deepest joys: teaching, writing, reading, liturgy, the discipline of prayer, art, travel, music, friendship, mentoring; and my relation with Gaston (his partner for 35 years and spouse for five) reflect who I am as a proud and confident gay man."

A francophone, Dr. Boisvert has also become an advocate for more use of French by the Anglican Church in Quebec.

He is the author of two books, both published by Pilgrim Press: *Out on Holy Ground: Meditations on Gay Men's Spirituality* (2000) and *Sanctity and Male Desire: A Gay Reading of Saints* (2004), and has written or edited numerous articles and books. He and Rev. Jay Emerson Johnson, an Episcopal priest on the faculty of the Graduate Theological Union in Berkeley, are co-editors of *Queer Religion*, a two-volume anthology published this year by Praeger.

The Spirit is blowing...

continued from the previous page

Robert, like all your clergy, will be seen not in disguise, but in broad daylight – and representing not just God, or Jesus, or the Spirit, but the Church with all its history and oppression and continuing mistakes. My friends, I ask you to pray for them. In fact, pray constantly for all your clergy who wear that label "Christian" so visibly, so bravely, on the Métro, in the shops, on the streets. Nicodemus came to Jesus by night. I'll bet he did! We clergy don't have that choice.

As a pious curate in Oxford in the 1980s I feared the ordination of women to the priesthood. With hindsight, I realize that I felt insecure as an Anglican and as an anglo-catholic. I secretly longed to be accepted by the Roman Church, the real Church. But, you see, the Spirit blows where she wills and the Spirit knows best. The ordination of women to holy orders has not only been one of the greatest blessings for our church, but has set me personally – a man – free. So I thank you sisters, for your struggle and your determination and your faith in God and for your faith in your calling. You have blessed us more than we ever publicly say.

I have struggled with sexuality. We all have all struggled with sexuality in our church. I don't need to discuss sexuality from the pulpit except to say that these journeys we have to make to Jesus by night, and the fear we feel and the Spirit which blows are always with us, and always will be with us. Communion before baptism, lay presidency, things I support, things I never want to see – the future will bring things, I am sure, that I have not imagined. Like Nicodemus, I – a teacher in the New Israel – do not understand what is staring me in the face.

But then, why should I, or you, understand? Why should we be any better than he was. Nicodemus sat face to face with the Master Teacher



THREE CAKES FOR THREE ORDINANDS – Robert Camara, Rhonda Waters and Donald Boisvert – were a feature of the reception after the ordinations. Rhonda Waters' son Gilbert seems particularly impressed.

(Photo: Harvey Shepherd)

and even then, did not understand. Do we really think that Calvin, Luther, Aquinas, Cranmer, Barth, our teachers, our professors, our priests and theologians – even we ourselves – are better theologians and teachers than Jesus?

Or might we be missing the point? Let's be honest: Somehow Nicodemus just wasn't getting it! He asks one question and Jesus goes off on a totally different answer. He wants to understand how Jesus does the signs – how Jesus is a rabbi sent by God – and Jesus tells him to be born again. So he asks Jesus how to do that and Jesus says:

"The wind blows where it chooses, you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Poor Nicodemus – he probably wants Bible verses and Talmud teaching, explanations of why things are as they are, above all why things are true. But the Spirit blows!

And not much has changed in 2,000 years of Christianity.

In that amazing parable in the heart of Dostoevsky's novel *The Brothers Karamazov*, Jesus meets the cardinal who is in charge of the 16th-century Spanish Inquisition. They don't argue about transubstantiation or sexual ethics. They argue about freedom. "We have corrected your great work," says the Grand Inquisitor to Jesus, "and the people have rejoiced that they are once more led like sheep and that the terrible gift of freedom which had given them so much suffering had at last been lifted from their hearts."

And so, like sheep, we still want proof, not freedom. We want to know where in Scripture, how in reason, where in our tradition and what in experience – to understand the good solid foundations for our beliefs, our actions, our decisions, our behaviour. But Jesus does not argue any of that with Nicodemus. He doesn't try to convince him of

anything. Instead he says that he must be born again. "The wind – to pneuma – the Spirit – blows where it chooses; you hear the sound of it, but you do not know where it comes from or where it goes."

And this is still very, very scary and would be for us a very new way of being Church – even after 2,000 years of trying! Jesus is always so far ahead of us all the time! Isn't it wonderful!

You would have thought that we might in the end have caught on, but instead the Church has always retreated into definitions: creeds to exclude Arians and Apolinarians, councils to exclude Marcianites and Sabellians – the 39 Articles to exclude Scholastics and Anabaptists.

And yet now I think something new is happening to shake our old foundations. The Spirit is blowing and it is scary. Our old rational arguments, which held us for so long, and which once upon a time looked like rock, so solid and firm, even the Lambeth Quadrilateral of 1888 – , Scripture, the Creeds, the two sacraments of Baptism and the Eucharist, the Episcopate – now look more like sand. Across the denominations we do not share the same Scriptures with our fellow Christians, We do not even share the same creeds, much less the episcopate. Can Anglicans say the others are not Christian, not the Church?

But, you see, Jesus did not insist that Nicodemus understand; he insisted that he should be born again!

If some social research into religion is correct, people are no longer seeking baptism, sacraments and community in that order; they want it the other way round. They are seeking community life and sacramental grace first and baptism later. They want faith first and understanding will follow. They want prayer first and reason will follow. They want discipleship first and membership will follow. How are we

to respond? As the old world-wide Church struggles with the legislative details of the Anglican Covenant, people are thirsting to be born again in the Spirit.

And like you, I think, how can we do this? How can our institutional and historical church live this freedom in the Spirit without opening itself up to every new fad and fashion and madness? What about the Truth? I ask. And in my heart of hearts I hear a voice that tells me my question is a paraphrase of Nicodemus' words: "How? How can these things be? How can anyone be born after having grown old? It scares me, as it must have scared him."

However scary it is, St. John, the great theologian, tells us that the Way we have to follow, the Truth we have to believe and the Life we have to live is ultimately a person, not a rule book. The mystery of our Church is that saints are not measured by whether they understand or believe the right things but by their faith. As Anglicans we can call both Thomas More and Thomas Cranmer saints: More died rather than renounce the pope, Cranmer died rather than renounce the Protestant faith. They can't both be right and they weren't. We can be inspired by Mother Teresa's sacrificial humanity with the dying of Calcutta and we can be horrified by her friendships with corrupt right-wing dictators. We can strive to be faithful disciples of Christ and yet understand as little of all of it, as did the twelve disciples in the boat with Jesus, because ultimately our faith is not a book, or a creed, or a church but is "the grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit" – this Holy Trinity: grace, love, Communion. It is in grace, love and communion that we live and move and have our being. It is in grace, love and communion that we find abundant and eternal life, both now and for ever, to the ages of ages.

It's about relationships, says new diocesan youth consultant

'We find ourselves in a place we have not been before'

Mark Dunwoody

(Mark Dunwoody recently arrived from Ireland to take up his duties as youth consultant for the Montreal Diocese.)

"Bonjour/Hi"

I have quickly realised the importance of those two words as I go about my daily life here in Montreal. I find it very interesting how simple words that show we recognize, acknowledge and value difference can lead to fruitful results.

As a newly arrived "immigrant" I have had to wade through all the red tape, while quickly adjusting to the many "firsts" in my new life here in

the Anglican Diocese of Montreal. I have to admit that at times it has been daunting. However with the full support of my synod staff colleagues and many others I managed to get through it (although an easy going nature and sense of humour definitely helped).

The reason I am telling you this is that we as a church (and by that I mean the Church in the Western world) now find ourselves in a place where we have not been before. It has taken us a few years to wake up to this fact – there is surely no-one among us who still believes we can carry on doing the same things in the same way!?

We now have young people and families who want to do their own thing, their own way. Some research I did a few years ago revealed that while most young people (in South-West Ireland) had a faith, they did not see "belonging to a church" as a prerequisite for living out their faith. This offers huge dilemmas as we move forward in the context of our local parishes.

Over the past couple of months, I have had many opportunities to visit parishes. This has enabled me to have conversations with priests and parishioners who have a heart, a desire to engage with young people and their families. I have taken much encouragement from these conversations and the spirit of humility and generosity of everyone I have met thus far.

It is not going to be an easy task going forward to engage young people in our church. We all have lots of work to do. You will quickly realise that my heart is for helping parishes connect with the young people in

their local context. Thus, a lot of my time will be spent travelling across the diocese encouraging, advising, resourcing and equipping our parishes to take steps forward in this vital ministry. It may seem daunting, but as a diocese if we take seriously our mission to young people we will progress!

The same two arguments come up in every country I have worked in, and they are "we have no money" and "we have no leaders." I have never accepted these arguments as folk spend their time and money on what they "value".

So the challenge is for us not to do more programs, but rather to look at ways where we can build relationships that enable a progression of trust with those individuals, families and communities we are called to serve. It is from this place that people will "value" Church and allow us to come alongside them in their faith journey.

It is truly very special when a parish creates: a safe space for young

people to grow as individuals: a supportive and affirming environment where youth workers can reflect on their practice: Parents are empowered with the latest knowledge and skills that help them navigate through the many issues that affect their children and priests are given the support, encouragement and resources they need to provide a relevant ministry to young people. When all these things come together, yes it is great.

In conclusion, I want to thank you for offering me this opportunity to work here. Over the past few weeks, I have seen some fantastic youth ministry going on in this diocese, from the Youth Ambassadors to various day camps. Let's all move forward in a spirit of imagining what we can do!

I can assure you that I am here to "serve" anyone who wants meet the needs of young people.

Please keep me and all those who seek to serve our young people in your prayers.

New youth specialist has a message of hope

Harvey Shepherd

Hope was the keynote of Mark Dunwoody, the new youth ministry consultant on the staff of the Diocese of Montreal, at the lectern of the annual bishop's fundraising dinner June 13.

"Please join me as we seek to be dealers of hope in our various ministries," said Mr. Dunwoody, recently arrived from Ireland, where he had been youth officer for the Diocese of Cork, Cloyne and Ross in the Republic of Ireland for six years as the latest stage in a diverse international career.

He said he remains convinced the church can make a difference, especially on the margins of society.

"God can work in all circumstances and I have no greater joy than when I can look into someone's eyes and see hope.

"When we engage in a journey to serve others, we often think we are going to make a difference in their lives, but the biggest difference often happens in our own life."

He hopes the church in Montreal will be able to create a forum where youth can express themselves.

"A lot of youth ministry, like a lot of any ministry, is just listening."

He and Executive Archdeacon Janet Griffith later told the Diocesan Council that they are working to set up the framework for a new Youth Council of people, youth and others, "with an interest in and passion for youth ministry" from across the diocese.

Fees from over 100 at the dinner, sponsorships and other revenue totalled \$28,000, of which a net \$15,000 is going to support the missions of the diocese.

Pas de fric? Pas de responsables? Pas d'excuses pour Mark Dunwoody

Mark Dunwoody

(Mark Dunwoody est arrivé de l'Irlande cet été pour s'occuper de la jeunesse du diocèse de Montréal.)

« Bonjour-hi »

Je me suis vite rendu compte de l'importance de ces deux mots dans ma vie de tous les jours ici à Montréal. C'est drôle de voir comme de simples gestes peuvent porter fruits en reconnaissant et en répondant aux valeurs différentes des uns et des autres.

Je suis un immigrant fraîchement débarqué, et j'ai dû patauger dans des rivières de paperasse tout en recevant un tas de « baptêmes » à mon nouveau poste dans le diocèse anglican de Montréal. Je dois admettre que ce n'était pas toujours facile, mais avec le soutien de mes collègues du synode et bien d'autres, je m'en suis sorti. (Heureusement pour moi que j'aime mentendre avec les gens et que j'ai le sens de l'humour!)

Je vous dis tout ça parce que nous, en tant qu'Église (surtout occidentale), nous sommes dans un pays nouveau. Ça nous a pris quelques années avant de s'en apercevoir. Y-a-t-il encore quelqu'un parmi nous qui pense que nous pouvons continuer de faire le même travail de la même façon?

La jeunesse et les familles veulent maintenant tout décider par eux-mêmes. J'avais fait un peu de recherche il y a quelques années en Irlande du sud-ouest, et il s'est avéré que la plupart des jeunes avaient la foi, mais ils ne pensaient pas que « d'appartenir à une église » était nécessaire pour être religieux. C'est la source de dilemmes dans nos paroisses locales.

Ces deux derniers mois, j'ai eu l'occasion de visiter des paroisses et prendre le thé avec des prêtres et des paroissiens qui veulent s'occuper des jeunes et de leurs familles. J'ai été encouragé par ces conversations dans lesquelles on percevait dans chacun leur attitude toute d'humilité et de générosité.

Il ne sera pas facile, à partir de



MARK DUNWOODY, youth ministry consultant, checks out some of the Montreal cuisine with Kisha Joseph (in black) co-ordinator of the diocesan Youth Ambassadors Program, and two of the ambassadors.

maintenant, d'intéresser les jeunes dans notre église. Nous avons tous beaucoup à faire. Vous saurez vite que, de tout mon cœur, je voudrais aider les différentes paroisses à se connecter avec eux dans chaque contexte local. Je vais donc passer pas mal de temps à parcourir le diocèse pour encourager, conseiller et trouver des ressources pour que nos paroisses puissent avancer dans cette pastorale importante. Ça peut paraître intimidant, mais si nous prenons notre mission vers les jeunes au sérieux, en tant que diocèse, nous ferons des progrès!

Dans tous les pays où j'ai travaillé, on m'a donné les mêmes arguments: « Nous n'avons pas les moyens » et « nous n'avons pas de responsables ». J'ai toujours refusé ces raisons parce que ces mêmes personnes dépensent leur temps et leur argent sur des choses qui leur semblent importantes. Le défi est donc de ne pas commencer plus de programmes, mais plutôt de voir comment nous pouvons établir une relation qui stimulera la confiance de ces personnes, familles et communautés que nous sommes appelés à aider. C'est de là que les gens trouveront une valeur à l'église et nous permettront de les accompagner sur le che-

min de la foi.

C'est vraiment très spécial quand une paroisse organise un espace pour que les enfants puissent y grandir en sécurité et dans leur individualité. C'est un environnement de soutien où les délégués à la jeunesse peuvent réfléchir à leurs fonctions. Les parents sont au courant des dernières connaissances et reçoivent des compétences pour les piloter dans les divers problèmes qui affectent leurs enfants et le clergé reçoit également le soutien, les

Encouragements et les ressources pour une pastorale adéquate. Quand tout cela est combiné, oui, c'est formidable!

En conclusion, je voudrais vous remercier de me donner l'opportunité de travailler ici. J'ai vu des activités formidables pour les jeunes dans ce diocèse, que ce soit les Ambassadeurs de la jeunesse ou les centres de vacances. Avançons donc en imaginant ce que nous pouvons faire!!

Je peux vous assurer que je suis là pour assister toute personne qui veut satisfaire les besoins de la jeunesse

Dans vos intentions de prières, gardez tous ceux qui cherchent à être au service de nos jeunes.



IN A CONVIVIAL MOOD, activist Susan Winn and the new youth consultant greet other guests at Bishop's Dinner. (Photos: Ardyth Robinson and Susan Winn)



TWO DIOCESAN ACTIVISTS, Penny Noël and Ann Cumyn, share a few thoughts with the new youth consultant.

Ogé Beauvoir becomes Haiti's bishop suffragan

A former priest of the Diocese of Montreal, Rev. Canon Ogé Beauvoir, dean of the Episcopal Theological Seminary in Port-au-Prince, became the first bishop suffragan of the Diocese of Haiti May 22 during a service in the open-air diocesan cathedral in that city.

The new bishop was elected Nov. 25 on the second ballot with the votes of 68 lay people and 25 priests. The election took place at Ascension Church in Carrefour, a suburb of Port-au-Prince.

Close to 1,000 people attended the four-hour long ordination and consecration service, which was led by Presiding Bishop Katharine Jefferts Schori of The Episcopal Church, of

which the Diocese of Haiti is a part. Rev. James Cooper, rector of Trinity Wall Street, New York, where Bishop Beauvoir once worked, was preacher.

Preaching near the ruins of the diocesan cathedral destroyed in the 2010 earthquake, Dr. Cooper urged the congregation to see the day as one of "high hopes that things that have been cast down will be raised up," according to a report made available by Trinity Wall Street.

Among those attending the service were a number of Episcopal Church bishops, as well as a representative of the Roman Catholic Church in Haiti and, reportedly, a high-ranking Vodou priestess.

Bishop Beauvoir, 55, will assist the



BISHOP SUFFRAGAN Ogé Beauvoir of the Diocese of Haiti

diocesan bishop, Jean Zaché Duracin in what is numerically the largest diocese in the Episcopal Church. The new bishop suffragan is based in the Greater North Region of Haiti, where he was installed, in Cap-Haitien, on May 27. Bishop Duracin had requested and received the canonically required consents from the Episcopal Church.

The diocese continues to recover from the devastating magnitude-7 earthquake that struck just outside of Port-au-Prince on Jan. 12, 2010.

Bishop Beauvoir was born in Gros-Morne, Haiti, earned his university and seminary degrees in Montreal and was ordained a priest in the Diocese of Montreal in 1990.

He did parish ministry in Montreal for more than two years and later served on the national staff of the Anglican Church of Canada and as a Canadian missionary in Haiti. He received an honorary doctorate from the Montreal Diocesan Theological College in 2009.

He was received into the Episcopal Church in 2000 and was on the Trinity Wall Street staff from 1999 until 2004. He served as a missionary in Haiti, appointed by the Episcopal Church, between 1991 and 1996 and again since 2004.

(This report was prepared mainly by information staff of the Anglican Church of Canada, with files from the Episcopal News Service.)

Facebook? Twitter? Take care, diocesan group says

Staff

Such ubiquitous interactive Web-based and mobile techniques as email, Facebook, Twitter, YouTube, blogging, texting and others present opportunities, but also special challenges for clergy and church staff and volunteers.

Especially those working with youth.

That, at least, is the view of a diocesan human resources committee that published a set of "social media guidelines" in July. Sarah Wilson, human relations co-ordinator on the diocesan staff, invited feedback.

The guidelines were developed after consulting documents from the United Church of Canada, the Episcopal Diocese of Connecticut, the Connecticut Conference of United Church of Christ and the Holy Synod of the Orthodox Church in America.

"Above all," the guidelines document says, "remember:

- "You are responsible for what you say, whether online or offline.
- "Adults have more power than children and youth, and this includes in online relationships.
- "Clergy, youth ministers and volunteers have more power than people with whom they have a pastoral relationship and therefore have a special responsibility to guard how they interact with those people.
- "What you upload and/or post on the Internet is potentially there forever."

The document sets out several

"general assumptions":

- "Interactions using digital-electronic communications need to be transparent, just as a window in a door provides transparency in our face-to-face community.
- "One must be aware that all communications sent digitally...are not confidential and may be shared or reposted to others without your knowledge or consent.
- "In the 'virtual world' healthy boundaries and practices must be adhered to just as they should be in the physical world.
- "Lines between a person's personal and work identity are often blurred in social media... You may be seen as speaking for the church.
- "In the 'virtual world,' 'friend' can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality and expectations for relationship. The difference should be recognized and respected.
- "Laws regarding mandated reporting of suspected abuse/neglect/exploitation of children, youth, elders and other vulnerable adults apply in the 'virtual world' to the same extent as they do in the physical world."

Among some general guidelines in the document:

- Clergy and Lay Leaders are encouraged to set stringent privacy settings on any social networking "profile."

- Electronic communications are appropriate for basic factual information such as the time of an event or text of a document but may not be appropriate for matters that "are pastorally or legally sensitive, emotionally charged or require extensive conversation and explanation."
- Clergy who want to connect via a social networking website with parishioners are strongly encouraged to set up a group account that all parishioners may join rather than using the same profile they use in personal life.
- Clergy should not submit "friend" requests to parishioners and in general should be cautious about making or responding to "friend" requests.
- "When a clergy assignment at a parish or other ministry setting ends, the cleric may need to consider removing themselves from

related groups."

- "Clergy should show discretion in making political statements, joining political groups, or 'becoming fans' of particular political candidates or causes on social networking sites, and clearly distinguish between personal opinions and those endorsed by the Church."
- "Clergy, especially new ones, should examine the pictures/videos that are posted of themselves to make sure they are appropriate to share with the general public."
- Transcripts of on-line text chats, video chats, blogs or video blogs should be saved when possible "to increase transparency into communications" and "for the safety of both the clergy member and those they interact with."

There are some special guidelines for youth ministry. Some of them are

similar to those for clergy. Again, for example, privacy settings on any social networking profile should be strict and adults should not submit "friend" requests to minors or youth and be cautious about ones they receive.

- "Real-time communication (online chat, etc.) late at night or early in the morning is inappropriate, as the time of day may imply intimacy."
- "Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused, neglected, or exploited should be immediately reported to the local law enforcement. If the material is on a church-affiliated site, that material should be documented for church records and then removed from the site after consultation with...police."

News in brief

Stewardship Café September 8

Stewardship will be examined from a number of angles at a "Stewardship Café and Workshops" for parish representatives planned for 9 a.m.-4 p.m. Saturday, September 8 at St. Barnabas Church in Pierrefonds. The event is being planned under the direction of the diocesan stewardship council, with support from members of the finance and human resources committees. "Workshops will address a number of issues of concern to every parish," Bishop Barry Clarke says. "This is an opportunity for you to bring together a team from your parish to determine your parish needs and strategies for effective stewardship as autumn activities begin." The morning will be in gatherings, as in a café, with questions and conversation. Afternoon workshop titles include: resources for parish treasurers, narrative budgeting, the ABCs of parish stewardship, good-news budgeting, marketing your church and stewardship for youth ministry. See the announcement on Page 2.



PAUL SCOTT WILSON

Words on Fire author to address clergy

Paul Scott Wilson, professor of homiletics at Emmanuel College in the University of Toronto and author of the recently published *Words on Fire, Putting God at the Centre of the Sermon*, (Abingdon Press) will be the speaker at the 2012 Montreal Diocese Clergy Conference September 23-25 at the Manoir d'Youville in Châteauguay. Registrations are now overdue; get in touch with the synod office as soon as possible.

Ros to say goodbye at benefit dinner

The main event at this year's fundraising benefit dinner for the Mile End Mission in north-central Montreal will be a swan song for its director, Rev. Roslyn Macgregor, about to retire from that job after "17-plus years of wonderful, challenging, life-changing ministry."

In a note to clergy of the Montreal Diocese, she said she will be retiring from the mission at the end of Octo-

ber. Rev. Roslyn, who held the post at the mission along with being priest at the Parish of St. Cuthbert, St. Hilda and St. Luc in the Rosemont district, said she is to remain at the parish "on contract part-time for a while" to give her time "for the focus to be just on the parish as we move into an uncertain future."

She wrote that at the mission, "I have worked with a team of people whom I trust with my life and we have all grown together over the years – through tears, joy, anger, fun – lots of fun. I still love the work and the people (understatement) and they will always be part of me, woven into my heart and soul. I am still good at the work (that, too, is an understatement) and will miss it."

However, she wrote, "The mission needs a full-time director. I am tired, have had cancer and come back, and I want to write."

The benefit dinner will be at the Auberge St. Gabriel on St. Gabriel St. in Old Montreal on Thursday, October 25. For details, see the announcement on page 11.

Clarke succeeds primate as dialogue co-chair

The new Anglican co-chair of the Anglican-Roman Catholic Bishop's Dialogue in Canada, Bishop Barry Clarke of Montreal, succeeds Archbishop Fred Hiltz, primate of the Anglican Church of Canada, in that role. Bishop Michael Ingham of the Diocese of New Westminster filled in for the primate on occasion. Incorrect information appeared in a previous issue.

New assistant controller for synod

Jennifer James-Phillips began working as assistant controller August 13 in the synod accounting department. Stephen Tam, the manager of financial services, had been alone since the departure in recent months of Chantal Gravel, payroll administrator, and, more recently, accounting clerk Sherry Stephenson. Jennifer's past experience includes working as the assistant controller of a healthcare organization specializing in the delivery of innovative medical technologies to hospitals and medical clinics and working as the accounts payable specialist of a distributor of hardware supplies.

The Council on Aging (Anglican) Diocese of Montreal

Invites you to

BEFORE YOU FORGET: A conference on Alzheimer's Disease Friday, NOVEMBER 23, 10 a.m. – 3 p.m.

Featuring: 10:30 a.m. – noon

Teresa ANUZA, M.A. Cognitive Psychology, Coordinator, Educational Services Alzheimer's Society of Montreal (ASM). Topic: Talking about Alzheimer's Disease: what it is and what you can do (presentation & discussion)

1:30 – 3:00 p.m.

Dr. Serge GAUTHIER, McGill Professor, Director, Alzheimer Disease & Related Disorders Research Unit McGill Center for Studies in Aging (CSA). Topic: Update on the Prevention and Treatment of Alzheimer's Disease (presentation; Q & A – question & answer session)

FULFORD Hall, Cathedral Place 1444 Union Ave., Montreal (metro: McGill)

LUNCH included. Registration & coffee available: 10:00 a.m.

Suggested donation to defray the costs of lunch: \$10

For information & early registration:

CONTACT: Mrs. Carol Hutton: 450-653-8768

candghutton@hotmail.com

Sri Lanka Tamil refugees three years later

Janet Dench

(Janet Dench of the Christ Church Cathedral parish is a former chair of the PWRDF board of directors. She adapted this article from a sermon at the Cathedral.)

Earlier this year I was privileged to participate on behalf of the Primate's World Relief and Development Fund with eight other people from across Canada in a visit to India and Sri Lanka. We were invited by a long-time partner of PWRDF, the Organisation for Eelam Refugees Rehabilitation (OfERR). This unusual and inspiring organization was created nearly 30 years ago by Sri Lankan refugees who fled to southern India after civil war broke out in Sri Lanka in 1983.

Since that time they have worked toward the dream and goal of returning to Sri Lanka. The civil war in Sri Lanka ended three years ago, in 2009. This should be the moment they have been waiting for – in the case of some refugees, after decades of waiting.

We had a chance to visit with some of the refugees in India to learn more about their situation and the prospects for return.

There are about 115 refugee camps in Tamil Nadu. The camps house approximately 69,000 refugees. Many of these refugees have been there for decades.

One of our delegation had visited

these same camps nine years ago. She told us that she thought about all the things that had happened in her life during those nine years – children growing up, job opportunities, vacation travel. For the refugees, some of whom remembered her last visit, nine years later they were still in the same place, with very limited prospects for themselves or for their children to make something of their lives.

In both camps there were active Self-Help Groups of women, set up and supported by OfERR. These groups are designed to offer women education and skills training, mutual support and income generation.

One of the projects is the cultivation of spirulina, a nutrient-rich alga that is an effective nutritional supplement. This initiative meets both health needs in the community and provides a modest source of income. OfERR also supplies spirulina to HIV/AIDS orphans in Tamil Nadu, as a way of contributing to the wider community.

OfERR is now something of an expert in spirulina cultivation, and people come from around the world to learn from OfERR how to do it.

When we asked about their plans for returning to Sri Lanka now that the war is over, many refugees told us they did not believe that it is safe or wise to return yet. They worried that they would still face discrimination (because they are Tamil), and

that they would struggle to find a job or ensure good education for their children. Would they be able to reclaim the land that belonged to them?

Someone I met described the situation in Sri Lanka as “post-war, but not post-conflict.” Many of the refugees are very conscious that even if the war is over, the basic issues that led to the war are still not resolved: the issues of basic rights and protection for all, and the place of the Tamil community within a country with a Sinhalese majority.

For the second part of our trip, we travelled to Sri Lanka, so we could learn something of what awaited the refugees if they did decide to go back.

We arrived in the capital, Colombo, and immediately headed out to the East (Trincomalee) and to the north (Vavuniya) – areas in which the war was fought.

The presence of the military was very noticeable during our travels. Despite the end of the war, there has been no demobilization of soldiers.

In Sri Lanka, OfERR works to support people who have been displaced by the war. For example, we met one family forced to flee their homes in 2006 who had been able to come back in 2008 to their original homes, although they had lost a lot, including all their cattle and coconut palms. Others are worse off and have been living for years in temporary shelters.

Worst of all was the situation of internally displaced people living in a camp near Trincomalee that the government claims no longer exists. They had been displaced from land declared a “high security zone” during the war. After the war ended the government designated it instead a “special economic zone.” So the people still can't return to their homes, which are on fertile agricultural land. We were told by camp leaders that conditions in the camp are increasingly precarious.

Further north we were inspired by members of a women's Self-Help Group that was established with the support of OfERR. The women had had traumatic experiences of war and displacement, but now they were back in their home community. They told us about the sense of achievement they had in succeeding in getting back at home.

We were amazed at what the women in this group had achieved in just a few months since the group was formed. They had all sorts of initiatives under way to make life better for themselves and for their community. One of their priorities was getting electricity, primarily so that their children could do their schoolwork in the evenings. The OfERR representative suggested solar power to them. I like to think that maybe they have that installed now – it wouldn't surprise me, as they were full of energy.

Following the end of the PWRDF delegation, I stayed on for a few more days and visited Batticaloa, further south on the east coast. This was also a former conflict zone and it was one of the places most affected by the devastating 2004 tsunami. There were several memorials for the many, many victims of the tsunami.

Nowhere in Sri Lanka, however, did we see a memorial to the uncounted thousands of civilians who were killed in the war.

What does the future hold for the people of Sri Lanka? Our delegation left with more questions than we



CHILDREN FROM A RETURNEE COMMUNITY in Sri Lanka.

(Photo: Janet Dench)



YOUNG MEN AT THE REFUGEE CAMP at Puthupatti. This camp was on rough terrain. One member of our delegation was reminded of some remote First Nations communities in Canada in their poverty, isolation and lack of economic viability.

(Photo: Cody McKay)

Palestinian urges Canadian Christians to take a stand

Staff

Canada has had excellent policies on Israeli-Palestinian issues in the past but the Canadian government's current support of Israeli government policies is “a breach of morality,” a leading Palestinian peace activist said in Montreal at the end of May.

Nora Arsenian-Carmi of Jerusalem, for 17 years on the staff of the Sabeel Ecumenical Liberation Theology Centre, told a gathering sponsored by the support group Canadian Friends of Sabeel and by Christ Church Cathedral that many people are “blind and deaf” to the continuing confiscation and destruction of Palestinian homes, irrigation conduits and land in the Occupied Territories and imprisonment of Palestinians by Israel.

“What is the role of the Christian in peacemaking today?” asked Ms. Carmi, a Christian. “For us, Jesus Christ is close not only as the Saviour but as a person who lived in this land, suffered in this land and knew what occupation was.

“Non-violent resistance is what we should be doing.”

She said boycotts, disinvestment and other sanctions directed against actions of the Israeli government will actually help Israel, encouraging it to become an equal rather than dominator in the community of nations. Jerusalem, intended to be open to all nations, is being run today as “a Jewish monopoly.”

“God does not want one group of people to dominate all the others,” said Ms. Carmi, who was on a speaking tour of Canada. “The beautiful religion of Judaism is being misused today for political ends.”

The boycott efforts she suggested were selective. For instance, she said, goods made by Jewish settlers in the Occupied Territories are being sold



NORA ARSENIAN-CARMI

under made-in-Israel labels in places like Canada; Canadian shoppers could demand to know the real provenance of such goods.

She strongly advocates tourist visits to Israel/Palestine using “morally responsible” travel agencies, some of them Christian, who offer opportunities to meet Palestinians and hear the viewpoints of Christian and Muslim groups as well as Jewish ones.

“You don't know how much it means for forgotten (Palestinian Christian) people when people come because they care.”

Born in Jerusalem a few months before the establishment of the State of Israel, Ms. Carmi was displaced from her home but eventually returned to Jerusalem. After 17 years with the Sabeel, she retired in 2010 and has been working with Kairos Palestine, a group based on a Palestinian Christian document launched in 2009.



OfERR'S SPIROLINA PROJECT received support from PWRDF. In photo, women from a self-help group at Valavanthakottai camp in Tamil Nadu, India, cultivate spirulina.

(Photo: Cody McKay)

had arrived with, but also with a deep admiration for the commitment and energy of the refugees and displaced persons, and for the important part played by OfERR in making their lives better. OfERR

sees the refugees – and invites others to see them – as people with the will and ability to contribute to the community, whether in India or in Sri Lanka, if and when they return there.

'We must do it!' Aboriginal Day participants are told

Harvey Shepherd

More than 70 clergy and laity from the Montreal Diocese sought to broaden and deepen their awareness of Aboriginal culture and issues through information, comment, music, song, dance, ritual and even role-playing at a day-long program marking National Aboriginal Day June 21.

The first event of its kind in the diocese, the program drew on the talents of people including Rev. Norm Casey of the Six Nations Anglican Parish near Brantford, co-chair of the Anglican Council of Indigenous Peoples, Anne S. Douglas, who has taught and researched First Nations and Inuit communities over the past 25 years, and the three members of Broken Walls, a Christian band led by Jonathan Maracle of the Tyendinaga Mohawk Territory on the Bay of Quinte.

Bishop Barry Clarke and Dean Paul Kennington of Christ Church Cathedral were among those in attendance.

"Since the beginning of time, not only the Mi'kmaq but all Aboriginals have been taught that the Great Spirit, whom we call Gitchi Manitou, sent his messenger, Atan-kawakan, which means the Great One, who taught us that the Holy Spirit is in all of us, including... human beings," the chief organizer of the day, Lee Greyfeather, a Mi'kmaq and a shaman, said.

He and his wife Saweena Greyfeather, also known as Leslie West, were the main organizers of the day. They attend the Church of St. James the Apostle.

He said, "Let's not repeat the same mistakes that we've all made. Let us, hand in hand, hourly, daily, weekly, commit ourselves to what God, the Great Spirit, and history have



LEE GREYFEATHER

charged us to do: be caretakers of this Earth, our families, our neighbours and everyone. Doing this is not easy, but... we must not just speak of it, or try it, we must succeed! We must do it!"

Father Casey outlined the long history of the Six Nations communities along the Grand River in Ontario, the bitter legacy of residential schooling and its devastating effects on First Nations language, families and culture, and the rich spiritual traditions, Anglican and traditional, of the communities.

He said the relation of the Six Nations with the British Crown and the Anglican Church goes back before the American Revolution and the Six Nations' presence along the Grand River has its origins in promises made by the Crown during that conflict.

Father Casey described decision-making rules still used in the communities today. All decisions must be unanimous and respect the seven-generation rule, which requires members of an assembly to ask themselves how a proposed change will affect the way of life seven generations from now.

"Today we are trying to do our best to revive our language and cultural traditions. Everyone on the reserve recognizes they have a strong tradition of spirituality."

But they also recognize that one of the largest challenges they face is the problems confronting their brothers and sisters in cities. "Many of our people are on the street, in rehab centres or in prisons."

He said there is relatively little antagonism between Christianity and advocates of the traditional way of life represented by the Longhouse, especially among younger members of the community.



PLAYING THE TRADITIONAL DRUM, members of Broken Walls are, from left, Bill Pagan of Palmer, Alaska; leader Jonathan Maracle of Tyendinaga and Kris DeLorenzi of Thunder Bay. (Photos: Harvey Shepherd)

His talk was a profound reminder that we are keepers of God's planet and maybe we do need to think further in the future than our current pocketbooks.

Dr. Douglas, who has a doctorate in educational anthropology from McGill University and is a parishioner of Christ Church Cathedral, discussed daily spiritual practices and offered reflections on her experiences living in an Inuit community. She has worked with the James Bay Cree, the Mi'kmaq of Cape Breton and the Mohawk of Akwesasne, near Cornwall.

She talked of the spiritual presence she felt among the Inuit, of their strong connectedness to one

another in their own families and to their community and of their profound respect for the environment and for the animals with which they share it.

Saweena Greyfeather offered an overview of the prehistory and history of the Aboriginal peoples of Eastern Canada.

"The impacts of European contact changed the lives of Canada's Aboriginal peoples forever," she said.

Ms. Greyfeather cited the effects of disease, the fur trade, firearms and liquor.

"The Christian missionaries, whether Catholic or Protestant, fervent to convert the Aboriginal Peoples to Christianity, worked hard but,

with few exceptions, made no effort to connect the teachings of the new religion with the traditional spiritual beliefs of the Aboriginals, holding these to be pagan or evil, or at best ill-advised. The forcing of Aboriginal peoples from their lands and the introduction of the reservation system was another severe blow. These developments, followed by increasing efforts to meld Aboriginal peoples into the majority population, have led to the situations they face today."

(This article incorporates material, with thanks, from a review by Nancy Greene-Gregoire in a joint newsletter of Trinity Memorial Church and the Church of St. Columba.)



SAWEENA GREYFEATHER



NORM CASEY



A SMALL GROUP ponders interpersonal issues in relations between First Nations people and others.

Golfers support mission of diocese



IT WAS A GOOD DAY ON THE LINKS for the third annual Mission Works Golf Tournament July 9, this year at the Whitlock Golf and Country Club in Hudson. The event raised an estimated \$8,000 for the missions of the diocese. At left, golfers line up in



their carts to head out to the links. Centre, Bishop Barry Clarke is on the green with diocesan human relations co-ordinator Sarah Wilson. Right, a member of a foursome tees off.



(Photos James Armstrong, Your Local Journal)

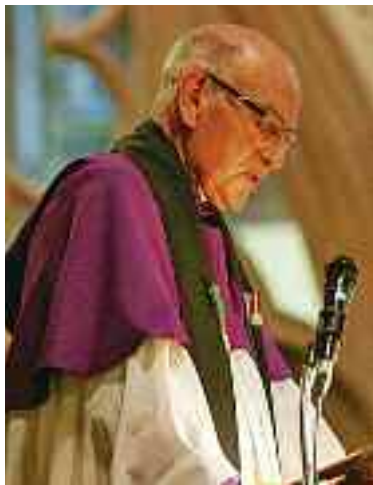
Diamond Jubilee of Queen Elizabeth II

'Elle est l'Ointe du Seigneur'

Peter Hannen

(Here are edited extracts from a sermon preached by Ven. Peter Hannen, honorary assistant at the Church of St. James the Apostle, at a celebration of the Queen's Diamond Jubilee at the Church of St. John the Evangelist, also in downtown Montreal, Tuesday, June 5, in the presence of Hon. Pierre Duchesne, Lieutenant-Governor of Quebec. For a full text see the parish bulletin of the Church of St. John the Evangelist on its website at www.redroof.ca and click on Publications, The Evangelist and Trinitytide 2012.)

Probably the single major difference between a constitutional monarchy and a constitutional republic is that our allegiance is to a person. We



PETER HANNEN delivers his sermon

do not swear allegiance to a piece of bunting – a *chiffon rouge*, a flag; we do not swear allegiance to a piece of paper, a constitution; we swear allegiance to a person. And we do not swear allegiance to that person as our head of state because in our system the monarch is the state, personified.

In saying that, I am conscious, this evening, that I am speaking as a Christian to Christians, in the context of a liturgy. Christians should be well able to relate to the basic principle of monarchism, that our allegiance is to a person, because our allegiance, as Christians, is also to a person, the person of our Lord Jesus Christ. It is true that some Christians give the impression that their allegiance is primarily to a book – “Jesus loves me, this I know, for the Bible tells me so” – as if the Bible were the primary authority, and not the Lord of whom it speaks. But orthodox Christianity is about persons – the three Persons of the Holy Trinity and the person of our Lord Jesus Christ.

In an age when we are so conscious of persons – their individual rights and dignities and freedoms (alas, with little or no emphasis on their civic responsibilities), a person-centred monarchical system should have an instant appeal, not just to Christians, but to everyone – especially when the monarch whose jubilee we are celebrating is herself such an exemplar of civic responsibility.



WORSHIPPERS AT REDROOF CHURCH raise a glass to Her Majesty at a reception after the Evensong and Te Deum for the Diamond Jubilee of the Queen.

(Photo: Janet Best)

Mais la personne du monarque est une personne spéciale, parce que le monarque est une personne sacrée – c'est-à-dire, consacrée à son rôle avec la sainte huile à son couronnement, après avoir été vêtue de vêtements quasi-sacerdotaux – et ce n'est qu'après ces cérémonies sacramentelles qu'elle est jugée digne et capable d'être couronnée. Elizabeth II a été sacrée – l'unique souverain du monde entier qui a été oint à sa fonction. Elle est l'Ointe du Seigneur, the Lord's Anointed. If it is

true that the monarch is the state personified, then tel roi, tel royaume: it is the entire nation which has been sacralized in the anointing of its monarch, and it is the entire nation which has a sacred function, beyond mere bureaucracy and good government.

How challenging it would be, for us and for our governments, in a monarchy with an anointed monarch, to cast our ballots according to how we think national policies should reflect the divine functions of being creative, redemptive, sanctifying and life-affirming.

Cathedral plans diocesan fête

The Christ Church Cathedral parish has been in touch with parishes in the Diocese of Montreal seeking to organize a diocesan celebration the weekend of September 29 and 30 of the Diamond Jubilee of Queen Elizabeth II.

In a letter over the summer to parish priests and parish secretaries, Ann Elbourne, chair of the Cathedral's Jubilee Committee, wrote:

“We are planning a glorious display using the windowsills and pews in the side aisles and illustrating the tapestry of Montreal's parishes – unity in diversity is our theme. We are asking participating parishes to

do three things:

- Create a flower display to place in a window, with the name of your parish.
- Create a small exhibit to present the diversity of your parishioners, particularly people from the Commonwealth countries, done any way you want: photographs, objects, memories of homelands, ethnic food and so on.
- Take part in a diocesan service of celebration on Sunday at 4 p.m., replacing the usual sung evensong. The service will be broadcast as usual by Radio Ville Marie. Bring your church choir, your musicians,

your steel band – again, whatever you want to contribute.”

The Cathedral does ask parishes to keep the Cathedral music director, Patrick Wedd, informed about what they are planning, partly to avoid duplication.

“This should be fun, and an excellent way to showcase the diocese and your parish,” Ms. Elbourne said.

Ms. Elbourne suggests that those interested get in touch with her at 514-486-7423 or conros@sympatico.ca – preferably not the diocesan or Cathedral office. She would be happy to hear even from parishes unable to take part.

Head of Cathedral lay ministries decides it's time for a change

After 16 years as the go-to person at Christ Church Cathedral for almost everything the clergy weren't responsible for, Verna Peris stepped down in mid-July.

“I've loved every minute of it,” she said during a pause as she attempted to clear her desk and niche of the impedimenta of her period as co-ordinator of lay ministries at the cathedral. “But it was time for a change.”

In her job, a volunteer one with an honorarium, she worked with prayer leaders, stewards, greeters and numerous others. She was involved with the coffee hour, receptions, the big Cathedral bazaar and the Christmas-wrapping service that volunteers offered to harried shoppers for a number of years – to mention only a few things.

She also was in charge of the Cathedral Sunday school for over 10 years.

Ms. Peris, who previously worked for Bell Canada for 10 years, applied for the Cathedral post when it became available a little more than a decade after she became a parishioner of the Cathedral in 1985. She has worked with four clergy who served as dean of Montreal and rector of the Cathedral – Andrew Hutchison, who went on to become bishop and then archbishop of Montreal and then Canadian primate, Very Rev. Michael Pitts and, recently, Very Rev. Paul Kennington, as well as with Rev. Canon Joyce Sanchez, interim rector between Deans Pitts and Kennington.

For the time being, she expects to devote her new free time largely to

catching up on domestic concerns at the elegant house on Dr. Penfield Avenue she shares with her husband, Julio Peris, a well-known lawyer – and, thanks to his wife, not infrequently a volunteer gofer at Cathedral functions. Three of their four children – all baptized at the Cathedral – are also living at home, not to mention a dog, a cat, turtles (one of them 23 years old), some fish, a rabbit and a hedgehog they accumulated in various ways over the years.

She will also still be seen from time to time around the offices the Cathedral shares with the Diocese of Montreal, since she is the treasurer of the diocesan Anglican Church Women, of which she is a former president, and a member of the diocesan nominating committee.



HON. PIERRE DUCHESNE, Lieutenant-Governor of Quebec, plants a rosebush at the Church of St. John the Evangelist in honour of Her Majesty.

(Photo: Janet Best)

Royal memories



MEMORABILIA OF QUEEN ELIZABETH collected over the years by Peter Trepanier were put on display for fellow members of Grace Church Arundel in the Laurentians in honour of the Queen's Diamond Jubilee. Mr. Trepanier, his wife Greg Davis and their son Will live and work in Ottawa now but still have a house near Mont Tremblant. “Peter has amassed a huge collection of various artifacts of the Queen's life and graciously arranged this display for the parish to view,” reports Bevin Boyd, a parish warden. He also gave a public lecture on the Queen at the Arundel Library last year. “He has a great deal of knowledge on the Royal Family, in particular the Queen, and we are privileged to have Peter and his family in our congregation.”

Despite more and more homeless, Mission remains upbeat



AMONG LINKS between St. Michael's Mission and the host parish, the Church of St. John the Evangelist, RoseMary Brinkema, a parish warden and board member and volunteer at the mission, has a word with George Greene, interim executive director at the mission.

(Photo: Harvey Shepherd)

Harvey Shepherd

For George Greene and the volunteers and staff at St. Michael's Mission, the numbers are daunting.

The mission, a soup kitchen providing a range of other services in its quarters under the downtown Church of St. John the Evangelist, served 88,326 meals last year, not quite twice the 2011 figure, and has currently been running at around 200 a day, often more – breakfast and lunch, five days a week. The budget just for peanut butter – a breakfast staple – has been running at around \$2,000 a year.

“Our growth is unstoppable,” Mr. Greene, temporarily back in the saddle as volunteer interim executive director of the mission, told a visitor in late July. “The whole dynamic is different because of an influx of the homeless.”

“What worries me is, we're in the middle of the summer now. What's going to happen in the fall?”

Under pressures that include the growing numbers and a shortage of staff, the mission had cut back the activities of its used-clothing room to two days a week and was trying to confine itself to relatively urgent cases – like, to take a somewhat extreme case, the man who not long before spent the night – fortunately, a summer night – sleeping out of doors, had his shoes stolen and turned up at the mission in his bare feet.

Mr. Greene expected the mission to have a new director by around the time you read this.

In the mean time, he said, Sherry Stephenson, who left the diocesan

synod office this summer after 15 years on the synod staff, the last few of them in finance, has been providing invaluable service looking after the finances of the mission part-time.

The clients of the mission continue to be 95 per cent men, and about two-thirds between the ages of 31 and 64. About 64 per cent of clients have French as their mother tongue, 13 per cent English, nine per cent Spanish and six per cent Inuktituk.

The day-to-day pressures can make it difficult to see beyond them, but “we're trying to give them more than food,” he said.

“And it's not all doom and gloom around here. We're still missionaries and we're still doing a good job.”

While there are enough perennial clients – and even second-generation ones – to be discouraging, there are also “a lot of happy clients at the end of the day.”

Why is he still upbeat?

• In his opinion, the support the mission receives from Anglican parishes and individuals continues to be among its major assets. Without it he does not see how the mission could carry on. This includes financial support (from parishes and individuals, although not the diocese) as well as donations of food, clothing, toiletries and the like.

• The staff make up partway in quality for their small numbers: currently four. (He himself is a volunteer.) These include Caitlin Murphy, who is a relatively new crisis worker; Bruce Pawsey, who is the seasoned floor manager; Gabe Foreman, who in Mr. Greene's view cooks up the

best soup in Montreal, and another worker – recently Monica Thornell, a university student who was there for the summer.

(Mr. Foreman, incidentally, can cook up more than soup. A poet of no mean repute, in 2011 he received Quebec's top prize for English-language poetry, the A.M. Klein Award of the Quebec Writers' Federation.)

• “The strength of the mission continues to be our volunteer base,” Mr. Greene said. He said he has worked with other organizations that have volunteers but has never seen a corps like this. Some of them are committed Anglicans.

• You might have expected tensions from the growth of Montreal's Quartier des Spectacles around the Place des Arts, which is just across the street from the Church of St. John the Evangelist. But the reverse has been the case. The mission has good relations with the Quartier des Spectacles and connections with the Quartier have opened up job and training opportunities for some clients of the mission. There have been cases of two-way rapport between clients of the mission (which has for years had its own art program) and patrons of the arts.

• There are partnerships between the mission and various government and other agencies, some of them affiliated with McGill University. Among them are skin clinics (that focus on avoiding cancer and frost-bite), programs to deal with gambling and substance addictions, student intern projects, income-tax clinics (that may help low-income people claim various rebates and



SERVING UP A HEARTY SOUP are volunteers and staff: art director Mary Lennon volunteer Allan Rosenveig, cook-poet Gabe Foreman and student summer staff Monica Thornell.

government benefits), and a federal government program that has placed 17 clients with mental illnesses in subsidized housing in the last couple of years.

• The mission has a particularly good relation with a special squad created by the Montreal police in

2009 to seek creative ways of relating to the homeless, called EMRII or the Équipe mobile de référence et d'intervention en itinérance.

For more information on St. Michael's Mission and how you can help, visit www.stmichaelsmission.ca on the Web.

‘Their souls inside of them are the same as ours’



ANDREW FERGUSON helps carry presents from St. Stephen's Chambly into the Mile End Mission.

The inspiration of a 9-year-old parishioner at St. Stephen's with St. James in Chambly brought a little extra to beneficiaries of the Mile End Mission in north-central Montreal in late May.

Largely at the initiative of young Andrew Ferguson, members of the Chambly parish brought men's and women's clothing to the church on three successive Sundays. Then a team of 12, including Andrew, delivered them to the mission.

“We were warmly welcomed by the executive director, Rev. Roslyn Macgregor, food bank director Connie Olson and the mission staff. Men from the mission helped unload the truck, and shelves that were once empty were full when we left,” reports Eileen Allen Agle of the parish Anglican Church Women. “What a wonderful feeling knowing that through Andrew's thoughtful gesture and the hard work of the ACW people who are really in need will benefit greatly.”

She said Rev. Eileen Steele of St. Stephen's looks for some time for a suitable recipient and the Mile End

Mission is likely to receive more food, clothing, and household needs in the future.

In a note of his own, Andrew wrote: “Thursday morning I went to the Mile End Mission. I had an idea for everyone to bring one clothing item to church. I thought we could help people by bringing clothing. I wanted to help people because their souls inside of them are the same as ours.”

“When I got to church, I saw some people brought tables and chairs too. I was surprised how much stuff that people brought that was not even requested.”

“At the mission, all the people there helped us unload the truck. With all the people helping, it sure went faster unloading the truck. The people at the mission all had big smiles when they saw us, that made me happy about my idea. I was thankful for Rev. Eileen and everyone at my church for helping with my idea. It made me happy to help other people and I want to do it again.”

You need to know... What you have forgotten

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These are important matters we should all plan ahead for ... but regularly put off to another day. All are welcome to any one of these events to learn why further delay is only building stress for your family and friends in the future.

Cost of entry – None: Bring friends and family

Cost of not coming – could be immeasurable

Tuesday
October 2
514-697-2204

Christ Church, Beaufort
455 Church St., Beaufort
H9W 3S6

Wednesday
October 24
514-684-4460

St. Barnabas' Church
12301 Colin St, Pierrefonds
H9A 1C3

(Further opportunities are being planned for November – Dates TBA)

All events are 7:00 to 9:00 p.m.

Refreshments provided

For information contact:

Mark Weatherley at 514-710-8066

3rd Annual Christ Church, Beaufort Vintage Motorcycle Show and Parts Swap Meet

Saturday September 15
10 a.m to 2 p.m.

Entry: \$5.00

Vendors Welcome

In the Parking Lot

455 Church Street
Beaufort H9W 3S6

514-697-2204
christchurch@qc.aibn.com
christchurchbeaufort.com

Celebrating 85 years in Little Burgundy

Old-timers and present-day participants in the life of Tyndale St-Georges Community Centre rubbed elbows and exchanged reminiscences at homecoming weekend June 15-17, marking 85 years of service to the Little Burgundy Community.

Activities included a cocktail reception, a barbecue with games and entertainment by groups including Jam for Justice, Beezy Brothers, 5e Élément and the Little Burgundy combo Reno Valay. A closing worship service featured the People's Gospel Choir and drew on traditions of the Anglican and Presbyterian churches, which played an important part in the history of the centre.

Renowned jazz pianist and Little Burgundy icon Oliver Jones was honorary chair for the weekend.

Organizers described the weekend as a memorable and fitting tribute to 85 years of partnership with Little Burgundy.

To add to the festive air, the community centre has also been gearing up to take part in a complete renovation of Jesse Maxwell Smith Park, a city park in front of the centre, as a joint project with KaBoom!, a non-profit agency affiliated with the cooperative insurance firm Foresters. About 100 volunteers recruited by the centre will join a like number from Foresters in a "Build Day" September 29 to carry out the work. The Tyndale project was selected from a those of a number of applicants. KaBoom! is also picking up a large part of the cost of the project, but Tyndale is adding \$8,500, about 15 per cent of the total cost, raised through a special appeal.

Makeover at Tyndale park

The city park at Richmond Square in front of the Tyndale St-Georges Community Centre, said to be long in need of new play structures, is getting a makeover thanks to the cooperative insurance firm Foresters and KaBOOM!, a U.S.-based non-profit that revamps public parks for kids in deserving neighbourhoods.

Kids and parents from the community have been active in helping design the park and raise a portion

of the needed funds. The "dream park" will be built in one day by a team of 100 community volunteers and 100 volunteers from Foresters on September 29 in co-operation with the city Montreal. "It's going to be a big party, with food, music and lots of fun!" says Jen de Combe, executive director of Tyndale. This is a joint project between Tyndale St-Georges and the City of Montreal Southwest Borough.



IT WAS A GOOD TURNOUT on a busy weekend.



GRADUATES OF THE PRE-EMPLOYABILITY PROGRAM at the Little Burgundy Employment Centre let off steam in a relaxed moment after the graduation ceremony of the 26-week program June 28. The centre, a branch of the Tyndale St-Georges Community Centre, seeks to prepare adults for employment through training in subjects including French, computer skills, cultural diversity, human rights, occupational health and safety laws, Quebec government programs and labour laws. The course, supported by the government service Emploi Québec, continues to surpass norms set by that agency. Out of 29 recent participants, 17 had found jobs within a few weeks of finishing their course and another two were going on to further studies.

"Silver and Gold for Cash"

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Don't turn your silver & gold over to Aaron to fashion a Golden Calf! – Don't let your silver and gold become an idol! – Don't let it be idle in your jewelry box or drawer! – Turn your broken, unwanted and/or mismatched gold and silver jewelry into cash to meet your real needs.

Tuesday, September 11th from 5 p.m. until 9 p.m.

Christ Church, Beaurepaire, 455 Church Street, Beaconsfield

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Mission communautaire Mile-End
Community Mission



Souper bénéfique annuel de l'Action de grâce Annual Thanksgiving Benefit Dinner

Jeu. 25 octobre 2012 à 18h / Thursday, October 25th, 2012 at 6pm

Porte parole / Keynote speaker

Roslyn Macgregor

Auberge Saint-Gabriel
426, rue Saint-Gabriel
Vieux-Montréal

Au début des années 1970, Roslyn Macgregor a passé deux ans tout aussi stimulants qu'éprouvants au Couvent Sainte-Marguerite, en Haïti. En 1983, elle est rentrée à Montréal où elle a fait des études en éducation, études de l'enfant et théologie. Ordonnée prêtre en 1992, Ros est devenue directrice de la Mission Communautaire Mile-End le 1er mai 1995, et prêtre dans la Paroisse Saint-Cuthbert, Sainte-Hilda et Saint-Luke. Pendant 17 ans, Ros a défié les structures de la société et s'est battue pour aider ceux et celles qui dépendent de la Mission. Elle a relevé de nombreux défis, apprenant des leçons magnifiques et parfois difficiles, bien au-delà de ce qui peut être enseigné au séminaire.

In the early 1970s, Roslyn Macgregor spent two challenging and life changing years in Haiti as a sister of St. Margaret. In 1983, she returned to Montreal and furthered her knowledge in child studies, education and theology, and was ordained an Anglican priest in 1992. May 1st, 1995 Ros was appointed Director of Mile End Community Mission and Priest at St. Cuthbert, St. Hilda and St. Luke Anglican Church. She challenged the structures in society and fought fiercely for funding and recognition of the needs of those who depend so much on the Mission. For seventeen years, Ros has met the challenges of real people in real life situations and learned wonderful, and sometimes hard lessons far beyond what can be taught in seminary.



Merci de votre soutien.
Thank you for your support.

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For more information or to purchase tickets, please do not hesitate to contact us.
99 rue Bernard Ouest / 99 Bernard Street West / Montreal, Quebec H2T 2J9
514 274-3401 / bdinner@mileendmission.org

Keep the conversation going

For decades, the *Montreal Anglican* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Montreal Anglican* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

Please fill out and return the enclosed postage-paid donor reply card or call 416-924-9199, ext 259.

Alternatively, you can email mross@national.anglican.ca or go to www.canadahelps.org to make your gift today.



Obituary

Del Skinner: from pro wrestler to pioneer deacon

Harvey Shepherd

Well over 500 people representing diverse ethnic and Anglican communities filled the nave and some of the balcony of Trinity Memorial Church May 18 to remember Rev. Del Skinner, whose career took him from Bridgetown Barbados to Mon-



DEL SKINNER

treau and into the professional wrestling ring before he became part of a pioneering ministry in the Anglican Diocese of Montreal.

Among themes common to the memories of several of those at the service was that despite the powerful physique he enjoyed for most of his life he was anything but intimidating to those who knew him, but rather known for his gentleness and humility.

Younger people particularly looked up to him, said his son Fernando Skinner. "It was a pleasure to work with him."

Daphne (Margaret) Cadogan, a leading member of the parish, said she had known Deacon Skinner for about 35 years.

"Whenever I had a problem Del was always there for me, never with a clear answer. "He always referred me to a reading from the Bible, a suitable text from the Internet, or a chapter from a book that he would give me to read, and his words were always the same: Read and get back to me. Sometimes it would be puzzling – what does it mean? – but talking to him afterward I always understood what he was trying to tell me. It always made me think, giving me food for thought."

While often a man of few words, she added, "he was a man of God, a man of love, a man of good character, a man of peace, a patient man, a well respected man, a man who knew his Bible, studied it and tried to live it. He was a man loved by his Trinity family."

Rev. Canon Joyce Sanchez said that in the countless accounts she had heard of the impact he had had on the parish and his intelligence and gentle humour the word humble

was the one that came up most often. She became the incumbent at Trinity Memorial last year, when Deacon Skinner was still listed as deacon there although inactive for health reasons. "He taught us to love: to love him, to love God, to love each other," she said.

Born Dec. 9, 1941, in Bridgetown, Barbados, the Son of Charles and Enid Skinner from Barbados, Delmarnet Newton Skinner came to Montreal as a youth and worked as a mechanist in Canadian National shops before becoming known as a pro wrestler.

His commitment to his faith and community service led Del Skinner to "go back to school," in his late 50s, in part through the demanding Education for Ministry program, a four-year part-time study program designed to teach lay people to think theologically, develop a personal systematic theology and increase their knowledge of the Scriptures. Eventually he was recruited and, with further studies, qualified for and was ordained into a form of ministry regarded as somewhat experimental, also thought by some to be at least as close as the ministry of most modern Anglican deacons to what deacons were in the early centuries of the Christian church.

Anglican deacons are commonly "transitional" deacons in one of the last stages of becoming priests; ordination as a priest often comes a year or so after ordination as a deacon. "Vocational" deacons (or "permanent deacons" as their Roman Catholic counterparts are called), such as Del Skinner became, do not intend to become priests, although they wear vestments like those of other deacons, play a similar sup-

porting role in eucharistic and other liturgy and are entitled to be called "the Reverend." There are now fewer than 10 vocational deacons in the Montreal Diocese, all but one ordained since 1998.

Vocational deacons are also expected to carry out an active ministry "in the world" outside the institutional church. For Deacon Skinner this consisted largely of pastoral vis-

its to seniors, especially in the St. Andrew Residential Centre (formerly St. Andrew's Presbyterian Home) on Cavendish Boulevard. Unfortunately, illness cut short his ministry after only a few years.

He is survived by his wife, Kyren Broome, their son Fernando, granddaughters Kayleigh and Shannon and sisters Marva, Lena, Juann and Yolanda.

Kathleen Dunkley was honoured at St. Paul's



KATHLEEN DUNKLEY, a parishioner of St. Paul's Church Côte des Neiges, died in St. Mary's Hospital at the age of 102 years and 6 months on June 25, less than two months after receiving special congratulations at the 80th anniversary banquet of the parish. The photo shows her with a daughter, Nerine Wilson, on that occasion. Mrs. Dunkley is survived by a sister, three daughters, 14 grandchildren, 26 great-grandchildren and six great-great-grandchildren; she was predeceased by another daughter and 11 sisters and brothers. Memorial services took place in St. Paul's July 7 and in Jamaica July 21, with Archdeacon James Bennett of St. Paul's presiding at both services. She was buried in her native Jamaica.

Editorial bunny seeks energizing via Journal Appeal

Harvey Shepherd

Would you consider paying \$35-\$40 for an annual subscription to *The Montreal Anglican* and *The Anglican Journal*?

It seems that about two-thirds of about 2.2 per cent of you readers in the Montreal Diocese would consider that.

I hasten to add that the suggestion is hypothetical, at least for now. But as we often do at this time of year, we and our colleagues in the *Journal* are asking you to send along something like that – maybe less, maybe more – voluntarily. You will see an advertisement on the previous page for the annual Anglican Journal Appeal, as well as a photo featuring a fluffy creature who, at least for me, symbolizes the Canada-wide partnership we are asking you to support.

More about the bunny in a minute. But first I want to make the point that most of you receive these papers as a benefit of your participation in the life of your parish.

There is an almost theoretical subscription price of \$10, as you can see in the regular box on Page 2 of *The Montreal Anglican*. This could really apply, for instance, to a non-Anglican. But most of you just receive the paper because your name is on a list the *Journal* circulation office in Toronto receives from your parish.

You don't really get the paper free, of course. You pay through your

contributions, through your parish, to the diocesan and national church budgets. For some official purposes you are subscribers; there were 5,061 of you in this diocese in June, down 274 or 5.14 per cent from a year earlier. (The Canada-wide decline for the *Journal* and diocesan papers was 3.8 per cent.)

These numbers move in lock-step with parish membership, of course; unless that picks up the papers will ultimately have to take their lumps along with all the other ministries.

But the national church, the *Journal*, the diocese and their papers have been trying to get a better handle on what the future might hold. One means we've tried was inviting readers to send in responses to a readership survey, results of which the editors of *The Journal* and most of its 24 partner diocese newspapers discussed at our Anglican Editors' Association conference in Kamloops, British Columbia, in June.

We received responses from 115 of you in this diocese, a shade below 2.2 per cent and somewhat below the 2.9 per cent Canada-wide.

The hypothesis of a paid subscription to the national and the diocesan paper was in one of the questions and, as I said above, about 66 per cent of you thought you would consider it. The Canada-wide percentage was also about 66 per cent. A few Montreal readers wrote in that you would consider a paid subscrip-

tion, but less than \$35.

I will say only a little more about these survey results, since the Montreal numbers look to me a lot like the national ones, which are the subject of a report in this month's *Journal*.

It looks as if both papers are quite well read and well received, at least among the 115 of you who replied to the survey.

There were some nice compliments and some sharper ones among the write-in comments:

"The work of your editorship is too slanted...."

"It keeps me informed as to what I need to know about the Montreal Diocese."

"I would like the newspapers to be more about the teachings of Jesus. Leave politics to the elected...."

"Sorry but I don't think I want it published any more."

"Keep up the good work!"

"Great job."

"A waste of resources."

Ah, well. Let me explain about the bunny. Anglicans are great ones for tradition. Someone, well before I came on board in this job, noticed that the editor of the host diocese of the annual editors' convention seems to expend a lot of energy. Someone turned up with an Energizer Bunny from the advertising and promotion of the battery company and thereafter, at the convention, the host editor presents the bunny to her or his successor.



BUNNY AND FRIEND

(Photo: Saskia Rowley Folder)

In the photo, that would be me in Kamloops, having just received the much-travelled bunny from Cathy Wozlowski of *The Link*, newspaper of the Anglican Parishes of the Central Interior (of which we are a partner diocese) at the convention in Kamloops last June. I am looking forward to welcoming my fellow editors to our diocese next June. In my experience, the ability to exchange views and insights and keep lines of communication open is a great help in my job and I am happy to be returning the hospitality I have received from others.

It would be nice to be able to tell my colleagues that this diocese

responded generously to the annual appeal for funds intended to provide a little more security to the diocesan papers and the *Journal*.

An invitation to donate to this year's *Anglican Journal Appeal* is included with this issue and was sent over the summer to past donors in this diocese. We urge you to look at it and consider a donation. Donations from this diocese will be divided between *The Journal* and *The Montreal Anglican*.

(Harvey Shepherd is the editor of *The Montreal Anglican* and *Energizer Bunny* of the 2013 Anglican Editors Association Conference.)

THE STILLNESS WITHIN

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



Letting go into the mystery

*As in growth, or dying,
we need let go
at the edge
to continue further.
Trust the process
let go lightly
pass on gently.*
Stephen Levine

This past summer, I was gifted with the experience of being at the bedside of a remarkable woman who *let go lightly and passed on gently*. My wife's mother, Wilma, had been ailing for several years now. Each time she seemed at the end of her life, she would rally. This time, however, when my wife and I received that early morning call in late July, we

knew something was different.

We made arrangements as best we could, and left for New Hampshire that same day. When we arrived, our sister-in-law drove us to Wilma's residence where my wife's brother was waiting. All of us walked slowly into Wilma's room. What I first experienced there was very heartening. I saw a nurse standing at Wilma's bedside. Her attitude was one of care and compassion. In fact, the atmosphere of the whole room seemed to convey a feeling of nurturing warmth and loving presence. As I approached my mother-in-law's bed, I noticed that she was breathing with some difficulty, yet there was a radiance that seemed to be emanating

from her.

And then it suddenly hit me, and I knew that we were not alone. I felt the presence of something that could only be described as the inexhaustible love of God. What is more, this Presence was embracing all of us in the room with love and tenderness.

We each had our moment with Wilma, holding her hands, and telling her of our love and what she had taught us individually. We said how much we would miss her; we thanked her for all that she had given us. Then, in the subdued lighting of that room, we gave her permission to go into the Light and Love of the Divine, letting her know

that we would be able to carry on in this life in the strength of the love she had shared with us. Although she couldn't speak, as I gazed into her eyes, I could sense her responding to us with love and understanding.

Family members often keep their loved ones from departing by hanging on to them, and not allowing them to go. At the point of death loved ones need to hear from us not only that we love them, but also that we release them, we let them go into the compassionate embrace of God.

We left Wilma's room that night knowing we had been on holy ground. The ride back to my brother-in-law's house was a time of quiet reflection. My wife and I went into the guest room, and got ready for bed. A little over an hour later, my brother-in-law knocked quietly on our bedroom door. He told us that the residence had just called to say Wilma had passed away an hour after we left her. The three of us hugged each other with a mixture of tears and gladness.

Mary Oliver writes in her poem *In Blackwater Woods*:

*"...Every year
everything
I have ever learned
in my lifetime
leads back to this:*

*...To live in this world
you must be able
to do three things:
to love what is mortal;
to hold it*

*against your bones knowing
your own life depends on it;
and, when the time comes to let it go,
to let it go."*

We are all vulnerable to change and loss. One moment you may be about to sit down to breakfast, the next moment you are rushing down a highway to be at the bedside of a dear family member. In an instant, we can lose a loved one, our health, or a job. But even though we are vulnerable to change – even though we go up and down during the course of our life – we need to remember that we live, and move, and have our being in a divine reality that is compassionate and loving.

Furthermore, the reality of death brings us into a profound apprecia-

tion for the preciousness of life. Abraham J. Heshel states it beautifully when he says: *"Just to be is a blessing; /just to live is holy."* Death opens our eyes to living in the present moment. All the sages tell us that all we have is this precious moment, and it is important to savour it and not take it for granted. Jon Kabat-Zinn puts it this way:

"The key to this path (of living consciously)... is an appreciation for the present moment and the cultivation of an intimate relationship with it through a continual attending to it with care and discernment. It is the direct opposite of taking life for granted. The habit of ignoring our present moments in favor of others yet to come leads directly to a pervasive lack of awareness of the web of life in which we are embedded."

As we open to each precious moment before us, I pray that we find ourselves more and more grounded in the Divine Presence that brings life and love into our lives and our communities. May we love more selflessly, and care about others more deeply.

A Helpful Practice in Times of Change or Loss

I find it helpful in times of difficulty to repeat the words of a Joan Borysenko guided meditation. The affirming words are as follows:

May I find the inner resources to be able to give to others and receive myself.
May I remain peaceful, and let go of expectations.

May I offer love, knowing I cannot control the course of life, suffering, or death.

I care about the pain of this person I see before me now, yet cannot control it.
I wish you happiness and peace. I cannot make your choices for you. May I see my limits compassionately, just as I view the limitation of others.

May I see you as I wish to be seen, as big as life itself, so much more than your need or your pain.
Until next time, I wish you "the peace that passes all understanding".
Cedric+

Books

Is Christianity coming home?

A review of Diana Butler Bass, *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*. (HarperCollins, 2012) 294 pages.

Reviewed by Colin McGregor

On July 28, 2010, novelist Anne Rice, a devout Roman Catholic (who knew?), posted this on her Facebook page: "Today I quit being a Christian. I'm out. I remain committed to Christ as always, but ... I refuse to be anti-feminist ... I refuse to be anti-Democrat ... I refuse to be anti-science."

She is not alone. America's pews are emptying out. The Crystal Cathedral, the original megachurch, is bankrupt. Parishioners and clerics alike complain that their denominations are "disconnected from real life." One disenchanted minister talks of a "difference between religion and faith." And yet, a recent survey tells us that three-quarters of Americans pray at least once a week. Reconciling this paradox is the goal of Episcopal educator and writer Diana Butler Bass's new book, *Christianity After Religion*.

Holder of a Ph.D. in religious studies from Duke University, Dr. Bass is just old enough to remember Time's famous 1966 cover asking, in bleak black and white, "Is God Dead?" She compares that wail of despond to Newsweek's 2009 cover announcing: "The End of Christian America." She feels that both alarmist headlines were, and are, dead wrong: America is living through a major cultural awakening.

All awakenings begin with disillusionment. And there is much to be disillusioned over: Islamophobe Southern Baptists, Catholic sex scandals and so on. We meet the Presbyterian elder who tells the author: "Our church is like GM, only we sell faith." The melee over the Episcopal Church of New Hampshire's 2003 election of Gene Robinson as their bishop didn't help institutional Christianity's public image, either: "Many were appalled by the nastiness of the controversy," Dr.



DIANA BUTLER BASS

Bass observes. The whole tawdry spectacle "underscores the new narrative – Christianity is mean, bigoted, and makes people behave badly."

One result: Fully 45 per cent of all Americans now practice a faith different from the one their parents gave them. In a billion-website age rife with choices, Abraham and Sarah's pilgrimage across the desert to seek a new God is re-enacted daily. As McGill philosopher Charles Taylor observes (on Page 157): "One joins a denomination because it seems right ... it now comes to seem that there is no way of being in the 'church' except through such a choice."

And yet, we are told, "endings are often beginnings." From a Nazi prison, Lutheran pastor Dietrich Bonhoeffer referred to churches as "the garment" of Christianity: The old garment of faith shreds, and something new emerges from beneath the worn cloth.

Instead, Americans in huge numbers are moving towards "spirituality." The great awakening Dr. Bass senses all around her is progressive, service-driven, decentralized, and life-affirming, a consequence of "the cultural awakening that began in the

1960s." It isn't a "thing," but a "community of relationships where people's selves are with God and with one another." A key ingredient: "practice," defined as "the doing of faith." For Dr. Bass, faith without good works is useless.

The conservative evangelical movement is depicted as simply an overrated, media-hyped counter-reaction – one very much on the wane. "We are in the process of returning to the idea of faith as an encounter with God... separate from religious institutions." And not even the "reactionaries who look backward to a golden time" (an era that she makes clear never really existed) can stop the great awakening from taking hold.

We are warned to not sneer at today's spirituality as "vague, meaningless Oprah religion." It is a coming home. Through Christianity's first 300 years, followers of "The Way," as it was called before the Emperor Constantine, "served others, preached, taught, baptized and evangelized the world ... without the benefit of a formal, universal, doctrinal statement." Indeed, "Christianity was never intended to be a system or structure... it originated as a disposition of the heart."

Be apprised that this is a book written about America by an American. Her awakening is placed in its U.S. historical context. Myriad polls and surveys, some contradictory, clutter this otherwise eloquent, uplifting tome. Yet this is not simply a college textbook. The author writes candidly, warmly, of her life's journey.

This entire book begs the question: Should mainline denominations therefore disband? The last line of *Christianity After Religion* suggests: "It is up to us to move with the Spirit rather than against it, to participate in making our world more humane, just and loving." To date, Diana Butler Bass remains a proud Episcopalian. And a very inspiring writer.

(Colin McGregor is a frequent contributor to this page.)

Anglicans share in Saint Benoît anniversary

Judith Ball

On May 25, Anglicans from the Dioceses of Quebec and Montreal spent a day learning about Benedictine spirituality and its balanced life of worship, work and leisure at Saint Benoît-du-Lac, a Benedictine monastery on Lake Memphremagog in the Eastern Townships

We were met by our guide and host Brother Charles Gilman and began our day with a service of Terce, a short monastic office, in the beautiful Abbey church. Later we had a delightful discussion with Father Jacques Côté on the observance of the Benedictine Rule of obedience, chastity and personal

poverty and living in community. After lunch we were given a tour of the monastery and enjoyed the beautiful scenery of the grounds from the high tower.

At the end of the day, the Abbot, Dom André Laberge, one of Canada's finest musicians, gave a wonderful organ recital of classical music in the church.

There are currently about 45 monks living in the monastery, known for its cheese and other products, which is celebrating its 100th Anniversary this year.

(Rev. Judith Ball is deacon in the Parish of Mansonville and the Bolttons.)

Spiritual notes

God of hope is theme of retreat

“Our God of hope” (Romans 15:13) will be the theme of the versatile Susan Winn at the 23rd annual A.W.A.R.E. retreat weekend September 21-23 at the CAMMAC Lake MacDonald Music Centre in Harrington. The retreat chaplain will be Rev. Eileen Steele and worship and music will be led by Lynda-Jean Coffin. A.W.A.R.E. (Anglican Women Alive Renewed Enriched) expects “a Spirit-filled weekend of rest, renewal and enrichment surrounded by the splendour of God’s creation and in fellowship with others.” Registration is \$190, there’s a \$25 discount for

those under 30, other discounts and bursaries are available – and the official registration deadline was August 31. More detailed information is available at www.mtlaware.wordpress.com or from Maureen Firth at 514-694-4304 or Camille Morell at 514-633-5930.

Sharing, learning and fellowship

The church today was the theme of a one-day retreat by the Montreal Diocesan Lay Pastoral Visitors in June at St. James Church in Hudson. Archdeacon Michael Johnson lead what Deirdre Drum of the group calls “a beautiful day of sharing, learning and fellowship.”

Spiritual directors accredited



ROOTED IN JESUIT SPIRITUALITY, the lay-led Ignatian Spiritual Centre in West End Montreal welcomes people of diverse affiliations. One participant at an accreditation and missioning ceremony May 24 at a mass in St. Ignatius of Loyola Church said she wasn’t sure, but Roman Catholics might even have been in the minority among the 21 participants marking completion of one of three programs designed to help them help others develop their spirituality. There were at least three Anglicans. Two of them, including Betty Ross of Trinity Church in St. Bruno, second from left in the front row, and Grace Callender, of St. Lawrence Church in LaSalle, second from right, were in the group, shown here, that had completed the advanced course in ongoing spiritual direction. Marilyn Wray of St. Michael and All Angels Church in Pierrefonds was among those who marked completion of her program in the Spirituality of Ignatius of Loyola and the spirituality of daily life.

(Photo: Harvey Shepherd)

Sales and events

St Thomas N.D.G.

6897 Somerled Ave.
(#102 bus from Vendôme Métro)

THE CLOTHESLINE REOPENS FOR THE SEASON

Thurs, Sept. 13, 1-4 p.m.

Offering nearly new clothing, books and household treasures, The Clothesline will reopen after the summer holidays. Open Thursdays from 1-4 p.m. and the first Saturday of the month from 11 a.m.-3 p.m. Use Rosedale Avenue side door entrance. For information, 514-484-2750.

Church of St. John the Baptist

233 Ste. Claire Avenue, Pointe Claire

ARTISAN FAIR

Sat., Sept. 15, 9 a.m.-4 p.m.

Featuring wares of local artists and entrepreneurs. Lunch will be offered.

St. Joseph of Nazareth

725 Provencher Blvd., Brossard

OPEN HOUSE

Sunday, Sept. 16, preceding the 10 a.m. service

Residents of the “C” Section of Brossard are especially invited. Breakfast will be served.

St. James the Apostle, Montreal

Shatford Hall,
1439 Ste. Catherine St. West

EIGHTH ANNUAL SCOTCH TASTING

Thursday, September 20, 7-10 p.m.

This is a fund-raiser for St. James’ ROOF Project. Tickets are \$45 a person, \$85 a couple. There will be a selection of single malts different from the 2011 malts, along with the usual smoked salmon and other treats to complement the “peat” and other flavours of the malts.

St. Paul’s Church, Greenfield Park

321 Empire St.

GARAGE SALE

Sat., Sept. 22, 9 a.m.-3 p.m.

Snack bar all day. Tables are being rented out at \$25 each. For information, 450-678-2460.

St. Stephen’s Anglican Church, Chambly

Randell Hall, 2000 rue de Bourgogne

ANNUAL ACW APPLEFEST

Sat. Sept. 22, 2:30-4 p.m.

For information, 450-658-5882 or Eileen Agle at 450-658-1027

Church of St. John the Baptist

233 Ste. Claire Avenue, Pointe Claire

FALL RECYCLED GOODS/TREASURE SALE

Sat., Sept. 29, 9 a.m.-noon

Help the Environment! We are offering gently used clothing, books, household goods, electronics and treasures!

St Mark’s Anglican Church

865 Lakeshore Drive, Dorval
(just west of Dorval Ave.)

GARAGE SALE

Sat., Sept. 29, 9 a.m.-1 p.m.

BBQ, bake table, books. For information, 514-631-3601 or www.andrewmark.org

Christ Church, Beaurepaire

455 Church St., Beaconsfield

RUMMAGE/GARAGE SALE

Fri., October 12, 7-9 p.m. and Sat., October 13, 9 a.m.-1 p.m.

Clothes, garage sale items, books and much more. Information: 514-697-2204.

St. Stephen’s Anglican Church, Chambly

Randell Hall, 2000 rue de Bourgogne

ACW BOOK SALE

Sat., October 20, 9 a.m.-3 p.m.

For information, 450-658-5882 or Dorothy at 514-748-7748, ext: 1198.

61st Annual Blessing of Pets

Beaver Lake, Mt Royal Park

Sunday September 23, 2012, 2:00 p.m.

co-sponsored by the Anglican Diocese of Montreal
Christ Church, Beaurepaire
“Paws&Pray”
514-697-2204 / christchurch@qc.aibn.com
and the Companion Animal Adoption Centres of Quebec (caacq)
info@caacq.ca

in conjunction with the Montreal S.P.C.A.
“Walk On All Fours”
www.spca.com

(registration for “Walk on All Fours” begins at 1:00 p.m.)

NOTICES FOR FALL RUMMAGE SALES AND BAZAARS

Please submit the details of your Rummage Sale or Christmas Bazaar, using the format shown below, by September 7 for publication in the October paper and October 1 for publication in the November Anglican.

The information should be sent to Mr. Harvey Shepherd, Editor, The Montreal Anglican,

1444 Union Avenue, Montreal, QC H3A 2B8 or faxed to (514) 843-6344 or emailed to editor@montreal.anglican.ca

Name of Church:
Address:
Bus or metro stop if applicable:
Name of event:
Date(s) and times:
List of attractions, booths, lunch, etc.

UPCOMING EVENTS at the Church of the Epiphany

4322 Wellington Street, Verdun
www.epiphanyverdun.com
514-769-5373

Saturday, September 8, noon BarBQ

Tickets \$6 in advance through the parish office

Saturday, September 29 10-2 p.m.

Garage sale
Lunch will be available

Sunday, October 14

Apple-picking trip
Bus leaves following the service at 11:30 a.m.

Saturday, October 20, 6 p.m.

Roast pork dinner
Tickets \$12 in advance

Contact Gail Reason through the parish office

AWARE

Anglican Women Alive Renewed & Enriched
23rd Annual Montreal AWARE Retreat

21-23 September 2012

CAMMAC, Lake MacDonald, Quebec

Theme: “Our God of Hope” Romans 15: 13

Speaker: Sue Winn

Chaplain: Rev. Eileen Steele

Worship Leader: Lynda-Jean Coffin

Take a break!

Spend a Spirit-filled week-end of rest, renewal and enrichment surrounded by the splendor of God’s creation and in fellowship with others.

Registration: \$190.00, discount and bursaries are available

Register before 31 August, 2012 – Space is limited.

Registration forms available at the office or call:

Maureen Firth 514.694.4304 chilfir@videotron.ca

Camille Morell 514.633.5930 cisaacsmorell@videotron.ca

Visit the AWARE website www.mtlaware.wordpress.com

“Saving Jesus”

a DVD-based curriculum designed to stimulate thinking and conversation and promote spiritual growth, for those who have grown tired of a simplistic reading of scripture and a narrow definition of the kingdom of God

Sessions are held in the chapel and nave at Christ Church, Beaurepaire. Each 1.5-hour session includes an introductory discussion around the background readings, a 20-minute video segment, and a guided discussion. Facilitated by Archdeacon Michael Johnson.

Thursdays, 1:30 – 3:00 p.m.

Nov – Dec 2012 & Jan – Feb 2013

First “Flight” of 6 Sessions:

November 1 – December 13, 2012

(No Session November 29)

Second “Flight” of 6 Sessions:

January 10 – February 21, 2013

(No Session January 31st)

Christ Church, Beaurepaire

455 Church Street, Beaconsfield QC H9W 3S6
christchurch@qc.aibn.com / 514-697-2204

A Registration Fee of \$25 for each “Flight” of 6 sessions (\$50 total for whole course) covers all printed background materials, facilitator, and beverages. Pre-Registration (by telephone, email or snail-mail) for the first “Flight” (Nov. 1 – Dec. 13) is requested prior to October 21st. Group size is limited – register early! All are welcome – from any church – or no church. No one will be turned away due to lack of funds.

✂ Diocesan Clippings (and Snapshots) 📷

Rawdon a focus of change

The rural Parish of Rawdon, where Archdeacon Edward Simonton stepped down as parish priest at the beginning of this year, is seeing a couple of comings and goings of wider significance to the Diocese of Montreal. Rev. Richard Gauthier, whom Bishop Barry Clarke accepted into the Anglican church and priesthood in March 2008, has been in charge of the Parish of Rawdon – in the Lanaudière region about 70 kilometres north of Montreal and 30 west of Joliette – since June 1. Father Gauthier, formerly a Roman Catholic priest, with a particular interest in architectural heritage, spent the intervening time largely in Toronto, carrying on postdoctoral studies at Trinity College and ministry in the low-income Regent Park district. He will continue at Rawdon until the end of September, when he is expected to go on to another ministry in the Montreal Diocese.

He will be followed in Rawdon by the current archdeacon of Bedford and the Richelieu in the southern part of the diocese. Very Rev. Michael Robson has served as the priest of St. Margaret of Antioch Church in St. Hubert for 20 years and also at St. Mark's Church in Longueuil for the last 18 of them. This move, of course, means the bishop will need to find a new archdeacon for the southern part of the diocese. A celebration of new ministry for Michael Robson and the people of Rawdon will take place October 4 at 7 p.m.

As of September 1, Archdeacon Simonton, who has moved to a church in Lennoxville in the Diocese of Quebec, has been succeeded, as archdeacon of St. Andrew's, in the northern part of diocese, by Very Rev. Ralph Leavitt, who became priest of Holy Trinity Church in Ste. Agathe this summer.

Strategic facelift in Philipsburg

The Diocesan Council has endorsed a request from St. Paul's Church in Philipsburg, on Lake Champlain near the Vermont border, for a grant from the Anglican Foundation of Canada to cover about half the estimated \$14,466 cost of rebuilding the chimney, replacing bricks and mortar in other places, replacing storm windows, resetting stone stairs and completing repairs to the wooden steeple. The church dates from about 1897, the parish from 1811. Although the church has been struggling financially and is largely elderly in its membership, the incumbent, Rev. Andrew O'Donnell, thinks it is in a good position to benefit from a likely influx of commuters and retirees to the attractive village and the surrounding area.

St. Philip's bell tower: The saga continues

St. Philip's Church in Montreal West plans repairs to its bell tower, considered a defining feature of the 1891 building, to rectify a recurrence in recent years of perennial problems with leakage. The project, including other related work, is expected to cost \$204,000, with about \$50,000 coming from an existing endowment fund and another \$54,000 from a fundraising campaign. The parish hopes for a \$15,000 grant from a national body called the Anglican Foundation and a loan of about \$85,000 from the Diocese of Montreal. The parish and diocese are looking at prospects for redeveloping the site of the present church hall, perhaps for a seniors' residence or condominium apartments, and thereby recouping capital funds over the long term.

Canon Joseph serving in Laval

Rev. Canon Yves-Eugène Joseph, who has served lengthy periods as a parish priest and Canadian Forces chaplain since coming to the Montreal Diocese from his native Haiti in the mid-1980s, has been appointed as priest-in-charge of the Parish of St. Simon and St. Bartholomew, Laval, effective

The Word on the street



THE BIBLE HOUSE, on the mezzanine level of the entrance to the Promenades de la Cathédrale shopping centre at Ste. Catherine Street and Union Avenue, showed some of its wares at a sidewalk sale on Ste. Catherine July 14 and 15. In the photo, Johanne Boisseau describes some of the Bibles and other books to a group of passers-by. (Photo: Harvey Shepherd)

Confirmed in Brossard



FIVE CANDIDATES were confirmed at St. Joseph of Nazareth Church in Brossard. Getting ready to cut the cake after the more formal ceremony are, from left in the front row, Nicholas Shaw, Bethany Wallis, Jamie Howison and Sutton Steele. In the rear, Joshua Shaw is between the pastor, Rev'd Christopher Belle and Bishop Barry Clarke. (Photo contributed)

June 1. He is expected to devote about one-third of his time to the parish, while continuing to serve as a Canadian Forces chaplain.

Helping hand to refugee project

St. Mary's Church in Kirkland, especially the youth group, rallied to the aid of a parish in Nova Scotia that was about \$10,000 short of what it needed to bring a sponsored refugee family to Canada. Rev. Lorne Tardy suggested parishioners lend \$1,000 each, with the youth group to raise funds to repay the loans. At last report loans, pledges and gifts were coming in nicely.

Priest ordained in Montreal becomes chaplain in Connecticut



ROBERT BERGNER

chaplain and strong commitment to incorporate music in his ministry, allows Seabury to redefine and enhance Seabury's chaplain and spirituality programs," said Margie Sullivan,

Rev. Robert Bergner, ordained as an Anglican priest in Montreal in 2009, has accepted the position of chaplain and director of the Center for Spirituality at Seabury, an upscale retirement community in Bloomfield, Connecticut, near Hartford. He will provide pastoral and spiritual support as a resource to residents, families and staff at Seabury, an interdenominational centre with historic links to the Episcopal Church. "Bob's spiritual energy, experience as a hospital

Chapman: from Châteauguay to Ottawa



REV. GEOFFREY CHAPMAN, 32, priest at St. George's Parish in Châteauguay since the beginning of 2010, moved to the Diocese of Ottawa and became priest of the Church of the Epiphany in the Gloucester district of Ottawa, effective August 15. Father Chapman came to Montreal in 2008 after studying at the University of the South in Tennessee and was ordained a deacon in 2008 and a priest in 2009. He served as assistant curate at what was then the Parish of Verdun-Ville Émard before moving to Châteauguay.

Welcoming Cathedral visitors



CECE CULVER-GREY, A McGill University student, at left, at welcomes some casual visitors to Christ Church Cathedral. She spent the summer the summer at the cathedral welcoming visitors herself, supervising volunteers who did so and revamping guidelines, routines and pamphlets for the greeters program. The cathedral has a tour prepared for those who want one but many visitors just have a few minutes and a couple of questions. These are many and varied. Popular questions were what an Anglican is and why there is a rainbow flag just inside the entrance (to show that the cathedral welcomes diversity and includes people of all cultural backgrounds, ages and sexual orientations and rejoices in the ministry of women and men as clergy and lay leaders). (Photo: Harvey Shepherd)

Seabury chief operating officer. Since moving to the United States, Father Bergner has been a chaplain at hospitals in New Haven and New York City. An announcement quoted him as saying, "One of the principal delights of my ministry – and one of its principle catalysts – has been ministering to and with people of retirement age and beyond. I am a fervent believer – and participant – in life-long learning and activity." In a note to The Montreal Anglican, his mother, Shirley Newell, wrote, "The community where Bob is now working is a sprawling residential facility that consists of cottages, apartments and skilled-nursing-care units."

St. Peter's petitions government on environment

Over the past few years, St Peter's Church in the Town of Mount Royal has developed a practice of writing parish petitions to federal and provincial governments on matters of ethical concern. Late last spring a petition signed by parishioners was sent to the Prime Minister Stephen Harper and federal Environment Minister Peter Kent objecting to the stifling of federal scientists working on environmental matters. Reflecting the view that Canadians and Christians need to have an informed understanding of what is happening to our environment, the petition reads in part: "We... wish to express our strong disagreement with the Federal Government's policy of restricting federal environment scientists from making public statements....It is our taxes that pay for the work of these scientists, and we want to know their professional opinions, which we are paying for. We request in the strongest terms that federal scientists be permitted to use their professional expertise to express their professional opinions to the public." Past petitions by St Peter's to various levels of government have concerned topics such as continued asbestos mining, weakening of the Federal Environmental Assessment Act and inadequate aboriginal housing.

Off for Temiscaming



LONG ACTIVE IN ST. GEORGE'S Place du Canada and particularly the Guild, Josette Contissa got some warm goodbyes at a Guild meeting on April 24. They particularly recalled her efforts in the St. George's Boutique and in preparation of luncheons to mark special occasions. She was moving to Temiscaming to live closer to her son. Here she gets a hug from parishioner Tom Burpee.

An era ends in Point St. Charles

Harvey Shepherd

A parish history that began in modest improvised quarters in the Point St. Charles district of Montreal in the mid-19th century ended in somewhat similar surroundings June 27.

But the large red brick building across Fortune Street from the house in which Bishop Barry Clarke gave thanks for ministry carried out in both buildings, and formally deconsecrated them, bore silent witness that a lot of water has gone over the dam since then. Or a lot of freight down the tracks.

The building housed Grace Church from its construction in 1891-92 until 2004, when the congregation stopped holding services there because of the financial pressures on a dwindling congregation. Shortly after that the church was sold to Share the Warmth. This is a charity that seeks to overcome hunger and poverty, especially among young people, through activities in the building, in schools and elsewhere in the community. These include a food bank, a second-hand shop, work programs youth and music groups, tutoring and scholarships.

The building was actually the sec-

ond Grace Church to serve the parish, a flourishing one in its heyday, replacing a church that served for two decades after the parish was established in 1871. But missions to serve railway workers, particularly artisans who had arrived from Britain to work on the construction of the Victoria Bridge, operated for some years before that, often in houses and vacant buildings provided through the good offices of the Grand Trunk Railway.

A tradition that the congregation worshipped at one time in an idle freight car was honoured in decorations of the house chapel: several small models of a freight car covered in crochet work.

The parish continued regular worship in the house, generally twice a month on Wednesdays, from the time it was acquired and refurbished until the deconsecration in June. In addition, a tradition continued of serving full lunchtime meals there at a modest price, largely to provide a gathering place for the community, five days a week (four in recent months).

The tradition was thanks to the efforts of volunteers, and most particularly Heather Williamson, a sparkplug in the parish since she

began attending Grace Church in the late 1980s, a few years after moving to the Point from the Notre Dame de Grâce district of Montreal and falling in love with the Point. She even served the meals at her own house, not far away, for a number of months between the closing of

the big church and the startup at the house.

"It's a neighbourhood here, like a little country town," Ms. Williamson said during a brief pause as she served up refreshments at a reception after the Eucharistic service.

She said the meals had "a social

aspect" and served as a focus for the community. "It was a sort of community café, especially for seniors and singles."

Bishop Clarke, who, with his wife, Leslie James, has family roots in the Point, said that the parish "was always a community within a community," even as numbers dwindled through economic change, an exodus of anglophones from Quebec and secularization.

"Life has changed dramatically and the life of the church has taken a twist as well," he said. "We look into the future knowing full well that God meets us where we are. The Point will always live on through you and me and our stories."

Rev. Canon Joyce Sanchez officiated at the Eucharist, assisted by Rev. Karla Holmes. The two women, now serving churches in West End Montreal, were among the last priests to provide regular pastoral care at Grace Church, at a time when they were on the staff at Christ Church Cathedral.

Rev. Patrick Wheeler and Rev. Deacon Seymour Smith of the Church of the Epiphany in Verdun, to which former parishioners of Grace Church are particularly invited, were also on hand.



A FINAL EUCHARIST is served to a Grace Church congregation, including Bishop Barry Clarke, by Rev. Karla Holmes and Rev. Canon Joyce Sanchez, who provided pastoral care to the Point St. Charles congregation in recent years.

(Photo: Harvey Shepherd)

St. Paul's Lachine prepares to close

Staff

St. Paul's Lachine is winding up. Announcing the result of a special vestry meeting June 17, Bishop Barry Clarke said he will be working with the parish, the territorial archdeacon, Ven. Michael Johnson, and Janet Marshall, congregational development officer for the Diocese of Montreal, to assist the parish. The bishop "will be endeavouring to ensure appropriate pastoral care and support at this challenging time."

He said the vestry decision followed much consultation involving a parish planning committee, Ms. Marshall, and the regional dean, Rev. Karen Chalk. The bishop announced at the end of March that he had accepted the resignation of Rev. Jeff Hall as the incumbent at the parish, noting that Father Hall remains a priest in good standing.

Commenting on the vestry decision, he said the administrators of the parish had responsibility for "a huge complex."

"They made a hard decision and I respect them for it. But the bishop is sad."

The decision is especially poignant for the bishop since he himself

was the rector of St. Paul's for over a decade, from 1993 until he became bishop in 2004.

Although the parish was founded in 1874, its building and a big part of its history are much more recent. According to a web page of the Borough of Lachine, "St. Paul's is one of the newest churches in Lachine. The stone building was designed by architect Kenneth I. Robb and built in 1963-64."

The Web page also mentions the arched vault and ceiling, made entirely of wood, the Casavant organ and stained-glass panels by Gerald Mesterom and Matthew Martirano. It adds that the rectory and church hall are host to many community activities, including a workshop for the intellectually handicapped.

In a letter to parishioners late last year, also published on a Facebook page, the parish wardens said parish leaders and volunteers had been striving to keep expenses to a minimum.

"For the first time in many years, the Parish did not have to dip into investment reserves and has paid its expenses, for the most part, out of monthly revenues."

Two N.D.G. parishes may merge votes planned this month

Two Anglican parishes in the West End Notre Dame de Grâce district of Montreal, Trinity Memorial and St. Columba, have had several months of discussion on a merger, expected to be under a new name and in the present Trinity Memorial building.

As part of the process, the two parishes held joint Sunday services in July in St. Columba, at 4020 Hingston Avenue, at N.D.G. Avenue, and in August at Trinity Memorial, at 5220 Sherbrooke Street W. not far from the Vendôme Métro station. Parishioners of both parishes are to vote on the proposal at vestry meeting during September and St. Columba plans a farewell service, with Bishop Barry Clarke presiding, on Sunday, Sept. 30.

In a joint letter to the two parishes this summer, the incumbents of the two parishes, Rev. Canon Joyce Sanchez of Trinity Memorial and Archdeacon Gordon Guy of St. Columba, said discussions between the parishes had been "exciting, providing those involved with an op-

portunity to get acquainted, to share ideas, and to pray together. The time we have spent studying scripture together and sharing our faith has been particularly exciting."

A joint newsletter reports that a survey last fall indicated that the two churches are a good match, with complementary strengths and weaknesses. It suggests a merger could release energy and resources for mission and ministry now and in the future. Present members of both parishes would have to change some of the ways they do things.

The present St. Columba building would be sold or developed. Some possessions of St. Columba (which has a rich Anglo-Catholic heritage) would be left by donating or selling; others would be brought to the new church.

Present parishioners of Trinity Memorial "will be prayerful and understanding in support of the change and loss experienced by people from St. Columba's." They too would be open to change and loss. They would let some possessions go

to make room for things St. Columba will bring and "We will incorporate the most meaningful of our and St. Columba's decorations, icons, holy hardware into our decor and practice."

"We will work to find new ways of sustaining and supporting our property, turning it from a burden to an asset."

The merged church would have a new leadership group: a transitional corporation followed by a new, duly elected and appointed, corporation for 2013."

The parishes are considering a draft mission statement that says:

"We seek to be a Jesus-shaped community in Notre Dame de Grâce:

- that ministers to the broken and marginalized of society;
- that understands 'church' primarily as relationships and service;
- that is nourished in the Eucharist;
- that is rooted in our Anglican understanding of scripture, prayer and sacrament."

New rector at St. George's: from one diverse church to another

The new rector of the historic St. George's Church Place du Canada in downtown Montreal comes from a church in Peterborough he describes as "a welcoming faith community that affirms and celebrates the diversity of God's people respecting the dignity of every human being."

After 25 years as a priest in the Diocese of Huron in Southwestern Ontario and another five in at All Saints' Church in Peterborough, in the Diocese of Toronto, Rev. William (Bill) Gray succeeds Rev. Canon (now Archdeacon) Ralph Leavitt, who left at the end of February to become incumbent of Holy Trinity Ste. Agathe.

Effective September 1

Father Gray's appointment is

effective September 1. A celebration of new ministry will be held October 28 at 4 p.m.

Like St. George's, All Saints is a historic church with members from all over the region.

A rector's message on the All Saints website shortly before he left, from which the above quotation was taken, continues, "Equal opportunity and respect exists for all. We value your unique spiritual journey whether you are a newcomer, seeker or doubter. We respect the opinion, leadership and participation of all regardless of gender, age or sexual orientation. If you are looking for a church that is inclusive, tolerant, respectful and celebrates all God's people please visit or contact us. If you are looking for a church of



BILL GRAY

acceptance with opportunity for spiritual nurture, growth and service then All Saints may be the home for you."

It says All Saints provides "a spiritual oasis of comfort for refreshment and renewal" and notes that members come from a variety of faith backgrounds.

"We follow the example of Jesus to nurture and serve all God's people. We attempt to discover where God is active beyond the church. We strive to create new opportunities for connecting in service with our neighbourhood and the neighbourhoods in which we all live.

"We are concerned with those who are marginalized, impoverished and experience injustice. We are engaged in ways to renew and re-

strategize our mission."

Like St. George's, All Saints makes considerable but not exclusive use of the traditional *Book of Common Prayer* in liturgy.

Father Gray and his wife, Ruth, a florist, have two children, Chelsey, who attends Trent University in Peterborough, and Darcy, a secondary school student.

Father Gray notes on the All Saints Web page that he loves to teach, sing, preach, visit and have fun with people of all ages.

He and his family also enjoy boating, cottage living, water skiing, fishing, downhill skiing, golfing, camping, biking, swimming, walking, reading, movies, theatre, symphony, and time at home.