

Church of St. John the Evangelist

FOUNDERS & BENEFACTORS



IN OCTAVE OF ALL SAINTS

November 6, 2022

SUNDAYS 8:30 Low Mass Matins 9:45 10:30 am High Mass

Weekday Mass Tuesday (en français), Thursday 5:45 pm, Saturday 12 Noon

Wednesday 7:30 pm ZOOM Compline & Conversation

Order of service for High Mass (page 1)

Upcoming Services (inside cover) Prayer List (2nd last page)

About St. John's (back cover)

SERVICES AT THE REDROOF

Spe salvi facti sumus—in hope we were saved

SUNDAYS 8:30 Low Mass 9:45 Matins 10:30 am High Mass In church

Wednesday 7:30 p.m. **Compline & Conversation** ZOOM

Friday 7:00 p.m. **sept à huit Bible Study** ZOOM

Permanent Zoom link: <https://zoom.us/j/332912007>

(or by phone 438-809-7799 Meeting ID: 332 912 007)

WEEKDAY MASSES. TUESDAY 5:45 pm (en français) THURSDAY 5:45 pm
SATURDAY 12 NOON In Church

Wednesday & Friday Holy Eucharist at Christ Church Cathedral 12:15

LITURGICAL ALERTS

CHRIST THE KING SUNDAY November 20

Sunday Nov. 27, Litany in Procession and High Mass 10:30 am

Advent Procession with Lessons & Carols 5:00 pm

Wednesday November 30 Low Mass St Andrew the Apostle 5:45 pm

For those visiting for the first time, welcome to St. John the Evangelist! And for our parishioners returning to worship in the church, welcome back!

- **Masks are no longer required by the government but are still encouraged as much as possible to protect the most vulnerable among us.**
- **Please clean your hands with sanitizer on the way in.**
- **Communion will be distributed at the altar rail in Both kinds BUT if you do not wish to receive the chalice, please simply cross your arms. Intinction, the dipping of the host into the cup IS NOT ALLOWED to prevent contamination.**
- **The bathroom is located in the hallway to the left, through the backdoor of the church**

**NEVER DWELL ON THE TOMORROW; REMEMBER IT'S
GOD'S AND NOT OURS.** *Edward Bouverie Pusey*

AN ORDER OF SERVICE - HIGH MASS

Sunday November 6, 2022 10:30 am

Organ Prelude. *Echo fantasia* by J. P. Sweelinck (1562-1621)

THE INTRODUCTORY RITE

Mass setting. *Missa brevis in F minor* by H. Willan (1880-1968)

The people stand at the sound of the bell. (There will be three stops in today's procession; at Fr Wood's memorial; at the Baptistry, and the Sanctuary Step)

V. Let us go forth in peace R. In the name of Christ, Amen

Hymn. # 641

For all the Saints who from their labours rest

SINE NOMINE

V. Be glad, O ye righteous, and rejoice in the Lord

R. **And be joyful, all ye that are true of heart**

Collect. O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Jesus Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

Hymn. In our day of Thanksgiving

ST CATHERINES COURT

In our day of thanksgiving one psalm let us offer
For the saints who before us have found their
reward;
When the shadow of death fell upon them, we
sorrowed,
But now we rejoice that they rest in the Lord.

In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till his love, at the font and the altar,
Had girt them with grace for the way they
should go.

These stones that have echoed their praises are
holy,
And dear is the ground where their feet have
once trod;
Yet here they confessed they were strangers and
pilgrims,
And still they were seeking the city of God.

Sing Praise, then for all who here sought and
here found him

Whose journey is ended, whose perils are past;
They believed in the light, and its glory is round
them,
Where the clouds of earth's sorrow are lifted at
last.

In the presence of Jesus the Saints are in glory,
Who have known him and loved him and served
him below;
Their reward is with him to be happy forever
And to follow the Lamb wheresoe'er he may go.

Blessed Saints, in the presence of Jesus forever,
Be mindful of us who here struggle below;
Intercede for your brethren, who linger in exile,
That on them life eternal their God may bestow.

To the Father who made us be glory forever;
To the Son who redeemed us be honour and
praise;
To the Spirit whose sevenfold power makes us
holy,
Let the earth its thanksgivings eternally raise.

THE LITURGY OF THE WORD

Introit.

*Antiphon. Rejoice we all, and praise the Lord, celebrating a holy day in honour of all the Saints: **in whose solemnity the Angels are joyful, and glorify the Son of God.** Psalm Rejoice in the Lord, O ye righteous: **for it becometh well the just to be thankful.** Glory be. Repeat antiphon.*

Kyrie eleison.

Kyrie eleison. Christe eleison. Kyrie eleison.

Gloria in Excelsis.

GLORY BE TO GOD ON HIGH, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee. We give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord; thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Collect of the Day

Priest. The Lord be with you.

People. **And with thy spirit.**

Priest. Let us pray.

Almighty God, our heavenly Father, we remember before thee all thy servants who have served thee faithfully in their generation and have entered into rest, **ESPECIALLY REMEMBERING THE FOUNDERS AND BENEFACTORS OF THIS PARISH**, beseeching thee to give us grace so to follow in their steps, that with them we may be partakers of thy heavenly kingdom through Jesus Christ our Lord. Amen

THE LESSONS

The First Lesson

Isaiah 6:20-23

They shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Gradual

O fear the Lord, all ye Saints of his: **for they that fear him lack nothing.** But they that seek the Lord: **shall want no manner of thing that is good.**

The Second Lesson

Hebrews 11:13-16, 12:1-2

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Alleluia.

Alleluia. Alleluia. Come unto me, all ye that labour and are heavy laden: and I will give you rest, Alleluia.

The Gospel

St. John 4:32-38

Deacon. The Lord be with you.

People. **And with thy spirit.**

Deacon. The Holy Gospel is written in the fourth chapter of the Gospel according to Saint John, beginning at the thirty-second verse.

People. **Glory be to thee, O Lord.**

Jesus said unto his disciples, I have food to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My food is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye have entered into their labours.

People. **Praise be to thee, O Christ.**

THE NICENE CREED

Priest and people together.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds; God, of God; Light, of Light; Very God, of very God; Begotten, not made; Being of one substance with the Father; Through whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one

Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

The Sermon
Announcements

The Rector

THE LITURGY OF THE EUCHARIST

THE OFFERTORY

Offertory Verse.

The souls of the righteous are in the hand of God; and there shall no torment touch them: **in the sight of the unwise they seemed to die, but they are in peace. Alleluia.**

Offertory Hymn. # 196

For all thy Saints, O Lord

ST. MICHAEL

The collection will be taken and the elements will be brought forward. The people stand to receive the censuring from the thurifer, bowing in response.

Offertory. *Justorum animae* by O. de Lassus (1532-1594)

Priest. Pray that my sacrifice and yours may be acceptable to God, the almighty Father.

People. **May the Lord receive this sacrifice at thy hands, to the praise and glory of his Name, to our benefit, and to that of all his holy Church.**

THE INTERCESSIONS

Deacon. Let us pray

The deacon offers the biddings. After praying for the departed, the deacon says:

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them. **Amen.**

Gathering together all our intercessions we entrust them to the prayer of Our Lady, Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

People. **Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen**

The people kneel.

Priest. Let us pray.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity and godly love.

We beseech thee also to lead all nations in the way of righteousness; and to guide and direct their governors and rulers, that thy people may enjoy the blessings of freedom and peace: And grant unto thy servant *CHARLES* our King and to all that are put in authority under him, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, and specially to thy servants *MARY* our bishop, *DAVID* our metropolitan, *LINDA* our primate, and *JUSTIN*, Archbishop of Canterbury, that

they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy sacraments.

Prosper, we pray thee, all those who proclaim the gospel of thy kingdom among the nations: And to all thy people give thy heavenly grace, and specially to this congregation here present, that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, especially those for whom our prayers are desired.

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear: and we bless thy holy Name for all who in life and death have glorified thee; especially the ever-Blessed Virgin Mary, Blessed John the Evangelist our Patron, and all thy saints, beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. **Amen.**

THE CONFESSION AND ABSOLUTION

Deacon. Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Priest and people together. **ALMIGHTY GOD, Father of our Lord Jesus Christ, maker of all things, judge of all men: we acknowledge and confess our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.**

Priest. Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

Deacon. Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Matthew 11:28 Come unto me all that labour and are heavy laden, and I will refresh you.

John 3:16 God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal life.

Deacon. Hear also what Saint Paul saith.

1 Timothy 1:15 This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Deacon. Hear also what Saint John saith.

1 John 2:1-2 If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

THE EUCHARISTIC PRAYER

Priest. The Lord be with you;
People. **And with thy spirit.**

Priest. Lift up your hearts;
People. **We lift them up unto the Lord.**

Priest. Let us give thanks unto our Lord God;
People. **It is meet and right so to do.**

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

WHO in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels and all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Sanctus and Benedictus.

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Glory be to thee O Lord most high. Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

The Consecration

Priest. BLESSING and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire

thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; Remember, also, O Lord thy servants and handmaids, who have gone before us sealed with the seal of faith and who sleep in then sleep of peace. Especially thy servant Ezra, to them, O Lord, and to all who rest in Christ, we beseech thee to grant the refreshing, of light and of peace. To us sinners also, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with they holy Apostles and Martyrs and with all the Saints, within whose fellowship we beseech thee to admit us; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.
Amen

Priest. And now, as our saviour Christ has taught us, we are bold to say.

OUR FATHER who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Priest. The peace of the Lord be always with you;

People. **And with thy spirit.**

Priest and people together. **We do not presume to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.**

The Communion

Agnus Dei.

O Lamb of God, that takest away the sin of the world, have mercy upon us. O Lamb of God, that takest away the sin of the world, have mercy upon us. O Lamb of God, that takest away the sin of the world, grant us thy peace.

Priest. Behold the Lamb of God, which taketh away the sin of the world.

Communion Sentence.

*Blessed are the pure in heart, for they shall see God: **blessed are the peace-makers, for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven.***

Communion. Chorale-prelude on *Vater unser im Himmelreich* by J. P. Sweelinck

Communion Hymn. #200

Joy and triumph everlasting

PSALM 42

THE CONCLUDING RITE

Priest. Almighty and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

Priest and people together. **AND HERE we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.**

Priest. Grant, we beseech thee, O Lord: that thy faithful people, ever rejoicing in the veneration of all the Saints, may be aided by their unceasing prayers. Through Jesus Christ our Lord. Amen.

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

Deacon. Depart in peace. *People.* **Thanks be to God.**

Closing Hymn. #197

Give me the wings of faith

SONG 67

Postlude. *Balletto del Granduca* by J. P. Sweelinck



John Charles Spence 18?? -1891

John Charles Spence was one of the earliest supporters of Father Wood. His professional and financial assistance during the building of the present church have earned him the distinction of being called the...

“Lay Founder of the Church”

John Charles Spence

Born in Liverpool, John Charles Spence was the son of **William Spence** (1793-1849), a monumental sculptor of some renown, born in Scotland, and associated with John Gibson (+ 1866) the greatest stone artist of the time. His brother **Benjamin Spence** (1822-1866, d. in Livorno of TB) also became a neoclassical sculptor in Rome after studying there; his *“The Angel’s Whisper”* is in the Orsay Museum in Paris; his specialty was sweet demure girls - *“Highland Mary”* was commissioned by Prince Albert for Queen Victoria’s birthday and she later ordered a companion statue of the *“Lady of the Lake”*. Both are at Balmoral. **John Charles Spence** and his wife Elizabeth, who was a musician, immigrated to Montreal probably in the early 1850s. He had previously been working for the Duke of Argyll. He is first recorded in Montreal as teaching landscape and ornamental drawing at the Mechanics’ Institute on Atwater Street in 1854-55.

The Glassworks

In the Canada Directory 1856-57, he is listed as a “*manufacturer of stained, painted, embossed, and figured enameled glass*” as the Canada Stained & Ornamental Glass Works. His studio was then at 21 Notre Dame St. (near Donegana Hotel). He exhibited at the Exposition universelle de Paris in 1855 and was the only Canadian glassmaker to do so. He had two entries, one in the Glass and Pottery category and “*a work table of glass, painted and gilded*” in the Furniture and Decoration section; this latter piece was acquired and exposed in the Sydenham Crystal Palace in England. He also made colored vigil lights and oil lamp bases, some of which are in the collections of the Royal Ontario Museum. He produced various colored glasses for ship beacons and other uses.

In Lovell’s Directory of 1857-1858, he is listed as a glass stainer, but the next year he described himself as a maker of stained glass for churches, residences and steamships. After many moves, the studio settled in 1886 to Bleury St. and it advertised stained glass, mural decorations, art tiles, brasses, church furniture. The company took on some expansion in the early 1890s when the sons took charge. It closed ca. 1920.

Stained Glass

John Spence thus became the first artist in stained glass in Montreal and perhaps in Canada (though there were heraldic roundels in the old Recollect church – used by the Anglicans after the Conquest). His first important contract in the matter came in 1858 when the Sulpicians commissioned him to fill the great window of the Notre Dame Basilica. In the original version of the sanctuary, there was a very large (34 x 64 feet!) Eastern ogival window behind the main altar. This was meant to light up the otherwise dark church and to be a show-piece to be admired from the port. The window was actually facing the southeast and the sun would dazzle the congregation, while the nave remained dark. Till 1849, the window was filled with ordinary glass. In 1855, the glass was painted blue to soften the glare. Later, blinds were installed. but to no avail. Spence was then hired to fill the space with five great figures of saints, Our Lady in the centre, with Saints Joseph and Peter on one side and St. John and King Saint Louis of France on the other. The two surviving glasses of Saints Peter and Louis can be seen in the chapel and show standard rigid (false) medieval representations of the saints against a patterned colored background; the general impression was of blue and gold. We would consider them old-fashioned in comparison of later Victorian glass. The window Spence made for our first church was very much in the same manner – these have been reset in the three Western lancet windows over the organ in our present church. Although now filled, the great window, le “Grand chassis”, still blinded the congregation who could no see the altar well from their darker nave. The borders were then painted blue (again) to soften the glare. By 1869, there was serious consideration of changing the whole scheme by blocking the great window with a great reredos and lighting the nave and sanctuary by skylights. Besides the window (then curiously attributed to the studio of the Grey Nuns) was soon considered ugly and the construction of the chapelle du Sacré-Coeur effectually blocked it from the outside ca. 1890. It had already been blocked from the inside by the erection of the present great reredos. And so the Spence glass remained hidden for more than a century till it was rediscovered after fire destroyed the chapel in 1978.

Spence & Sons produced a great number of stained glass windows throughout Quebec, but also in Ontario (Toronto, Hawkesbury), the Maritimes (St. John, Antigonish), New York and Philadelphia. Much of the work is unsigned and has not always been recognized. The best work was done in the 1890s after the founder’s death. Many of the churches preferred imported European glass, and Spence was hired to fit these into their destined windows and made appropriate borders. There was also local competition from Castle & Sons, mainly from 1884. Yet the great vogue for memorial windows in the later Victorian era continued to generate contracts.

The best Spence work is to be found in St. Mark’s Chapel at Bishop’s University in Lennoxville. The great cycle of the History of Salvation, from Abraham to Christ is superbly represented in some 30 windows. Other Quebec examples can be found in churches in Iron Hill, Bedford, Knowlton, Sutton, Waterloo, Quebec City (St. Matthew’s and Holy Trinity Cathedral) and elsewhere. The Spences benefitted from the assistance of fine

illustrators; in the 1890s they had Paul Archibald Caron (1874-1941) and particularly John R. Bird who drew many of their cartoons. The Ascension scene over our main altar is one of these actual cartoons from 1905.

In 1876, the firm sent a window to the World's Fair in Philadelphia; it was "*commended for fair elaboration of details, translucence, general effectiveness and artistic execution*". At the same venue, Hardman & Co., the makers of our angel windows and much of our other glass, were noted "*for good drawing, harmonious colour, great clearness of tint*", "*general work excellent in manner and according to the best traditions*" though there was "*great awkwardness in results*". Spence & Sons also had a stall at the Columbian Exposition of 1893 in Chicago.

The Notman Connection

John Spence was one of the earlier and most faithful supporters of Fr. Wood and was his churchwarden in 1863. He was much involved in the decoration of the old church and some of his work (e.g. the two wooden standards at the aisle altar) is still with us. But there is another connection: in the mid-1860s, the Spence family bought a house in Longueuil where again Spence was Fr. Wood's warden at St. Mark's. There the Spences befriended the Notmans who had a large gingerbread house there (1867-1876) and were much involved in church and civic life (and land speculation). There are Notman memorial windows (perhaps by Spence) at St. Marks (back in Montreal, they went to St. Martin's Church) and there was at the time a Notman (silver) Cup at the local yacht club. Both Spence and Notman had their studios at a time on Bleury Street. There are not unexpectedly many photographs of the various Spences in the Notman Collection at the McCord Museum; J.C. Spence, his wife Elizabeth, the early family, the boys Willie and Harry in their St. John choir robes; there is particularly a fine series of "glamour" portraits of the Misses Anna and Louisa Spence, recorded as Notman employees in the 1880s probably working as artists (Louisa was there 15 years and her salary rose from \$4 to \$7.50 a week), and likely the daughters of J.C. Spence – they happily seem to have the fine nose of their father and lack the jowls of their mother.



The choirboy, here **Master Willie Spence** (1859 – 1946), shown carrying our processional cross (the same we still use) in 1876, the year it caused such a controversy, he cross had been purchased in England by his father and given to Father Wood as a gift for the church. He worked with his father through the 1880s as a glass painter and his brother Frank (H.J.?) as a glass stainer. The small glass window of St. John the Evangelist in the porch of the church is by him. William learned music at home and St. John's School and sang in the church choir. He was a pianist and was organist at St. John's in 1880; he also played the cello for the Montreal Symphony (1894). From 1896-1902, he worked as cellist and an organist in Boston. By 1902, he was back in Montreal and organist at the Church of the Advent.

He is said to have worked in Vienna as a musician at the imperial court of Frank Josef (1912-14). In 1914, he was organist in Perth, at St. James' Anglican, and married an English long-time friend, violinist Lilian Skey Bengoug, b. 1865. He was a prolific composer for voice and instrument and some 200 works of his are known; e.g. *Chanson d'Amour* (1907) for chamber ensemble and *Moonlight on the Rideau* (1936) for band. He lived the rest of his life and died in Perth; he was buried from the Church of the Advent in Montreal.

The Memorial Baptistry

It is surprising how little Spence glass we have in our church given the continued and involved presence of J. C. Spence in the parish. There are the lancets over the organ and the three memorial windows in the clerestory, one (St. John's) for Spence himself, one (St. Peter) for Mr. Rees and one (St. Luke) for Dr. Fenwick. Father Wood

always seemed to prefer windows from Hardman's & Co. in Birmingham who had been glassmakers to the great Pugin; their main artist was John Hardman Powell, Pugin's son-in-law.

The baptistery, completed in 1895, was meant to be a memorial to John Charles Spence. It was built by the local architects Louis-Auguste Amos and Alfred Cox (they also built the Church of the Advent and the addition to St. James the Apostle). Ironically and in a sense very sadly, the fine glass on the theme of the Salvation by water is again by Hardman's, the woodwork by Bacon Brs in London and the stone and tile work by Robert Reed of Montreal. There is no Spence contribution at all. Even the bronze plaque intended to mark the dedication was never ordered.



Lady Grace Julia Drummond 1861 - 1942

Lady Drummond was a towering presence, both physically and morally, at St. John's during the last decades of Father Wood's rectorate, and indeed the following 30 years. She was an activist interested in social issues, in particular the plight of the poor and the condition of women. She was born Grace Julia Parker in 1861 in Montreal, the daughter of Alexander Davidson Parker and Grace Gibson from Edinburgh, Scotland. Her father had come to Montreal in 1846 to open the first office of the Standard Life Assurance Co. Her mother before her marriage had been lady-in-waiting to Lady Elgin at the vice-regal residence of Monklands (now incorporated into the Villa Maria Convent) in the 1840s.

Her Anglo-Catholic connections probably came through her first marriage in 1879 in London to the Rev. George Hamilton; her husband was the son of Robert Hamilton one of the Hamilton Brothers who operated the great sawmills at Hawkesbury – he lived in Quebec City in his Hamwood Mansion and managed the shipping of the wood to Great Britain. Robert Hamilton was a great benefactor of the Anglo-Catholic Church of St. Matthew's in Quebec and of Bishop's University and brother to John Hamilton, Fr. Wood's brother-in-law and great benefactor of our own parish.

After the early death of her husband in 1880 in Cannes, she married in 1884 businessman and financier George Alexander Drummond (1829 – 1910). He also came from Edinburgh and had made his fortune by allying himself through inter-marriage with the Redpaths (in 1857 he married Helen Redpath whose father John Redpath was already his brother-in-law by his first wife) and their sugar refining industry. They owed much of their fortune to the protectionist tariffs imposed by the Conservatives of Sir John A. MacDonald. He later (1888) became a senator and then vice-president (1887 – 1904) and president (1905-1910) of the Bank of Montreal. He was knighted (KCMG) in 1904.

The Drummonds lived the life of the high and mighty; they had a grand brown sandstone mansion on Sherbrooke corner of Metcalfe., a large Huntlywood farm in what is now Beaconsfield (where they raised thoroughbreds and played golf), and a summer residence Gads Hill in Cacouna. Sir George was an avid art collector and possessed paintings by Turner, Corot, Van Dick, Rubens, Velasquez... They had two sons, Julian who died in infancy and Guy Melfort killed in the Great War (his name is on our War Memorial), leaving a grandson.

Lady Julia had the bearings of an aristocrat, she was “*statuesque, a tall woman of dignified deportment and exceedingly erect*”. She preferred walking to riding/driving in her earlier years, and could be recognized by her “dot and carry” rolling stride.

She was the first president of the Montreal Local Council of Women, an organization founded in 1893 by her friend Lady Aberdeen (wife of the then governor general) to coordinate women’s charitable works. In 1900, the group espoused the philosophy of the English Charity Organization Societies (C.O.S.) that thought that “*charity encouraged dependence and should be distributed sparingly*”. They endeavored to reduce unnecessary giving and fraud and increase efficiency.

She rallied collaborators at her “*famous (Sunday) lunches and teas*”. She was a good public speaker in both French and English and was the first woman to address a public banquet in Montreal in 1908. She was extremely well-read and preferred the company of men to women, which she found too subservient of the “*You’re quite right, Lady Drummond*” type. She was awarded an honorary LL. D. by McGill for her philanthropic work, the first woman to be so recognized by the university.

During the war, she was involved overseas with the Red Cross and various initiatives for helping servicemen, particularly the wounded. When she returned from Britain in 1919, she was appalled that the conditions of the working class had not improved. She noted in her C.O.S. report (Poverty: A Preventable Social Waste) that “*it is not for lack of charity that such squalor has grown and spread in our city. The number of charities is nothing short than amazing... There is evidence that we are recognizing the causes of our failure and the energy and liberality of our citizens are finding expression in a new movement.*”

This realization that the problem of poverty was not essentially a personal one, but that it had social roots represents an important change in the approach to welfare. The Montreal board of the C.O.S. comprised such leaders of finance and industry as R.B. Angus, G.A. Drummond, L.J. Forget, J. D. Rolland and W. Van Horne, and critics claimed that this was a “*business enterprise to keep poverty out of sight and make life more comfortable for the rich*”. As one American clergyman put it, if these people were really interested in charity they “*would stop the twelve hour day, increase wages and put an end to the cruel killing and maiming of men*”. They are interested “*in getting their own wreckage out of sight*”.

There was a moral fault-line at the basis of the system. The industrialists were committed to paying the lowest wages, to maintaining underemployment, and to retaining for themselves all the gains in productivity, ensuring in their own hands an indecent accumulation of wealth. The workers paid the price of industrialization, without reaping any of the benefits.

The Montreal charities remained committed to the old principles of “**philanthropy plus 5%**” (Rhodes’ definition of imperialism) till well after the First War and were largely insensitive to the calls for social reform that arose in the USA at turn of the century. By the 1920s, the Society recognized slowly that “*the sufferings of the poor... are occasioned in great measure by conditions out of the control of individuals*”.

A review of Montreal charities in 1919 by sociologist J.H.T. Falk rendered a devastating negative judgment on the local organizations, his only moderate praise was for the Montreal Council of Women who had provided “*some means for concerted action, but even their efforts have been for the most part in developing curative rather than preventive work*”.

P. Harper

Prayers of the People

In Faith, Hope and Charity let us pray for the good estate of the Catholic church. *We give thanks for our collective health and resilience at this time. We continue to pray for all medical staff; hospitals and clinics. We remember St. Michael and all Angels, Winnipeg; Our Diocesan prayer partners, The Territory of the People and the Diocese of Masasi; and the community of St. Michael's Mission. For those who suffer injustice and those who work for justice and peace. We pray for the end of the conflict between Ukraine & Russia, for all the peoples of the world contending with extremism, violence and polarization. Let us pray for Canada's Indigenous peoples; for our Earth and its living systems, and those suffering from natural and human caused disasters. We also pray for our parish and its redevelopment plans that we may continue as a community of faith.*

Anglican Cycle of Prayer (Nov 6-12)

Sun The Church of England
Mon The Diocese of Newcastle (in the United Kingdom) – The Church of England (York Province)
Tues The Diocese of Eastern Newfoundland & Labrador – The Anglican Church of Canada
Wed The Diocese of Central Newfoundland – The Anglican Church of Canada
Thu The Diocese of Western Newfoundland – The Anglican Church of Canada
Fri The Diocese of Ngbo – The Church of Nigeria (Anglican Communion)
Sat The Diocese of Niagara – The Anglican Church of Canada

Diocesan Cycle of Prayer

Sun The Sisterhood of St John the Divine Sister Elizabeth Rolfe-Thomas, Reverend Mother
Mon The Anglican Fellowship of Prayer Mrs Valerie Bennett Ms Stacey Neale
Tues Dialogues. The Anglican/Roman Catholic /Anglican/Orthodox
Wed The Canadian Christian/Jewish Consultation The Christian/Muslim Dialogue
Thu Diocesan Council The Right Rev Mary Irwin-Gibson, Chair Ms. Nancy Greene-Gregoire, Vice Chair
Fri Standing Committees of Council Human Resources
Sat Standing Committees of Council Finance

For those in special need: Terrance, Simon, Karen, Charles, Fr Richard Cawley, Monica Bynoe, Conrad, Brian Carter, Pauline Carter, Jayne Demakos, Garrfield Du Couturier-Nicholl

For continuing support: Beth, Tony Whitehead, Juanita Docherty-McFarlane, Ian MacLean, Vessella, Glenn Cartwright, Geraldine Doran, Desmond Murphy, Mike, Tom Byford, Deirdre Hitchcox, Frances Kemp, Thomas Numann, Sandra Guillaume, Peter Iveson, RoseMary, Louise Driver, BB Gaylord, Hannah Brockow, Alexandra Belden, Anny Guillemette, Tanya

Commemorations (Nov 6-12)

Sun Charles Hole, Charles MacKenzie Esdaile, Louise Giguere, Rachel Brown, Emma Taylor Makin
Mon Eric Taylor, Archibald Parker, Ann Eckhardt, Dorothy Minnie White, Charlotte Cheesman Parry
Tues Peter Redpath Esdaile, Arthur Caldwell, John Beall, Mary Hall, Mary Elizabeth Heward, Alice Chambers, Charles Burford, Gustave Jungherts, Arthur Crosscombe, Catherine Stockdale
Wed Clifford Dawe, Frances Boyle, Thomas Osborne, Sr. Marilyn Fowler, SSJD
Thu John Druce, Thomas Goodman, Joseph Holmes, Joan Bovington, Alan Paton(priest), Reginald Taylor
Fri Asa Robson, John Dorney, Harold Cave-Browne-Cave, Georgina Reiffenstein, Joseph Dugan, Cyril Rendell, Martha Buttress, Carol Chartrand, John Bonathan (priest)
Sat Brian Waud, Emily Johnson Serjeant, Arthur Grimsley

Please contact Mother Wendy or Father Keith with additions or changes to the prayer list

THE CHURCH OF ST. JOHN THE EVANGELIST

At the cutting edge of Tradition & a resource for the wider Church

Founded in 1861, St. John's is a distinct and loving community in the heart of Montreal, centered around the Anglo-Catholic Eucharistic tradition. We are committed to serving God in 'the beauty of holiness' through ritual, word, and music. 'Openness to all' is a fundamental characteristic of the parish. Such openness brings together people from a broad spectrum of origins, opinions, and life experiences, making the congregation diverse, interesting, and stimulating. We hope that your experience in our church brings you peace and joy.



PROMENADE DES ARTISTES

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