

# Crosstalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / February 2018

## School for Parish Development Opens

BY REV. KERRI BRENNAN,  
Co-Chair, Ottawa School  
for Parish Development

Working closely with the Diocese of New Westminster, we are ready to officially launch Ottawa's School for Parish Development, February 2018!

Rooted in the Anglican ethos, the School shapes Church leaders, both lay and clergy, to support and foster healthy, sustainable congregations. The skills and knowledge learned equip people on the individual, team, and whole system levels. Com-

pleting the program, you will be prepared to recognize your current reality, discern the future, and offer strategy, goals and actions to move forward.

Participants will learn through plenary and small group sessions about change processes, facilitation, congregational and organizational development, personality type, and trust development. Working a series of models, case studies, and facilitated conversations, you will finish the two-year program over a course of eight weekends,

confident in your ability to put the knowledge to relevant and productive practice!

Registrants are encouraged to come in congregational teams of at least two or three people of clergy and laity, as teams are proven more likely to create successful, positive change.

Year A 2018 is held at St. Helen's, Orleans. Session Dates: Feb 2-3, June 1-2, Sept 14-15, Nov 23-24.

Register online at  
[picatic.com/SPD2018](http://picatic.com/SPD2018)



ALL MY RELATIONS  
*A Doorway to Understanding*

## Healing and Reconciliation Fund, Now Deadline Free

BY DEBBIE GRISDALE,  
Co-Chair, All My Relations  
Working Group

Funding is available to encourage and support the development of small projects that will foster and contribute to healing; to education about the legacy of the residential school system and; reconciliation among Indigenous and

Non-Indigenous Peoples in the Anglican Diocese of Ottawa. Deadlines have been removed and applications are now accepted on a continuous basis.

For more information about the Healing and Reconciliation Fund, or to apply for funding, visit:

[ottawa.anglican.ca/  
All-My-Relations.html](http://ottawa.anglican.ca/All-My-Relations.html)



PHOTO: BRAD HAMPSON

*Christ Church Cathedral choirboys during games outside Gloucester Cathedral in England; July 2017.*

## Recruiting Choristers

BY BRAD HAMPSON

Do you know a young boy or a girl who would benefit from a splendid specialist musical education for free? Ottawa's Christ Church Cathedral Choir of Men and Boys is recruiting boy choristers right now. Boys from age 8 to early teen years whose

voices have not yet changed are all perfect candidates. The choir is under the direction of Andrew McAnerney, who holds an MA in Music from the University of Oxford and has over 25 years of experience as singer, conductor, arranger, and educator in

See STORY, p. 10

## Leslie Worden Retires

SUBMITTED  
ANONYMOUSLY

Beginning this year, people seeking out Leslie Worden at 71 Bronson Avenue are not likely to find her there. Even so, you should not assume that Leslie's ministry at the heart of the Diocese is over. Far from it.

Leslie's informal ministry could be said to begin in 1971 when she married Gordon Worden, a month and a half before he was ordained a priest. In the years of ministry that followed, as Gordon moved from being Curate at Smiths Falls, to Incumbent of Mattawa, Rector of Stafford, Rector of Saint Lawrence East, Incumbent successively of St. Mark's, Ottawa; St. James, Carleton Place; and Epiphany, Gloucester, Leslie contributed to their ministry partnership in individual parishes.



Whatever their pastoral gifts, this fine couple did NOT succeed in getting most people to pronounce their last name correctly; (as in Worden rhyming with burden, and not with 'Gordon').

Setting such difficulties aside, Leslie came to work for the Diocese some five years before Gordon retired in 2006, as she formally took on responsibilities for the new Screening in Faith program at Parish and Diocesan Ser-

vices (PADS).

Leslie Worden was brought in to help parishes understand the ten steps crucial to effective screening, to make sample job descriptions available on the Diocesan website in early 2001 and to make a video of the training event available to parishes to implement Screening in Faith.

In the course of her work, getting in touch with parishes through the internet, Leslie discovered that the Diocese needed a 'go-to person' for various technology related queries. It might be more accurate to say that the Diocese discovered in its midst an individual with an uncanny ability to solve any computer and technology challenge that was thrown at her. In a word, it was as if Leslie under-

See STORY, p. 9

FROM THE BISHOP

# The Communion Rail

The following story, written by Herbert O’Driscoll during his time in the Diocese of Ottawa, and more specifically the Parish of Huntley, has been “gifted” to Crosstalk and I am delighted to be able to have it printed.

Herb, as he is often known, is a prolific writer, story-teller, preacher and teacher. His words, images, wisdom and stories have graced the bookshelves of the faithful throughout the world for many years. I am delighted to offer you our readers, Herb’s gift to us.

*+ John: Ottawa*



PHOTO: LIGHTSTOCK

In the wonderful world of Harry Potter there was a frequently repeated scene. Every time the three friends would return to Hogwarts for a new term they would take their luggage to the station, put the cases in a luggage cart and push the cart faster and faster towards what seemed to be a very real and solid wall. Just as they reached the wall it seemed to melt away and - presto! - they would find themselves on Platform Nine and Three Quarters where their train stood, its great engine steaming, ready to whirl them through the English countryside to where a new term awaited them.

Long before J K Rowling brought Harry and Ron and Hermione into being, I had what I think you could call a Platform Nine and Three Quarters experience. It was 1960 and I had just gone to be the very inexperienced - but of course at that early stage in ministry, very confident - rector of a small three point parish in the Ottawa Valley in Ontario.

One weekday in the depths of my first winter I drove to the smallest of my three churches - St John’s, Huntley. I can’t recall why I went there on that particular day. Probably it was to

retrieve a service book I had left there on the previous Sunday.

I was quite alone. There had been a heavy snowfall overnight that had blanketed the whole valley. There was something about the stillness that made me kneel for a moment at the altar rail. As I did so I received in my own small way what I have always believed to be a vision. This seems to me to be the simplest and at the same time the most mysterious term we can use for such moments. I remember looking along the wooden altar rail. I looked to my left and then to my right, seeing the rail anchored into the wall.

But then I found myself in imagination going through the wall and out into the silent fields of snow, still seeing the communion rail as it set out with me on what was to become a vast journey. On we went across the great river that gives this Ottawa Valley its name, on across the incalculably ancient rocks of the Laurentian shield, out across the grey heaving wilderness of the Atlantic; on and on, across continents, first Europe, then Asia, across the endless vastness of the Pacific, in over the Rockies and the Prairies, over the Great Lakes,

back across the white silent fields of my little parish and - wonder of wonders! - into my tiny St John’s through the other wall!

I have never forgotten that simple but for me wonderful vision. Each Sunday in St John’s there would be about thirty people, but I now knew, and would for ever know, the mighty invisible reality that surrounded our smallness. In a moment, “in the twinkling of an eye”, I had knelt with millions of people, stretched my hands forward with them, eaten bread with them, shared wine with them.

I share this with you many years later for a reason. Much has changed in the world and in the church since I knelt at St John’s rail that day in the early nineteen sixties. My reason for sharing my vision is that the next time you kneel at a communion rail, you would do well to do what Harry Potter and Ron and Hermione did every time they returned to Hogwarts for a new term. Recall again how they would run their baggage cart at the grey old wall of the railway station, pass right through the wall and come out on a wonderful Platform Nine and Three Quarters!

But, you may say, what has that magical platform have to do with the realities I must live in day by day. Well, as you kneel at your communion rail in a world in which the nineteen sixties are nothing more than a memory to many older people and history to those who are young, you will be aware of a church very different from my little St John’s, a church that faces a very different world and that grapples with massive change.

So, as you kneel, waiting for the Sacrament to be placed in your outstretched hands, look to left or right to where the rail seems to end at the wall of the sanctuary, then wait for the Spirit to take you through the wall and show you the Church, the world wide Church, the Church as our Lord sees it. Through His eyes you will come to see it differently, and when you rise from the rail and turn to your pew you will see yourself differently. You will come to know yourself as a living cell in the Body of Christ, and you will be changed.

- Herbert O’Driscoll

## Clergy News and Updates

### Rev. Ryan Boivin

has been appointed Associate Incumbent of the parishes of St. Paul’s, Hazeldean-Kanata, St. John the Baptist, Richmond; and Christ Church, Ashton; as well as a member of the Carleton West Group Ministry Team; effective January 12, 2018.

### Rev. Kerri Brennan

has been appointed Associate Incumbent of the parishes of St. Paul’s, Hazeldean-Kanata, St. John the Baptist, Richmond; and Christ Church, Ashton; as well as a member of the Carleton West Group Ministry Team; effective January 12, 2018.

### Rev. Canon John Bridges

has been appointed Incumbent of the parishes of St. Paul’s, Hazeldean-Kanata, St. John the Baptist, Richmond; and Christ Church, Ashton; as well as a member of the Carleton West Group Ministry Team; effective January 12, 2018.

### Rev. Laurette Glasgow

has been appointed an Episcopal Canon of the Diocese of Ottawa, as Special Advisor to the Bishop for Government Relations; effective January 01, 2018.

### Rev. Victoria Scott

has been appointed Incumbent of the Parish of St. Luke’s, Ottawa; effective February 01, 2018

### Rev. John Stopa

has been appointed Interim Priest-In-Charge of the Parish of Fitzroy Harbour; effective January 28, 2018.

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## STEWARDSHIP

# Today 4 Tomorrow – It Begins With You

Everyone hopes 4 a better tomorrow, and it begins with you.

By Jane Scanlon, Diocesan Stewardship Development Officer

Today 4 Tomorrow (T4T), our Diocesan annual appeal, begins its second year in 2018 with a new goal of \$300,000. T4T focuses primarily on our Community Ministries, which are known nationally for serving the most vulnerable people in our midst: Centre 454, Cornerstone Housing For Women, Ottawa Pastoral Counselling Centre, St Luke's Table and The Well.

T4T also encourages the development of new community ministries throughout our region, including the new day program operating out of Trinity Cornwall. First Peoples, Ministry Workshops and the Youth Internship Program (YIP) are featured as well. By giving to T4T you will have the opportunity to make a difference in the



lives of many people and to create a better tomorrow.

Through your gift to T4T, you will be:

- supporting women, children, and men who are struggling with poverty and mental health issues
- enabling young people to engage in faith formation while exploring potential careers
- helping First Peoples and parish communities to continue on a path of healing and reconciliation together
- providing a wide range of training and educational opportunities to equip people for ministry in their local churches and communities.

Today 4 Tomorrow (T4T) is an appeal to individuals in

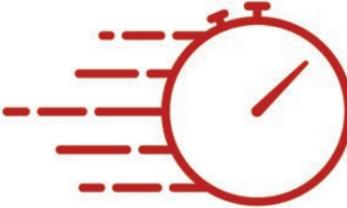
the Diocese through direct mail and two Crosstalk inserts. It is active during Lent and Easter, and the following dates are the T4T Sundays: February 25, March 4, 11, 18, April 8, and 15. May 20th is wrap up Sunday.

You are invited to book a speaker for your parish's T4T Sunday by calling Heidi Danson, Speakers Bureau Coordinator 613-232-7124 x 222, or email [heidi-danson@ottawa.anglican.ca](mailto:heidi-danson@ottawa.anglican.ca)

*To learn more about T4T and to make a gift, look for the Today 4 Tomorrow inserts published in the March and April issues of Crosstalk and read your direct mail package which will be sent with a donation reply card.*

*You may also make a one-time or monthly, recurring gift at [today4tomorrow.ca](http://today4tomorrow.ca)*

*Follow the appeal on Facebook: [facebook.com/t4tappeal](https://facebook.com/t4tappeal)*



## Two Minute Interview

Garry Smith

Volunteer, Diocesan Refugee Ministry Office

**Current spiritual home:** St. James the Apostle, Manotick

**Born:** Eastleigh, UK

**Hidden talent:** My ability to help others in their work or ministry

**Furthest you have been from home:** Perth, Australia

**Favourite place on Earth:**

At sunset on cliffs overlooking a rough sea; Cape St. Vincent, Portugal; Land's End, England; Cape Finisterre, Spain. I find the confluence of the power of the sea and the beauty of the setting sun to be awesome

**3 things always in your fridge:** Orange juice, 2% milk, and fresh fruit

**Appreciate most in your friends:** Companionship, sharing ideas and activities

**Favourite Bible verse or story:** Creation, I marvel at the beauty and similarities among the original people's stories of how we came to be.

**Heroes in life:** Having served in the Canadian Forces, those who have served and died for our freedom.



## NEWS

## Ecumenical Food Truck for Hungry Kids

By Anglican Journal

A Three-way partnership between the Anglican and United Churches and the Salvation Army is bringing food and winter clothing to hungry and cold children on the streets of Saint John, New Brunswick.

Since September, the Westside Anglican Mission, which already runs a café for the city's hungry, has been partnering with Saint John's Carleton Kirk United Church and the local Salvation Army to hand out sandwiches from a Salvation Army disaster response truck. Every Wednesday evening, volunteers spend an hour and a half giving sandwiches, home-made cookies, and

hotdogs to hungry people in some of the city's poorest neighbourhoods. About 90% of the people who come for food are children, says volunteer Jeff Edison.

Many of those who come, says volunteer Judy Mae Gallant, are not dressed for the weather, and she and other volunteers give away winter hats and mittens, and take requests for coats, all donated by the Salvation Army.

The idea for the ecumenical food truck arose last winter, says the Rev. Rob Salloum, pastor of the Westside Anglican Mission, when his wife proposed handing out sandwiches as a way of reaching out to the com-

munity. Then, in June, he noticed the Salvation Army truck, and the idea of using it was born.

The weekly food program costs about \$70 per week, which is donated by members of the Westside Anglican Mission and Carleton Kirk United Church. The Salvation Army allows them to use the truck for free.

With almost a third of its children living in poverty, Saint John was recently named as having the highest child-poverty rate among major Canadian cities.

*The New Brunswick Anglican*



PHOTO: SUBMITTED

*New Garden boxes being decorated at St. Luke's Table.*

## Growing Vegetables in Style

A small grant and some supplies from St. Luke's Church has allowed St. Luke's Table to rebuild their garden boxes and make them more sturdy. With the help of staff and participants the wooden box was decorated with an Indigenous design, reminiscent of the three sisters – the three main crops of many Indigenous cultures

here in Canada. Finally the garden boxes were dedicated in memory of longtime participant volunteer Pierre K.

Many thanks to all who helped. Food harvested from the boxes is donated to participants of St. Luke's Table to help them include more fresh food in their home cooking.

NEWS

# St. Clare's Filled with Sounds of Christmas

By Carolyn Thompson Goddard

The sounds of Christmas resounded throughout St. Clare's Anglican Church in the Parish of North Dundas when the Cathedral Girls Choir (CGC) presented Christmas Through the Ages on December 9, 2017 which included both secular and sacred Christmas music. The CGC performed several selections including such favourites as It Came Upon the

Midnight Clear and Hark! The Herald Angels Sing with the audience able to sing-along with these two hymns.

The Cathedral Girls Choir is under the direction of James Calkin, Director of Music at Christ Church Cathedral and composed of young women, aged 8-18 from across the National Capital Region, from a variety of backgrounds with the desire to sing being an important pre-requisite for mem-

bership in the Choir.

Calkin explained how the CGC is part of the Cathedral music ministry and while their main duties are to sing the liturgy at the Cathedral, they perform 3-5 concerts per year in various parts of the Diocese of Ottawa. He expressed how pleased he was to be able to bring the choir to the southern reaches of the Diocese, "especially at Christmas-time", mentioning how having the CGC

perform in the outlying areas is an important part of Cathedral Music Mission.

Reverend John Wilcox, incumbent at St. Clare's, mentioned how pleased he was to host the Cathedral Girls Choir which helped "focus attention on our journey to the stable", with People's Warden Sandy Weagant being happy with providing local people the opportunity to experience a choir of this calibre at St. Clare's

## AFC Awards \$303,000 in Fall Grant Cycle

By Anglican Foundation of Canada

DECEMBER 11, 2017, TORONTO, ONT.—The Anglican Foundation of Canada (AFC) has announced \$303,000 in grants in support of new projects across Canada in its November cycle of awards.

"The Anglican church is alive and well. Great things are happening from coast to coast to coast," said the Rev. Canon Dr. Judy Rois, the AFC's executive director. "Thanks to the generosity of Canadian Anglicans for making this possible!"

Combined with those awarded in May, disbursements for an increasingly diverse range of creative projects total \$707,000 in 2017, the AFC's 60th anniversary year. Besides traditional infrastructure and restoration grants of \$240,000,

the AFC provided \$71,000 for innovative ministry and \$52,000 for theological projects. It also disbursed \$60,000 for special anniversary-year projects for the transformation of parish ministry. This category included a lectionary-based curriculum for children's spiritual formation, a liturgical resource for trauma-sensitive congregations, revitalization of rural ministry, and outdoor skateboarding facilities for youth.

"We've developed a strategic plan to include engaging and creative projects that faith communities are undertaking to help grow the church," Canon Rois said.

Applications for the May 2018 award cycle must be submitted by **April 1, 2018**.

### About the Anglican Foundation of Canada

The Anglican Foundation of Canada seeks to foster Anglican presence by providing abundant resources for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church. Leading the way in resourceful ministry since 1957, AFC has benefitted dioceses, hundreds of parishes, and thousands of Canadian Anglicans with the provision of financial support from coast to coast to coast.

For media requests related to AFC please contact:

Scott Brubacher, Executive Administrator  
416-924-9199 ext. 322 • sbrubacher@anglicanfoundation.org



### Crosstalk

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## REFLECTIONS

# Dust Thou Art and to Dust...

By Rev. Canon Stewart Murray, Incumbent at St. Barnabas, Ottawa

Ash Wednesday, the beginning of the season of Lent, has been a very difficult day for me since the beginning of my priesthood. I will never forget my first Ash Wednesday as the assistant curate at St. Richard's (now Julian of Norwich) when I first pressed my thumb into the bowl of ashes, made the sign of the cross on the foreheads of the people lining the communion rail and said the words "Remember that thou art dust and to dust shalt thou return." It was a stark reminder that a central part of my ministry and of the Church was to live with the reality of the certainty of suffering and death.

The Christian faith is unwavering in shining the light of hope and truth into the dark corners of our world and of our hearts but our modern society would rather not deal with suffering and death. We are a society that is focused on the individual and on our individual wants and desires as the only way of discovering what gives meaning and purpose to living. With the dismissal of the experi-



PHOTO: LIGHTSTOCK

ence of those who have gone before us and acceptance of the idea that only our experience is of value, we no longer have a way of understanding suffering and death. Ads of every kind want to sell us a vision that we can forestall and even perhaps avoid any kind of suffering, and maybe even live for ever, if only we use this pill, or cream or dedicate ourselves to a rigorous regime of exercise. A challenge to this way of thinking occurs when, despite all our

efforts and denials, suffering touches our lives and shatters our carefully constructed world; we find we have no means of coming to terms with the new reality.

Suffering takes many forms, physical, mental and spiritual. The pain of the loss of someone we love in death or the end of a relationship can be as devastating as physical pain. The spiritual suffering caused by the shattering of our view of ourselves and of our self made world can

lead to depression and hopelessness. Where can we turn to find a new way of understanding ourselves and our world? As Christians, we turn to Christ and the Gospel to find hope and a new way of understanding our life. In the Christ of the Gospel we see the living God entering into the brokenness and suffering of our world, not a sanitized Christ of the stained glass windows but one who in the midst of suffering brings hope. The image of Christ

crucified speaks in a powerful way that in Christ God has touched the very depths of the human experience of suffering and loss. By the grace of God, we can find new strength and hope in the midst of our suffering. No one would choose to suffer, but suffering can open us to a deeper relationship with Christ who knows the loneliness of suffering, and the despair that can be so devastating. Suffering can help us to see the people and the world in a deeper way and to focus on what is most important in life. As a Parish community suffering and difficulties gives us an opportunity to live the words of St. Paul in his letter to the Romans "Rejoice with them that do rejoice, and weep with them that weep." So often suffering and difficulty isolate us from others, but as a Christian community we have the opportunity to be a tangible instrument of Christ's loving presence.

We are but dust, but by the saving work of Christ we are now children of the living God, restored to eternal life and called to share in the ministry of Christ and His Church. Some dust – such as Glory.

## NEWS



PHOTO: SHEILA

*This volunteer choir may be small in size, but not in heart or devotion to their pastoral ministry. They sing every second Monday at St. Vincent's hospital as part of the Cathedral Pastoral program. They bring a traditional service for the monthly Eucharist of psalm singing along with hymns and an anthem.*

*Front Row (L-R): Barbara Norman, Ross Jewell, Frances Macdonnell (organist), Meredith Macdonnell and Roy Davidson*

*Back Row (L-R): Norma Melton, Howard Banks, Randy Coles, Rev. Canon Allen Box (celebrant) and Garth Hampson.*

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# Homelessness and

By PJ Hobbs

## Housing, Support, and Community

As I write and as you read, someone, somewhere will have to scramble to find a place to sleep tonight. It might be a woman fleeing abuse, or a young person couch surfing in the suburbs, or a man trying to find space in a shelter or at least a warmer doorway or under a bridge. Somewhere, someone will wake up tomorrow morning without enough money for food, most of their income going to pay rent and bills. Somewhere, someone sits alone, isolated and afraid, yearning for a place to belong, wondering when their next contact with a loving, caring human being will be.

Be it in our parishes, our Community Ministries, or in partnership with others, throughout our history our Diocese has engaged in ministries that seek to be of service to those most vulnerable in our midst – some-

one, somewhere who needs help. Such ministries are essential to our identity as Christians, following Jesus on the way of compassion, healing, and justice. On one hand, we strive to bring immediate comfort to people we encounter each day with ministries that address issues such as homelessness, poverty, addiction, mental illness, trauma, and abuse. On the other hand, we strive to bring about systemic change that seeks to transform unjust structures in our communities, our society.

Recently there has been an increased emphasis on affordable housing. Our National Church and our Diocese have formally adopted affordable housing as a priority. Indeed, our Diocese has set the goal that we will together create 125 new units of affordable housing by 2021, our 125th anniversary as a diocese.

Cornerstone Housing for Women's 42 new units of affordable, supportive housing in Westboro gets us well on the way to achieving this goal. The federal government has recently announced a National Housing Strategy. Many of us are keenly waiting for the details.

I am a strong supporter of the need for more affordable housing in our communities. Housing alone; however, does not address fully the many issues surrounding poverty. There are three key elements that create an integrated model (See Venn diagram) to help us understand and address these complex issues: housing, support, and community. Three things we all need.

## Housing: Safe, Secure, and Affordable

The statistics\* can be staggering: 35,000 Canadians are homeless on any given night; 27% are women; 18.7% are youth, and approximately 30% of those in shelters are Indigenous folks. In our own Diocese, consider some of the numbers of people on waiting lists for social housing: 10,479 in Ottawa, 1,206 in the Outaouais; 958 in Renfrew County; 766 in Cornwall; and 394 in Lanark County. The average wait time for social housing in Ontario is longer than three years. These numbers do not tell the whole story by any means.

Once in a home it should be safe, secure and affordable. Many people, especially in urban settings, live in rooming houses that are far from affordable. The acceptable standard for affordable housing is no more than 30% of household income (one in five

Canadians pay more than 50% of their income on housing). The average monthly market rent in Ottawa is over \$900. A single person on Ontario Works (OW) receives \$656 a month for all their needs; and the housing allowance (intended to cover rent, utilities, etc) for a single person on the Ontario Disability Support Program (ODSP) is \$479. It doesn't take much to appreciate that housing for these folks is not affordable.

To the many unseen couch surfing youth; to the seniors isolated in rural housing trying to balance utilities, food, maintenance and repairs; to the men and women sleeping in the unsafe, perilous conditions of many rooming houses - a roof over your head does not necessarily mean you are in safe, secure, and affordable housing.

## Support Services: Health, Social, Practical, Emotional, and Spiritual

Imagine you have finally found a place to live that is safe and secure and that, if you are very careful, is affordable. While housing is essential, it is not enough. People need support, especially folks who have struggled with homelessness and poverty. Support services are essential.

In the rural context, transportation is often named as a much needed support service for people who live away from town, isolated in their homes. With the reality of financial assistance and the cost of housing, even when in safe and secure housing there is not enough for food and other necessities. Support services that provide, for example, meals, clothing, and hygiene products are critical.

Being able to leave your dwelling and have a place to go can make a big

difference in ensuring someone can stay healthy and housed. People do better when they can gather with others for meaningful activities, to learn new skills, enjoy a recreational activity, work in a team and accomplish a task, attend a chapel service, see a nurse or doctor, speak with a counselor or a chaplain, make a friend.

Along with many other agencies, the day programs of our Diocesan Community Ministries – Centre 454, The Well, St Luke's Table - are great examples of integrated support services. As we focus on housing, both within the church and greater community, it is important to remember and provide resources for support services that will enhance an individual's chance for wholeness.

\*Statistic drawn from a number of sources and provided by the Homeless and Affordable Housing Working Group.

### Deadlines and Submission Guidelines for Crosstalk

**Deadlines:**

- March - January 25
- April - February 26
- May - March 26

**Submission:**

- News - 500 words or less
- Articles - 700 words or less
- Letters to the Editor - 300 words or less
- Reviews - 400 words or less
- Original Cartoon or Artwork - contact the Editor

**Photographs**

- Very large, high resolution (at least 300 dpi)
- JPEG or TIFF format
- Include name of photographer.

**Question or Information:** Contact the Editor at: [ott-crosstalk@ottawa.anglican.ca](mailto:ott-crosstalk@ottawa.anglican.ca)

(613) 232-7124, ext. 245

**Online Submission Form:** <http://bit.ly/CommReq>

NEWS

# Affordable Housing

## Community: Diverse, Engaged, and Generous

People need community. Yet, in this model it may seem the most intangible compared to the more practical housing and support services. It is though just as important. Once housed in a safe and affordable context with professional support services, people need to be in a community that is diverse, engaged and generous. I am often reminded that even with all the staffing, housing, and support services provided by our Community Ministries, we are really about building communities. On any given day you can walk into a place like the Trinity Cornwall Drop-In, or one of the day programs in Ottawa, and you will see community in action as participants, staff, partners, volunteers come together and create a supportive and meaningful environment.

A community that is diverse calls on all of us regardless of background to contribute to addressing the concrete social needs of our society. We, as Christians, are called to be a community that is light, salt and leaven, illuminating, enriching and growing community. The Executive Directors of our Community Ministries often tell me of the remarkable and

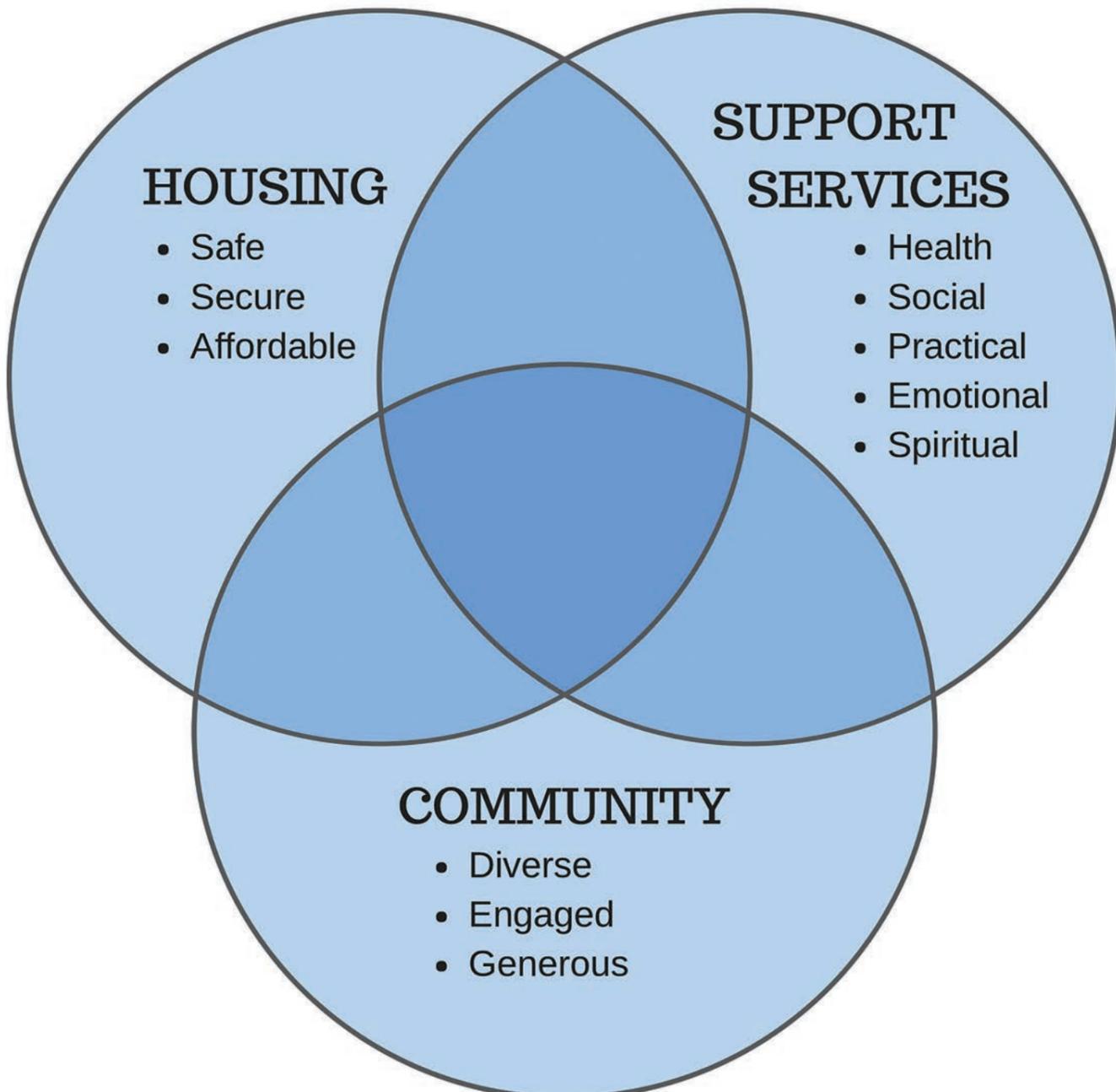
transformative support provided by the parishes of the Diocese of Ottawa. We are a critical ingredient to making those ministries authentic communities. And that is just the tip of the iceberg. There are countless ministries throughout our diocese in which our parishes and individual members are engaged and generously giving of themselves to address the critical needs in the community. In the church we are in the business of community, and community begets community. It is the stuff of mutual transformation.

In terms of housing and support services, we need a community that is engaged, aware of the challenges people face, providing resources, and putting the needs of the most vulnerable first when considering community programs and public policy. A community is called to be generous and offer immediate service to those in need. It is also called to work toward and advocate for systemic change.

As a Church, we are a community that has a place in providing housing and support services. Yet, the diverse, engaged and generous community envisioned

here reaches out far beyond the community of the church. It includes all of our friends and neighbors, our elected officials, public servants, multifaith, ecumenical and charitable partners. It is staff, volunteers, participants, and donors. It is new, settled, and Indigenous Canadians. It is all of us. The more a whole community is committed to addressing the issues of homelessness and poverty, the more likely we can create transformative change.

Obviously matters such as these are complex and intricate. There are seldom simple solutions to great challenges. This model of Housing, Support Services, and Community presented as a Venn diagram illustrates the dynamic and necessary interplay between three central elements when addressing a critical social issue in our time. It provides a framework to think, converse, organize, and act. By considering this model, we can all find ways, big and small, to engage in ministries in which we can all share. Because today, someone, somewhere needs housing, support, and community.



REFLECTIONS

# Prayer Matters

## Prayer and Place

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

Does it matter where we pray? Yes and no. If one trusts that God is in everything and everything is in God, then God is available to us in prayer at any time and in any place. The important thing is not where we pray, but that we pray, and in what spirit it is done. However, my experience is that physical place makes a difference. The outer place impacts our ability to tap into our inner space, where we can more easily access the Divine Presence. In seeking a meaningful relationship with God through prayer, it can be helpful to ask ourselves some questions related to space and place. Where are we most comfortable in prayer? What does our prayer space look like? We may find that the place or the space we normally use for prayer is no longer working for us. Maybe there are distractions within our spaces and places of prayer that did not initially exist. So where can we pray? Anywhere, but often our lives and our world get in the way. There is still a need for a place to go, set



aside for prayer, set up to help us in the act of praying.

**Outdoors.** Often, many of us find that the outdoors, amid God's creation, provides a place for meditation and prayer. Jesus prayed in an outdoor place in Gethsemane as he struggled with his coming execution. Even if our churches cannot always be open for prayer, perhaps creating a place outdoors on church grounds is a reasonable endeavour. Such things as including benches or a labyrinth pattern on the ground would make the place more likely to draw people to prayer there.

**Main Sanctuary.** While the main sanctuary of a church is mainly configured for corporate worship, it can also serve as a place for individual prayer. In my home

parish of Julian of Norwich, we have recently set up a sound system that continually plays quiet background music (usually Gregorian Chant) at all times, except when specifically turned off for worship events. This allows individuals to feel that, despite its large space, it is a place for individual prayer. Another possibility is to create a "Prayer Station" set aside at the back or side of the sanctuary, with a combination of candles, crosses, icons, Scripture passages, devotional questions, a notebook (for sharing thoughts and asking questions), a box for prayer requests, perhaps photos, art, video images, music (through headphones), and a soft place to kneel or sit. These are not all needed, just what is right for your church. It can be as simple as a portable kneeler and/or basic altar. Many places that have these stations allow people to use them freely, even during worship services, sermons, classes, and meetings.

**Prayer Rooms.** If possible, setting aside a special room for the purpose of praying is a good idea. Ideally the room would be large enough to accommodate a

small group and would allow for silence; and simply furnished with the possibility of people sitting or kneeling in prayer. The room could have icons or appropriate art, and some helpful literature for those who might need help in being led into actual prayers. A place for prayer journaling with a table, pad, pencils and such would also be useful. In some churches, a chapel might double as a Prayer Room.

**Information Centers.** If a church is serious about prayer, it needs a place where people can do their own self-starting on the road to a prayerful life. In addition to a place for prayer, there is also a need for a place where people can find information about prayer and prayer ministries. The best place for this is somewhere near a place set aside for prayers, but not directly in it, in the form of a kiosk or table. Material that provides information about: the church's prayer opportunities and leaders; prayer in the Bible; what prayer is and why Christians do it; how to start praying as a part of daily living; prayer disciplines; how to get in touch with a prayer chain or with

intercessors; devotional materials; and sign-up boards for a prayer vigil.

**Personal Prayer Places.** A personal space for prayer can be just about any place where we can remain (relatively) undisturbed. Perhaps there's a quiet place in a park, woods or field, or a garden (as Jesus did). Maybe there's a good rock to sit on, overlooking the beach and the sea. The place may be up on the roof of a flat-roof apartment building or dorm, or maybe on a balcony or even a fire escape. Indoors, maybe it's the bedroom the children grew up in and left, or a corner of the den. It's only a prayer room when someone's praying in it. The prayer space is not chosen so people can see you pray, nor is it a spot to relax and chill out. It is a place to go deeper, to lose oneself or to lose track of time, a place to connect with the Creator. What matters most is not the place itself. What matters is that it helps us to be able to pay full attention to the most important of all relationships. The challenge, should we decide to accept it, is this: to actively create places to pray.

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*The Anglican Church caring for the Community*

## NEWS

**Leslie Worden Retires...****- Continued from page 1**

stood computers.

Some world argue that, if anything, Leslie understood computers and the internet *too well*. For example, when she was called on for assistance in solving a computer problem, she'd look the situation over, and then tell you what you needed to do. But even as you attempted to digest that explanation, she'd declare brightly, "OR, you could do this" and proffer a second path of dealing with the problem. And, even as the person she was helping was struggling with to comprehend the complexity of the second solution, Leslie would move on to declare, "OR, you might consider following this third path to solve your problem."

Marni Crossley already

knew Leslie as a clergy spouse long before she came to work at 71 Bronson. She came to know her well through their shared work as members of Executive of the Diocesan Anglican Church Women (ACW). Leslie and Marni participated in helping pack the bales of clothing that were sent up North by the ACW. One special year, they travelled North to Iqaluit, encountering Inuit and getting to meet some of the people whom the ACW in this Diocese had been sending bales for over a century.

Working first-hand with Leslie, Marni has perceived many of the qualities that have endeared her to parishioners and fellow workers at the Diocese: her love and her faith; her musicality in playing the piano, accordion, and keyboard; her

refusal to ever be stumped, her sitting down with colleagues to solve problems, her ability to find the good in everyone, and a ferocious sense of humour.

Fortunately, while Leslie's working life has come to end, her mission and ministry to the church will continue through her loving spirit and volunteer support. In particular, Leslie has agreed to continue providing assistance with its technology requirements in future, and she may even help update the database index of baptisms, marriages, and burials contained in registered for parishes across the Diocese.

*Thank you Leslie for your many years of loving ministry provided to the Diocese of Ottawa.*

# Be Creative and Tax-Efficient with your Giving this Year

**By Judy Rois, Executive Director, Anglican Foundation of Canada**

When there is a need in this country, it seems that Canadian Anglicans are among the most generous donors. One of the many ways they give is through their Anglican Foundation, established in 1957 to financially assist people and parishes where need was greatest. Sixty years later, Canadian Anglicans have made it possible to disburse over \$34 million to help their fellow Anglicans.

All across our country, they have supported infrastructure projects, encouraged interfaith dialogue, fostered youth engagement, stimulated innovative and imaginative ministries, cared for new immigrants, assisted seniors with housing and transportation, promoted music and the arts, attended to the needs of children with homework clubs, end-of-life care and nutrition, and strengthened Indigenous communities on their path toward self-determination.

All of these initiatives have been supported by many of you over the years, making the Anglican Church of Canada a robust faith community for each new generation.

There are many ways that you can give through the Anglican Foundation to ensure Canadian Anglican presence

in our country for years to come. You may wish to speak with your financial advisor about a new and creative approach to your donations this year while also being tax-efficient and making a big impact. There are many other strategic ways to give than simply writing a cheque.

If you have stocks that have increased in value, you can donate these to AFC and receive a significant tax rebate.

You can set up a gift annuity with AFC and receive income for the rest of your life.

You can make AFC a beneficiary of a paid-up insurance policy. Life insurance is an excellent way for younger donors with limited assets to leave a substantial legacy.

AFC has prepared a guidebook that explains in detail the many ways that you as a Canadian Anglican can be creative and tax-efficient in your donations this year. Send us an email at [foundation@anglicanfoundation.org](mailto:foundation@anglicanfoundation.org), and we will send you a copy. It's also downloadable from the website at [anglicanfoundation.org](http://anglicanfoundation.org).

You can ensure that the Anglican Church will be there for your children and grandchildren by leaving a legacy that provides for generations to come. Now that's an impact worth making!

## LETTERS TO THE EDITOR

**Intrigued? Anglican Religious Life 2018-19**

I recently received a book called "Anglican Religious Life 2018-19" and spent some time browsing its contents and marvelling at the numbers of expressions of Anglican religious life to be found all over the world. Did you know that these religious orders and communities have tertiaries, oblates,

associates, and companions who are regular people living 'in the world' but enjoying friendship and prayer support with a monastic community? What's not to love? The religious sisters and brothers enjoy sharing something of their dedicated lifestyle of prayer and service with others and are a great resource for advice on prayer, spiritual, and other matters.

Don't be shy! If you are intrigued by these words, check out some of the Religious Communities. Information is readily available on the internet or order a copy of the book through:

Canterbury Press Norwich,  
Invicta House, 108 - 114  
Golden Lane, London  
EC1Y 0TG, UK

Karen Ann McKinna

I am writing in response to the reflection "Prayer in the Face of Tragedy". [December 2017]

I find this article disturbing, to say the least, both for its understanding of prayer in general, and for some specific statements. Four examples:

- "I don't think that prayer affects anything outside of me." This would invalidate almost all Intercessory prayer, in which we pray for the world, our country, our Church, those in need, and each other. When we offer the Lord's Prayer, we do not say, "Give me this day my daily bread"; rather, we are praying for and with the community.

- "Prayer or meditation (these two terms are synonymous for me)." This is simply untrue. Not all prayer is meditation, and not all meditation is prayer. Meditation can be

a very important form of prayer, but it is a quite different form than Confession, for instance, or Thanksgiving.

- "The best secular prayer there is, is simply counting to ten when you're upset. That's what prayer does; it forces me to pause." Even the most general definition of prayer includes some relationship with a spirit or higher power, whose reality is beyond the empirical or secular mindset. "Secular prayer" is self-contradictory. One benefit of prayer may be that is "forces me to pause", but its benefits go far beyond that. Otherwise, why not just count to ten?

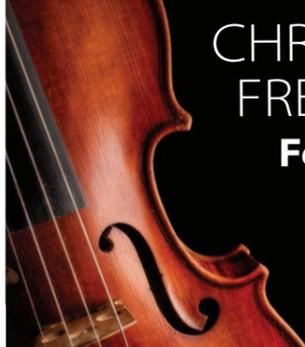
- "Sometimes I pray because there is really nothing I can do... prayer is the only thing I've got." We have all experienced situations in which we are unable to help in any concrete way, but prayer should

be offered always as a first response, not a last resort!

Most distressing is the complete absence of any reference to God. Bishop John Baycroft, in his book *The Way of Prayer*, gives its essential definition as "a conversation with God". In prayer, we both speak to God and listen to God. In the face of tragedy, we pray by opening our hearts and minds to God's presence, love and strength, both for ourselves and for others affected by the tragedy. Our prayer will benefit not only us but also those we pray for - in ways we will never know; nor do we need to know "what prayer accomplishes exactly".

In this entire article, I can find no evidence of a God who either listens or speaks.

The Rev. Canon Jim Beall



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**Crosstalk Submission Deadlines:**

March - January 25  
April - February 26  
May - March 26

## PARISH NEWS

## Recruiting Choristers...

- Continued from page 1

England and Canada.

The boys rehearse with Andrew on Tuesday and Thursday afternoons at the Cathedral (414 Sparks Street) from 5 to 6:30pm for services on Sunday, either morning Eucharist or afternoon evensong.

Along with the adventure of learning to read music, how to sing, and performing in many places outside the Cathedral, they also play sports and socialize with other like-minded choristers, while advancing in promotion to leadership positions aligned with the Royal School of Church Music. The choirboys are even paid a weekly stipend where the amount is dependent on leadership responsibility and experience within the choir.

When you read this, the Christ Church Cathedral choristers will have just completed another December full of making beautiful music within and



PHOTO: BRAD HAMPSON

*Christ Church Cathedral Choir of Men and Boys at Westminster Abbey in London; July 2017.*

outside the walls of the old Cathedral for the Advent and Christmas season. For well over a century the Men and Boy's Choir have continued the traditions of the Church of England's cathedral and church choirs, and educating young boys to perform to a highly professional standard alongside their adult colleagues. As one who spent my formative child-

hood in the same choir under previous directors Dr. Godfrey Hewitt and Frances MacDonell (1969-1989), the experience provided me opportunities in life I never would have had otherwise. Simply put, there is so much to be gained by joining the chorister's lot in life. The vocal training they receive is complemented with the ability to learn to read music, as

well as how to sing musically. Music theory is also taught as the choristers learn new music and there are opportunities for furthering their training once they have become competent choristers. The men of the choir assist as great role models for the boys, who learn to support one another in a genuine family atmosphere. Off duty hours are filled with time for games, sports, and other fun activities with new friends.

The boys have just returned from another United Kingdom (UK) tour last July singing services in Westminster Abbey, Gloucester Cathedral, Canada House in London, Coventry Cathedral, and St Alban's Cathedral, all in England. The choir was extremely well received and certainly rivalled all the home choirs of the UK in the reviews received. Cer-

tainly the Cathedral Choir of Men and Boys is viewed as one of the finest choirs in Canada and they have sung for royalty and other grand occasions including concerts, recitals, and in recordings.

The Cathedral choir is always looking for new boys and there is no better time than the present to put the message out once again for all Crosstalk readers. Do you know a potential chorister? A love of singing and an enthusiasm for music are all that is required. No formal training is necessary, and anyone interested can come to sit in on a practice to get the feel.

*For further information, contact Andrew McAnerney at [andrew-mcanerney@ottawa.anglican.ca](mailto:andrew-mcanerney@ottawa.anglican.ca) or view their webpage: [ottawa.anglican.ca/cathedral/Music.html](http://ottawa.anglican.ca/cathedral/Music.html).*

## ANGLICAN CHURCH WOMEN

# From Women's Auxiliary to Anglican Church Women to Anglican Women Everywhere

**By Marni Crossley, Diocesan Anglican Church Women**

Dear Friends,

At Synod last November, our Bishop, The Rt. Rev. John Chapman said "we are going to change the world, save lives, be instruments of God's Peace, usher in a world without violence, heal the sick and broken-hearted, end homelessness and poverty, create a world that trusts God and is nurtured by His love."

This challenge that we have been given is a great starting point for our new focus for all Anglican Women in the Diocese of Ottawa, since the decision was made last May to downsize the Diocesan Executive for the Anglican Church Women. This was the mandate of the Women's Missionary Society of years ago, the Women's Auxiliary (WA) and that of the Anglican Church Women (ACW). Event though

the times have changed and how we do Ministry has changed, this mandate has never changed. This work and Ministry has been picked up by the Parishes and our Community Ministries.

Focussing on the Community Ministries, we are all familiar with Centre 454 and the wonderful work being accomplished daily in the basement at St. Alban's, on King Edward Avenue. ACW was there as St. Luke's Lunch Club moved and expanded to become The Well at St. John's, Elgin Street, and then re-emerged again at St. Luke's, on Somerset Street, as St. Luke's Table. Our Ottawa Pastoral Counselling Centre, in the Bronson Centre, is available to each of us; and thanks to the Counselling Support Fund, services are available to those who otherwise could not afford them. Then there is Cornerstone Housing for Women,

begun as a few beds put up nightly in the basement of All Saints, Sandy Hill, for Women at Risk. Now Cornerstone includes a women's shelter, longer stay 2nd stage housing, a 'get on your feet' house for immigrant women, and an apartment building focusing on homes for retirement-aged women.

Cornerstone is the only one of our ministries to offer housing, and recently they have undertaken a new adventure. Last year, the Diocese received a grant from the city to purchase the former Roman Catholic Convent on Princeton, which will provide Cornerstone with another 42 permanent homes for women. This is a huge undertaking with a huge financial campaign underway, but knowing the need and walking in faith, we, the Diocese, will meet the need!

As you will remember, at the ACW's Diocesan Annual

Meeting in April 2016, a motion was made and passed unanimously that the Roberta Tilton Memorial Fund, held by the Diocesan ACW Executive, be dissolved and that \$20,000 be donated to the Capital Campaign for the new Administration Office for Cornerstone's Princeton site.

Do you know that you can go online and have a virtual tour of this beautiful new building, even seeing each room and the financial needs required to furnish them. [princeton.cornerstonewomen.ca](http://princeton.cornerstonewomen.ca) I encourage you to go online during your upcoming group meeting; ACW, women's group, Sunday School, or Parish Council, and consider contributing as a group.

In place of an Annual Meeting of Anglican Women, we are hoping to book a "Hard Hat Shower" in the spring to have a tour and celebrate the opening of the new residence. (More in-

formation to follow in the Spring mailing).

We are excited to let you know that the "Bales" will be packed again in the spring. We have feedback from the communities in the North with "Thank You" for the wonderful gift boxes of warm clothing, quilts, and many other items, in order for them to face the cold of their winters. I am sure you are all well on your way with gathering items, but remember that the February sales are a good place to add to your preparation for next year!

In reference to our financial status, cheques can be mailed to ACW at 71 Bronson Ave., Ottawa, ON, K1R 6G6.

We are still hoping to meet our various Diocesan financial responsibilities, notably the Bishop's Discretionary Fund.

Any questions or concerns can be addressed to Marni Crossley at

[crossley\\_72@sympatico.ca](mailto:crossley_72@sympatico.ca)

## DIOCESAN ARCHIVES

## Stormont Deanery

## New Incarnations

By Glenn J Lockwood

Holy Trinity Church, Riverside Heights has roots stretching back into the eighteenth century. Soon after United Empire Loyalist refugees arrived in 1784, German Lutherans petitioned for the right to build a church on the centre Commons in Williamsburg Township. The church built at some point between 1788 and 1793 by Colonel Henry Merkley, master builder is generally agreed to be the second Protestant Church built in Upper Canada. It seems, as Bill Byers suggests, that the first church was built as a co-operative community effort with a congregation of Anglicans, German Calvinists (or Presbyterians) and German Lutherans worshipping together under the leadership of the Rev. Samuel Schwerdfeger, a Lutheran pastor.

Lutherans found themselves at a disadvantage as compared with Church of England and Church of Scotland congregations who were the offshoots of state churches in Britain, providing funding. In 1811, local Lutherans petitioned Bishop Mountain in Quebec, stating that since they were used to the Anglican ritual and English language, they requested



they be admitted as full Anglican communicants and that their rector be ordained to the Anglican priesthood.

From that time, the church ceased to be a co-worshipping church and became exclusively Anglican with all its services in English. It was renamed Saint George's Church. It was not the last time the church was renamed. By 1835 the original church building had become dilapidated beyond repair,

and only foundation stones and a few other bits of material from it could be satisfactorily incorporated into the new building. In keeping with its new incarnation, it was renamed Trinity Church. In 1878 a correspondent for the Churchman reported improvements in the interior of Trinity Church:

Once it was filled with great square pews, but these have all been swept away, and their place supplied by

seats, free and open. The hideous side-galleries have been taken down, but the western one still remains. Although there is no structural chancel, a quasi-sanctuary has been made with good effect... A new pulpit, a handsome chandelier, and a stained glass window testify to the liberality of certain parishioners.

Although membership diminished, the wealthy Whitney/Crysler family of

Ottawa retained interest in Trinity Church. Edwin Canfield Whitney and his wife Sarah Crysler, offered to build a new stone church to the glory of God and in memory of their parents and UEL forbears. The new Holy Trinity Church was built in stone by Benson S. Wickware, master builder of Morrisburg in 1902. Mr Whitney's brother, Colonel James Pliny Whitney, who served as premier of Ontario from 1905 to 1914 and was knighted in 1908, was interred in the churchyard.

When construction of the Saint Lawrence Seaway began in the 1950s, Holy Trinity Church was moved stone by stone to its present location at Riverside Heights, the only church to be taken down and rebuilt during the Seaway project.

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

DIOCESAN ARCHIVES 51 W10 1

## PARISH NEWS

## In Memoriam: Ralph Langtry

By Nancy Higham, Church Warden

The congregation of St. James, Carleton Place were very saddened by the sudden death of their beloved friend and music director /organist Ralph Langtry, on October 16, 2017.

Ralph was born in Almonte, but lived most of his life in Carleton Place. He had a great love of music and started studying piano as a young boy. He was a choirboy in the St. James choir, and continually worked at improving his musical skills and repertoire. Just before attending university, Ralph earned the ARCT (Solo Performer) Diploma from the Royal Conservatory of Music.

Ralph graduated from



PHOTO: NANCY HIGHAM

**Ralph Langtry, Organist**

Queens University with a degree in history (BA Honours) in 1961 and began a lengthy teaching career at South Carleton High School, where he taught history for 33 years. In 1962, he was appointed organist of St. James, and he played his first service on the 1904 Casavant Pipe organ on Advent 1, December 2, 1962. For the next 56 years, Ralph played faithfully every Sunday, directed

the choir, and expanded the music program. He donated a baby grand piano in memory of Margaret Langtry, and the addition of piano music during worship rounded out the music experience at St. James. In addition to playing cherished hymns he referred to as "chestnuts", Ralph often gifted us with jazz versions of favourite hymns, and his signature piece "The Hallelujah Chorus".

In addition to being a gifted musician, Ralph was an outstanding cook and an invitation to dinner at his house or cabin was always a wonderful experience. He took great delight in sitting with friends over dinner, and discussing a wide range of topics from history to poli-

tics, gardening, to theatre. An avid reader, Ralph was always happy to loan a book, or receive a recommendation of a book he might enjoy. Ralph enjoyed doing needlepoint, and created beautiful kneelers around our communion rail. He was devoted to his English Cocker Spaniels Lily, Angel, and Robyn, and was devastated as each one came to the end of their lifetime.

In September, family and friends gathered for a retirement celebration for Ralph, who retired in June 2017 as organist at St. James. Letters of congratulations from The Prime Minister and Queen Elizabeth were presented to Ralph at the retirement party, as well as a letter announcing The Ralph Lang-

try Music Scholarship Fund. Ralph enjoyed the gathering and was delighted with the establishment of the scholarship in his name.

On October 16, Ralph died unexpectedly in the Ottawa Heart Institute, at the age of 79. He is survived by his sisters Catherine Murphy, and Eleanor Schmidt. He was predeceased by his parents Naomi and Gordon Langtry, and his brother Ross. Ralph will be fondly remembered by his nieces and nephews, and by his wide circle of friends, especially those who loved him at St. James.

His funeral was held in St. James Carleton Place on October 19, with internment in St. James Anglican Cemetery.



**January 23**

**Sacred Parenting:** Tuesdays from 7-9pm at Trinity, Ottawa (1230 Bank St). As parents, we put so much time and energy into the shaping of our children, but how about our souls being shaped by them? This 6-week video series, for parents at every stage of parenthood, incl. time for fellowship and discussion. Info: heidi.grant@trinityottawa.ca trinityottawa.ca

**January 27**

**Annual Robbie Burns Supper:** At 5:30pm at Christ Church Cathedral (414 Sparks St). The Cathedral Women's Group hosts an evening of Burns classics and traditional Scottish dinner; feat. entertainment by Garth Hampson and friends, and a silent auction. Cocktails at 5:30pm; Dinner at 6:30pm. Tickets: \$50 Info: 613-236-9149 ext.20 cathedral@ottawa.anglican.ca ottawa.anglican.ca/cathedral

**January 28**

**St. Luke's Recital Series:** At 7:30pm at St. Luke's (760 Somerset St W). An evening of music for cello and piano, including the exciting Dance of the Elves by David Popper. Feat. Noel Campbell (cello) with Amélie Langlois (piano). Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca http://bit.ly/2uIsOUK



**February 01**

**Candlemas Service:** At 7pm at St. Matthew's (217 First Ave). Info: 613-234-4024 stmatthewanglicanchurch@bellnet.ca stmatthewsottawa.ca

**February 02-03**

**Trinity Institute Conference: Values In Action:** At St. Matthew's, Ottawa (217 First Ave). This year's conference feat. leading activists, theologians, authors, and experts on how to integrate core values into strategic and effective action, incl. The Most. Rev. Mi-

chael Curry and Pádraig Ó Tuama. Registration: \$45 stmatthewsottawa.ca Info: 613-234-4024 stmatthewanglicanchurch@bellnet.ca TI2018.org

**February 02**

**Birdland: An Evening of Jazz:** From 7-9pm at St. John's, South March (325 Sandhill Rd). Feat. St. John's own Choral Canary, Laura Hawley, with that Cathedral Cat, the Maestro of Motif, and Matthew Larkin. Desert bar and silent auction also available. Come in your 20s themed attire for a roaring good time. Tickets: \$20 Adults \$10 Students (13-17yrs) Info: 613-592-4747 forwardmarch@sympatico.ca parishhofmarch.ca

**Labyrinth Walk; Theme Stillness:** From 7-9pm at St. Luke's, Ottawa (760 Somerset St West). Introduction and Labyrinth walk; followed by refreshments at 8:30. Note: last walker entering into Labyrinth is at 8:15. Suggested donation: \$10-20 Info: 613-235-3416 office@stlukesottawa.ca pathadventures.com

**February 03**

**CLAY Primer Event:** From 4-10pm at Christ Church, Bells Corners (3861 Old Richmond Rd). Presented by DYC Ottawa: An amazing opportunity to connect with the youth in your Diocese, including those going to CLAY 2018. Mission; learning; worship; fellowship; music. If you're interested in joining the band, email: youthgroup.ccbc@gmail.com Info: claygathering.ca

**February 04**

**Choral Evensong** At 4pm at St. Matthew's (217 First Ave). Reception to follow. Info: 613-234-4024 stmatthewanglicanchurch@bellnet.ca stmatthewsottawa.ca

**February 10**

**Cathedral Art, Mardi Gras:** At 6:30pm at Christ Church Cathedral (414 Sparks St). 2nd Annual Mardi Gras evening, ft. a four-course New Orleans dinner w/live performance by the Apex Jazz Band. Tickets: 613-236-9149 x15 info@cathedralarts.ca cathedralarts.ca

**CALENDAR**

**Open Table:** At 5pm at St. Thomas, Stittsville (1619 Main St). Full course meal served Buffet Style. Come and enjoy fellowship and a tasty meal. Free will offerings accepted. Info: 613-836-5741 stthoms@magma.ca stthomasstittsville.ca

**February 11**

**St. Luke's Recital Series:** At 7:30pm at St. Luke's (760 Somerset St W). An all-Bach program of preludes, variations and transcriptions. One of the highlights includes the Aria variata alla maniera italiana in A minor. Feat. Anyssa Neumann (piano). Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca http://bit.ly/2uIsOUK

**The Gospel According to Broadway, Coffeehouse:** From 2-4pm at Christ Church Bells Corners (3861 Old Richmond Rd). Broadway musicals contain many beautiful, optimistic, heart-rending, or energizing songs with messages from the Gospels! Come and hear them sung and played with gusto. Info: 613-829-1826 ccbc@bellnet.ca christchurchbellscorners.ca

**February 13**

**Shrove Tuesday:** The day before Lent starts on Ash Wednesday. Traditionally pancakes are eaten on this last day before the Lenten Fast. Here are some of the Anglican Churches serving pancake dinners:

- St. Thomas, Alta Vista; 2345 Alta Vista Dr Info: 613-733-0336 stthomasaltavista@mail.com stthomasaltavista.ca
- Ascension; 253 Echo Dr Tickets: \$10 Adults \$5 Children under 14 Info: 613-236-3958 office@churchoftheascension.ca churchoftheascension.ca
- St. Mark's 1606 Fisher Ave Tickets: \$8 Adults Children under 12 are free Info: 613-224-7431 stmarksottawa.ca stmarks@stmarksottawa.ca
- St. Matthew's 217 First Ave) Info: 613-234-4024 stmatthewanglicanchurch@bellnet.ca stmatthewsottawa.ca

**February 14**

**Ash Wednesday Choral Eucharist:** At 7pm at St. Matthew's (217 First Ave). Info: 613-234-4024 stmatthewanglicanchurch@bellnet.ca stmatthewsottawa.ca

**February 15**

**Exposition of the Blessed Sacrament:** From 12:45-1:30pm, following the 12:15 mass, at St. Barnabas (70 James St). A quiet time of prayer and reflection with Jesus in the Blessed Sacrament. Come let us adore Christ the Lord in the Most Holy Sacrament. Info: 613-232-6992 parishoffice@primus.ca stbarnabasottawa.com

**February 17**

**Music with Hart:** From 8-10pm at St. Joseph's Parish (174 Wilbrod St). Join the Centre 454 community for an evening of classical music by University of Toronto's Hart Orchestra, led by Conductor Henry Janzen; ft. the works from composers Richard Wagner, Arnold Bax, Bela Boartox, as well as soloist Buon Park. Proceeds will go to helping Centre 454's doors open 7 days a week, consequently tickets are tax deductible. Tickets: \$45 eventbrite.com Info: 613-235-4351 centre454.ca

**February 18**

**Choral Evensong:** At 4pm at St. Matthew's (217 First Ave). Reception to follow. Info: 613-234-4024 stmatthewanglicanchurch@bellnet.ca stmatthewsottawa.ca

**February 22-25**

**Lenten Silent Retreat, Deepening the Silence:** At Galilee Centre, Arnprior. A three day immersion into silence. Info: 613-728-1242 coeo.community

**February 24**

**Cathedral Arts, Black History Month Event:** At 2pm at Christ Church Cathedral (414 Sparks St). The Academy Choir in Concert. Tickets: 613-236-9149 x15 info@cathedralarts.ca cathedralarts.ca

**February 25**

**St. Luke's Recital Series:** At 7:30pm at St. Luke's (760 Somerset St W). The Nature of the Trumpet: an evening of music for trumpet and piano featuring music as it relates to nature. Feat. Peter Crouch (trumpet) with Nick Rodgerson (piano). Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca http://bit.ly/2uIsOUK

**Connect with the Diocese**

There are several ways that you can connect with the Anglican Diocese of Ottawa

- facebook.com/OttawaAnglican
- twitter.com/OttawaAnglican
- youtube.com/AngDioOtt
- instagram.com/OttawaAnglican
- pinterest.com/OttawaAnglican
- linkedin.com/company/ottawaanglican
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