

Crosstalk

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PHOTO: LEIGH ANNE WILLIAMS



Black History Month begins with drumming, dance and a feast at St. Stephen's

BY LEIGH ANNE WILLIAMS

The parish of St. Stephen's Anglican Church in Ottawa celebrated the start of Black History Month with a feast of Caribbean and African foods followed by a joyful evening of African music, drumming and dance.

The Rev. Canon George Kwari wrote in the Feb. issue of *Crosstalk* (p.8) that "This year, St. Stephen's is focusing on Black music in an attempt to help our community understand the context within which the African-American music grew in order to gain a deeper appreciation of the Black people's music."

The parish invited the Juno-award winning music artist Sadio Sissoko to teach an interactive drumming session. "Through Sadio's teachings, we will gain a deeper understanding of the rhythmic beats of African drums, which hold a vital role in African customs, particularly in worship and community celebrations," Kwari wrote.

Sissoko, who came to Canada from Senegal, is a talented multi-instrumentalist who offered the more than 120 people who attended lessons in drumming. He performed beautiful songs he has written and accompanied himself playing the kora, a traditional African string instrument, which has a harp-like sound.

Sissoko speaks mostly French. He shared his thoughts and instructions throughout the music session through his translator and partner Nicole Glaze.

► **Drumming and dance, p. 8**

The Olajide family had fun with the drums.

Housing working group endorses expert panel's recommendations to ease the rental housing crisis

BY JOYCE POTTER

Increased homelessness, rapidly rising rents and extreme shortages of purpose-built rental housing are creating a crisis for many Canadians, especially young people, seniors, Indigenous peoples, single parent households, newcomers, students, people on low incomes and those who are homeless.

In 2020, Ottawa's City Council declared a housing and homelessness emergency and in November 2023, again warned of a homelessness crisis just before the onset of winter. In September 2023, the Canada Mortgage and Housing Corporation estimated the country needs to build 5.8 million housing units by the end of 2030 – 3.5 million more than the current pace

of new home construction.

The federal government's economic statement last fall also recognized the urgency of actions on housing with Chapter One outlining proposals to accelerate construction of new rental housing and calling on provinces, territories, and municipalities to do everything possible to build more homes faster.

Solutions have been proposed. In August 2023, a group of housing experts from the private and non-profit sectors, including investors, developers, owners, and policy experts met together to develop solutions to restore rental housing affordability. Their report, *The National Housing Accord: A Multi-Sector Approach to Ending Canada's*

Rental Housing Crisis (<https://www.nationalhousingaccord.ca>) contains 10 recommendations to close the gap on affordable housing.

The Diocese's Housing and Homelessness Working Group has endorsed the National Housing Accord. We spoke with Graeme Hussey, Cahdco's executive director who has worked on several affordable housing initiatives of the Diocese, to pinpoint how some of these recommendations would help meet affordable housing objectives.

Fund deeply affordable housing Recommendation One of the Accord includes the need to "fund deeply affordable housing, co-operative housing and supportive

housing, along with seniors housing and student residences and double the relative share of non-market community housing". The Diocese has benefited from federal capital funding for several of its housing projects and currently has an upcoming development, Ellwood House, that could immediately benefit from additional federal funding.

Ellwood House is an existing non-profit housing organization affiliated with the Church of St. Thomas the Apostle, proposing to build a three and a half storey extension to the current building, located on Braeside Avenue on the site of the former St. Thomas rectory.

► **National Housing Accord, p. 4**

FROM OUR BISHOP

“We are the living stones...Do not forget us”

PHOTO: CONTRIBUTED



BY THE RIGHT REVEREND SHANE PARKER

This year I celebrate the twentieth anniversary of my relationship with our companion Diocese of Jerusalem. My first pilgrimage to the land of the Holy One was in Eastertide of 2004. The second Intifada was running its course, and movement to parts of the West Bank was severely restricted. It took several attempts to get into Bethlehem as the checkpoints kept closing. When we finally did get through, Manger Square, located near the Church of the Nativity and normally filled with pilgrims and vendors, was practically deserted.

The current war in Israel and Gaza has cost too many civilian lives and has displaced too many more, with too many children left without families to care for them. It seems trite to mention how tourism has been flattened by the conflict, but many Palestinian and Israeli livelihoods depend on it. For the tiny Christian population in the Holy Land, no tourism also means increased isolation, and that is of concern—because Christians there are in large part Arab, in large part Palestinian, and their very existence is threatened by the violence and instability between Israel and Palestine.

Pilgrimages to the Land of the Holy One have been a cherished part of my spiritual life over the last 20 years—especially the ones I have had the privilege of leading. Bringing pilgrims to the places where the Gospel readings we hear from Sunday to Sunday become grounded in the “fifth Gospel” of the land itself has been wonderful. It has been deeply good to see participants transform from tourists to pilgrims as familiar readings are heard in the places, plants, water, sky, wind, air, and vistas of the land where Jesus walked.

But the most cherished part of my time in the troubled land of the Holy One—and this is true for many in our diocese who have been



Making palm crosses with beloved friends in Jerusalem, March 2023.

pilgrims—are the friendships with our siblings who live there. They are the ones who carry forward the faith of the very first Christians, and they are a visible sign of the presence of Jesus Christ in the land where he was born, lived, died, and rose from the dead.

A year ago, I led a pilgrimage that underlined for me the importance of staying connected with fellow Christians in Palestine and Israel. It was the first time I was there as a bishop, and I was struck by how many local Anglican clergy knew I was coming. Normally, pilgrimages are tightly scheduled, with a careful mix of holy sites and meeting people to gain a better understanding of the Palestinian and Israeli narratives. (My dear friend, Archbishop Hosam Naoum, Primate of Jerusalem and

the Middle East, tells pilgrims, “Please don’t divide us further. Listen, understand both narratives, as confusing as that is, and pray for the peace of Jerusalem”). I realized some of the clergy really wanted to meet with me and my group of pilgrims, but, regrettably, I had not planned for that.

One priest followed our bus for a great distance in order to meet up with us. When he did, he said, “Tell everyone we Christians are here: we are the living stones—we are not dead we are alive. Do not forget us.” I will never forget his determined effort to be seen and heard by me and my pilgrim group.

I was in Jerusalem for Palm Sunday last year, having spent the previous three weeks immersed in renewing old friendships and making a

pilgrimage happen. On the Saturday before Palm Sunday, I went with Archbishop Hosam to Ramallah for a graduation ceremony at a secondary school operated by the Diocese of Jerusalem. As I watched the happy faces of the students lining up for photographs, I could not help but wonder how many would remain in the Holy Land. I suspect the current conflict will prompt many to consider their options, leaving even fewer Christians there.

For those who do remain, the commitment of our diocese and other churches around the world to maintain active relationships with Christians in Israel and Palestine is important and greatly appreciated. Inshallah, I will return again before too long, to remind cherished friends they are not forgotten.

CLERGY & STAFF NEWS

The Rev. Dr. Anne Quick is retiring (for the second time), effective April 15, 2024.

PHOTO: CONTRIBUTED



Staff from Ascension House visited and helped out at Centre 105 in Cornwall, Ont. in late January. (Far left) Director of communications and development Sandra Hamway and digital communications coordinator Regina Silva; (left) Director of human resources Paul Lex and human resources advisor Petra Ghazleh.

Uniting in mission and compassion: Week of Prayer for Christian Unity

PHOTOS: LEIGH ANNE WILLIAMS

BY LEIGH ANNE WILLIAMS

The parish of St. George and St. Anthony Coptic Orthodox Church hosted the worship service for the 2024 Week of Prayer for Christian Unity.

The Rev. David Sherwin of the United Church, president of the Christian Council of the Capital Area (CCCA) welcomed all attending from various Christian denominations and thanked Father Anthony Mourad, the clergy and parishioners of St. George and St. Anthony for their warm welcome.

The congregation then enjoyed a liturgy enriched with beautiful Coptic music and chanting.

Anglicans were among the clergy participating in the service. The Rev. Chung Yan Lam, who is an ordained Lutheran priest serving as associate incumbent in the Anglican parish of All Saints is vice-president of the CCCA and helped organize this year's events. Archdeacon Linda Hill read one of the lessons, and the Rev. Dr. Canon Peter John Hobbs delivered a homily centred on the gospel reading for the day from Luke 10:25-37, the parable of the good Samaritan.

Hobbs began by saying that his own experiences of seeking Christian unity "which I suspect is like that of many other Christians in our local context, is informal," and takes place in conversations with family, friends, colleagues. "What strikes me in these informal, implicitly ecumenical relationships is that after a brief discussion of doctrine and differences, we very quickly find unity in the mission of the Church, the mission of God, the body of Christ, in the values of compassion and mercy at the heart of the gospel, and the practice of service and hospitality," he said. "The foundation of our unity is our shared service to the world God loves."

He described his professional ministry as director general of the Community Ministries of the Anglican Diocese of Ottawa. "This work is rooted in a much broader sector, that part of the social service sector which strives to address the most vulnerable in our midst, often around issues of homelessness, poverty, trauma, addiction, and mental illness. It is a sector marked by partnerships, collaboration, with people from all walks of life, from all backgrounds, striving to address human suffering."

In this diverse interfaith pluralistic milieu, Hobbs said he meets a lot of Christians from all sorts of denominational backgrounds. "No surprise, given our core values and



Christian unity: Chanters from St. George and St. Anthony and Fr. Anthony Mourad with clergy from Lutheran, Anglican, Baptist and United Churches, as well as members of the Christian Council of the Capital Area.

Right: The Rev. Canon Dr. Peter John Hobbs

faith in Christ. The Christian unity we discover in service, grounded in compassion and mercy, also brings us into relationship with those of other faiths and backgrounds."

Drawing the parallel to the gospel reading about the good Samaritan, he said, "Our differences fall away when we are moved by compassion, when we show mercy, when we stop abruptly on our way to address the suffering of another who is right in front of us."

Now, there is a great need for all Christians and people of faith to work together to help the many in need. "The city of Ottawa is facing a profound crisis, not unlike many other communities in our country," Hobbs said. "When one walks across many parts of our city, the evidence of homelessness and poverty is striking—people hanging out in the streets, sleeping, openly using drugs, making encampments across our cities, in churchyards, underpasses, parks, walkways, doorways. Increasingly more and more people have fallen into desperate situations."

He noted that in Ottawa, the number of newcomers seeking shelter increased by 165% in 2023



and many refugee claimants and asylum seekers find themselves without resources or places to stay. "For the first time, there is not enough shelter space to accommodate everyone looking for a bed or a mat to lay their head. It is a struggle to manage the influx of vulnerable people, shelters and social service agencies are overwhelmed."

"The incidence of drug overdoses is on an exponential rise as toxic, deadly drugs are hitting the streets. People are dying. We are struggling to keep people alive for just another day."

Frontline staff administer on a daily basis Naloxone to people who have overdosed, each day, saving lives," he added.

He noted that many Christians, as individuals and congregations, are already engaged in work help the most vulnerable and have been for a long time.

For those asking, "What can we

do? Hobbs had this advice:

"Homelessness is a failure of public policy, and it starts with affordable housing and well-resourced support services. We need to advocate, in no uncertain terms, that truth. ...

"We can learn, we can proclaim, we can advocate, and we can serve. We serve in many different ways, as leaders, donors, joining committees, sitting on boards, as frontline workers and volunteers, we can serve as congregations and individuals....There will be no shortage of opportunities to serve, so give of yourself. Follow the invitation of Jesus, who in reference to the Samaritan said, Go and do like this....Our unity, our hope, is in our shared compassion."

The parish of St. George and St. Anthony has a special focus on helping youth, particularly youth affected by life on the street, and donations from the service were dedicated to that work.

► **National Housing Accord, from p. 1**

The plan proposes 38 one-bedroom units, six barrier-free and the rest fully visitable. Ellwood House is on the priority list for City of Ottawa investment but will need capital funding of \$12.5 million from federal, provincial or municipal governments for the project to be viable.

Eliminate GST/HST on rental housing

Recommendation Three of the Accord is for the federal government to reform CMHC fees and the federal tax system “including changes to capital cost provisions and eliminating the GST/HST on purpose-built rental housing.”

The federal government introduced legislation in September 2023 to increase the GST rental rebate on new purpose-built rental housing from the current 36% to 100% with no phase-out thresholds and no limits on the amount of the rebate. Ontario announced in November it was removing the full provincial portion of the Harmonized Sales Tax on new rental housing developments as well.

While these changes come too late for many of the Diocese’s affordable housing developments, they would have made a dent in making our projects more affordable. For example, Hollyer House, affiliated with Christ Church Bells Corners is a new four-storey, 35-unit mixed use apartment building in Ottawa’s west end. It features a mix of units and rental affordability options with a focus on supportive housing for women and families. It will open its doors in early 2024 and continues to face a gap in funding. Hollyer House would have benefited by a saving of \$525,000 if the GST/HST changes had been in place last year.

Low-cost, long-term fixed-rate financing

Recommendation Four of the Accord calls for the government



Hollyer House under construction.

PHOTO: CONTRIBUTED



Cornerstone's Eccles Street location is the type of project that would benefit from the proposed property acquisition program.

PHOTO: LEIGH ANNE WILLIAMS

to provide “low-cost, long-term fixed-rate financing for constructing purpose-built rental housing, as well as financing to upgrade existing purpose-built rentals to make them more accessible, climate-friendly and energy efficient”.

Cornerstone’s emergency shelter for women is in urgent need of redesign to move towards a greater focus on supportive housing and to meet accessibility and energy efficiency objectives. Should Cornerstone seek conventional financing for a redesign or upgrade, the organization would be looking at an interest rate of 7%, most likely with a 5-year term and a

25-year amortization. With CMHC financing, interest rates could drop to as low as 4%, with a 10-year fixed term and a 50-year amortization period. For a mortgage cost of \$20 million, such as supportive housing for Cornerstone, this would mean a reduction in yearly operating costs of \$775,000, or 45% less, making the project a much more viable prospect.

Property acquisition for residential conversions

The Accord’s Recommendation Eight proposes the creation of property acquisition programs to support non-profit housing providers

in converting existing facilities to new rental housing. “These programs could include capital grants, provision of pre-approved debt financing, funds that provide secondary debt and equity financing or other innovative levers”.

Cornerstone’s project at 44 Eccles Street is a prime example of the type of project that could benefit from the proposed property acquisition program. The building is an existing 4-storey office and former school which will be retrofitted into studio apartments. The 46 new affordable residential units will include 30% of the units dedicated to Indigenous Peoples.

Cornerstone has received funding for the project from the Federal Government’s Rapid Housing Initiative and additional funding will be provided by the Provincial Government and the City. One coordinated Property Acquisition Program would allow non-profits such as Cornerstone to acquire existing market housing and preserve affordability over time. Currently, CMHC programs promote new construction rather than acquisition and non-profits need to buy the building before they can access support from CMHC.

A multi-sector approach

Canada’s housing crisis cannot be solved only by the private sector, by the non-profit sector, by any one level of government, or by the generosity of faith communities and civil society. A coordinated, comprehensive approach drawing on the assets of each sector is the most promising way ahead. The Diocese would benefit from a multi-sector approach and could continue to make a meaningful difference in the lives of many.

Joyce Potter is a member of the Diocese’s Homelessness and Affordable Housing Group, a past member of the Cornerstone Board of Directors and a former senior executive at Canada Mortgage and Housing Corporation and the City of Ottawa Housing Branch.



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Crosstalk acknowledges that we publish on traditional Anishinàbeg Algonquin territory. We recognize the Algonquins as the customary keepers and defenders of the Ottawa River Watershed and its tributaries.

PARISH NEWS

St. James Manotick puts healing and reconciliation into action

At St. James, Manotick, 2023 was a year of planting, growing and learning in an effort to deepen and live out the Church's commitment to healing and reconciliation with Indigenous peoples.

Through the parish Indigenous Relations Circle (IRC), with a grant from the Diocesan Healing and Reconciliation Fund, they contributed to healing, reconciliation and understanding through the following activities:

- Designed and implemented a healing garden on the lands adjacent to the church
- Provided support for a local healing forest at Misiwe Ni Relations Healing Lodge
- Listened to and learned from Elders and Knowledge Keepers about cultural and tradition
- Connected with local Indigenous communities and cultures
- Learned the history and truths through educational events
- Integrated Indigenous process/worldview and advancing reconciliation as a spiritual practice

"We were inspired to create the healing garden at St. James after seeing the Healing Garden at the Misiwe Ni Relations Healing Lodge near Manotick in the spring of 2022," parishioners John Herity and Terry Tomkins recall.

Support and advice from Elder Denise Anne Boissoneau, Jenny Šawanohk, local Indigenous community partner and owner of Misiwe Ni Relations Healing Lodge, and Knowledge Keeper William Mameanskum were integral to IRC discussions as they designed and created the healing garden. The garden will be named *Minaadendamowin*, an Ojibway word meaning respect, which is also one of the Seven Grandfather Teachings.



Carol Gervais, Carole Lemay and the Rev. Elizabeth Kingston

"We hoped to create something at the church to advance reconciliation as a spiritual practice and show respect for Indigenous partners," the Indigenous Relations Circle explained. "We connected the land, relationships, the people of our parish, and the community. The garden became a reality through a consensus-based process and engagement with Indigenous partners. The response from the parish and Indigenous partners was overwhelmingly positive."

In 2024, St. James hopes to install signage and education panels describing the garden's

main features and planting that represent Indigenous ways, beliefs and practices. The garden is 28 feet in diameter, reflective of the lunar cycle and symbolic of the Turtle shell. The four main beds reflect the Indigenous medicine wheel and are oriented in the four directions: East (yellow, with ceremonial tobacco); South (red, with cedar); West (black, with Canadian purple sage); and North (white, with sweetgrass). These colours were used in painted river rock borders. The central focal point is a large boulder from the church property, which can also be a support for ceremony. There are four benches where visitors

can enjoy quiet contemplation and participate in education discussions, both planned and spontaneous. There is also a large amethyst stone, near the entrance, protecting the garden and welcoming visitors, directing them to the centre along mobility-friendly pathways.

Shirley Hilchuk, one of the parishioners who has volunteered to water the garden, said, "The garden is one step towards reconciliation by educating others and showing respect for Indigenous beliefs and values."

2024 will be the first year for Minaadendamowin Garden to be a place for sharing and learning throughout the growing season. St. James' IRC is working to have the healing garden recognized as part of the National Healing Forest Initiative, started in 2015, (nationalhealingforests.ca). All are welcome to visit the garden at any time.

In addition to the garden installation, our community advanced our understanding of the history and truths of colonialism and its impact through a Kairos Blanket Exercise. The learning event was held on Oct. 1 in honour of the National Day of Truth and Reconciliation. About 30 participants from St. James, Manotick United Church, and Misiwe Ni Relations Healing Lodge were joined by Indigenous facilitators, John Henri and Julien Commanda, whose personal insights enriched the experiential learning experience.

It is with deep gratitude and respect that we say *miigwetch* to Indigenous partners and thank you to the Diocesan Healing and Reconciliation Fund for making this possible!

—Indigenous Relations Circle and Convener, Sharla Sandrock

Thoughts from Indigenous Knowledge Keepers

I see hope for reconciliation in these projects. The design for this garden came from the one that I created on my home property over 10 years ago. It was quite a bit larger, and I could not care for it on my own. I have since moved and it has weighed heavy on my heart.

I have realized that these endeavours and sacred spaces require a community of love, care and support. We are in the time of mending the Sacred Hoop, and it requires everybody's efforts. Having a garden created for All to visit, and one that is rooted in our Indigenous Spirituality (which is very similar to the foundations of Christianity) is reconciliation at its best. We were



PHOTO: CONTRIBUTED

removed from our Land, and this is a symbol of how we are not only welcomed back onto it, but in the principles of that which caused our removal in this first place: our Sacred and Spiritual ties to the Land. It is so healing. It's also very important that our Indigenous voices are not only heard, but are leading the projects. It takes a simple land acknowledgement beyond a courtesy, to the actioning of what an acknowledgement actually means. — Jenny Šawanohk

Left— Jenny Šawanohk, Denise Anne Boissoneau and Sharla Sandrock

The participation within was created by the Indigenous Circle among our homes, online and in community. We earned mutual trust, interconnecting our first step on the land. The eagle feather's guidance symbolized spiritual practices within our church. Minaadendamowin Garden widened the learning and growth that arose from the wisdom of the land, healing and our encounters. We gathered, listening to elements of human nature relating the rocks, water, fire, and air as sacred breath. Faith, through spiritual leadership, cultured wholeness of one heart and mind.

—Denise Anne Boissoneau

Cultural field trips stimulate appetites and conversation

BY LEIGH ANNE WILLIAMS

On a snowy evening in late January, about 30 hungry and curious souls arrived at the T&T Asian supermarket market on Hunt Club Road. As participants in Community Conversations, a new Lutheran program that has been adopted as part of the diocesan anti-racism training, they had an assignment — to shop for some unfamiliar foods that they would be willing to try and to share with the other participants.

Then they brought their culinary finds to nearby St. Mark's Anglican Church, partnering in the initiative by donating the use of the church hall. Everyone arranged the feast as a buffet on a long table. Some of the dishes are already popular among many Canadians — sushi, pork and shrimp dumplings, General Tso chicken, but many others were entirely new to most participants, such as unagi (marinated eel), thinly sliced pork tongue, and seaweed salad.

The Rev. John Holgate from St. Helen's is trained as a facilitator and made the bold choice to bring a plate of "five cold appetizers" that were not labelled with any other information.

The Rev. Chung Yan Lam, the co-ordinator for Community Conversations, immigrated to Canada from Hong Kong as a child and graciously served as a cultural guide, explaining some of the customs and special dishes for the upcoming Lunar New Year celebrations. Many of the packages of food were labelled with the word for blessing in Chinese characters, but she noted that often the word will be turned upside down because



The Rev. Chung Yan Lam, the co-ordinator for Community Conversations

people wish for the blessings to be poured out. She also explained what some of the unfamiliar foods were. (The cold appetizers included mushrooms, a different type of fungi, as well as marinated chicken's feet and spicy duck gizzard.)

After a prayer of blessing, everyone filled their plates with

varying degrees of daring and sat down in smaller table groups to enjoy the food and talk about what they were sampling.

As the meal progressed to the desserts, Lam offered a bit of food for thought, encouraging some deeper discussions at each table. "Did you notice any stereotypes that you came in with before you went to T&T?" she asked, offering some examples of things she has heard or been asked as an Asian Canadian: "Do you eat cats? Am I going to find a dog in there? Am I going to find bugs like what I saw when I Googled Chinese food... Is it really clean because they just came out of COVID and we all know where COVID came from," she said. "There are certain things that you might come with. I want to let you know it's not wrong or right, it's just what we come with." The aim is to encounter what is unfamiliar, break down barriers, be able to ask those questions in a safe space and see from a new perspective. The trip to the market gave everyone a first-hand view: there were no cats. "It's just roast pork and ducks," she said.

The encounter may also help people to "imagine what is the experience on the other side," said

an ongoing series because anti-racism work and education is always ongoing. "We found that relationship building is the most important, and that's why it's called Community Conversations," she explained. This first part uses food as a way to connect with other cultures, but the hope is to follow with other series based on music and film as ways to start conversations.

"Our own sense of familiarity and unfamiliarity comes from our own assumptions and presumptions of the other," she said.

"Food and Culture will be a series of cultural encounters, where all of us will take the risk to go somewhere we haven't been to.... The only criteria is to be willing to try. You can certainly spit it out if you like, but to take a risk with the community is safer than by yourself," she said. "I'm hoping to do this once a month on the last Friday of every month. The next one may be to the Mid-East market on St Laurent.

Organizers hope to involve nearby churches as a location for the meal and also a way to encourage engagement from those parishes. "That naturally creates an opportunity for a partnership and if

PHOTOS: LEIGH ANNE WILLIAMS



Community Conversation participants enjoy a buffet dinner of their finds at the T&T supermarket.

Lam. She mentioned that during the pandemic when Asian Canadians faced increased racism, she found that T&T was the only grocery store where she felt comfortable letting her two kids roam around without worrying that they would get a hostile look from people.

In an interview prior to the event, Lam told *Crosstalk* that Community Conversations is intended to be

they want to participate, if they're curious enough, they don't have to go to someone else's church," said Lam.

She encouraged those who attended this dinner to bring their family and friends next time. "They don't have to be Anglican," she said. All are welcome.

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For more information contact: St Mark's at 613 224-7431

St. Vincent's Hospital celebrates Garth Hampson's 60 years of volunteering

PHOTO: ROSHENE LAWSON

BY FRANCES MACDONNELL

For many years, there has been a continuing Anglican ministry at St. Vincent's Hospital (SVH), and this tradition remains undiminished.

On the second Monday of each month, the Rev. Canon Allen Box celebrates the Eucharist in the hospital's beautiful chapel, assisted by a team of Anglican volunteers led by Sheila Ruban and Tom Delsey who bring the patients to and from their rooms for the service, in wheelchairs or on gurneys. A choir led by Frances Macdonnell leads the congregation in singing four hymns and a psalm and all the service music by Merbecke; the choir also sings a choral prelude to the service as the patients are gathering.

As well as celebrating the monthly Eucharist, Canon Allen visits all the Anglican patients weekly, as do some of the volunteers. In these days in which more and more elderly people live in long-term care, this year-round Anglican ministry is of enormous value.

On Monday, Jan. 8 in the chapel, a particularly special service took place, since as well as celebrating the Epiphany, we were also celebrating the 60 years which Garth Hampson, Ottawa's favourite bass-baritone, has spent volunteering at St. Vincent's Hospital. When Garth first came to Ottawa in 1964 as the bass soloist with the RCMP Band, he joined the Cathedral Choir and started leading the music at the Anglican service at St. Vincent's Hospital—and has continued doing that for 60 years, an unmatched period of service! In the last dozen years, this volunteer choir has been singing along with him—but Garth has been there faithfully every month since 1964!

For all his many kinds of volunteer work, Garth has also been awarded the Sovereign's Medal for Volunteerism, the Queen's

PHOTO: SHEILA RUBAN



Garth Hampson in fine form, singing the solo in *The Lord of the Dance*.

PHOTO: REBEKAH HACKBUSCH



The St. Vincent's Hospital Anglican Choir singing in the chapel.



Garth Hampson

Silver, Gold, and Diamond Jubilee Medals, and the Governor General's Commendation for Volunteerism.

At this special service, Canon Box was joined by Bishop Peter Coffin who has long been involved with the Anglican ministry at SVH, and we were thrilled to see Sister Louise Charbonneau return from retirement; she was the last of the Roman Catholic Sisters of Charity, the original founders of SVH, to serve in the chapel.

During the service, Garth sang the solo part in *The Lord of the Dance*, the choir and congregation joining happily in the chorus after each verse. Sheila Ruban had kindly organized a celebratory luncheon after the service, and many of Garth's extended family and friends were there.

Fr Allen Box spoke during the service of Garth's lifetime of volunteerism, and in his remarks at the luncheon, Bishop Peter thanked Garth and also Garth's wife Eleanor for all her years of support.

Lacking a 60-year-volunteer-service pin, Rebekah Hackbusch, manager of spiritual care at SVH, presented Garth with two 30-year-volunteer-service pins!

Canon Box's ministry at SVH is funded through the Prayer Book Society, Ottawa Branch, and is supported by several parishes such as All Saints, Greely, St. Mary the Virgin, Blackburn, and St. Barnabas, Ottawa, as well as by many individuals. All donations are tax-receiptable; cheques payable to "PBSC Ottawa Branch" can be sent to Frances Macdonnell, 303-3099 Carling Avenue, Ottawa K2H 5A6.



Left—Sister Louise Charbonneau of the Sisters of Charity, Garth Hampson, the Rev. Canon Allen Box, and the Rt. Rev. Peter Coffin

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www.greatwaterwayhearing.com



► **Drumming and dance, from p. 1**

He explained that he was born into a family of musicians who have a special place in Senegalese society. *Griots*, as they are known, are taught to play by the elders in their family and they are called upon to bring peace when there is conflict in families or larger political problems. His songs included one that called for peace and another about his mother, which he dedicated to all mothers.

Then it was time to pass out the drums. There were not enough for the large crowd that attended, but people, young and old, willingly shared with one another and took turns drumming.

Standing in the middle of the large circle, Sissoko began teaching some simple rhythms with the drums and clapping, and before long the whole room was more or less in sync and loving it.

The crowd was also delighted to learn that Glaze was not only there to translate from French to English, but to dance and to lead anyone who wanted to try some African dance moves.

Young and old enthusiastically joined in all the activities and it was great fun indeed. Thanks to all the wonderful chefs in the parish who prepared a delicious array of dishes.

PHOTOS: LEIGH ANNE WILLIAMS



Photos, clockwise from top left: Glaze helps Sissoko distribute the two dozen drums they brought to the party from Montreal. And then...the place got hopping, thanks to musician Sadio Sissoko. St. Stephen's legendary organization and hospitality was fully evident, including a welcome from the Rev. Paul Blunt and Jean Blunt, the family of the Rev. Canon George Kwari, and parish BIPOC coordinator and emcee Dr. Shirley Brathwaite. A contingent from St. Margaret's parish included Bright, Miracle and Humble Nwchukious.



Archives exhibit for Black History Month 2024

PHOTO: LEIGH ANNE WILLIAMS

BY GLENN J LOCKWOOD

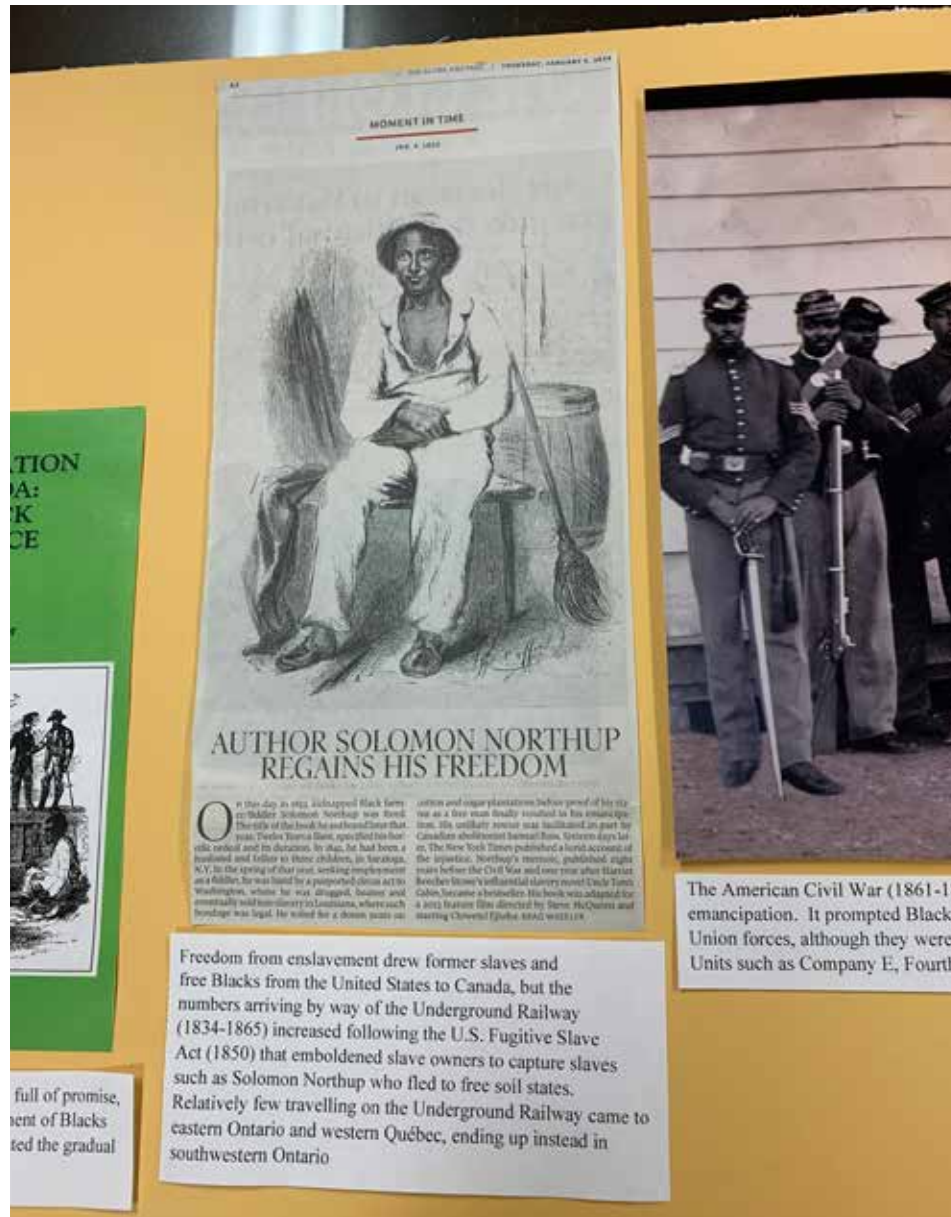
Promised Land? 1833-1880

Two years ago, the Rev. Canon Hilary Murray proposed an exhibit to celebrate Black Anglicans in the Diocese of Ottawa each Black History Month at the Diocesan Archives. At that time a series of five exhibits was proposed over five years. The 242 years that Anglicans have resided in this region were divided into five time periods: 1784-1832; 1833-1880; 1881-1928; 1929-1977; 1978-2026.

The fourth time period (1929-1977) was covered in 2022, focusing on the ordination of the Rev. Blair Allison Dixon, the first time period (1784-1832) was detailed in 2023, and this year we cover the years of struggle between 1833 and 1880.

Between 1783 and 1867, four groups of American Blacks migrated to Canada, mostly fugitive former enslaved persons. They were without wealth or power or social rank. The legacy of slavery in Canada dating back to the earliest days of New France consigned the Black migrants to labour and service roles.

It is difficult to say how many of the 40,000 Blacks in Ontario by 1867 resided in what later became the Anglican Diocese of Ottawa, as the numbers reported in printed census volumes vary wildly. The 1851 census reported 7 "Coloured persons," the 1861 census enumerated 137, while the 1871 census counted 110 "People of African Origin" in the region that later came to be known as the diocese of Ottawa. This likely reflects the massive bias from south of the border that did not allow people taking the census to



Freedom from enslavement drew former slaves and free Blacks from the United States to Canada, but the numbers arriving by way of the Underground Railroad (1834-1865) increased following the United States Fugitive Slave Act (1850) that emboldened slave owners to capture slaves who fled to free soil states. Relatively few travelling on the Underground Railroad came to eastern Ontario and western Quebec. They ended up instead in southwestern Ontario.

The American Civil War (1861-1865) held out the promise of emancipation. It prompted Blacks from 1862 to sign up with Union forces, although they were enlisted in racially segregated units such as Company E. Fourth Colored Infantry at Fort Lincoln.

In Canada, Blacks were exploited in their desperation, and they accepted wages far below those demanded by white workers. This practice attracted the enmity of white labourers, who tended to blame the former slaves for their own problems. Marginal, segregated, and dependent, the free Black group constituted a distinct caste which ranked beneath the lowest class whites.

It was their background as former slaves that was the basis for their consequent poor status in a highly status-conscious society. Ontario's Common School Act of 1850 permitted the establishment of separate schools for Blacks. Even where such schools did not exist, Black children could be forced to attend class at separate times from whites, or to occupy segregated benches.

The display at the Diocesan Archives outlines some of the struggles and racism Black migrants arriving in Canada via the Underground Railroad faced.

enumerate Blacks before 1870, regardless of whether they resided in slave states or free.

The frequency of Black entries in the Trinity, Cornwall parish register from the beginning of settlement indicates the massive under-reporting in the earliest printed

census volumes.

Nevertheless, the years 1833 to 1880 appeared to offer promise, beginning with Britain abolishing the enslavement of Blacks in 1833 (40 years after Upper Canada proposed legislating the gradual abolition of slavery, in 1793).



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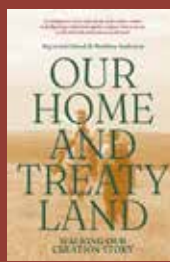


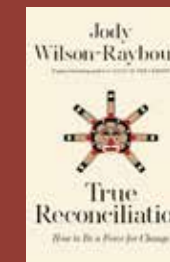
February 18, 2024

Think Indigenous
by Doug Good Feather

Zoom discussion

April 7, 2024

True Reconciliation: How to
Be a Force for Change
by Jody Wilson-Raybould

Meeting times are 2pm-4pm at Julian of Norwich Anglican Church, 7 Rossland Avenue (at Merivale Road).
Join our mailing list to receive updates before the book discussions.
Contact All My Relations: allmyrelations@ottawa.anglican.ca

Celebrating women's leadership in the church

BY LEIGH ANNE WILLIAMS

Looking ahead to International Women's Day on March 8, *Crosstalk* spoke with Executive Archdeacon Linda Hill, the link for the ecclesiastical province of Canada in the International Anglican Women's Network (IAWN), who is working to revive and rebuild Canadian involvement in the network.

Canadian women helped create IAWN, as you can read in our tribute to the late Rev. Canon Alice Medcof (below), but in recent years, involvement had waned.

The first big project Hill got started with was a survey of women's leadership in the Anglican Church of Canada. She and Dr. Andrea Mann, director of global relations for the Anglican Church of Canada proposed the survey and the Rev. Dr. Neil Elliot, statistics and research officer for General Synod, designed it.

Conducted in 2022, it was "intended to offer a reflection of women's leadership and authority in the Anglican Church of Canada in 2022 as the Church approaches the 50th anniversary of women's ordination (2026)." It was not intended as an exhaustive examination of the subject, but a snapshot "to stir the curiosity of people of all genders as they consider the contributions of women to the leadership of the church in recent years, as well as where, in working toward gender equity, we still need to encourage and welcome women's gifts."

The report noted that research on gender identity and gender equity needs to be considered anew and carefully. The team consulted with the Rev. Dr. Wendy Fletcher, principal of Renison College, to discuss whether research about women per se was still relevant. After some discussion, Fletcher said it is still important use the word "women" in a survey such as



Executive Archdeacon Linda Hill is helping, from her office at Ascension House, to revive the Anglican Women's Network in Canada.

this: "Being a woman does mean something," she said. Indeed, what it means to be a woman in the church remains an important question."

Twenty dioceses (67%) responded to the survey. As promised, statistics for individual dioceses were kept confidential, but the national

averages in diocesan ministry were:

- 55% of central diocesan leadership groups were women (lay and ordained)
 - 41% of bishops were women
 - 35% of priests were women
 - 60% of deacons were women
- The proportion of paid and unpaid

clergy is similar between women and men. There are significant variations across both rural and urban dioceses.

In its analysis of the results, the team wrote: "It is clear that the Anglican Church of Canada has much to celebrate. From sea to sea to sea women are being called to ministry and authority in the church. Not only do women comprise 55% of diocesan leadership, over forty percent of our bishops today are women. ...However, the results also make it clear that we cannot remain complacent. It is a concern that only 35% of priests in dioceses are women. In addition, there are regional variations in diocesan results that reflect that women's leadership is not well-accepted in every diocese."

In her work as the IAWN link for Canada, Hill said the goals are broad—celebrating women's ministries, both lay and ordained; seeking an end to violence against women; and achieving equity.

An interactive webinar on Feb. 26 (8 am to 10 am Pacific Time) will honour the 30th anniversary of the episcopal ordination of Bishop Victoria Matthews, the first woman to be ordained bishop in the Anglican Church of Canada. Panelists will be:

- **Bishop Victoria Matthews**, episcopal administrator with the Diocese of Moosonee, who has served as suffragan bishop in the Diocese of Toronto, as Bishop of Edmonton in Alberta and as Bishop of Christchurch in New Zealand
- **Bishop Sarah Mullally**, Bishop of London, England
- **Bishop Riscylla Shaw**, suffragan bishop, Diocese of Toronto
- **Archbishop Kay Goldsworthy**, Archbishop of Perth, Anglican Church of Australia

For more information visit: <https://www.anglican.ca/primate/30th/>

St. Aidan's and St. Thomas send gifts to Dempsey shelter

BY LOIS WYNN

St. Aidan's Anglican Church teamed up with St. Thomas the Apostle Anglican Church to, once again, prepare gift bags for the women staying at the Dempsey women's shelter this past Christmas.

This year, the need was greater than ever. The Dempsey shelter went from housing 60 women last year to housing 90 women in 2023. We were also informed that many more women were staying at a new shelter recently opened at the Heron Community Centre, which added up to more than 200 women at the two shelters.



The two churches stepped up to prepare 90 gift bags for the Dempsey shelter. Along with parishioners, other community members joined in with donations of items such as winter hats, scarves, gloves, socks, toiletries, chocolate, pens and pencils. The generosity was so great that, although we could not prepare gift bags for the women at the Heron Centre, we were able to make donations of needed items to share with them. City councillor Marty Carr's office helped with the distribution of these items at the Heron Centre.

Many thanks to all who participated in this outreach project.

Remembering the Rev. Canon Dr. Alice Medcof

BY LEIGH ANNE WILLIAMS

Anglicans in Canada and in many parts of the global Communion mourned the death in July 2023 of the Rev. Canon Dr. Alice Medcof, a beloved champion of women's rights and leadership in the church, and one of the founders of the International Anglican Women's Network (IAWN).

I had the privilege of interviewing her about her ministry for an article in the Anglican Journal in 2014, which we have excerpted here with permission in tribute to her important contributions to the church and women:

Ordained as a deacon in 1979, and as a priest in the diocese of Toronto in 1980, Medcof was one of the pioneers breaking ground, and in some cases ice, with those in the church who had not yet accepted the idea that women could serve as priests.

She began by taking divinity courses at the University of Toronto's Trinity College part-time. She would see her two children off to school, drive downtown to take a course in the morning, race home to give her children lunch and then return to the college to attend more classes in the afternoon. At the time, she was also worshipping and singing in the choir at the Church of St. Mary Magdalene in Toronto. The priest, Fr. M. Hutt, was one of the



PHOTO: CONTRIBUTED

people who had written a manifesto against the ordination of women. Medcof thought it best to tell him what she was doing before he heard it through the "clergy grapevine," she said. "There was nothing we could do but sit at opposite sides of the table and cry, because at this point, he, my pastor, was totally opposed to what I might become." She worked as an assistant

curate at St. Paul's Lorne Park in Mississauga, Ont. "We had to publish in the bulletin who was celebrating which service so people could [decide whether to] come," she said.

Medcof says she did have strong support from a group of male priests, including Cyril Powles and Kenneth Fung, who sought out jobs for her; in fact, they found four possible positions. When she asked a pastoral professor at Trinity College for advice about which one to choose, she says he told her, "Alice, you don't have a political bone in your body, but it is time you grew some...You go to Christ Church Deer Park because they have five members of diocesan synod and if you can convert them, just think what good you'll do for the rest of the women."

Later, she was appointed to her first position as an incumbent at Church of the Epiphany, Scarborough, which had, ironically, just become vacant when the Rev. Michael Bedford Jones, another one of the authors of the manifesto against the ordination of women, moved to another parish. The search committee had rejected three male priests whom they interviewed, and when the bishop told them there was no one else, a female warden, Virginia Finlay, who worked at the diocesan centre, said, "Yes, there

is. There's Alice Medcof." Once hired, Medcof says, she found little resistance from parishioners, as long as she provided the 9 a.m. congregation with the full high-church service to which they were accustomed and the very different 11 a.m. congregation with a sermon that "preached the word" in 25 minutes.

In 1996, Medcof became one of the founders of the International Anglican Women's Network, an official body of the Anglican Communion that reports to the Anglican Consultative Council on women's issues. In 2003, she began what would be two terms as chair of the network, during which time she annually accompanied Canadian groups to UN headquarters in New York to participate in the UN Commission on the Status of Women. Their work contributed to votes by the Anglican Consultative Council, in both 2009 and 2012, to make the elimination of gender-based violence a priority.

In recognition of her outstanding leadership in the Diocese of Toronto, she was named a Canon of St. James Cathedral in 1997, and in 2013, she received an honorary Doctor of Divinity from Trinity College in Toronto. In later years, she worked on a campaign to raise awareness about human trafficking around the world.



**"I Beg You...
Bear With One
Another in Love"**
—Ephesians 4:1-3



World Day of Prayer 2024
MARCH 1

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*Research conducted by Willful and Arbor Memorial Inc. in a 2020 survey.

New Time of Prayer resources added online each month

There was a lot of excitement at the past two Synods when members talked about finding new ways for Anglicans to engage with their communities and people outside the church. Last fall, the Synod set two goals: First, for all parishes to engage in contextual mission and get involved in some new venture by 2028, and secondly, to have 35 new worshipping communities in a variety of shapes and sizes by 2031, the 135th anniversary of the founding of the Diocese.

Getting started and knowing where to start is the hardest part of many endeavors, but the team working on the Action Plan for Contextual Mission and New Worshipping Communities spoke with people who have started new worshipping communities and planted churches and heard repeatedly that this work must begin with prayer.

They launched “A Time of Prayer — Listening for Divine Sparks in our Midst,” at Synod. “We believe that God is calling us to proclaim the good news in our time and place, and that our engagement in contextual mission and the creation of New Worshipping Communities needs to be Spirit-led and rooted in prayer,” team lead Archdeacon Mark Whittall explained.

The team has also created resources to help parishes get started praying and listening for



Kitty Galt provided some contextual mission inspiration in a video recounting how Cornerstone Housing for Women began at All Saints Sandy Hill.

those divine sparks of inspiration. <https://ottawa.anglican.ca/resources/a-time-of-prayer/>

Each month, new resources are posted on the Time of Prayer page on the diocesan website: <https://ottawa.anglican.ca/resources/a-time-of-prayer/monthly-resources/> They are divided into four sections: Pray, Listen, Consider and Inspire.

Pray: “Individuals and parishes are asked to pray for God’s wisdom as we listen for how God calls us to engage in the world,” and a sample prayer is offered.

Listen: “A *Time of Prayer* is a Spirit-led time of listening to how God is calling our diocesan

church and parishes to cooperate with God’s loving action in the world. The bible study guide and accompanying slides present a *Lectio Divina* approach to animate reflection. *Lectio Divina* is an ancient practice in the church which combines an attentive reading and praying of a Scripture passage with periods of silence to create space for the Holy Spirit to speak to our hearts.”

Consider: Ideas from relevant books and other sources are introduced with questions to stimulate discussion.

Inspire: This section provides examples of ways that other

parishes and diocese have approached contextual mission and created new worshipping communities.

The guide and Powerpoint slides contain opening and closing prayers, the scripture passage, reflection questions to stimulate discussion and links to some brief commentaries on the passage. The slides can be downloaded and edited, so that different parishes or groups can adapt them to be most relevant for their context.

“Our hope is that prayer groups will form across our diocese and use these prayer resources to discern God’s call for their parish to engage in contextual mission,” Whittall told *Crosstalk*.

In addition to parish prayer groups, the team plans to have a facilitated diocesan-wide prayer group meeting every three months. The first of these is planned as an online meeting for March 20 at 7 p.m.

“The idea behind that meeting is really to give people examples of how they can use the materials, have a few testimonials of how people have used it in their contexts, and then actually pray through the April set of materials,” said team member the Rev. Simone Hurkmans. She added that they hope it will help those who participate feel comfortable to go back to their parish or group and lead a similar session. — *Leigh Anne Williams*



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CLERGY REFLECTION

Holy Communion is a joyous gift

PHOTO: SHUTTERSTOCK



BY THE REVEREND CANON
STEWART MURRAY

Lent is a precious gift of time in the midst of our often overly busy lives. We are invited to intentionally step back from the many activities that fill our lives to focus for the 40 days of Lent on the essential elements of our spiritual journey.

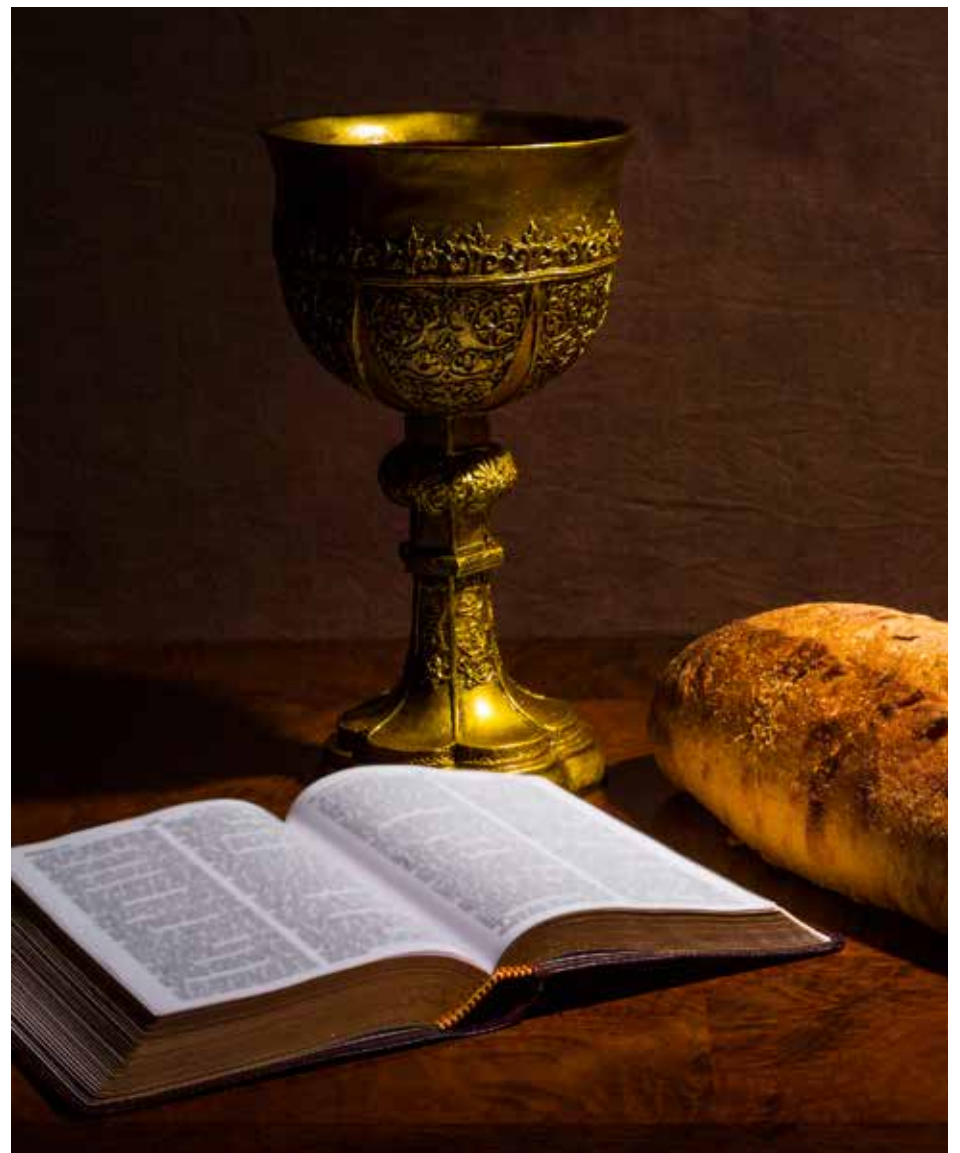
I like to spend some time in Lent reading familiar books that have helped shape my spiritual life and that have given me insights into how Christ is present in my life. I have always had a deep love and devotion to Jesus in the Eucharist, and while sorting through the cards and letters that accumulate on my desk I found a lovely card from Fr. James Koester, Superior of the Society of St. John The Evangelist, a religious community with a long history in Canada but now based in Cambridge Mass. The following quote on the card, from the writings of the founder of SSJE, Fr. Richard Benson, caused me to pause: "Each communion should be, as it were, Adding some fresh point to the image of Christ within our souls. As each touch of the artist adds some fresh feature To the painting, so each communion is a touch of Christ, Which should develop some fresh feature of His own perfect likeness within us."

This wonderful image is a simple but profound insight into the beauty and gift of the Eucharist that Christ has given to His Church.

One of the fruits of the liturgical renewal in the Church over the last 40 years is the return of the Eucharist as the focus of our life as parish communities. It is a rare event in the Church that is now not gathered around the altar or that is finding inspiration in the themes of the Eucharist. This development brings both joys and difficulties to our spiritual lives. The frequency of the celebration of the Eucharist and receiving of Holy Communion can lead to a loss of a deep sense of wonder at encountering Christ in such an intimate and personal way.

Fr. Benson's image of Christ as the artist who in Holy Communion brings forth the beauty and goodness that is our life in the Risen Christ is key to renewing our love of the Eucharist.

The Eucharist is both the intimate communion of the individual soul with Christ but also of drawing the Body of Christ into one: "We, being many, are one body for we all share in the one bread." (BAS p.212) The Body refers not to just to the local community at a particular time and place, but of the whole Communion of Saints on earth and in heaven. The prayer "therefore with angels and archangels and all the company of heaven..." attempts to capture the truth that the Eucharist is in time and out of time, of earth and of heaven. In light of the breadth and depth of the Eucharist, we do well to prepare ourselves to receive such a gift as St. Paul writes: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (1 Corth.11:27) To receive unworthily means without due consideration



of what we are sharing in, of the awe and wonder at God's grace be offered to all of us, of not coming with an open heart and mind to hear Christ as he speaks to us as individuals and as parish communities.

I too often have been guilty of rushing in and finding a pew at the last minute, without making time to be still before God and acknowledging my need for healing, forgiveness and renewal. There is only great benefit to our souls if we carve out a little time in preparation as we come to worship the living God and to be nourished by the

Body and Blood of Christ.

We can help others by creating a peaceful space in our Church before the services, by avoiding unnecessary chat until the coffee time after the service. Reading over the scripture lessons of the day or praying over the prayer requests in the bulletin are only a couple of ways to intentionally create an atmosphere of prayer and peace.

I pray that this Lent, all of us may deepen our faith and trust in Jesus Christ and find fresh joy each time we receive Him in our Holy Communion.

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CALENDAR

PHOTO: THE VEN. CHRIS DUNN



Feb. 27
Online study series:
What are our churches doing toward Reconciliation?

Tuesdays 7 pm
 A 4-session series starting on Feb. 27 facilitated by local ecumenical leaders to engage participants in current actions and initiatives by churches towards reconciliation. To register visit <https://ChristianCouncilCA.ca/>

March 1
World Day of Prayer

Archbishop Linda Nicholls and Bishop Susan Johnson of the Evangelical Lutheran Church in Canada issued a joint letter urging Christians in Canada to join with Christians around the world gathering to pray during the World Day of Prayer. "Each year, women from a particular country are invited to prepare the materials that guide the liturgy and prayers for that day. This year's materials were prepared by Christian women in Palestine before the devastating conflict began in October 2023. The need has never been greater to lift our voices with theirs on the theme of *I beg you... bear with one another in love*".

For more information and resources: <https://wicc.org/world-day-of-prayer/>

March 2
Lenten Quiet Day

9am - 3pm at St. Barnabas (70 James Street)
 A series of three talks by Fr. Nathan Humphrey of St. Thomas Church,

Toronto: "Seen, Known, and Loved — God's Redemptive Modus Operandi in Confession, Mass and the Sacramental Life" followed by time of quiet reflection. Tea, coffee, soup provided. For more information, please contact Fr. Murray parishoffice@primus.ca

March 8
International Women's Day

March 20
Time of Prayer Online Prayer Group Meeting

7 pm
 This diocesan-wide meeting welcomes all. Check the Time of Prayer webpage for details. <https://ottawa.anglican.ca/resources/a-time-of-prayer/>

March 28
Maundy Thursday

March 29
Good Friday
A Sacred Concert
 3 pm to 4 pm at Christ Church Cathedral (414 Sparks St., Ottawa)
 This sacred concert provides an opportunity to deepen and enrich the experience of Holy Week and of the liturgies we offer.

March 31
Easter Sunday

April 13
Property and Finance for Churchwardens and Treasurers
 9 am to 12 noon at Christ Church Bells Corners
 A free workshop on property and

finance issues for churchwardens and treasures with advice from Ascension House staff: Sanjay Grover, financial ministry; Joel Prentice, property and asset management; The Ven. Linda Hill, executive archdeacon; Canon Henry Schultz, chancellor.

April 21
Solemn Evensong and Benediction

7pm at St. Barnabas (70 James Street)
 Guest Preacher Dean Chris Dow—Diocese of the Arctic

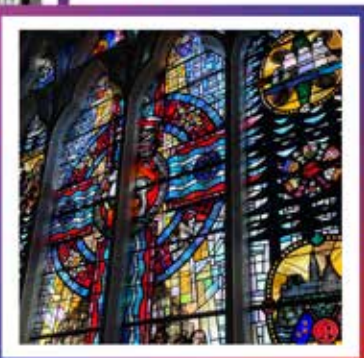
April 26 and 27
Sisters of St. John the Divine
 Friday evening and Saturday at St. Aidan's (934 Hamlet Road, Ottawa)
 Sr. Elizabeth Ann will lead a quiet time to ponder such questions as "How do people of faith listen for the leading of the Holy Spirit in their lives?"; "What does being Spiritual and Religious even mean in today's culture?"; "How can we remain hopeful in today's world?" Cost is \$45. Presented by the Ottawa Area Associates of the Sisters of St. John the Divine. To register, please email Marilyn Box at marilyn.e.box@gmail.com

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A Battle of Style

BY GLENN J LOCKWOOD

Here we see the massive structure of the Church of Saint Matthias taking shape, with construction well underway in Nepean Township in 1948. What may not have been apparent to a newcomer is that this was not a new place of worship, as what is shown here as becoming the basement of the church under construction had already been in place and used as a church from before the outbreak of the Second World War almost a decade earlier.

The circumstances of Saint Matthias's being built had a particular context. Saint Matthew's in the Glebe went ahead with its large new church despite the onset of the Depression. Saint Matthias parishioners were more cautious. They opted instead to make do with their functional 'basement church' until better days would allow them to build the ambitious house of worship they had in mind. The only indication in this view that the congregation had been in place at this site for a decade are the trees surrounding the site, betraying half a generation's growth since the 'basement church' opened for worship.

Planning for this large house of worship started under Bishop John

Charles Roper in the 1930s. The design for the completed church was prepared by his son, the architect John Bethune Roper. His watercolour elevation of the west façade can be seen in the Diocesan Archives.

This photograph does not adequately convey the size of the new church, perhaps because it is blown up from a snapshot measuring two by three inches. But Saint Matthias's Church was very big, and it is believed to be the first Anglican house of worship in the diocese to make use of iron girders in its construction. Churches as large as Saint Matthias had been built before, such as Christ Church Cathedral in downtown Ottawa, but their structures, like the European cathedrals of 700 years earlier, had relied on massive timbers and gravity to hold them together.

We see the iron I-beam skeleton here, but that was not the only feature soon to be hidden behind cut grey Gloucester limestone rock-faced walls. This photograph also shows the cinder-block construction behind the cut stone façade, and it even shows the poured concrete form underlying the massive flight of steps leading up to the main door fronting on Parkdale Avenue.

Saint Matthias's would not be the last new church with pointed arches to be built in the diocese in the 20th Century. The new Saint John's



St. Matthias, 2006

PHOTO BRIAN GLENN

Church, Iroquois and the new Holy Trinity Church, Riverside Heights, built in the 1950s, featured pointed arches but they deliberately were designed to recapture the feeling of churches dating from the late Victorian era that were threatened by Saint Lawrence Seaway flooding. In the design of Saint Matthias's Church, a battle was taking place between the pointed arches of the Gothic Revival and a newer look of Art Deco as revealed in the accent lines and volumes provided by the Ohio freestone trim.

In the distance (far left), we see a house across the railway corridor that Saint Matthias's was built beside. The site of six city lots was

part of a larger plan to provide room for a rectory to be built beside the church. Almost another generation would pass by, after this photograph was taken, before the railway corridor beside the church would reopen as the Queensway as part of Ontario superhighway No. 417. Saint Matthias's Church was secularized in 2016.

If you would like to help the Archives preserve the records of the Diocese and its parishes, why not become a Friend of the Archives? Your \$20 membership brings you three issues of the lively, informative Newsletter, and you will receive a tax receipt for further donations above that amount.

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For those who live without compromise, **The Vista on Sparks by Signature** affords the most sophisticated retirement experience in Canada.

Distinctively located on Ottawa's iconic Sparks Street, enjoy peerless views as you ascend the building with an unmatched array of amenities including four dining experiences and refined accommodations:

- Luxurious 1-bed, 1-bed plus den, 2-bed, and 2-bed plus den suites
- Penthouse suites
- Executive suites with full kitchens
- Assisted living studio and 1-bed suites



Book Your Private Tour

Join our waitlist for your private tour experience:
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Presentation Centre now open at 414 Sparks Street.
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