

THE TRUMPETER

SPRING 2023

VOL.4, NO.3



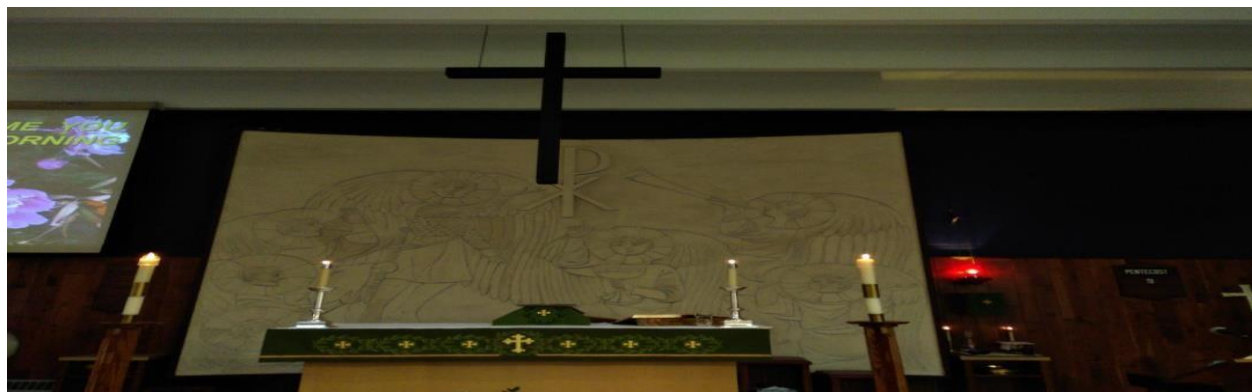
**ST. MICHAEL AND ALL ANGELS CHURCH
MAGAZINE**

ST. MICHAEL AND ALL ANGELS CHURCH

SPRING 2023

VOL. 4, NO. 3

THE TRUMPETER



ST. MICHAEL AND ALL ANGELS CHURCH IS LOCATED AT 15556 CABOT STREET,
PIERREFONDS, QUEBEC H9H 1R5

“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.

What's Inside

1. EDITOR'S LETTER THE PLIGHTS OF MIGRANTS - DR. JOAN M. GORDON, Ph.D.	2
2. A BRIEF REFLECTION ON THE TERM HAPPINESS IN THE BEATITUDES – REV. YVES-EUGENE JOSEPH	9
3. HOW I BECAME AN ANGLICAN - MR. ROBERT BELDING	12
4. OUTREACH MINISTRY DURING THE PERIOD OF COVID 19 PANDEMIC – MRS. ELIZABETH WO-HO-CHEONG	14
5. WHO WE ARE? WEST ISLAND ASSOCIATION FOR THE INTELLECTUAL HANDICAP (WIAIH) – Ms. LYNE CHARLEBOIS	17
6. ST. MICHAEL AND ALL ANGELS CELEBRATION OF BLACK HISTORY MONTH – MRS. DEBRA WOLOWICZ	19
7. THE BLESSING OF THE GRAND PIANO - MS. HELLEN BUNYAN	24
8. CONGRATULATIONS TO THE WEST ISLAND ASSOCIATION FOR THE INTELLECTUAL HANDICAPPED (WIAIH) – DR. JOAN M. GORDON, Ph.D.	26
9. IMPORTANT DATES	26

THE PLIGHT OF MIGRANTS

“...You should not gloat over your brother in the day of his misfortune, nor rejoice over the people of Judah in the day of their destruction, nor boast so much in the day of their trouble/You should not march through the gates of my people in the day of their disaster, nor gloat over them in their calamity in the day of their disaster, nor seize their wealth in the day of their disaster/You should not wait at the crossroads to cut down their fugitives, nor hand over their survivors in the day of their trouble/The day of the LORD is near for all nations. As you have done, it will be done to you; your deeds will return upon your own head...” (OBADIAH 1: 12-15).

My dear brothers and sisters in Christ,



I bid you greetings in the name of our Lord and Saviour Jesus Christ! As The Trumpeter celebrates its fifth year of publication, I am very pleased to be able to present to you another issue of this magazine. I reported at the Annual Vestry Meeting last January, that during the past five years of its publication, the magazine was able to accomplish its primary aim, which is to increase engagement among parishioners within the church, and with people outside the church. The main vehicle used to accomplish this goal is through the sharing of personal stories from members of this church, community leaders and individuals outside the church.

Through this ministry, my hope is that we at St. Michael and All Angels Church, will continue in the bond of fellowship and service that have been established through the magazine with community organizations such as: The Station 3 Police Brotherhood of Pierrefonds/Roxboro, Île Bizard and Ste-Geneviève with their Annual Food Drive; The Montreal Fire Department, Station 57 which services Pierrefonds/Roxboro and their association with helping youngster through sports; West Island Women’s Shelter, West Island Black Community Association, Meals on Wheels, Alcoholics Anonymous, West Island Volunteer, Rosie Animal Adoption, Sunrise Senior Living of DDO, Action Jeunesse de l'Ouest-de-l'Île (AJOI), Literacy Unlimited, Cloverdale Community - La Corde Program and LARAM - the acronym for Lutheran Anglican Alliance of Montreal. I salute all the above associations for their untiring service in the community to our brothers and sisters who are marginalized and in need.

I am adding The West Island Association for the Intellectually Handicapped to this list, for the Director has shared the story of the association with us in this issue. It is important to note that we at St. Michael and All Angels Church, did not only passively read about the above organizations, but we were able to work in a most tangible way with some of them. Our Outreach Ministry is exceedingly strong, and the members are constantly in search of avenues of service in our

immediate community and beyond. As the parishioners of this church seek to live a life of service, the members of the Outreach Ministry carry this out, by following the words of Jesus as He said, “Whatever you do for the least of these brothers of mine, you do for me” Matthew 25:40). Now that The West Island Association of Intellectually Handicapped has been introduced to us in this issue of the magazine, my hope is that we may also find ways to work with them. Now, I pray that you will find this issue enjoyable, informative, and spiritually uplifting.

As I listen to the prompting of the Holy Spirit, I am compelled to share a story with you of a boy I once knew, and how his story is emblematic of a common practice the world over. The practice is to gloat at human suffering, and then take disadvantage of them, through their unfortunate circumstances. The boy’s name is Joey, and I met him when he was nine years old. At the time, I learned that he suffered from low vision. Low vision is caused by an eye disease, which cannot be corrected, or improved by wearing glasses (Scheiman, Scheiman and Whittacker). Joey was not diagnosed as legally blind; therefore, he was ineligible to receive the benefits that were available to people with such a disability. For example, he was not able to benefit from rehabilitation schooling, vocational training, or any other disability benefits.

During my introduction to Joey, I was informed that his sight had deteriorated to the stage where he was unable to be in a “regular” class. In a regular classroom, there were no available help to satisfy his need for additional large print reading materials, nor did he have the opportunity to use Braille as those diagnosed as being blind would have had. As a result, he was transferred to a Catholic elementary school, because the school “boasted” two special education classes. Unfortunately, the school to which he was transferred was not equipped to help him either. His teacher was unfamiliar with the needs of students with low vision and the school lacked educational materials that were designed for students like Joey.

So, Joey did not get the help he needed to improve academically, nor was there any help for him to improve his sight. His problems were not only a lack of academic progress, but they were compounded by the social and emotional difficulties that he experienced in the school. He could not see properly, and he was the target of constant harassment. He was picked on mercilessly by the other students in the school. They would steal his belongings, hit him and many boys would attack him at once. While he tried to defend himself from the boys before him, others would attack him from behind. He was always trying to defend himself, but it was extremely difficult, even impossible for him; for he was one person with low vision against many who had good eyesight. From my observation, this child was abused; but the teachers in the school saw him as a nuisance and therefore, unworthy of being protected. The principal did nothing about it either. He viewed the situation as a natural one, where boys were simply “rough housing” it.

I do not know what happened to Joey, for I saw him for only one year, but I understood later that his sight had further deteriorated. Therefore, he would have been transferred to a place where he would have had the opportunity to access the benefits that are available to those who are diagnosed as legally blind. For his sake, I do hope that was what happened, so that he could have received the proper education and care that he deserved.

Joey's story reminds me of the plight of migrants and refugees around the world and many people who suffer at the hands of others who are in a much better position physically, socially and, or financially than they are. Migrants may leave their homes for various reasons. Some may be forced to leave because of war, famine, natural disasters, or man-made disasters. The International Organization for Migration (2017), defines forced migrants or displaced people, as persons who are forced to flee their homes in order to, "Escape persecution, conflict, repression, natural and human-made disasters, ecological degradation, or other situations that endanger their lives, freedom or livelihood." These migrants are recognized as asylum seekers or refugees, and they should receive legal protection and material assistance from the receiving country until their claim for refugee status in that country is processed.

On the other hand, there are migrants who leave their home to find improved employment either in their own country or abroad. But whether they leave home by choice, or they are forced to leave because they are displaced; the common thread that binds them, is the need for self improvement. Like Joey, they leave one place for another with the hope of finding improvement for their life's situation, yet they experience difficulties in their quest for such improvements.

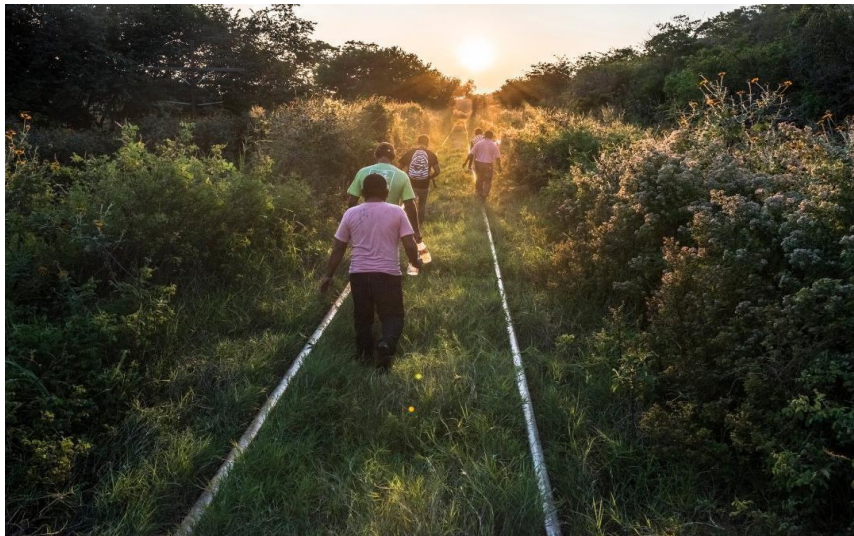
Although the story of migration is as old as human beings are on this planet, for some time now, it has become a topic of constant conversation. The issue of mass migration and displaced people seeking refuge, and others seeking upward mobility, came to the forefront during World War II following the large outflow of refugees from Eastern Europe (Mark Wayman, 1998). However, the atrocities with which migrants, or the less fortunate in societies, experience within their own country, or in another country seem to remain the same. Unfortunately, countless stories exist globally, about the horrors they experience as they travel in search of a place of refuge and work. For the migrants, their difficulties lie in the fact that for the most part, their journey to another place is treacherous, dangerous, and even life-threatening. They are usually burdened by the extra demands placed on them by traffickers when they try to get to another country (US Agency for International Development, 2018). Joey was buffeted by winds of uncertainty; he was physically tormented and suffered mental anguish. Similarly, migrant workers and refugees seem to face harsh and unkind treatment as they search for improvement in their life.

In the documentary entitled, "The Trek: A Migrant Trail to America," In 2016, Nick Paton Walsh accompanied a large group of migrants from South America as they made the perilous journey through the jungles of the Darien Gap. This jungle crossing lies between Columbia and Panama, which the migrants must traverse in their quest to seek asylum in the United States. These migrants were fleeing in record numbers from a surge in gang violence and a void in opportunity, in the Central American countries of Honduras, Nicaragua, Guatemala and El Salvador. They chose the risks of the 1,000-mile journey rather than endure the dangers they faced back home.

Paton said, "As the hordes of migrants traverse the mud-packed mountain slopes and treacherously opaque riverbeds, with limited supply of food and water, exhaustion and hunger become their companion. At the same time, morbid fear also travels with them, for robbers and traffickers are always lurking in their paths. Dead bodies lie strewn along the way, for many people on the trek are robbed and killed, while others die from sickness or exhaustion. Remnants of camps that were

set up by robbers, human traffickers and drug cartel members are strewn ‘causally’ along the paths as stark reminders of the great danger that is part of the migrants’ life.”

Adam Ahmed (2016) chronicled his story of the perils of migrants in, *The Times*. In the article entitled, “Step by Step a desperate Trek by Migrants to Mexico,” Azam describes the experiences of ten men who left Guatemala and Honduras in the hope of getting to the United States for a chance to improve the condition of their life. In his article he wrote: “In early November, 10 migrants here in Arriaga, in Chiapas State, would trek more than 40 miles through dense forests, sun-bleached farmland and highways patrolled by the authorities, terrain so unforgiving that some of their shoes fell apart. A journey of 30 minutes by car required more than 20 hours of walking. Only two of the men would make it to the United States.” It took the men one and one-half months to reach the United States.



The sad story continues in another part of the world. Migrants travel from the Horn of Africa, including Sudan, towards Libya with the hope of getting to Europe. A study entitled, “Caught in the Middle,” was carried out by Fransje Molenaar, Jérôme Tubiana, and Clotilde Warin at Clingendael’s Conflict Research Unit (2018). This research was done for the International Organization for Migration (IOM) and examined the journeys of migrants from West Africa and the Horn of African to Libya. In Chapter One of the study that is entitled, “Migrants’ Journeys-Increased hardships and Incremental Human Rights Abuses,” the researchers reported that kidnapping for ransom, forced, or slave labour was spreading across Algeria and Morocco. They quoted one migrant’s story of his experience on his journey “to the promised land for a better life,” who said, “We were driven to a house outside Algiers. The guard of the house asked us for money, so I understood we had been sold by [coaxer]. We were 15 customers of the same coaxers, guarded by men armed with AK rifles. There were more than 100 other prisoners, from Mali, Niger, Guinea, Sierra Leone, and Cameroon. We were fed only once a day and beaten each day. They gave us a phone to call our family. If you don’t succeed in calling your family, they set you apart and whip you. My friend was burnt with a red-hot screwdriver. Some died from torture or sickness. After a while, those who still could not get their family to pay a ransom, were driven to Algiers to work in

construction. I had to do so several times until I managed to escape.” Tragically, since 2016, almost 12,000 refugees and migrants have drowned in the Mediterranean while trying to reach Europe (International Organization for Migration, 2022).



Libya acts as a major gateway for African refugees and migrants.

Many suffer abuse and extortion on route to Libya, and their arrival to their destination rarely marks the end of the dangers they face.

“You see this,” Karim, a rescued migrant, told Al Jazeera while pointing to his shoulder. “This is where a Libyan stabbed me when I asked for money for the work, I did for him.” Then he pointed to his right leg and said, “This is where I was shot while waiting for work in Tripoli. There is complete lawlessness there. Everyone has guns and knives. There are no rights for migrants, even someone who has been stabbed or shot.”

Florent, from Cameroon, was another migrant rescued from an overcrowded rubber boat in distress in the Mediterranean after he managed to escape Libya. “If I die right now, I’ll die with no regrets. I’ve managed to escape Libya. It was hell. Nothing less than hell,” he said.

The stories outlined above demonstrate the tendency of people to mistreat others who are not like them and are in dire straits. A similar story to the others above was reported in Obadiah (1: 8-15). In that story Obadiah related that the nations of Israel and Edom were rivals. When Edom rebelled against King Jehoram of Judah, the Philistines and the Arabians also invaded Jerusalem (2 Kings 8: 20-22). In this war, Obadiah gives us an insight into the Edomites’ participation of violence that was carried out on the people of Judah. They waited on nearby roads to cut down those fleeing from the invaders within Jerusalem. They looted the cities of the Israelites, thwarted their escape, and supported their enemies (Obadiah 1: 13-14). Just like the people who take advantage of migrants, the Edomites took advantage of the Israelites while they were experiencing extreme difficulties fleeing from the ravages of war.

But God warned the Edomites through the prophet Obadiah saying, “You should not gloat over your brother in the day of his misfortune” for “the day of the Lord is near for all nations” (vv12,15). Therefore, when we see the challenges and sufferings of others, we must choose compassion over cruelty. We should not boast, or take advantage of them, because of the unfortunate situation in which they find themselves. Obadiah’s message may be difficult for some people to accept, but Jesus commands us, “To love our neighbour as ourselves” (Matthew 22: 37).

Above, I have brought the plight of migrants and refugees' Journey to the fore, because as I write this letter to you, people are forced to flee from Sudan, Ukraine, Syria, Yemen, and Ethiopia, among other countries. While hordes of migrants continue their relentless search for a better life somewhere else; even when the perilous journey ends, and migrants happen to reach their destination, new experiences of horror take on a new life for them. Because they do not have proper documents to enter the country into which they have arrived, the undocumented migrants must cope with the trauma of untold uncertainties, barriers, discrimination; racism; precious few resources, or sources of support; and few human rights protection (Migrants' Journeys- Increased hardships and Incremental Human Rights Abuses, 2018).

Once the migrants reach their destination, their first intention is to find a job; but usually in the receiving countries, they are never enough jobs, and employers often take advantage of them. Men are generally paid less than other workers, and women less than men. Social tensions are also part of the immigrant experience. In her book, *Alone and Expected: Migrant Children Work Brutal Jobs Across the US* (2023), Hannah Drier addresses some of the most horrific situations in which migrant children find themselves across the United States. She suggested that children who have fled their countries to seek asylum in the USA, and other protection under US and international law; usually find themselves "working long hours in gruelling, often dangerous conditions in factories, farms and mills."

She further points out that the process through which asylum is granted, is a lengthy and costly one. So, while the children wait for a response to their application for asylum to the USA, they need to work to support themselves, and for many to send money to their families back home. The jobs that are available to these children are those that are dangerous, poorly paid, and are usually understaffed such as: roofing, meat processing and commercial baking. These jobs, "are exactly where many migrant children usually end up" working. In so doing she also said, "Unaccompanied minors have had their legs torn off in factories and their spines shattered on construction sites, but most of these injuries go uncounted."

While in Canada, York Regional Police reported that, "Sixty-four Mexican born nationals were rescued from an international labour trafficking ring that was operating in Ontario." These migrants "were subject to deplorable living conditions with no way out.

These workers are coerced with promises of a better life, decent wages, quality housing, and eventually documentation, but these are almost always false promises. The victims lived in squalor and were compelled to work long hours for little pay, while their exploiters reaped the benefits of their labour and lived in luxury" (Member of the York Police Unit).

Unfortunately, the ill treatment of migrant workers is not confined to the country mentioned above, for I have only identified a few of them. This form of exploitation is a global practice. Unsatisfactory reports have been made about migrants who work in European, Middle Eastern, and North African countries, among others. These stressful experiences can lead to a number of negative emotional and behavioral outcomes including anxiety, fear, depression, anger, social isolation, and lack of a sense of belonging. And, of course, separation from their families can be particularly traumatizing for children.

The abusive, and unkind treatment which migrants receive, emphatically demonstrates how cruel and ruthless human beings can be towards each other. As is evidenced above, there is countless research that provides evidence of people taking advantage of displaced people and migrants seeking employment away from their home; but this was not God's design for the people whom He created. He instructed the people of Israel through Moses to provide food aid for poor people and for foreigners (Leviticus 19: 9-10). Again, He emphasized His desire for us to be mindful of those in need as he said, "When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest /And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the Lord your God/You shall not steal; you shall not deal falsely; you shall not lie to one another/You shall not oppress your neighbor or rob him" (Leviticus 19: 9 -13). Then especially pertaining to the treatment of migrants, God said to Moses as He speaks to us now, "The foreigner residing among you must be treated as your native born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God" (Leviticus 19: 34).

My dear friends, the Gospel of Matthew records Jesus saying to His disciples "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself" (Matthew 22:37-39). Therefore, as Christians these commands are central to our faith and practice. In all the ministries at St. Michael and All Angels Church, a deep concern for life of others is shown. However, let us not sit on our laurels for there is much work to be done. There are far too many people who need our help as is evidenced in the stories of the harsh realities of migrants. May we continue to be strengthened by God's grace as we seek to show our love for God first then and our neighbour as ourselves. Now, my fervent prayer is that the Holy Spirit may touch the heart of each abuser of migrants so that they too may know the joy of loving God first and then their neighbour as themselves.

I am taking this opportunity now to express my sincere thanks to the following contributors to this edition of the magazine: Rev. Yves-Eugene Joseph, Mr. Robert Belding, Ms. Lyne Charlebois, Mrs. Elizabeth Ho-Wo-Cheong, Ms. Helen Bunyan, and Mrs. Debbie Wolowicz. I would also like to 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 extremely hard and effective work in formatting the magazine. Your work and effort are highly appreciated.

Yours in Christ, and every blessing
Joan M. Gordon, Ph. D

Editor

A BRIEF REFLECTION ON THE TERM HAPPINESS IN THE BEATITUDES ACCORDING TO MATHEW 5:2-12



The entire human race is destined for and aspires to a life full of happiness. Happiness is therefore a feeling that men and women of all civilization, ethnicity and culture have been looking for throughout life. Unfortunately, due to our particularity beside our great diversity, there are many who choose to seek happiness only for themselves at the expense of certain categories of women and men everywhere. So, the coming of the Reign of God is seen as to restore justice, equality, and of course happiness for all.

During his public ministry, Jesus preached the Reign of God. In his Gospel and in the beatitudes, Matthew calls it the Reign of Heaven, in order to avoid repeating God's name. Inaugurated by Jesus through healings and teachings in synagogues and elsewhere, this Reign of God or of heavens is the way of life. Jesus invited everyone to embrace and to be part of the Reign of God. So, entering the Reign of God is entering the way of life, the excellent manner to behave and the right way to follow. Thus, it is the way of justice and peace, the way of abundance and of God's grace for all, the way of endless newness and of transformation.

This portion of Matthew's Gospel (Mt 5: 2-12), traditionally called the beatitudes, is in fact an introduction to the long corpus of the beatitudes that end with Matthew 7:12, according to Philippe Gruson. It is an introduction to the best attitudes that must shape the life of Jesus disciple: go beyond the minimum in seeking justice or practice radical justice, meaning justice for all (5,2148), authentic prayer life (6,1-18), trust in God (6,19--7,11), treat others as you expect others to treat you (7:12).

In this introduction we read and hear nine times the phrase "Blessed are you" who, in sharing his/her God given gifts, already feels some happiness in this present life, and who, remaining faithful in the chosen path, will be declared righteous at the time of God's judgement. (See, Ps 1, Ps 41:2 or 40:2 depending on the version available).

As Philippe Gruson mentions it, according to the Hebrew Scripture, it is to the weak and the small that God intended to deploy the strength of his reign. (Is 11:1-9 or Dt 10:17-19). And Jesus announced this happiness to the poor in the society of his time (Lc 4:18-21 and Mt 5: 2-12). These two texts of the Christian Scripture refer to the same tradition of the beatitudes articulated by Luke

and Mathew differently, according to the specific reality of the addressees, the time and milieu of writing of the two gospels.

The poor in the Bible is not in direct opposition to the rich. The Hebrew word ANAWIM (plural) really means the small; ANAWIM designates specifically anyone who is in a situation of need and who recognizes and accepts that he/she is dependent on God for rescue, liberation, or salvation. But ANAWIM is translated as the poor.

Those terms make the core values of the Reign of God, thus the core attitudes of the disciples. In a hyperbolic language, Matthew conveyed to his contemporaries the message consisting in inviting them to understand the Good News of the Reign of God as inclusive: justice and peace are for all.

We live in a period in life where justice is still reserved for some, to the despise of many. We, Christians, must dare committing ourselves in the struggle for justice also for those who are oppressed, who have no voice, like the refugees, the new immigrants, and other categories of poor people, who are in their uncomfortable position because of continuous human policies of exclusion. Economic justice, ethnic justice, and so on. Blessed are we when we seek justice for all, God is our keeper and our helper.

We live in a period in life where the right to a descent life is still reserved for a few to the despise of many. We, Christians, must dare to commit ourselves to the struggle for economic justice also for those who are left behind so that they too can provide for themselves and their own, instead of being constantly at the mercy of the crumbs from the table of those who have in excess. Blessed are we when we seek economic justice for all, God is our keeper and our helper.

We live in a period in life where the right for peace is still reserved for some to the despise of many. We, Christians, must dare committing ourselves in the struggle for true and real peace for those who are constantly persecuted based on ethnicity, color, gender, religion, language, sexual orientation, nationality of origin, and so on; while the perpetrators continue in many known cases to enjoy power and impunity, so that they too, the persecuted, can enjoy peace and harmony. Blessed are we when we seek justice and true peace for all, and harmony among the entire human race as one God's family, God is our keeper and our helper.

We live in a period in life where fear is still created, cultivated in people's conscience as a manipulative and controlling tool in the hand of the ill-intentioned, in order to spread hatred for the sake of political and economic gain. We, Christians, must dare to commit ourselves to find the courage for ourselves and to inspire all the victims, so that together we can go beyond fear and struggle together for the liberation of all, oppressors and oppressed. Blessed are we when we seek liberation for all, God is our keeper and our helper.

We live in a period in life where many in all social fabrics in many places on the planet are still after power, authority, not to serve, but to impose themselves on the weak and the vulnerable, the widow and the orphan, and to grab for themselves resources intended for all, in search of a royal life. We, Christians, must dare to commit ourselves to preaching, living out, promoting a life of simplicity, a life of sharing the resources of creation, providing possibilities for all, the life of Jesus of Nazareth, which is the life of the resurrected, the life of the Reign of God. Blessed are we when

we seek simplicity and equal sharing, protection of the weak and the vulnerable, of the widow and the orphan, God is our keeper and our helper.

In order to make sure our lives and our preaching have an impact and make a difference in the life of many, we must embrace the way of life proposed in the beatitudes. The beatitudes were Jesus attitudes, and His way of life. He then proposed His way of life to His disciples, to us who are in God's mission field in our different spheres of action. Let us be Justice seekers and makers, peace seekers and makers, harmony seekers and makers for the common good and for the sake of the reign of God. Let us be simple and compassionate in order to be the faithful witnesses of God's immense bounty and infinite love.

The prayer of St. Francis of Assisi is a friendly reminder of our task as messengers of justice, peace, and harmony:

“Make me a channel of your peace.
Where there is hatred, let me bring your love.
Where there is injury, your pardon, Lord, And
where there's doubt, true faith in you.

Make me a channel of your peace.
Where there's despair in life, let me bring hope.
Where there is darkness, only light, And where
there's sadness, ever joy.

Oh, Master, grant that I may never seek.
So much to be consoled as to console.
To be understood as to understand.
To be loved as to love with all my soul.

Make me a channel of your peace. It is
in pardoning that we are pardoned, in
giving of ourselves that we receive,
and in dying that we're born to eternal life.”

In our ministry as baptized of Jesus-Christ, in God's mission field, God is our keeper and our helper. May we share our God-given gifts, may we find happiness in so doing, and may we remain faithful in this our chosen path, by the grace of God Creator, liberator, and sustainer.

Yves-Eugène Joseph, Priest

HOW I BECAME AN ANGLICAN



On April 1st. 1962, my wife Monica and I moved into our new house on Gilles Street. We learned from neighbors that there was an Anglican Church service being held in Thorndale School on Sundays. It was Easter Sunday and we decided to visit the Anglican Church.

I had been brought up in the United Church and we had been attending my parents' church in Lachine. However, this particular Sunday we decided to attend a that was Church closer to home. Monica was brought up in the Anglican Church and her Father was an Anglican Priest in Barbados.

We were warmly welcomed at the Anglican service by the then Priest Father Kohner. At communion time I followed my wife to the communion rail and received communion with no other thought to it. The following week we had a visit from Father Kohner and in our conversations, he discovered that that I was not an Anglican, and second, I had taken communion which according to him only confirmed Anglicans were allowed to participate. Father Kohner then suggested that I join an adult confirmation class that he was starting and be confirmed as an Anglican. I was a bit hesitant to do this. As I would be the only male in the class. In our talks Father Kohner also discovered that I was a Scout Leader with the United Church in Lachine. He explained to me that the Thorndale Anglican Mission wanted to start a Scout Group and asked if I would join the group as a leader. My plans were to give up Scouting when I moved to Pierrefonds; but again, I was back into Scouting. However, Father Kohner was not finished with me. He explained to me that he had another man who was interested in becoming confirmed and that David Wilson would join the Scout Group as a leader if I would join the adult confirmation class. That is exactly what happened, and David and I stood together and were confirmed by Bishop Hollis. David and I went on to be best friends and spent many enjoyable weekends camping together.

That is how I ended up being an Anglican. Being a new Anglican I offered myself to assist in the various activities of the church. The youth group decided to plant flowers which they did, but only for the first year. I stepped in and took over the planting and care of the flower gardens. I have kept up this ministry for many years, but with my health issues I have been unable to continue with the gardens for the past several years. I was also fortunate to have Kelly Bouchard and her daughter Faith to assist in the planting, watering, and fertilizing of the gardens for the past several years. At the annual Vestry Meeting, I was nominated to the Parish Council, and I remained in this role for 10 years. Father Barry Clarke then surprised me by choosing me as his Warden. Little did I know that he would resign shortly, and that we would be in the middle of a Selection Committee for over a year?

On April 1st. 1991, I took early retirement from Air Canada after 35 years of service. I was enjoying my free time when in December 1991 Father Barry Clarke asked me if I could fill in for the Verger for a couple of weeks as this person had resigned suddenly, and they had to search for a replacement. Well, several weeks passed by and there didn't seem to be any action in finding a replacement. At this point, I told Father Barry to forget searching and I would continue with the job, which I did for six years. So much for retirement!

Len Sweetman who was our Treasurer for many years was looking for a replacement for himself. I volunteered for the position, and Father Alex Cameron accepted my offer. I spent 10 years as Bookkeeper/Treasurer before talking Dominick Merle into accepting the position.

My wife retired from Sears at this time, and we decided we would start enjoying our retirements by spending the winter months in Barbados with Monica's family. I was to have one more surprise when Bishop Barry Clarke came to St. Michael and All Angels and presented me with the Bishops Award in recognition of my outstanding service to the Church. At the same time the City of Pierrefonds presented me with their award for outstanding service to the community and the congregation planted an Oak tree in recognition of my services.

Mr. Robert Belding

THE OUTREACH MINISTRY DURING THE PERIOD OF COVID-19

“Whatever you do for the least of these brothers of mine you do for me.” (Matthew 25:40).



Members of the Outreach Committee

The last time there was an Outreach article in *The Trumpeter* was five years ago. It was contributed by Joan Gordon who used sections of The Outreach Ministry Report that I had submitted for Vestry 2018. That was the first published edition of *The Trumpeter*. Before I moved onto my article, I wish to congratulate Joan Gordon on her hard work and dedication, as well as her husband Rudi, as magazine is now celebrating its fifth year in publication. Well done!

My original plan was just to “tweak” the 2021 Outreach Report to Vestry. However, as I started to reflect, I found there was a greater need to comment on how faithful and generous the parishioners continue to be in supporting Outreach Projects even during of the Covid pandemic. Their support was no small feat and deserves to be recognized.

Covid could not have come at a worse time and St. Mikes was “hit” particularly hard. Archdeacon Michelle had already informed us of her plans to retire in a year and then one Sunday morning without warning Rev. Joel announced that it was his last service with us! The bishop had appointed him to be the priest at Christ Church in Beaurepaire. I was shocked as I know many parishioners were. Rev. Joel was well liked, and we would have loved and appreciated the opportunity to say goodbye to him and his lovely wife Yevgeniya. It is no surprise that Rev. Joel is doing a wonderful job at his new parish. May God bless both of them and the work they are doing.

I think we can remember all too well how Covid affected us in those early, very scary, and uncertain months of its attack. We had arrows indicating which way we were to walk. Public

Health Authorities demanded that our hands had to be sanitized and wipes were to be used everywhere all the time. We were mandated to cough into your arm and to wash our fruits and vegetables before putting them away. This was order of the day! Also, we left parcels delivered by the postman in a separate room for a few days before we opened them, but not before we had sanitized the door handle, the doorbell and then washed our own hands. Yes, we really did all of this and more! How could Outreach continue to work as a caring “hands on” ministry with all these restrictions? Well, we did, and this can be attributed to the compassionate hearts of our parishioners.

When Covid was first confirmed, St. Mikes was in the middle of collecting personal items for the ladies that call Auberge Madeleine home. It is a shelter downtown for women in distress. The collection was halted without being completed, as St. Mikes, like so many other churches, was now closed. I remember being very frustrated, because that all I wanted to do was to visit people, and to see how they were doing. But in person visits were out of the question and the telephone became a very necessary tool to communicate. I gave thanks for FaceTime and Zoom that enabled us to “visit” with our loved ones and that included our church family. What squeals of delight were heard when we first saw our friends on Zoom for the first time in a long time!

The first project that we did during Covid was a collection for the men at St. Michael’s Mission downtown. Instead of collecting backpacks and filling them as was our custom, it was decided that we would have a better response if we collected an item for the men instead. You must remember that at this time because of Covid people were extremely nervous about going shopping. A phone call was made, and I was informed that the men needed boxer shorts. St. Mike’s parishioners happily supplied the men with ninety-five pairs!

Next came The Christmas Basket Project. For this we collected money instead of food items and gave the recipients Food Gift Cards, along with toys for children, boxes of chocolates and tins of biscuits and home-made Christmas Cards. It worked! Everyone was very pleased to receive a Food Gift Card, and because of this it is something that we will continue to do in the future. I was very uncomfortable asking for money given how uncertain the times were. I should not have been though; the Parishioners donated a grand total of just over \$5,000.00.

We were also blessed during Covid that we were able to continue our financial donations to charitable organizations such as, West Island Citizens Advocacy, West Island Cancer Centre, West Island Black Community Association, La Corde Summer Camp and Crosstalk Ministries to name just a few. The total amount approximately donated during Covid was around \$20,000.00. That is a direct result and example of the caring hearts of the parishioners of St. Mikes.

My own personal experience with Covid led me to lose a special friend whom I got to know while visiting my mother-in-law at her nursing home. His name was Charles. He was fifty years old and had suffered a stroke that had left him paralyzed from his neck down. As I observed him watching all that was happening during supper time in the dining room, I felt sympathy for him, because he had a feeding tube. He looked out of place surrounded by seniors, so I gave him a smile and he smiled back. That was the beginning of a friendship that lasted just over three years. Charles was

one of the first people to pass away on his floor of that nursing home and was the first person I knew to die from Covid.



I would like to dedicate this article to Charles and to the many people whom we have ‘lost’ from St. Michael and All Angels Church during the Covid years. For a small church congregation, we lost an incredibly high number of eleven people during that period. However, not all eleven people were victims of Covid. They have left a huge void in our church, and although we know they have gone to a much better place, it is difficult not to miss them and to feel sad when we see their empty pews every week at church. Rest in Peace our beloved friends and family!

Charles

On top of all the uncertainties with which Covid surrounded us, St. Mikes had the extra burden and worry of looking for a new priest. The Selection Committee faithfully met on Thursday evenings in prayers, for what seemed like a very long time. During the absence of an Incumbent, we were blessed and give thanks to Rev. Neil Mancor for acting as our Interim Priest for a while, as well as to our current Interim Priest Rev. Yves-Eugene Joseph. I also extend our gratitude to Mrs. Marilyn Wray and Mr. Don MacDonald for their never-failing willingness to conduct the service of Morning Prayer when a priest is unavailable.

Our Heavenly Father has been faithful and has sustained St. Mike’s parishioners through some very “bumpy” Covid years. Slowly people are starting to return to church, and we give thanks for each and every one of them. Please encourage others to do the same. We will be waiting for them.



Now as the Winter is melting away and Easter is upon us with the promise of new life we eagerly and joyfully await the arrival of our new Interim Priest Rev. Emmanuel Romy Saint - Hilaire and his wife Lorry. Let us welcome them with open hearts and open minds. What a wonderful new beginning for St. Mikes. As it says in Jeremiah 29:11, *“For I know the plans I have for you” declares the Lord, “plans to give you hope and a future.”*

On behalf of The Outreach Committee, I humbly thank you and may God continue to bless “The little church that could.” To God be all the glory, honour, and praise.

Rev. Emmanuel Romy St-Hilaire

Mrs. Elizabeth Ho-Wo-Cheong, Mrs. Henriette Cann, Ms. Helen Morris, Mrs. Jacqui Hoitz, Mrs. Julie Hum, and Mrs. Monica Bloomfield



WIAIH, or the West Island Association for the Intellectually Handicapped, is a volunteer driven, non-profit organization that works to increase opportunities for individuals with intellectual disabilities or autism, strengthen their families and sensitize the community.

Created in 1958 by concerned parents, WIAIH takes a leadership role in advocacy and provides programs designed to increase independence and empower over 800 people who depend on the Association annually.

WIAIH's slogan is "Services · Support · Leadership" - the cornerstones of all its

operations and activities. WIAIH is run by a volunteer Board of Directors and managed by an Executive Director. A permanent team of 16 employees delivers services year-round while parttime animators, often youth studying in related fields, compose the Recreation animation team. The number of animators can vary throughout the year, as does the recreation service that is offered.

WIAIH is one of the largest community organizations in the greater Montreal area, offering a broad range of services to its members. These include a range of recreation activities, including: specialized day camps for children, teens and adults, a residence for adults living with intellectual handicaps, support groups and information sessions for parents, an extensive and specialized resource library, an after-school supervision program, a Seniors' day program, and the Pat Roberts Developmental Centre, a preschool for children who have developmental issues such as delays, syndromes or autism (diagnosed or not).

Despite the challenges and obstacles brought on by the COVID-19 pandemic, WIAIH has remained active in whatever means possible and has offered both in-person and virtual activities in order to reach close to 1000 participants, many of whom are new to the association, having discovered the organizations service during a time when little else was accessible.

Volunteers are essential to the success of our programs and services. WIAIH currently benefits from the dedication and passion of numerous volunteers from the community, and regularly recruits new help from West Island schools and the community.

The Association is financed by private donations, municipal grant (for the recreational service that is offered), Centraide, West Island Community Shares, government funding, fees for service fundraising events. Individual donations can also be made to WIAIH through the CanadaHelps portal, or by contacting our head office.

As we prepare for the summer months, we are actively recruiting summer camp animators in order to offer our summer day camps and overnight camps to as many participants as possible. Over the last three summers, we have had to reduce the number of weeks each participant could attend in our day camps, because we were unable to not secure enough staffing to meet the demand. The current staffing shortage is affecting our field of work as much as any other and we appreciate the community's support in sharing information about our work opportunities for teenagers from 1517 (Aspiring animators) as well as adults 18 and over (Camp animators). Working with our clientele is an unforgettable experience and can help to shape the adult our youth become.

Below are two posters requesting animators for the summer. Please help if you can!



Ms. Lyne Charlebois

BLACK HISTORY MONTH – MARCH 5, 2023

As has been our tradition for many years, members of the West Island Black Community Association (WIBCA) usually attend St. Michael and All Angels on the last Sunday in February to celebrate Black History Month. This year, the celebration took place during the 10 AM service on Sunday, March 5th, with members of WIBCA in attendance.

Before the scriptures were read, People's Warden, Mr. Timothy Branch, read Dr. Martin Luther King's "I Have a Dream" speech accompanied by the church's music director, Mrs. Dawn Bontemps who quietly played the piano in the background. Listening to the words of the speech, in my case with my eyes closed, it was easy to get lost in the moment and to imagine what it must have meant to be at the Lincoln Memorial and be stirred by those words when they were first spoken on August 28, 1963. Today, I am moved at how relevant the 'dream' speech still is sixty years later.



On the day that Dr. Martin Luther King Jr. delivered his most famous speech he said, "Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity."

Dr. Martin Luther King Jr. and other civil rights leaders gather before a rally at the Lincoln Memorial on Aug. 28, 1963, in Washington National Archives/Hulton Archive via Getty Images

But 100 years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. And so, we've come here today to dramatize a shameful condition. In a sense we've come to our nation's capital to cash a check.

When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was

to fall heir. This note was a promise that all men — yes, Black men as well as white men — would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked insufficient funds.

But we refuse to believe that the bank of justice is bankrupt.

We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny.

And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back.

There are those who are asking the devotees of civil rights, when will you be satisfied? We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating for whites only.

We cannot be satisfied as long as a Negro in Mississippi cannot vote, and a Negro in New York believes he has nothing for which to vote.

No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters, and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our Northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

So even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal.

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day down in Alabama with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day right down in Alabama little Black boys and Black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning: My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrims' pride, from every mountainside, let freedom ring.

And if America is to be a great nation, this must become true. And so let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that, let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, Black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last. Free at last. Thank God almighty, we are free at last.”

During Reverend Yves-Eugene's sermon, we were reminded that only through listening, not just hearing but actually listening to one another can we finally find healing. He also said that God created one race, the human race.

At the end of the service, Mrs. Joan Lee, President of WIBCA, summarized how they celebrated Black History Month. On behalf of St. Michael's, Mrs. Elizabeth Ho-Wo-Cheong presented Joan Lee with our donation to WIBCA towards their continued work in the community.

Another important feature that took place after the service that day was the reporting of the appointment of the Revd. Emmanuel Saint-Hilaire as Interim Priest to St. Michael and All Angels Church. Mr. Rudi Gordon, the Priest's Warden read a letter from the Right Reverend Mary Irwin Gibson Bishop of Montreal to the congregation. Below is the letter that was read:

“Dear Wardens and members of St. Michael and All Angels,

I am pleased to announce that I am appointing the Revd. Emmanuel Saint-Hilaire Interim Priest in Charge at St. Michael and All Angels. His ministry will begin once the visa process is completed, and he has arrived in Montreal.

Fr. Emmanuel was ordained a priest in 2016. He earned a Master of Divinity at Regis College, University of Toronto, and a Master of Sacred Theology: from the Toronto School of Theology with a specialization in Social Justice and Conflict Resolution. In addition, he holds a Ph.D. in Philosophy from the Centre Sèvres Jésuites de Paris as well as an MBA in Project Management. Emmanuel grew up in a mixed Anglican-Roman Catholic family and discerned in the last few years to become an Anglican. He is married to Lorry, and he looks forward to serving the people of St. Michael and all Angels.

Please ensure that this letter is read in the parish at all services on Sunday, March 5th. This information is confidential until that time.

I wish to thank the parish search committee for their prayerful support of this appointment and for trusting in the leadership of the Holy Spirit to bring us to this decision. I ask you all to pray for Emmanuel and Lorry as they go through the process of obtaining their visas.” The letter was signed by the bishop.

All were invited to gather in Kohner Hall following the service for a time of fellowship with refreshments provided by St. Michael’s Anti-Racism Circle (ARC) Ministry. The morning ended as it started with hope and enjoyment as we “Broke bread together” in fellowship at the alter where the Holy Eucharist was served by Rev. Yves-Eugene, and later in Kohner Hall. We felt the Spirit of the Lord with us as we celebrated Black History Month with members of WIBCA.

The service of coming together, gave us an opportunity to remind ourselves that we are all God’s Children. We are assured that this is true because we read in Genesis that, “When God created mankind, He made them in the likeness of Himself” (Genesis 5: 1). Further to that, St. Paul emphasizes this fact to the Romans and to us today that, “The Spirit himself testifies with our spirit that we are God’s children” (Romans 8:1).





Mrs. Debra Wolowicz

THE BLESSING OF THE GRAND PIANO

In September 2022, the parish of St. Michael and All Angels Church, on Cabot Street, in the city of Pierrefonds, received the gift of a beautiful piano from the parish of St. Mary's Anglican Church in Kirkland. After many years of service to the community, St. Mary's Church closed its doors on October 31, 2021, and subsequently its ministry in Kirkland. The congregation at St. Mikes was saddened by this unfortunate turn of event. However, our parishioners were thrilled to accept the generous gift of a Grand piano from St. Mary's. This piano which was gifted to St. Mikes, will certainly be used to heighten musical endeavours of the church.

The beauty of St. Michael and All Angels Church is not in the look of the building, or even the steeple that it boasts, or its spacious grounds; but the beauty lies within the parishioners. Beauty definitely lies in the hearts of our small, but close-knit congregation. Over the last few years, with the advent of Covid-19 pandemic, we have dwindled in size and attendance. We are presently working hard at encouraging neighbours, friends and family members who are hesitant to return to church, in person, to come out and have fellowship with us.

One of the things we love to do at St. Mikes, is to celebrate. So, on Saturday, November 26, 2022, at 5:30 PM, a wonderful evening of Faith and Fellowship was held in Kohner Hall. During the early part of the evening's celebration, some the Heads of Ministries in the church, presented an update of the performance of their Ministry, and shared their views of the direction in which they

wanted to see the individual Ministry take. This was necessary due to the various changes that had taken place because of the Covid-19 pandemic at the time. While all this was taking place, we were being fed with a scrumptious array of wines, cheeses, and other snacks, which were supplied by the organizers for the enjoyment of all.

The second part of the proceeding took place in the church. When the priest arrived, we proceeded to the church for the blessing of the newly refurbished piano that was gifted to us. It was a most joyous occasion when our priest blessed the piano. After the blessing, our music director, Mrs. Dawn Bontemps treated us to a “feast” of music on the piano. She played Bach’s Prelude in C Major, and Prelude in E Minor by Chopin. Then she finished the evening with what seems to have been an interactive concert where she played some “Praise songs” and those who were in attendance sang along. The evening ended most appropriately, with the “praise song” of Saint Francis of Assisi’s beautiful prayer, “Lord, make me an instrument of thy peace.”

It was truly an evening to remember; for the fellowship was rewarding, the socialization was great, and the refreshments were satisfying. For such an enjoyable evening and a most successful event, I would like to sincerely thank Mr. Dominic Merle for his time and effort in planning a most successful evening of Faith and Fellowship, which included the blessing of the piano.



Ms. Helen Bunyan

CONGRATULATIONS WIAIH!

Heartiest Congratulations West Island Association for The Mentally Handicapped, you are sixty-five years old!

On behalf of the parishioners at St. Michael and All Angels Anglican Church, I congratulate Ms. Lyne Charlebois, Executive Director, all staff members, and volunteers of the West Island Association for the Mentally Handicapped. The association has been serving the communities of the West Island for the past sixty-five years. We thank God for all who have served in the association, and those who have received service from the association, as they celebrate this wonderful milestone.

May you always be truly blessed as you continue to serve the community!

Mrs. Joan M. Gordon

IMPORTANT CALENDAR DATES

PRINCIPAL HOLY DAYS

1. The visit of the Blessed Virgin Mary to Elizabeth	May 31
2. Saint Barnabas the Apostle	June 11
3. Birth of John the Baptist	June 24
4. Saint Peter and Saint Paul the Apostles	June 29
5. Saint Thomas the Apostle	July 3
6. Saint Mary Magdalene	July 22
7. Saint James the Apostle	July 25
8. Saint Stephen, Deacon, and Mary	August 3
9. The Transfiguration of our Lord	August 6
10. Saint Mary the Virgin	August 15
11. Saint Bartholomew the Apostle	August 24
12. Holy Cross Day	September 14
13. Saint Mathew, Apostle, and Evangelist	September 21
14. Saint Michael and All Angels	September 29
15. Saint Luke the Evangelist	October 18

LOCAL INFORMATION

1. Alpha Course- every Thursday at 6 pm St. Barnabas Anglican Church
2. Lunchtime Bible Study continues Wednesdays via Zoom
3. The newly appointed Priest Father Emmanuel, and his wife Lorry arrived on May 31st, 2023.
4. St. Michael and All Angels Church Spring Fundraiser: June 3, 2023