



Bibliography

Lépine, Monique. *Aftermath*. Viking Canada, November 2008

On December 6, 1989, Monique Lépine, nurse and mother of two, was on her way to her prayer meeting when she heard on the radio that a crazed gunman had gunned down 14 young women in the halls of École Polytechnique in Montreal. Once she was with the members of her prayer group, she asked for a few moments to contemplate the grief felt by the killer's mother. At that time, there was no way she could have known that she was praying for herself. So begins the poignant story of Monique Lépine, mother of Marc Lépine, who murdered fourteen engineering students in cold blood before turning the gun on himself.

Devastated by grief, shame, guilt, confusion, but most of all the terrible sadness of losing a son, Monique Lépine hid from the hordes of local and foreign journalists for 17 years, afraid of being publicly judged. She did not have any intention of talking about her descent into hell or her climb back to rejoin the living. That is, not until the day in September 2006 when another "crazed gunman," Kimveer Gill, went to a Montreal college, killed one student and injured several others before killing himself. Monique Lépine then felt the need to speak openly with the killer's parents, who were suffering just as she was, in silence. She first agreed to a televised interview with journalist Harold Gagné. Afterward, many people began writing to her to express their compassion and their admiration. In order to tell the whole story, Harold Gagné and Monique Lépine delved into the past. They revisited the investigation that followed the massacre and met with a number of important witnesses, such as Marc Lépine's best friend at that time, Nadia Lépine's ex-boyfriend and the Montreal police detective in charge of the investigation.

In plain language, Harold Gagné tells a true and sad story, yet one filled with hope. This story tells about a horrible tragedy and the terrible grief that was felt by the mother of a monster. However, more than anything, it is about her return to life, her courage, her resilience and what keeps her going: love and selflessness.

[The theme of reconciliation in political philosophy](#)

Paulin Manwelo SJ

Political or moral philosophers are generally silent with regard to reconciliation, most probably because the concept has religious and interpersonal connotations, involving ideas such as pardon and conversion of hearts. However, in John Rawls' work, justice is the principal way of promoting reconciliation, tolerance being one of the essential components of justice. Recent events in Africa show that reconciliation cannot be achieved.

[Promoting restorative justice defying prison walls?](#)

Philippe Landenne SJ

Prison chaplains live in the shadows of the prison. Canada's restorative justice experience helps raise awareness of the need to expose the hidden punishments imposed by prisons, punishments that crush prisoners without alternatives to the spiral of violence. With regard to the pastoral work of restoring community relations, would companions working to promote restorative justice be interested in creating a network to share experiences and approaches to carrying out this difficult task?

Related links

Center for Services in Restorative Justice: www.csjr.org

Restorative Justice Online: www.restorativejustice.org

International Centre for Comparative Criminology: (French only)

www.cicc.umontreal.ca/recherche/victimologie/victimologie.html

Regroupement des organismes des justices alternatives du Québec: (French only) www.rojaq.qc.ca/

Book: *Introduction à la victimologie* by Jo-Anne Wemmers (2003) (chapters on restorative justice)

Book: *Faire justice autrement* by Thérèse de Villette (2009)

Canadian Families and Corrections Network: www.cfcn-rcafd.org