

The First 25 Years **by Joan Duchêne, 1991**

Clergy and Assistant Clergy Dates

Clergy

The Rev. J.W. McCarthy	1960	1963
The Rt. Rev. R. Hollis	1963	1970
The Rev. Canon T.W. Maxwell	1971	1982
The Rev. R.C. Smith	1983	

Assistant Clergy

The Rev. T.M.S. Kingston	1966	1968
The Rev. F.T. Tiplady	1968	1970
The Rev. Reid S. Cook	1970	1972
The Rev. M.B. Henderson	1972	1974
The Rev. T.A. DeHoop	1975	1979
The Rev. Roger Robillard	1979	1980
The Rev. Patrick Ormos	1980	1981
The Rev. Grant LeMarquand	1983	1985
The Rev. Kenneth Lee	1985	1988

The Rev. J.W. McCarthy 1960 1963

“Rev. J.W. McCarthy was newly ordained when he came to St. Barnabas as Assistant to Rev. A.M. Reid of the Church of the Good Shepherd, who was Priest-in-Charge since St. Barnabas was then a Mission Church. Mr. McCarthy was born in Montreal and served in Korea with the Royal Canadian Regiment. He left St. Barnabas to become Supervisor at the Old Brewery Mission, still holds that post, and is often interviewed by the media as an authority on the street life of Montreal’s homeless.”

The Rt. Rev. R. Hollis 1963 1970

“The Rt. Rev. Reginald Hollis was born in England and came to Canada on an exchange scholarship. Before coming to St. Barnabas he served as Anglican Chaplain at McGill and Diocesan College and as Assistant at St. Matthias in Westmount. He left St. Barnabas to be Rector at Christ Church, Beaurepaire in January 1971, was elected Bishop of Montreal in 1974, became Archbishop in 1989 [Metropolitan?] in 1989 moved to Florida to head the Anglican Fellowship of Prayer.”

The Rev. Canon T.W. Maxwell 1971 1982

“Canon T.W. Maxwell left Edmonton with his wife Sheila and they had been married one year, and returned to become Rector of St. Paul’s, Edmonton. He was in Toronto for three years, in Winnipeg for five and a half, and Rector of St. Barnabas for almost twelve. He was instrumental in introducing the Anglican expression of Marriage Encounter to Montreal and starting its spread across Canada.”

The Rev. R.C. Smith 1983

“Rev. Roberts C. Smith came to St. Barnabas from the United States, where he had been Rector of St. John’s Church, New Brunswick, New Jersey, after serving in a variety of parishes in Vermont and New Jersey. His calling to the ministry came while he was serving in the American armed forces in Korea. His wife, the Rev. Aloha Smith, is a talented musician, and the Smiths were in charge of the music at the 1985 National Anglican Renewal Conference in Ottawa.”

THE BACKGROUND

The anniversary we are celebrating this 9th of June 1991 is that of the dedication by Bishop Maguire of the church at 12301 Colin Street, Pierrefonds on June 11th 1966. It is the 25th anniversary of the building, not the congregation, but the church body is not much older. In October 1959 a Vestry Meeting of supporting members of the Roxboro Protestant Community Church voted twenty-six to five to join the Anglican communion, in November the church was named ‘St. Barnabas’, and the first service was conducted by Rev. A. M. Reid of The Good Shepherd, Cartierville.

The Roxboro Community Church had begun in the raw new suburb with a door-to-door canvass asking, “Are you Protestant? Are you interested in having a church?” Anglicans, Baptists, Lutherans, Presbyterians, Salvation Army and United Church members met in a Roman Catholic church to plan the building of their Protestant church, and until it was completed in 1957 services were held in private homes and in the Lalande Catholic school. The first service in the new church at the corner of Gouin and 6th Avenue was held on Christmas Eve, 1956, before the building was finished. The organist, Mrs. Betty Howes, played in the shell of the new building with two men holding umbrellas over her head while the congregation, who had brought their own chairs, sang in the basement. The Reverend Roland Bodger conducted the service, assisted by a young student

minister, the Reverend Reginald Hollis.

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Even when St. Barnabas had the church all to itself the building was crammed to overflowing. Sunday School space was the biggest problem. It was the time of the postwar baby boom and young families were moving into the new West Island suburbs. Classes were held in the church hall, the Roxboro Town Hall, Roxboro Elementary School, the Protestant school in Cloverdale and the Legion Hall.

When the Rev. Bill McCarthy started with the church in 1960 there were almost three hundred families on the parish list. By 1962 there were about five hundred.

In 1963 a Church Expansion Committee was formed to look into ways and means of finding more space.

The church was still growing when the Rev. Reginald Hollis replaced Rev. McCarthy. In an article in the 'St. Barnabas Church News' of September 1964, which announced the purchase of a lot on the proposed Pierrefonds Boulevard, he said that St. Barnabas now had 600 families on its parish list, that it had had more baptisms than any other church in the diocese that past year, and that the builders kept on building and the mothers kept producing.

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Graphs and surveys and estimates were made. Extending the Roxboro church was considered, the building of two smaller churches rather than one large one was considered, the bishop was consulted, and the final decision was to build one large, centrally located church. By divine providence, the plot of land found most suitable was just around the corner from the Rectory which had been bought in 1962.

The architect chosen was Kenneth G. Robb, and Charles Construction Ltd's bid for the contract was accepted. The first sod was turned on September 26, 1965, the Rev. T.M.S. Kingston was appointed assistant in December 1965, the Foundation Stone for the new church was laid by Bishop Maguire in February 1966, the last service in the Roxboro Church was held on June 5th 1966, and the new church was dedicated by Bishop Maquire, and Rev. Hollis instituted as first rector, on June 11th 1966. St. Barnabas was now a self-supporting parish.

THE BUILDING

As written in Rosemary Bauchman's Chapter 5 of her 'History of St. Barnabas Church':

"The Building Committee, their work accomplished issued an explanation of the church for the information of the congregation and visitors. It is repeated here:

"The building consists of three units: the church itself, a parish house with offices

and classrooms, and a parish hall.

“The church is square so that the whole congregation may be near the altar and able to participate more fully in worship. The chapel and choir on either side of the altar emphasize the concept of the family of God gathered together to praise him and to receive the strengthening that comes through the sacrament of the Lord’s Supper.

“The square church is a reminder of the symbolism of the book of Revelation in which the New Jerusalem is pictured as being square. Our life around the altar is a foretaste of heaven. In the Eucharist we sing with angels and archangels and all the company of heaven.

“The altar also is square, and with the openness of its base represents the table around which the Christian meal is held. Yet the traditional concept of the altar as the place of sacrifice where we remember the sacrifice of the Lord Jesus Christ is conveyed by the use of stone, for the altar is made of terrazzo marble.

“Rather than a cross on the altar, the symbolism at the front of the church has been designed to portray more fully the basis of the Christian faith. Two life size crosses of unfinished hand-hewn timbers stand on either side of the church. The big blacksmith’s nails marking where hand and feet are fastened emphasize the harshness of a cross. They remind us that we still come to God in a world in which there is sin and suffering, believing that He can save us.

“On Calvary the middle cross was transformed by the resurrection. The hanging gold crown above the altar symbolizes Jesus’ victory over sin and death—He is the King of Glory. On the points of the crown are eight crosses—the resurrection took place on the eighth day, (the new creation). The crown reminds us of our Christian calling as members of the Church. ‘Only be faithful till death, and I will give you the crown of life.’ (Revelation 2:10)

“The font was designed so that it could be placed in a prominent position at the entrance of the church without creating a traffic problem, and to try to express more fully the essential meaning of Baptism. The first aim was achieved by placing the font above the door with a lowering mechanism.

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“The second was met by carving the font in the shape of a dove, a symbol of the New Testament of the Holy Spirit. Christian Baptism besides symbolizing washing (the word ‘font’ means a spring) also is the Sacrament through which the

person enters the community of those who believe in the reality and power of God's Spirit. John the Baptist said, 'I have baptized you with water, He (Jesus) will baptize you with the Holy Spirit'. (Mark 1:8)"

Not mentioned in that description is the east wall forming the fourth side of the Sanctuary – the reredos – a magnificent curving backdrop to the altar carried out in sculptured white plaster, which seems to compel the eye heavenward from whence the recessed skylight pours down natural illumination upon the altar. Actually, the electrical lighting is so cleverly arranged to implement this that there is an inspiring effect of sunlight shining down on the Sanctuary at all times.

A letter from Mrs. Olive-Jane Mackay was also quoted in Mrs. Bauchman's Chapter 5, in which she told how her parents, Mr. and Mrs. James Hugh Pollock, gave the crosses as a memorial of their two little sons, and how the crosses were made.

The original suggestion for the crosses came from Rev. Hollis, and research had been done concerning the probable dimensions and construction of Roman crosses in the time of Christ. Mr. Pollock located beams from one of the first houses built in Acute, which had been hand-hewn with a broad-axe, each from a single timber. The nails were hand-forged by a Acute blacksmith and the beams were rubbed clean with brushes by Mr. and Mrs. Pollock. The crosses are as close as possible to what the Cross of Calvary would have been.

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The choir gowns were made by members of the Women's Auxillary, and the linens were done by the embroidery group under the direction of Mrs. Evelyn Cleminson. The pulpit falls made then are still in use. One of them, the green triangle and circle, represents the ancient symbol of the Trinity, a triangle of three equal sides, together with a circle with no ending representing eternity, and was also taken as a parish symbol of three communities, Roxboro, Dollard and Pierrefonds, served by the one church.

Maintenance has kept people busy over the past 25 years, but few big changes have been made. The present lounge was made possible by a bequest from Renee Hancock in 1972 and replaced two former choir rooms. The choir moved from behind the pulpit to the other side of the church in 1973, and their former space was taken in 1987 by the Bell Choir. The tower was restored and the roof repaired in 1981. Also in 1981, the Chapel of Christ the Healer was donated as a memorial. And back in 1977, the City of Pierrefonds made life easier by putting in sidewalks on the south side of Pierrefonds Boulevard and making the lot to the east of the church lot into a park.

THE PEOPLE

It was a parish of young families twenty-five years ago, and remained one for several years, but the number of families had peaked. The total of 613 names on the 1966 parish list was never reached again, though 600 were recorded in three other years. People moved into the area in record numbers, but they also moved out. It was a transient, middle-class population – organization men who could be transferred on short notice or who left for better jobs. In 1973, one hundred of the 600 names were new families. The first Newcomers' Meeting was held that year since the clergy could not keep up with newcomer visits.

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Photographs of the huge confirmation classes of the church's early days show us that the congregation was almost 100% Canadian of European origin.

Sometimes one or two of the faces were black or Asian, sometimes none.

The change to a more varied racial mix was slow. When Mrs. Ina Dear first went to St. Barnabas in 1966 she brought with her a letter from the minister of St. Stephen's in Barbados saying that as well as a church member she had been an active member of the Mothers' Union, the church Credit Union and the church army. She found that none of these organizations existed in St. Barnabas, and except for one other family, the Thornes, the entire church was white. She stuck it out anyway.

St. Barnabas did have other ministries, and Mrs. Dear's daughter, Hazel Sandiford, has served in many. Among other activities, she was the first black to be head of the Altar Guild, Rector's Warden, and communion helper.

Ken and Ada Thorne had attended the old St. Barnabas Church in Roxboro, and were the first black family in the congregation. Mr. Thorne was the first person to organize the servers in St. Barnabas, having done this at his former church, and his own three sons were servers.

Black families now make up approximately 20% of the parish list, and a higher percentage of active workers in the various ministries. Their children are Canadian-born but almost all the adults are from the West Indies. Abe Abraham reports that at this time there are about ten families from Kerala (about 40 people) who are regular members of St. Barnabas Church. Kerala is the southernmost province in India and has the highest concentration of Christians in the population, about 30%, though "Christians make up only 1% of the total population of India.

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These ten families belong to one of the following denominations: the Orthodox Church, the Mathoma Church, or the Church of South India (Anglican).

They believe that Thomas, one of the disciples of Jesus, came to India after the death of Christ and baptized the Indians in South India. Thomas is believed to have died in India and to have been buried in Mylapur (Madras) in South India. David Daniel was Rector's Warden from 1983 through 1986, and Abe Abraham is our new Deputy Rector's Warden. Others of this group are active in Sunday School teaching, confirmation class and the Youth Group.

We also have one Inuit family and a few of Chinese origin, and probably members of other minority groups who are not visible ones. If I can put in a personal story, a memory finally surfaced after two years of teaching Sunday School in St. Barnabas of a picture I had been given when I was in Sunday School myself. The picture showed Jesus sitting on a rock and talking to a semi-circle of children of different races, and I had longed with all my heart to be part of that circle, and then I looked at the Sunday School I was teaching in and saw that I was there.

Another change has taken place very quietly over the past twenty-five years. When the new church was built the lessons were read by men, the sidesmen were men, the servers were boys, the wardens most certainly were men, and the term "woman priest", if it had existed, would have been considered a contradiction in terms. In 1966 the Women's Auxiliary became the Anglican Church Women, and women were out of the auxiliary forces and in the front lines. In 1974 Nat Norquay was the first woman to serve as warden. In 1966 the Servers' Guild was reported to have as members "27 young men", and in 1975 the report from the Head Server was signed by Nora Spinks. Somewhere in those years "sidesmen" became "greeters" and included women, and women also got to read the lessons. As this is written, the Rev. Aloha Smith is our Honorary Assistant.

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And with these changes, St. Barnabas Church has gone on just as before. Why not? "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for we are all one in Christ Jesus."

THE MINISTRIES

Article XIX 'Of the Church' tells us that "The visible Church of Christ is a

congregation of faithful men, in the which the pure Word of god is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same:.. It is meeting for worship and hearing the Bible preached, then, and also all the arrangements needed to make these things possible. In order of priority, then:

PRAYER LIFE AND WORSHIP SUPPORT

Prayer ministries have included the Chapel Ministry, Prayer care, Prayer Partners, various groups that have met for prayer at different times, Shepherd Groups, prayer and praise groups, and the newest one, "Men and Women on their Knees: for those going off to work, that meets at what most consider an ungodly hour.

There is also the Order of St. Luke and Wednesday-night healing services. Eucharist services in residences for seniors are held regularly.

Worship Committees have been set up, and worship support also includes the Altar Guild. St. Martha's Altar Guild is responsible for the care and decoration of the chancel, sanctuary and chapel, also for looking after the communion vessels, linens, floral arrangements, vestments and Eucharistic supplies of bread and wine. Special occasions for decorating the church are Christmas, Easter, Harvest Thanksgiving, weddings and baptisms.

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Other worship support ministries are servers, lay readers, lectors, communion helpers, greeters and counters.

And then there is the music ministry. Mrs. Betty Howes was the first organist at St. Barnabas, and when she resigned in 1967 to become organist at the Church of the Resurrection, Mr. Harvey took this on for a few months. Next was Jim Coward, who was organist until 1969, when the position was filled by Margaret Thomas until late December, at which time she had to resign for health reasons and was replaced by Alice Male, who was organist until 1978. Following that date, organists were John Foster from 1978 till 1980, Gail Pittman until 1981, Sandy Amos 1981-1982, and Aloha Smith 1983 to 1985. Valerie Wood became organist in 1985, with Sandy Amos taking the early service until 1990, when she followed of Mrs. Howes and left for the Church of the Resurrection. Valerie is now organist full time, as well as leading the choir and the Bell Choir.

Choir directors have included Ron Gough, John Dickie, Gordon Longman, Aloha Smith, Roger Richard, Lisette Canton Palmer, Millie Manning, Wayne Morris, and

finally Valerie Wood. John Dickie began with the Junior Choir in the days when choirs were big, big, big. He was in charge of both choirs later, then Ivan Jones had the Senior choir and John Dickie had the Youth Choir when it had fifty members, and he has been back three other times to fill in.

The Bell Choir was introduced by Aloha Smith, to a reaction of “Handbells? What’s that?” Now we know, and wonder how we ever got along without them. Under Valerie Wood’s direction, we now have five handbell choirs, and the Bells of St. Barnabas are in great demand for events outside the church as well as in it, and attend festivals as far from home as Expo 86 in Vancouver.

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Margaret Robinson has trained a group of Choristers for the past few years. A Mini-Music Ministry operated for several years prior to 1989 and is muchly missed, but we now have a St. Barnabas Orchestra with trumpet, violin, clarinets, flutes, keyboard, triangle and handbells heard from and any other instrument welcome. Music is also supplied for the Sunday School.

A new liturgy was tried at the 9:15 service in 1971, when there were still three morning services. Morning Prayer services were held at that time, though only 35 compared to 198 services of Holy Eucharist. The Book of Alternative Services began to be used at the 10:00 A.M. Sunday service in spring of 1986, and is now used at all services other than the 8:00 A.M. Sunday one. During the summer months when only one service is held the B.C.P. alternates with the B.A.S. The number of morning services was reduced to two in 1978, mainly because the number of children could now be handled in one Sunday School session. Evening Prayer was discontinued in 1962, before the present church was built, but was tried again later in 1970 and 1980, without enough attendance to keep it.

CHRISTIAN EDUCATION

Sunday School

The statistics tell a lot of the story. Lack of space for the Sunday School created much of the pressure to build the present church. In 1966 there were 635 children registered for Sunday School, with an average attendance of about 400, the largest in the diocese, and 56 teachers to look after them. There were over a hundred baptisms that year, in the forties for the years 1974 to 1977, in the twenties or thirties from 1978 to 1986, then down to a low of 13. The baby boom is long gone.

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Sunday School registrations dropped from 400 in 1974 to 306 in 1976, around

200 in 1977 to 71 in 1981. For the past several years enrollment has been holding steady at fifty to sixty.

Reasons are not hard to find. The past 25 years have seen the development of the Pill, and the plunge of the Quebec birthrate from the highest in Canada to the lowest. The political situation in Quebec has caused twenty percent of its English-speaking population to leave it, and the ones most likely to go are the young and ambitious – the ones with young children. Church membership has dropped too, but by less than 50%. Sunday School figures are down to one tenth of what they were in 1966.

However, a lot of churches these days would envy a registration of sixty children, and the Sunday School is carrying on in good hands. Activities have included the traditional White Gift Sunday, Christmas pageant, parish picnic, contribution to the Harvest Thanksgiving and Lent boxes. The Sunday School has supported a foster child since 1966. One very untraditional event was the visit of a live lamb arranged by Margaret and Maurice Bate. “Friends for Christ Day” was started in 1984, when the children brought friends with them to Sunday School. A Sunday School Band and an Easter pageant took place in 1986, and the Christmas pageant gets better every year. The Sunday School also makes up a Christmas basket and puts up a Sock Tree for the Old Brewery Mission. Day Camp, under the Crosstalk Ministries, began in 1983 and introduced area children as well as those from the church to Lamb. Who is Lamb? Ask the kids!

And the Nursery’s dedicated teachers try to be more than babysitters, bringing a knowledge of Jesus to the pre-kindergarten children at their level.

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Adult Education

Many different courses have been given at St. B.’s over the years, a memorable one being the course on the Book of Revelation given by the Smiths shortly after they came to the church, but the continuing ones have been Roger Spack’s “Edge of Adventure” and “Life in the Spirit”. There cannot be many in the congregation who have not been brought to a fuller understanding of Christian life by taking the “Edge”, and those who have taken the “Life in the Spirit” know how this has changed their lives.

The church is currently praying for guidance in the planning of a parish discipleship training program to carry on from these courses.

KEEPING THE CHURCH GOING

Somebody has to run things. This is the responsibility of the Rector and the two churchwardens, known as the Corporation. They can be assisted by the Treasurer and deputy wardens, as well as assistant priests if any. St. Barnabas started a system of deputy wardens in 1972, the first two being Dick Godson and Bert Widdop. Following is a list of the Wardens who have served St. Barnabas to date

	<u>Rector's Warden</u>	<u>People's Warden</u>
1960	C. Howes	C.T. Amberley
1961	C. Howes	Glen Cawker
1962	T.G. Dunbar	Glen Cawker
1963	T.G. Dunbar	A.H.L. Stephen
	D.N. Fewkes	
1964	D.N. Fewkes	A.H.L. Stephen
1965	D.N. Fewkes	A.H.L. Stephen
	E.C. Goodier	
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	<u>Rector's Warden</u>	<u>People's Warden</u>
1966	R.W. Shishakly	E.C. Goodier
1967	R.W. Shishakly	Bob Kay
		Ken Batt
1968	W.D. Hyde	K. Batt
1969	W.D. Hyde	M.G. Corbett
1970	John DeSouza	W.D. Hyde
1971	Roger Spack	Everett Alexander
1972	Roger Spack	Allan Butler
1973	Roger Spack	Allan Butler
1974	Earl Maycock	Ted Crabtree
	Nathalie Norquay	
1975	Nathalie Norquay	Ted Crabtree
1976	Nathalie Norquay	E. Dawson
1977	Peter Parent	E. Dawson
	R.W. Godson	
1978	R.W. Godson	J.G. Foster
1979	R.W. Godson	J.G. Foster
1980	R.W. Godson	Robert Jort
1981	Richard Smith	Robert Jort
1982	Richard Smith	Norma Sklivas
1983	David Daniel	Norma Sklivas

1984	David Daniel	Dane Wray
1985	David Daniel	Dane Wray
1986	David Daniel	George Sklivas
1987	Hazel Sandiford	George Sklivas
1988	Hazel Sandiford	Norman Brossard
1989	Jacques Diotte	Norman Brossard
1990	Jacques Diotte	Martin Taylor
1991	Joan Turpin	Martin Taylor

Also in the category of running the place are the secretaries. Volunteers did the clerical work until 1963, when Olive Dahlgren became the first regular church secretary. She left the following year and was replaced by Aline McCubbin, who had the job until 1967 when Jean Scarlett took it over. Until 1973 this was a part-time position, and in that year Marilyn Wiseman and Margaret Miles joined as voluntary assistants. From 1975 to 1984 Jean Scarlett and Marilyn Wiseman each had the office for half the day, when Mrs. Wiseman resigned. Jean Scarlett left in June 1985. The next two were Dorothy Morris, 1985 to January 1989, followed by Margaret Robinson and the present Secretary, Diana Brossard.

And then there were the caretakers. Even though this job has always been filled by men retired from their regular work, in 25 years there have only been three. Henry Horseley started at the original church on Gouin Boulevard, saying he was only interested in a few weeks of temporary employment. He retired at the end of 1976 at the age of 82. Fred Bosell was caretaker from 1977 till 1988, when Bob Turpin took it over, and hopefully he can look forward to the long and healthy life that seems to go with the job.

Stewardship

Back when the church was built, parishioners were asked to pledge 3% of their income and the response was described as “disappointing”. The aim is now the Biblical tithe of 10%, which may not be attained any better but at least our aim is higher. Every-member visitations have been held in some years but not all. In 1980 the Parish Council’s vision for St. Barnabas in years ahead included the hope that it need no longer be concerned with finances. Well, we can’t win them all.

Another source of income is rental of the hall, upstairs rooms and to at least one group the church itself, either on a regular or occasional basis.

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Our fund-raising efforts have mainly been directed towards seeking increased

pledges. Activities such as bazaars have been held, but not as a regular routine. In 1966 the church annual report noted that “for several years we have stopped fund-raising activities”, a surprising statement for a new church. They were held in later years; Doug Fewkes convened a bazaar in 1975, and in 1979 a bazaar run by Joan Trickey raised \$5,000, and the following year \$4,000 was raised and used to apply against that year’s deficit. The proceeds from the Thanksgiving dinners, concerts and fairs held the past few years have been used for special purposes such as last year’s setting up of a Crisis Fund.

OUTREACH

One event that has been held throughout the church’s history is the Toy Sale at Grace Church, Pointe St. Charles. Actually, it began in 1966 with a rummage sale held there by the A.C.W., with the proceeds of \$125 being donated to Grace Church. It then became a Toy Sale and was held by the A.C.W. until this group was integrated into the parish in 1973. The Men’s Club took it on in 1974 and the Parish Activities Committee in 1975. Different parishioners were in charge of it in other years, but the Toy Sale has gone on. The record amount raised was \$2,000 in 1981.

A Senior Citizens’ Group, non-denominational, was started in 1966 and as the 50+ Club continues to meet at St. Barnabas.

Other interdenominational efforts were the “Fish Group” of the early 70’s formed to help the elderly and do other good deeds, and the Meals-on-Wheels which has been operating out of St. Barnabas since 1972.

Tote bags for summer campers have been supplied for over twenty years. Christmas baskets are sent out by church groups or families, 30 baskets in 1985.
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St Barnabas founded a Food Cupboard in 1981 and still collects food donations in its wheelbarrow. Since 1989 the Food Cupboard has been kept available for parishioners or people known to them to be in need of help, with others referred to the Fond Depannage of Centraide. We send surplus supplies there, which include donations received from stores and restaurants, and also to the West Island Women’s Shelter, Ste. Suzanne Church, AMBCAL Youth Shelter, the Cheshire Foundation and Meals-on-Wheels. Bill Waldron handles pickup and delivery.

In the early 1980’s clothing sales were run with proceeds used for emergencies

or the Food Cupboard. These are no longer held but Nat Norquay still takes donations of clothes to missions along with once-monthly collections of home-baked goodies given by church members.

The Dang family, Vietnamese boat-people refugees, were sponsored by St. Barnabas along with other local churches in 1980. In 1986 St. B.'s sponsored Crispin, a Sri Lanka refugee, Dane and Marilyn Wray giving him help and advice. A Parish Mission Group handled a special appeal for a roof on the church of our prayer partner, Father Lusega in Singida, Tanzania. Personal appeals were made in our church by Father Lusega – though some suspicious minds thought that he was David Daniel, the originator of the group, in disguise.

Mireille Ward has been our representative at P.W.R.D.F. since 1985, and in 1986 Hazel Sandiford took on a Prison Ministry, joined later by Joanne Almeida and Wayne Catel. Pastoral visiting is done by lay people, and Everett Alexander has run a Furniture Ministry for years.

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PARISH ACTIVITIES\There has been a Parish Council throughout the past twenty-five years, sometimes under other names. It began with a Select Vestry, made up of area representatives. Later on it was named the Parish Council, was briefly changed to a Parish Community Forum, and now the Parish Council is back again.

In its new makeup it has had its first meeting recently. It was set up to discuss matters of interest to the people of the church and to make recommendations to the Elders.

Most other parish activities are more social events, to help people get to know each other, and these are now looked after by the Parish Family Life Committee, or at least most of them are.

One that is not is the Men's Breakfast, begun by Cy and Inez McDonald with the assistance of Edith Dunlop and others, and now carried on by Chris Stephens. An Altar Guild Breakfast is also held, and a Women's Breakfast started but so far we have only managed one.

Joan Weyman operated as a one-woman caterer for after-church socials for many years, and the coffee hour, long run by Nat Norquay, is now handled by a group under Darleen Diotte.

Over the years, activities have included a Couples club, bowling league, bridge

club, an annual Parish Supper in the fall, parish picnic, various socials, golf tournament, New Year's Eve dance, sleigh ride, Newcomer5 Evenings, skating party, pancake supper – though this has usually been given by the choir – wine and cheese party, Octoberfest, Valentine's Dance, a Magic Tom Show, cross-country ski, fashion show, garage sale, baseball night (the one in 1980 filled two buses), and last but not least, the Thanksgiving Concert, dinner and Fair4 that have been held the past three years.

Some of these events raised funds, and proceeds from most have gone to the Rector's Discretionary Fund. Any that brought in a large amount have been left up to the Elders (or Corporation).

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MISCELLANEOUS MINISTRIES

The BOOKSTALL, run by Lil and Roger Spack since 1975 – the BEACON, begun in May 1971 by Michael Williams, carried on for many years by Marilyn Wiseman, then by Mildred Wooley, Dorothy Morris, and now by Marie Nicholson – the SCOUT TROOP, another ministry that has been around since the beginning of the church, and which in the mid-seventies was the only group in the district to have all sections of the Scouting movement – CMARR, the Centre for Multi-Cultural and Race Relations, holding multi-cultural events and running French classes for immigrants – CONFIRMATION CLASSES –CURSILLO – MAINTENANCE of building and grounds – STUDENT EMPLOYMENT –TAPES – ENVELOPES – the LIBRARY- the BUS SERVICE from Cloverdale that operated in the early years, then replaced by a taxi.

YOUTH GROUP

The Youth Group has gone through the cycle of population from boom to lower numbers, its heyday being in the mid to late seventies. However, though fewer in numbers, the quality has been kept up.

One activity that is still remembered is the Wednesday-morning breakfasts for the Youth Group that began shortly after Tom DeHoop came to the church. About 40 students from high school or CEGEP attended them, and they began with a short communion service, then went into the hall for breakfast of sausages and pancakes before leaving for school.

“Riverdale Life”, a noon-hour Bible study held at Riverdale High, was in operation then and many from the St. Barnabas Youth Group attended it. As Bishop Hutchison told the young people at the last confirmation service, it was a different world then and it is much harder to be a Christian now. This kind of group is no

longer possible. Last year this or a similar group had to move out of Riverdale because the students attending it were ostracized by the others.

However, all is not lost, and the Youth Group is a going concern. In 1990 the St. Barnabas group raised the largest amount of money for their 30-hour famine to raise funds for World Vision. They also held a wake-a-thon to raise money for track lighting for the church.

On the third Sunday of every month the Youth Group attend Crossroads, a church service held at St. George's downtown specially for young people but welcoming all ages.

They hold retreats and go on trips of all kinds, and as they follow Jesus they have a good time. They are the future of the church, and the future looks good. In fact, they are setting the rest of the church an example. Last year they took a Navigators' Course, and now the church is considering doing the same.

MEMORIES ... MEMORIES

The opening of the new church, when the Bishop of Montreal knocked three times upon the door and was admitted by the churchwardens

The first retreats, in 1964 The questionnaire on joining up with the United Church The friends that left, the new friends that arrived

The 10th anniversary celebration, and Maurice Bate's ordination Two confirmation services needed A Youth Group of 75

The Michael Harper mission in 1977 The Diocesan Mission with Festo Kivengere from Uganda in 1978 The parish picnics at Oakville, Ontario with as many as 80 former St. Barnabas parishioners

Patrick Ormos' wedding to Kristine Graunke Father Bob's induction The first open-air service in the park The Christ Alive Rally Everybody has different memories. These are only a few.

THE FUTURE ?

The statistics on the number of names on the Parish List make a long, slow downward curve from 1966 to the present. When the church was built the wave of people pouring into the West Island of Montreal crested and broke, and when

last seen it was surging westward over the Ontario border.

We have been very fortunate in our priests, from the social conscience of Bill McCarthy, the prayer ministry of Reg Hollis, the charismatic dimension introduced by Tom Maxwell, to the preaching and teaching of Bob Smith. Paul said “I planted and Apollos watered, but God gave the growth.” Why is God giving us decrease?

We can blame Quebec politics. A recent survey of English Quebecers’ attitudes done by La Presse found that 29 percent of those surveyed didn’t think they would still be here in five years’ time, and the figure jumped to 41 percent among those aged 18 to 24. We can blame the falling birthrate. It is a fact. But what about those who are still here? We don’t see too many of them either. The exodus from Quebec is only the tip of the iceberg.

What comes to mind as our numbers decline towards 300 is that God did the same to Gideon to prepare him for the battle of his life, and to make sure he have God the credit for the victory. We are in for a battle. Canada, always a step behind the rest of the industrialized world, has in the past twenty-five years slipped into the post-Christian age. It is no longer taken for granted that you are a Christian. It is not even an advantage.

At least, if you want to go in for evangelism, it is no longer necessary to go to far-distant places to find the godless. They are living next door. Some may be won over by friendly persuasion, the ones who say, “Oh, I believe, of course, I just don’t have much time for church”. There are others, though, who cannot be touched by hope of heaven nor fear of hell because they do not believe in either one. Appeals to come to Jesus don’t reach them because they see his name only as a swearword. They cannot be convinced by quotations from the Bible because they see it not as the word of God but as an outmoded collection of primitive myths. Take my word for it. I was one of them. What can bring them to see the truth is their own experience of God through the Holy Spirit, and it is as true now as it was when Jesus said that those who seek will find, those who ask will receive, and to those who knock the door will open. The problem remains: how to get them to seek, ask and knock.

The twenty-fifth anniversary of St. Barnabas Church, and the beginning of the rest of its story, coincides with the beginning of the Anglican Decade of Evangelism. The next quarter-century looks to be as interesting as the last one has been.

PRAYER FOR THE DECADE OF EVANGELISM

Δευτέρα Τηε Φίρωτ 25 Ψεαρσ, παγε 17 οφ 18

Almighty God, by your grace you have given us new life in Jesus Christ. By yoOur spirit you have called us to proclaim His Name throughout the world. Awaken in us such a love for you and your world that in the Decade of Evangelism we may so boldly proclaim Jesus Christ in word and deed that all people may come to know him as Savior and follow him Lord, to the glory of your name. Amen. [From the Anglican Fellowship of Prayer]