

# THE TRUMPETER

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**ST. Michael and All Angels Anglican Church  
MAGAZINE**

THE TRUMPETER



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“For He Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall arise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so we shall ever be with the Lord:”

1 Thessalonians 4: 16 – 17.

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## TRANSCIENCE – THE PASSAGE OF TIME

My dear brothers and sisters in Christ,



**Mrs. Joan M. Gordon**

I bid you warm greetings in the name of our Lord and Saviour, Jesus Christ! I am most grateful to have the opportunity to publish this issue of The Trumpeter. While the Covid-19 pandemic and its various strains raged over the past two years, we were forced into isolation and various restraints were placed on us. As such, the publication of the magazine has been irregular, and the planned quarterly publication has not been realized. Having missed the Winter Issue of The Trumpeter, it gives me immense pleasure and a lot of joy to be able to present the Spring issue to you.

Although I am disappointed at my inability to have published the magazine as planned, I realize that time does not allow me to alter the situation. I cannot now do that which was left undone when time passes. Irrespective of the circumstances that caused the omission of action, time is irreversible. The Persian Philosopher, Omar Khayyám (1044-1131) said:

“The Moving Finger writes; and, having writ,  
Moves on nor all thy Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all thy Tears wash out a Word of it.”

Now that we mostly communicate through emails and text messages, once we press the “send” button on our electronic device, we cannot cancel or change anything that was written and sent. Therefore, whatever is done is done. It cannot be undone. Whatever is said, is said; the spoken word cannot be returned to one’s mouth. Once the egg is broken and scrambled, it cannot be unscrambled. We cannot go back and change our actions and our words or reverse them; be they good or bad; but we are responsible for them. C. S. Lewis said: “You can’t go back and change the beginning, but you can start where you are, and change the ending.”

For Christians, their compass for navigating life according to their faith lies in the Word of God as it is written in the Bible. In scriptures, there are many instances where Christians are encouraged

to move forward in time, and certainly not to go backwards. This is important for “Believers,” for our ultimate goal is to live with God forever when time on this earth is no more. Jesus advised us, “Do not let your hearts be troubled. You believe in God; believe in Me as well. In My Father’s house are many rooms. If it were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am” (John 14: 1-3). He also warned that: “No one who puts his hand to the plow and looks back is fit for the kingdom of God” (Luke 9:62). Also, Paul said to the Church in Philippi: “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3: 13-14).

We now live in the twenty-first century, a period which is labelled, “the age of knowledge,” spurred on by the advance in technology. As such, Christian's beliefs and faith are being tested as our understanding that time moves forward and not backward, is now being challenged. Time is not reversible naturally, but I will add that members of the scientific community are working on its reversibility. Presently there is a school of thought that is advanced by a group of astrophysicists, which suggests that the possibility exists to reverse time. Cornell University (2017) reported a research entitled: “Arrow of Time and Reversal.” The scientists in this research, used an IBM quantum computer, to undo the aging of a single, simulated elementary particle by one millionth of a second. However, this endeavour required major manipulations. The results thus far, confirmed that reversal of time is unlikely to occur naturally. This, therefore, only reinforces the notion that we are helplessly trapped in the flow of time. Valerie M. Vinokur (one of the scientists involved in the study) of Argonne National Laboratory said, “We demonstrate that time-reversing even One quantum particle is an insurmountable task for nature alone.”

Time is not only irreversible, but it is also irretrievable. As time passes, it takes with it our actions, thoughts and words and we cannot get them back. Should we hurt others physically, emotionally, or verbally, we can make amends afterwards, but we cannot undo the harm that was done. It is therefore important that we think before we speak or act. For this reason, Paul instructed the Colossians that they should: “Continue steadfastly in prayer, being watchful in it with thanksgiving. At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison— that I may make it clear, which is how I ought to speak. Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person” (Colossians 4: 2-6).

Qohelet, who is also called The Preacher, informs us in the Book of Ecclesiastes that: “To everything there is a season, and a time to every purpose under the heaven; A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance...(Ecclesiastes 3: 1-4). “A time to be born” must come before “a time to die.” Likewise, “The time to plant” must past before the “time to pluck up” arrives. Since time is transient and everything lasts for a season; with the passage of time, undoubtedly change must take place. The French poet, novelist and journalist, Anatolia France (1844-1924), agrees with Qohelet in his statement that nothing is constant in this world, for time passes. Further

to that, Anatolia notes that although changes will take place with the passage of time, we will have memories of what took place before. “All changes, even the most longed for, have their melancholy, for what we leave behind is ourselves.”

When I was a little girl, I was a member of a Girl Guide Unit. As a Girl Guide, I remember well, the sadness that would overcome me at the end of each camping session. Each session usually ended with a campfire where we would enjoy the remnants of the good time that we experienced before. As the end drew near, we would hold each other’s hand in a circle around the campfire and sing the Girl Guide Vesper which goes like this:

Softly fades the light of day  
As our campfire fades away.  
Silently each guide should ask,  
“Have I done my daily task?  
Have I kept my honour bright?  
Can I guiltless sleep tonight?  
Have I done and have I dared  
Everything to be prepared?”

Each time I sang the first two lines of the Vesper, a flood of emotion would engulf me as I reflected on the time of fun, laughter, food and singing that took place during the camping session. As the light of the sun slowly disappeared, and the dying embers of the campfire turned into ashes, I realized then, that I would never; no, I could never turn the clock back and have those same experiences again. Each member of that Unit was left with her individual memories of the camping experience that could never be replicated; for It is impossible for one to return to the same place, at the same time and do the same act as was done before.

Throughout our life, time affects our body physically, emotionally, mentally, and spiritually. It also affects everything in our environment around us. Each person is affected differently with the passage of time both bodily and environmentally. As we age, our memory fades and the sharp picture we once had of events in which we were involved, or witnessed, slowly erodes, and sometimes disappears from our minds completely. At one time, the Ukrainian gymnast Larisa Latynina held the record of eighteen Olympic medals. She won them in the 1956, 1960, and 1964 Olympics. Her record for having the most medals stood for forty-eight years but was surpassed By Michael Phelps in 2012. Phelps received his 19th Olympic medal when he swam in the 4x 200 meter free-style relay in the London Games.

As time passed, and Latynina’s record was changed, “she got lost in history,” and the memory of her great achievement faded. The publisher of The International Gymnast magazine said, “When the Soviet Union broke up, “We had forgotten about her.” Paul the Apostle reminds us that sometimes hard work is forgotten. Athletes subject their bodies to great discipline as they train to win perishable medals for their effort (Cor. 9:25). However, it is not just that the medals are perishable, but over time, people’s memory of those achievement dim and fade.

Sometimes people refuse to accept the fact that we are mortals, and we live in a temporal world. Time moves; it is transient, and we cannot contain it, conserve it, or control it. As time passes, we age, our body changes in shape and becomes frail. For the most part, it is ravaged by aches, pains, and various illnesses. Oscar Wilde wrote a moral fantasy novel called, *The Picture of Dorian Gray* (1891). The story is about a young man who wanted to stay young and handsome forever; so, he purchased external youth at the expense of his soul. The story begins in the art studio of Basil Hallward, who was discussing a current painting with his witty and amoral friend Lord Henry Wotton. Dorian Gray who was the subject of the painting, arrived at the art studio during the discussion. He was fascinated as Henry explained that beauty and youth are fleeting and that his belief was that one should live life to the fullest by indulging in whatever makes one “happy.” Dorian accepted Henry’s explanation of life and decided that he would sell his soul if the portrait were to grow old and wrinkled, while he remained young and handsome. Basil gave the painting to Dorian, who spent the next eighteen years living a life of evil and capricious excesses. During that time, he frequently visited the portrait, and noted the signs of aging and of corruption that appeared on it, although he himself remained unblemished.

Basil was saddened at the result of the painting and told Dorian that if this was a reflection of him, he should repent and pray for forgiveness. Dorian became enraged and murdered Basil. Later, he had a change of heart and decided to become virtuous. Then Dorian checked if the portrait had improved, but instead he noticed that it had acquired a cunning and sinister look. He became furious and decided to destroy the artwork. In his anger, he stabbed it with a knife. His servants heard a scream, and, when they arrived at the scene, they saw a loathsome old man dead on the floor with a knife in his chest and a portrait of the beautiful young man that Dorian once was.

Like Dorian Gray, when changes take place, we experience a variety of emotions. Our collective and individual experiences throughout our lives have been filled with varying activities and emotions; but over the past two years, globally, our emotions have been heightened, because of the periods of “lock down” and restraints that were placed on us due to the relentless attacks of Covid-19 and all its variants. We have experienced emotions of joy, sadness, loneliness, restlessness, despair, grief, and spiritual highs and lows. However, sometimes when we experience emotions of joy and pleasure, we try to extend the time of such pleasing feelings even to the point of trying to keep it forever. Dorian Gray’s desire to extend the joy of youth and beauty, was revoked. The poet William Blake (1757-1827) reminds us that it is folly to try and hold on to joy and try to conserve it. Not only is binding oneself to a particular joy impossible, but it impedes, and ruins one’s ability to appreciate other joys in this life. The writer also suggests that only in heaven can we have permanent joy. He shares his thoughts this way:

He who binds to himself a joy  
Does the winged life destroy;  
But he who kisses the joy as it flies  
Lives in eternity's sun rise.”

Also, Dorian Gray discovered, much to his chagrin, that time is not deferential to anyone, or anything. It does not favour people of high or low status, princes or paupers, boys or girls, men, or women. Although Percy Bysshe Shelly (1792-1822) only lived twenty-nine short years on this

earth, during his lifetime he was conscious of the powerful politicians in England, and the insignificance of human beings to the passage of time. He expressed this concern in a poem he entitled, "Ozymandias."

The poem "Ozymandias," describes the ruins of an ancient king's statue that was found in a foreign desert. All that remained of the statue are two "vast" stone legs standing upright and a head half-buried in sand, along with a boastful inscription describing the ruler as the "king of kings." The ruler's (Ozymandias) mighty achievements once invoked awe and despair in all who saw them. But now the inscription on the pedestal stands in ironic contrast to the decrepit reality of the statue in the desert sand. For example, the face of the statue is "shattered." At this point, Shelly emphasizes the ultimate effect that the transience of time can have on political power and all human beings. The poem also underscores the factor that might, and power are not lasting; through its suggestion that both great rulers and their kingdoms will fall to the sands of time. The fact that even this "king of kings" lies decaying in a distant desert suggests that no amount of power can withstand the merciless and unceasing passage of time. Also, Ozymandias' declaration that was found on the pedestal of the statue, which read: "Look upon my works, Mighty, and despair," evokes a new and ironic meaning; for one despairs not at Ozymandias's power, but at how powerless time and decay make everyone.

Unlike Dorian Gray and Ozymandias, our Christian faith informs us that our God of all love and mercy will care for us in every season, if we abide in Him, and we allow Him to abide in us. Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15: 4). Henry Francis Lyte (1793-1847), a British Anglican clergy being conscious of the "change and decay" that beset our mortal life, and the understanding that we can only successfully meet the challenges that the passage of time places on us; if we ask our Saviour to abide with us; penned the hymn, "Abide with Me." The hymn is a prayer to our Lord, asking for His presence to be with us through every phase of our life, and in every challenge that we face. Although there must be change and decay as time passes, Christians know that there is One who is changeless and perfect. God is the only Constant in life, so Lyte writes:

1 "Abide with me: fast falls the eventide.  
the darkness deepens; Lord, with me abide.  
When other helpers fail and comforts flee,  
Help of the helpless, O abide with me.

2 Swift to its close ebbs out life's little day;  
earth's joys grow dim, its glories pass away.  
Change and decay in all around I see.  
O thou who changest not, abide with me...

5 Hold thou thy cross before my closing eyes.  
Shine through the gloom and point me to the skies.  
Heaven's morning breaks and earth's vain shadows flee;  
in life, in death, O Lord, abide with me."

Another interesting feature of time is that it waits for no one. We must all wait for time. We wait to be born and we wait to die. We wait for the planting season, and we wait for the harvest season; and we wait for wars to end. As I write this article, we wait for peace to arrive in Ukraine. “God shall judge between the nations and shall decide for many peoples; and they shall beat their swords into ploughshares, and spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war anymore” (Isaiah 2:4).

As Christians we are required to wait for the second coming of our Lord, Jesus Christ when time will be no more. But waiting demands patience. Patience can be a culprit that steals our peace of mind. James the brother of Jesus, recognized the impatience that existed in the members of the early Church in Jerusalem while they were waiting for the second coming of Jesus. So, he encouraged them to be patient and not to abandon Jesus during their wait. He said to them: “Be patient, then, brothers and sisters, until the Lord’s coming. See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains. You too, be patient and stand firm, because the Lord’s coming is near” (James 5: 7-8). It is now two thousand years since Jesus died on the cross and rose again, and today we are still waiting for the return of His second coming. So, we continue to wait, and we must be patient.

The preacher noted in the Book of Ecclesiastes, that our lives contain a mixture of joy and sorrow, pleasure and pain, harmony and struggle, and life and death. However, there is nothing that we can do to have permanence with anything, anywhere or any time; for nothing stays the same. “On paper, the basic laws of physics are reversible; they work mathematically whether time is running forward or backward. But if time is just another dimension of space-time, as Einstein said, it is a strange one-way dimension. In the real world we can climb out of the subway and turn left or right, but we do not have a choice of going forward or back in time. We are always headed toward the future” (Denis Overbye, The New York Times, 2019).

Since we are unable to do anything about time, the direction in which it goes, and the “change and decay” that come with its passing, The Preacher suggests that God’s children must learn to adjust to the ebb and flow of life because it is God’s design. He explained that some seasons will be difficult, and we may not understand what God is doing. In those troubling times, he encourages us to humbly submit to the Lord’s plans and trust that He is working out His good purposes.

My dear friends, as Christians, despite “the change and decay” that we must endure in life, we are assured that pain, darkness, and loss are not the end. Even in the darkest hour of death, nothing can hold back the healing power promised to us through the resurrection of Jesus. We are in no position to stop the transience of time, or the ravages it brings with it, but we also know that when this mortal body dies, it is not the end for Christians. When the Lord returns for the members of His Church, we will be immortal like Him, we will live with Him for eternity and then time will be no more. God’s promises of new life and creation stand true. The only constant in life is The Holy Trinity- The Father, Son, and Holy Spirit. The Godhead was here before time, is here now and will be for all eternity.

Now, I would like to thank all the contributors to this issue of the magazine. Without your contribution this publication would not have been possible. Thank you, Rev. Dr. Neil Mancor, Mrs. Terri Fabes, Ms. Sarah Ford, Mr. Asmick Jean-Jacques, Mr. Georges Bontemps,

Mr. Don MacDonald, Mrs. Beverly Gill. I also extend my sincere thanks to Ms. Beatrice Fernandes for her help in getting the printing done and to my husband Mr. Rudi Gordon for his work in formatting the magazine. Your work and effort are highly valued and most appreciated.

May you always be richly blessed! Stay safe! A most glorious and Happy Easter to you all!

Yours in Christ and every blessing,

**Joan M. Gordon, Ph.D.**  
**Editor**

## REJOICE IN THE LORD ALWAYS



My life verse is taken from Philippians 4.4. When I was about 17 years old, I was at a healing service that was being led by the legendary Dennis and Rita Bennett whom many of you may remember wrote *Nine O'clock in the Morning*. There they told their story about encountering renewal through the Holy Spirit. It was a book that influenced me in my Christian life at a young age. So, after the service was over, I rather boldly went up to them with my copy of the book and asked them to sign it. Dennis signed and wrote “Neil - stay close to Jesus!”. And Rita signed it: To Neil - Philippians 4.4! Ever since then, that has been the verse that has guided my life.

### **Rev. Dr. Neil Mancor**

There have been different times and experiences that have called for different verses to guide me. As I was thinking about going into full time ministry, I was helped by Psalm 27: One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple. That became more and more true in my life and became my prayer during that time. I am grateful for all the time I get to spend in God’s house. Although much ministry tends to happen in parish halls than in sanctuaries, it has been a joy to serve in God’s church in different ways.

When I was moving countries, I was encouraged by Psalm 107.7 He led them by a straight way to a city where they could settle.” It did not always feel like a particularly straight way, and it took a long time, but God did lead me to a city where I could settle. Since I moved to Montreal in 2008, I finally felt like I had come to a place I could call home after living in tents for much of my early adult life. There were a few factors which led to my decision to move here, but chief amongst them was that I heard God call me to come here and somehow, miraculously, I managed to get out of the way, and I let God make this decision. Whenever I manage to do this, I always find things go so much better than when I try to do it all myself. Funny, that.

Back in 2014 I went through a time of major depression and took some time out to move through that. It was a painful time and in the darkest moments I wondered where God could be. It truly felt to me that God had stopped listening to my prayers. But God never let me go and helped guide me through that painful time into a better time, a time of healing and restoration. As I emerged from that, I found that the verse from 2 Corinthians 5.17 spoke the truth: Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. That was true when I turned to Christ in the first place. But it was also true as I moved into a new place of restoration.

Which brings me back to my life verse: Philippians 4.4. Because through the journey of life the Lord has been wonderful. It was a grand adventure, and I would not have missed any of it. Both

the challenges and the joys the Lord has woven his grace in and through it all and I am so grateful to God. I am also grateful to Dennis and Rita Bennett for taking a moment to encourage a young 17-year-old me... ..

and again, I say: rejoice!

**Rev. Dr. Neil Mancor**

## **A GROUP THAT SUPPORTS STUDENTS IN HAITI**



**Mr. Georges Bontemps**

In Haiti, the *Ministre de l'Éducation Nationale et de la Formation Professionnelle (MENFP)* has the full responsibility for the educational sector of the country. Unfortunately, Haiti faces shortages in educational supplies and qualified teachers. But the Ministry is limited in its ability to improve the quality of education in the country, because it provides very little funds to support public education. As a result, the private sector has become a substitute for governmental public investment in education. In order to ameliorate the educational difficulties that many Haitian students experience, the *Centre for Secondary Studies (CES)* was formed. The *Centre for Secondary Studies* was founded in 1954 by a

group of Haitians whose desire was to give back to the nation what it had given to them in terms of knowledge, wealth, and culture. The project of the *Centre for Secondary Studies* was conceived *by these Haitian students while they were studying at the universities in France and Germany*. Their plan was to construct a secondary school program that included science, literature, and the arts. The aim of this program was to accommodate a very large number of high school students who would not have had the chance to attend any of the few qualities congregational and public schools that existed in Haiti at the end of the first half of the 20th century.

The teaching model of the *Centre for Secondary Studies* in its initial stage, was similar to that of Sorbonne in France, a university attended by the majority of the founding members of the *ESC*. For this reason, in the earlier years of its conception, the *Centre for Secondary Studies* was called the “Little Sorbonne.” The emphasis of the curriculum was placed on a combined interdisciplinary

approach that retained memorization, and the understanding of certain methods that would renew the old practises of the traditional Haitian school. Philosophy, letters, history, and geography were taught through the reading of texts and a new and critical look allowed learning to be put into perspective. Also, in the curriculum, scientific education was reinforced by the study of what was known as “modern mathematics” at the time, and the approach in the natural sciences (physics, chemistry, geology, and biology) was based on experimentation (in the laboratory or through the construction of scientific boxes carried out by students).

However, upheaval caused by social and political crises throughout the years of “democratic” transition had many repercussions on the functioning of the institution. For example, most of the upper-class members of the society who originally attended the school left the country for all kinds of reasons; and the sociological diversity that made the strength and originality of the CES was undermined. As a result, for the past twenty years, the school has been attended by children from disadvantaged backgrounds and who are, quite often, the first in their families to have access to high school education. This led to a reworking of our teaching model and a weakening of the school’s financial capacity.

I attended high school at the Center for Secondary Studies in Port-au-Prince, Haiti. I graduated from that institution in 1977. At this point, more than ever, the school is in dire need of help. For this reason, four of us who graduated from the Centre for Secondary Studies in 1977, came together, formed a group, and decided to offer some assistance to our Alma Mater. The name of our group is CES77, which stands for the class of 1977 of the Center for Secondary Studies in Port-au-Prince. I am one of the founding members of the four; two others live in Quebec and one member lives in the United States. The membership of the group has grown, for now there are nine of us who are Alumni of the school. Some of the members of CES77 still live in Haiti, while others live in France, Canada, and United States.



**CES Graduating Class 1977**

We formed this Alumni Association because we thought that it would be nice to get together and do a few things together for the country, no matter how small. We decided to start with a few projects that were relatively simple, with a reliable structure already in place in the country and whose results are achievable. Our goal is to help children who demonstrate a desire to achieve

excellence and support the advancement of the country. The help is given through financial support to families who have difficulty paying for their children's education. This financial help is for students to attend CES, but some students come from several parts of the country, so during the school year they must reside in the Port-au-Prince region. Presently, our group is supporting twelve students in the school by paying their tuition and assisting them in other ways of their school life.

Although our Association presently only supports students who attend the Centre for Secondary Studies, it is our hope that in the future, we will be able to extend our assistance to children from other schools in the country. In this way, children who live in the rural parts of Haiti, will not be forced to find living accommodations in Port-au-Prince.

As a founding member of the CES77 Association, I think that it is significant, because it does not only help students and their parents with financial support, try to keep them informed about the difficult changing economic and political situation that are occurring in Haiti these days, but it also offers us (the members) the opportunity to exchange memories of our high school days. Our meetings are held via zoom because we live in different countries. I am happy that the CES77 Association has been able to offer such community services in Haiti, and I pray that the work will continue to grow with our help.

**Mr. Georges Bontemps**

## CLOVERDALE COMMUNITY- LA CORDE'S PROGRAM

Dear members of St Michael and All Angels Church,



You have been instrumental in greatly impacting our mission over the past years; so, taking the time to connect with you in a deeper level is well overdue. Cloverdale is a diverse community of immigrants who left their homeland and came to Canada for a better future. Many of these immigrants in Quebec reside in Cloverdale. Cloverdale is a co-operative housing village, and it is the largest one of its kind in Canada. It boasts eight hundred sixty-six units in fifty-eight buildings. This cooperative village in Pierrefonds, brings together about four thousand people from about fifty nationalities; but the community provides enrichment for its inhabitants. One of the major problems that besets most of the members in the Cloverdale community, is that of

### **Mr. Asmick Jean-Jacques, Director**

poverty. About 65% of the residents live at, or below the poverty line; and 40% of the households are single parent families (17% in greater Pierrefonds area). Those households are raising multiple children. Wherever poverty exists, antisocial issues are usually present. As such, antisocial issues have been rampant in the community for many years. Members of La Corde, saw a need to help the young people in the Cloverdale Community Complex and so they established a program there. I felt that God has called us to step in and fill the gap. This would make an impact on the lives of the young people by breaking the cycle of poverty, responding to youths emotional, physical, and spiritual needs. Therefore, La Corde mission is to provide a support system for the young people within the community that enables them to build a better and more stable future through education and compassion.

In order to carry out this mission, La Corde provides a variety of programs and services, which include Breakfast and Lunch Program, Homework Helper Program, Girls Group, Mentoring, Day Camp, Family Support, and a Terra Nova/New Land Program. The Terra Nova Program creates opportunities for younger children and teenagers to form healthy relationships. This challenges them to become the best versions of themselves, and to discover “Terra Nova,” new ground, in their lives. The nutrition and afterschool programs have been highly successful for the past thirteen years.

More than just running programs and conducting activities, we are changing lives, empowering families to be independent and building a community. Young children, teenagers and adults know

that La Corde is the place to come when they are in need of help. The La Corde team are constantly and prayerfully assessing the new dynamics and challenges that change every year. In this school year we are not only looking to strengthen our presence in the community, but also in the city by being proactive on the current issues that we are observing.

The teens and young adults are at the crossroads of their lives. We know that one bad decision can change the course of their lives. What we also know, is that God has a plan for them. We are called not only to let them know about this great news of salvation, but also to Shepherd them. Shepherding is not an easy task, but we are thankful for God's provisions in every aspect that is allowing us to do His Kingdom's agenda. We are blessed to have you as our partner in this great task.

Please continue praying for us!



## **MEALS ON WHEELS PROGRAM AT ST. MICHAEL AND ALL ANGELS CHURCH**

MEALS on Wheels is a “volunteer-driven program, “that provides hot nutritious meals to home



bound or isolated seniors, and to those with reduced autonomy. The Program in the West Island began in a church kitchen in Lachine in 1969. Presently, there are more than 800 volunteer shoppers, cooks, driver/deliverers who work in 13 Meals on Wheels kitchens throughout the West Island, from Lachine to Senneville. Volunteers come from all walks of life and include retired workers, business professionals, homemakers, teachers, entrepreneurs, etc. Their combined efforts allow over 450 people, who have been referred through hospitals, Centre Local de Services Communautaire (CLSCs), and rehabilitation centres, to receive hot lunches that are freshly made in our kitchens at minimal cost. The fresh, hot, home-cooked

Meals, prepared and delivered by volunteers, include a balanced main dish and a dessert.

St. Michael and All Angels Kitchen has approximately 30 Volunteers. The volunteers are organized into three Teams. Each team has one person who is assigned to set up the schedule for the month. Some of our volunteers do double duty, such as cook and deliver, cook, and clean up, cook, and shop, and drive and deliver. For the most part, volunteers offer their service one day per month, but a number of the volunteers work a few times per month, depending on their availability. We cook two mornings each week; that is on Tuesday and Thursday mornings. Volunteers begin their work at 8 O'clock in the mornings to set up, have the meals cooked and packed. All this must be ready for 11 O'clock, because the clean-up crew start their work at 11 O'clock, and is usually done by Noon.

In order to serve our clients well, we have two routes and two teams who deliver the meals. Our Kitchen 10 covers Pierrefonds West and Ile Bizard. Pierrefonds West has nine deliveries (12 MEALS), and our Ile Bizard Route has nine deliveries (11 MEALS). As of now, we prepare 23 meals each Morning (Tuesday and Thursday).

**Mrs. Terri Fabes**  
**Coordinator of Kitchen 10, St. Michael and All Angels Church.**

## MY JOURNEY FROM THEN TO NOW

I was born in Ottawa Ontario, in 1951. We were not a religious family by any means. I believed that there was a God somewhere, but it just was not for me. In my younger years growing up, I found myself getting into trouble quite often, because of the kids with whom I associated. My parents thought that a little moral teaching would help straighten me out, so they took me to the Presbyterian Church in the area where we lived. The first Sunday we attended Church as a family and I guess it was all right, although I found it boring. The following week, my parents dropped me at the front door of the church and went back home. I thought at the time that if my parents did not need to be in church, I would not go either. Therefore, I did not return to church for some time after that. The rest of my younger days were not as bad, but I was not a saint either.

In 1971, I moved to Montreal and got a job driving a taxi on the West Island. The job was fine, and I met interesting people. The taxi stand was at the Roxboro train station. While I was working there, three years later, on July 26 which was my 23rd birthday, I met the most amazing person that I had ever seen in my life. For some reason, we seemed to hit it off immediately, and in a short time we decided to get married. That amazing person was Joan, who is now my wife. Joan had only start to attend St Michael and All Angels Church a short while before we had planned to get married. However, when we decided to get married in the Church, we learned that we were required to take a pre-marriage course first before the wedding could take place. For this reason, I returned to Church for the first time after a long absence. I had no choice but to go. The priest at that time, was Reverend Edmondson who was about to retire, but he agreed to officiate as the date of the wedding was October 19, 1974. That was his last official act as priest of St Michael and All Angels Church.

I never intended to return to Church after the wedding ceremony. However, Joan insisted that I join her in Church on Sunday mornings for worship, so I did. We attended the 8 AM service which was only an hour long. Although I was still bored with Church services, I stuck it out. During that time, I figured that it could not be all that difficult to cope with an hour in Church on a Sunday morning. However, later something changed. The Reverend Murray Henderson, the new minister arrived. His first Sunday was interestingly different, and his second Sunday gave me the impression that he had followed me around all week and knew everything that I had done. You might say that Rev. Murray introduced me to God, and for that I am grateful.

The Reverend Mark Torchinsky was instrumental in getting me more active in the services. There were no servers at the 8 AM services, and we had an average of 40 people on a Sunday morning. This being the case, I offered my assistance. The priest accepted my offer and thanked me. Afterwards, I received a call from Elizabeth Parker who welcomed me to the server's team.

Rev. Torchinsky left St. Michael and All Angels Church and then he was replaced by Father Tony Harvey. On his arrival, Father Harvey seemed to have seen "something in me" that I never recognized. Whatever it was that he saw in me, he suggested that I take the "Lay Readers Course." When this recommendation was made, the course had started one month before, but through his influence he was able to get me registered in the Course. One year later, I received my first one-year licence, and one year after that, I received my three-year licence and Blue Scarf. After Father

Tony left our Church, Reverend Michelle Eason Joined us to lead us in worship. It was her caring, confidence, guidance, and trust, that encouraged me to continue to grow in Christ.

Here I am today, happy, ready, and willing to serve to the Glory of God.

One thing that I have discovered is that if you give yourself to God, you will never be alone and when times become difficult, He will guide and strengthen you.



**Mr. Don MacDonald**

## **West Island Women’s Centre (WIWC): Supporting Women from Across our community**

The West Island Women’s Centre (WIWC) is a dynamic and widely used non-profit community



organization located in Pointe-Claire that is dedicated to improving the quality of the lives of women. The organization provides educational, social, and recreational services for women living in the West Island, and the community at large. Founded in 1975, the WIWC has served women throughout our community with programming that has adapted to the changing social dynamics in the West Island. The Centre works to reduce the

### **Ms. Sarah Ford, WIWC Executive Director**

isolation faced by many women and provided a strong support network. These programs can be a lifeline for women of retirement age who are looking for connection, for mothers at home with a new baby, and for those of all ages in between. Programming and activities at the Centre comprised of support groups, special interest classes, personal development and wellness classes, fitness classes, seminars, and special events.

“I love being part of the West Island Women’s Centre community because of the wealth of life experience that is shared in every group in which I have been fortunate enough to participate,” said a Women’s Centre participant. “Especially this past year, the need to connect has been valuable beyond measure. Here is a community that educates, supports, heals, and connects women.”

In addition to programming within the Centre, we offer outreach programs throughout the West Island of Montreal for vulnerable populations of women. We are the only community centre in the West Island of Montreal that is solely dedicated to supporting women and providing them with free and low-cost programming services.

In 2019, we introduced new outreach programs for mother and children in Pierrefonds. Throughout the pandemic, we have continued to grow this free program. We hope to increase free services for women living in the north part of the West Island to include support for those experiencing employment vulnerability and challenges, as well as discussion groups for women who are recent arrivals to Quebec and are in need of support networks.

At our Centre in Pointe-Claire, we have integrated outreach to senior women into our low-cost programs and a segment of program participants are over the age of 55. We recognize that the pandemic has caused increased isolation of our senior population and going forward we have identified this type of outreach as a primary objective of our outreach programming. There are a number of challenges that many community organizations face when developing programming for seniors: higher risk profile with in-person gatherings, capabilities using technologies for communications, and evolving governments regulations and restrictions with social distancing.

However, the West Island Women’s Centre has the infrastructure, programming, and a volunteer culture in place to address these challenges.

As one Centre participant stated, "WIWC helps me stay connected to women with similar needs. I realize that I am not alone with whatever is going on in my life. The ladies who I have met, have impacted me in a very positive way. The WIWC is the perfect solution for me."



**Ms. Sharon Louie Vice-Chair**

**Ms. Dipa Mehta Chair**

For more information about the West Island Women's Centre, please visit [www.wiwc.ca](http://www.wiwc.ca)

## **ALL IS NOT LOST!**

“And I am convinced that nothing can ever separate us from God’s love. Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God’s love. No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord” (Romans 8: 38-39).

Someone once asked the question, “Would you like to be able to work miracles?” At the time, the question seemed to have been a strange one until the person explained that when slavery was a social and economic reality, the idea of ending it must have seemed an impossibility. But Lydia Maria Child, who worked for its abolition, wrote her recipe for success. “Love” she wrote, is the

divine vitality that everywhere produces and restores life. To each and every one of us, it gives the power of working miracles if we will.”

Medical science continues to come with ever more wonderful remedies. There is a spectacular array of treatments, but the one thing they have in common, is that they heal the patient, but have no effect on the doctor, or nurse, dispensing them. Doctor Karl Menninger claimed to have found at least one two-way treatment. “Love cures people,” he said, “The ones who receive the love, and the ones who give it, too.” According to Saint Thomas Aquinas, love is indeed the greatest of all virtues! That is the reason, Jesus instructed us to love each other when he said, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another” (John 13: 34-35).

But we have not followed God’s command, for we have not loved our neighbours as ourselves, neither have we loved our God above all others. In the Church, as we confess our sins against our God and our neighbours, we say: “Most merciful God, we confess that we have sinned against you, in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen” (The Book of Alternative Services of the Anglican Church of Canada, 1985).

Through the inspiration of the Holy Spirit, St. Paul, declared the characteristics of love that is “Holy” and all encompassing, in its concrete application to the Christians in Corinth. In so doing, he taught them that:” Love is patient, love is kind. It rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things, and love never ends. (1 Corinthians 13:4a, 7- 8a).

Without the help of the Holy Spirit to guide us and support us, it is very difficult to perpetually practice acts of this all-encompassing love that St. Paul mentioned. Further to that, St. Paul emphasized the supremacy of such a love when he explained that whatever we do in life, irrespective of how good or important the act is, if it is done without love, it counts for nothing. “If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing,” (1Corinthians 13: 1-3) he said. My friends, my prayer and hope is that all of us would have the audacity, courage and trust in God’s grace to put this sublime virtue into practice in our daily lives!

Unfortunately for humankind, a large number of the world community do not practice love. This results in actions of everything that is opposite to the attributes of love that St. Paul shared with the Corinthians and with us today. It is no wonder that cruelty and unkindness, divisiveness, bigotry and racial discrimination are displayed among us. Thereby, we constantly witness sufferings caused by wars and conflicts the world over. It is sad to say, but there are currently ongoing wars, or minor conflicts in about three dozen countries. Most of them are in the Middle East, Northwest Asia and Sub-Saharan Africa, and a major ongoing drug-war in Mexico (Wikipedia, (2022)). The worst ongoing wars in 2021 are in Afghanistan, Yemen and Mexico, while today the war rages fiercely as Russia invades Ukraine.

On February 24, 2022, the Russian Federation began a military invasion escalating a conflict that had been simmering since Russia's 2014 annexation of Ukraine's Crimean Peninsula. After officially recognizing the Separatist Ukrainian regions of Donetsk and Luhansk on February 21, Russian President Vladimir Putin sent troops into Ukraine on what he termed “a peacekeeping mission,” which escalated to a large-scale invasion on Feb. 24, 2022.

Like President Putin, often, the leaders of countries are the primary motivators of conflict and wars. They usually instigate territorial disputes, in order to control another country's natural resources, or to exercise authoritarian power over people. This is most evident in the Russian invasion of Ukraine. For these instigators, the gains from wars and territorial disputes are economical, territorial expansion, religious expansion, political revolution and nationalism.

Conversely, war is almost certainly the main factor which retards social and economic development; it has some pretty dire short and long term consequences for positive development. So, the price of conflicts and wars are enormous, to the soldiers who are fighting, the regular citizens who live in the war zones, people who live close to the borders of the areas with such problems and members of the world community. As I write this article, Russia's invasion of Ukraine has abruptly transformed the world, as millions of refugees have already fled their country. An economic war deepens, as the military conflict escalates, and civilian casualties rise.

As a rule, violent conflict causes millions of people to flee their homes every year. The resulting displacement crises not only create logistical and humanitarian nightmares, but these crises threaten international security and risk the lives of displaced people, aid workers, and peacekeepers. Destructive forces of economic collapse abound, both during and after wars and conflict.

According to Michael Shank, "Negative unintended consequences occur either concurrently with the war or develop as residual effects afterwards thereby impeding the economy over the longer term" (2016). In 2012 the economic impact of war and violence was estimated to be eleven percent of gross world product (GWP) or 9.46 trillion dollars (Olmsted, 2007).

Destruction of infrastructure is also a negative force of war. This type of destruction can create a catastrophic collapse in the social interrelated structure, infrastructure services, education and health care system (National Academy Press, 1987). Destruction of schools and educational infrastructure have led to a decline in education among many countries affected by war (Olmsted, 2007).

Displacement, or forced immigration is another alarming and disturbing result of war. It adversely affects both the community and individuals. When a war breaks out, many people flee their homes in fear of losing their lives and their families, and as a result, they become misplaced either internally or externally (UNHCR, 2016). Those who are internally displaced face a direct threat because they do not receive the rights that a refugee may receive and are not eligible for protection under an international system. UNHCR, 2016). External displacement are individuals who are forced out of the borders of their country into another as seen with the Syrian Refugees. The following may have a severe economic impact on a country.

Education is another system that is appallingly compromised by wars and conflicts. For when a country is in an economic crisis there is undoubtedly an increase in poverty, which results in the

decline of education. Over half of the world's children that are out of school are forced to live in conflict-affected fragile states (Lynn Davis, 2009). One predominantly damaging effect of conflict on education is the proliferation of attacks on schools with children, teachers and school buildings become the targets of violence. During times of war teachers and students often suffer from death and displacement. This prevents the opening of schools and increases teachers' absenteeism. In the case of Iraq, boys were pulled out of school to work for their families, and therefore the education gap for men and women shrank.

Above, I have briefly outlined the disastrous behaviours that do not constitute love. St. Paul did not only teach the Corinthians about attributes of love, but he also explained to them eight behaviours when practiced are not in conformity to love. He told them that love: is not jealous, is not pompous, is not inflated, is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, nor does it rejoice over wrongdoing. 1Corinthians (13: 4b-6). The display of unlovely behaviors that cause atrocities all over the world, are evident in the homes, local communities, cities and countries. The widespread trauma caused by these atrocities and suffering of the civilian population is another legacy of these conflicts, which create extensive emotional and psychological stress on people.

However, as dire as the situation is when we live without loving God, or loving our neighbours as ourselves, all is not lost. In spite of the cruel and divisive world in which we live, we as Christians can do miracles, for the Holy Spirit indwells us, and God is love. Paul told the Roman Church that, "Nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord" (Romans 8:39). With God's love we are able to overcome all the atrocities and wrong doings that take place around us. We can do this through our prayers and service to others. Now through love let us pray for our brothers and sisters who are at this time experiencing war and conflict of any kind. I invite you to pray with me, for all soldiers in Ukraine and in Russia, and those who are fighting in other parts of the world. Let us pray for all displaced people the world over, and people who are experiencing hunger and famine. Let us pray for the brave men and women who are front line workers, including doctors and nurses who sometimes have to witness their patients die needlessly. Most of all, let us pray for peace. Now I pray that our God of all love and mercy will lead us all into peace, and that our love for each other will be sealed on our hearts.

Finally, I pray to you Father, that in your mercy, you may bring us all to that table where your saints feast forever in the Lord, who with you and the Holy Spirit live and reign, one God for ever and ever

**Mrs. Joan M. Gordon**

## REMEMBERING THOSE WHO HAVE “FALLEN ASLEEP”

I am writing this article as a consolation for those who are grieving the world over.

Recently, millions of people have lost their lives for myriads of reasons: such as the Covid-19 pandemic and its various strains which ferociously attacked us since 2018, and continues to smolder in our midst even now; the result of wars and conflicts, starvation, inadequate medical attention, forced migration, various forms of diseases, drug addiction, gun violence, racial discrimination conjugal violence, and the abuse of women and children, are but a few of the causes of this enormous loss of life. Of course, we all have to die, and as is expected, some people died of natural causes. But on a whole, most of the people died untimely death because of some kind of violence.

As I write, I am mindful of the fact that we are presently in the Season of Lent. As Christians, we understand that the Period of Lent is a time when we reflect on our desires to draw closer to God and prepare ourselves once more for the great celebration of our risen Lord and Saviour at Easter. The preparation and reflection that we make now, are not only for this coming Easter, but for our blessed hope of experiencing the second coming of Jesus Christ. Lent then, requires that we involve ourselves in keeping the light of hope alive even when we journey through the darkness of this world. It also calls us to seek directions for our lives from the Holy Spirit; from angels who speak to us at God’s behest, our Ministers, our Church leaders and the written word from the Holy Bible.

At the mention of our blessed hope of experiencing the second coming of our Lord and Saviour, it is a good time to remember the members of the world community and especially those of our church family who have gone to sleep before us. I commend all those who are grieving the loss of loved ones the world over to the care and merciful kindness of our God.

For those who are mourning the loss of loved ones and the grief is still raw and unbearable, please remember that death is not the end of the story, so do not lose hope. At this juncture, I pay tribute to members of the immediate family, friends and members of our church family who have lost loved ones from 2019 -20221. Now that your loved ones are at rest, and your pain seem too heavy to bear, you may cry out as Greenleaf Whittier (1807-1892) did, and then say:

*I long for household voices gone,*

*For vanish smiles I long:*

*But God has led our dear ones on,*

*And He can do no wrong.*

Although you may cry out in distress and pain, I encourage you to be comforted in the knowledge that, “Your loved ones shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and lead them unto everlasting fountains of waters: and God shall wipe away all tears from their eyes”(Rev. 7: 17)

Whittier has also assured us, that even in our darkest days, God's faithfulness will shine through. In his affirmation of God's unfailing faithfulness, he writes:

*I know not what the future hath,  
Of marvel or surprise,  
Assured alone that life and death  
his mercy underlies.*

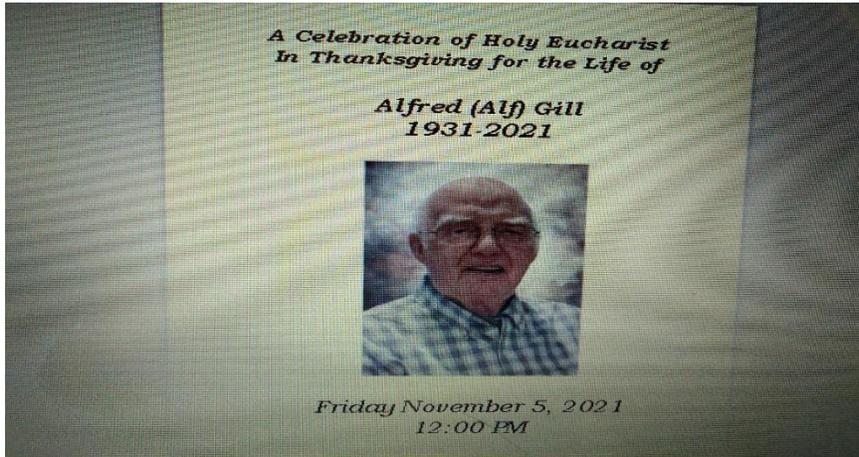
Added to this consolation of hope, scripture informs us that at the return of Christ, we will meet again those who have gone before us. Now, let us pay tribute to the members of our Church family who are now asleep! We remember:

- |  |                   |
|--|-------------------|
| 1. Laurence (Larry) Firth                            | February 2, 2019  |
| 2. Roland (Milt) Hamilton                            | July 3, 2019      |
| 3. Clement Bakare                                    | July 17, 2019     |
| 4. Phyllis Audrey Hitchinson (Barbara Hill's mother) | April 20, 2019    |
| 5. Brian Hammond                                     | April 10, 2020    |
| 6. William (Bill) Martin                             | June 29, 2020     |
| 7. Mona Martin                                       | September 8, 2020 |
| 8. Andrew (Andy) Hum                                 | October 19, 2020  |
| 9. Annette Bouwman                                   | December 20, 2020 |
| 10. Alfred Gill                                      | October 25, 2021  |
| 11. Patricia Drinkwater                              | November 18, 2021 |

May their souls Rest in Peace and may God's Perpetual Light Shine on them!

In an attempt to pay tribute to the members of our Church who have fallen asleep before us, I invited some relatives of the grieving families to participate in offering their own remembrance of their dear departed in this issue of the magazine. The Gill family accepted the offer. The following is a tribute to Alfred Gill.

## REMEMBERING ALFRED GILL



"Thine own devoted servant claim,  
In thine own truth and mercy's sake  
Hallow in me Thy glorious Name,  
Me for Thine own this moment take,  
And change and thoroughly purify,  
Thine own only may I live and die" (Charles Wesley).

In loving memory of a husband, father, grandfather, great-grandfather and brother who left us on Monday October 25, 2021, after a brief illness. To mourn his loss, he left behind his devoted wife for sixty-five years, Beverly; his children, Laura, Wanda and Kristina, grandchildren and great-grandchildren, also siblings, Elinor, Raymond, Dorothy and Carol.

In 1953 Alf converted to Anglican from Catholic in order to marry Beverly. After that, he became very interested in the activities and worship of Anglican Church. As such, he fully participated in the various ministries at St. Michael and All Angels Anglican Church, such as being the Sunday school superintendent, Minister's Warden and a Lay Reader. He also enjoyed being part of the "Search Committee" which is responsible for choosing the new ministers. Over the years he was an active member of many churches. He was always eager to lend a hand wherever it was needed. He especially enjoyed managing the church apartments administered by St Michael's Church.

Alf enjoyed a thirty-four-year career as an Accountant (CGA) for Nortel Networks and then retired. One of his great joys was spending summers at the trailer in Burlington, Vermont with his siblings and their families. Alf was loved by all who met him and knew him.

The world has lost a man with a loving nature and a heart that glows and was one of the very best the world could have offered. He was never selfish, but always kind, and these are the memories he has left behind. So now we offer a silent prayer for this special person who is now in God's care! Alf, we truly miss you!

**Mrs. Beverly Gill and Family**

## **IMPORTANT CALENDAR DATES**

### **PRINCIPAL HOLY DAYS**

1. St. Mark the Evangelist	April 25
2. St. Philip and St. James, the Apostles	May 1
3. St. John, Apostle and Evangelist	May 6
4. St. Matthew, the Apostle	May 14
5. The visit of the Blessed Virgin Mary to Elizabeth	May 31
6. St. Barnabas, the Apostle	June 11
7. The birth of John the Baptist	June 24
8. St. Peter and St. Paul, Apostles	June 29

### **LENTEN SEASON**

1. Ash Wednesday - beginning of Lent	March 2
2. Fifth week in Lent	April 10

### **HOLY WEEK**

1. Sunday of Passion (Palm Sunday)	April 10
2. Maundy Thursday	April 14
3. Good Friday	April 15
4. Easter Sunday	April 17
5. Easter Monday	April 18

### **CIVIC HOLIDAYS**

1. Mother's Day	May 8
2. Victoria Day	May 25
3. Father's Day	June 19
4. Quebec National Day	June 24
5. Canada Day	July 1
6. Civic/Provincial Day	August 1