

Crosstalk

The Anglican Diocese of Ottawa

A Section of the Anglican Journal / June 2020



Ottawa day programs rise to the COVID challenge

BY DAVID HUMPHREYS

The three Ottawa day programs of the Community Ministries have combined forces and transformed their service into a food delivery and health monitoring system during the COVID-19 crisis.

The combined staff of 18 from St Luke's Table, The Well and Centre 454 developed a data base that is the basis for delivery of more than 200 meals every weekday to the homeless or those in precarious housing in Centretown and Somerset West Ottawa. "This has upended what we usually do," executive director Rachel Robinson says. "It's an amazing staff accomplishment."

With an employee of The Well coordinating the venture, two rented vans – one from The Well, the other from St Luke's Table -- fan out with daily food packages to meet increasing demand. As word about the service

spread and some other services closed, staff noticed many new people asking for help.

At about the same time the mental health of clients became a major concern, Robinson says. "They tell us and we see it in their behaviour." The staff look for help, as appropriate, to the Royal Ottawa Hospital, the Ottawa Pastoral Counselling Centre and the Canadian Mental Health Association.

An anonymous corporate gift of 100 smart phones with four months' prepaid service has proved an invaluable tool for the agencies to stay connected with isolated people for both food needs and general well-being. "A lot of others have asked where we got them, but we can't tell them," Robinson says.

Increased demand and a more work-intensive service come with a cost. Robinson says a large donation from the Matt Foundation, run by a group at St. Matthew's An-

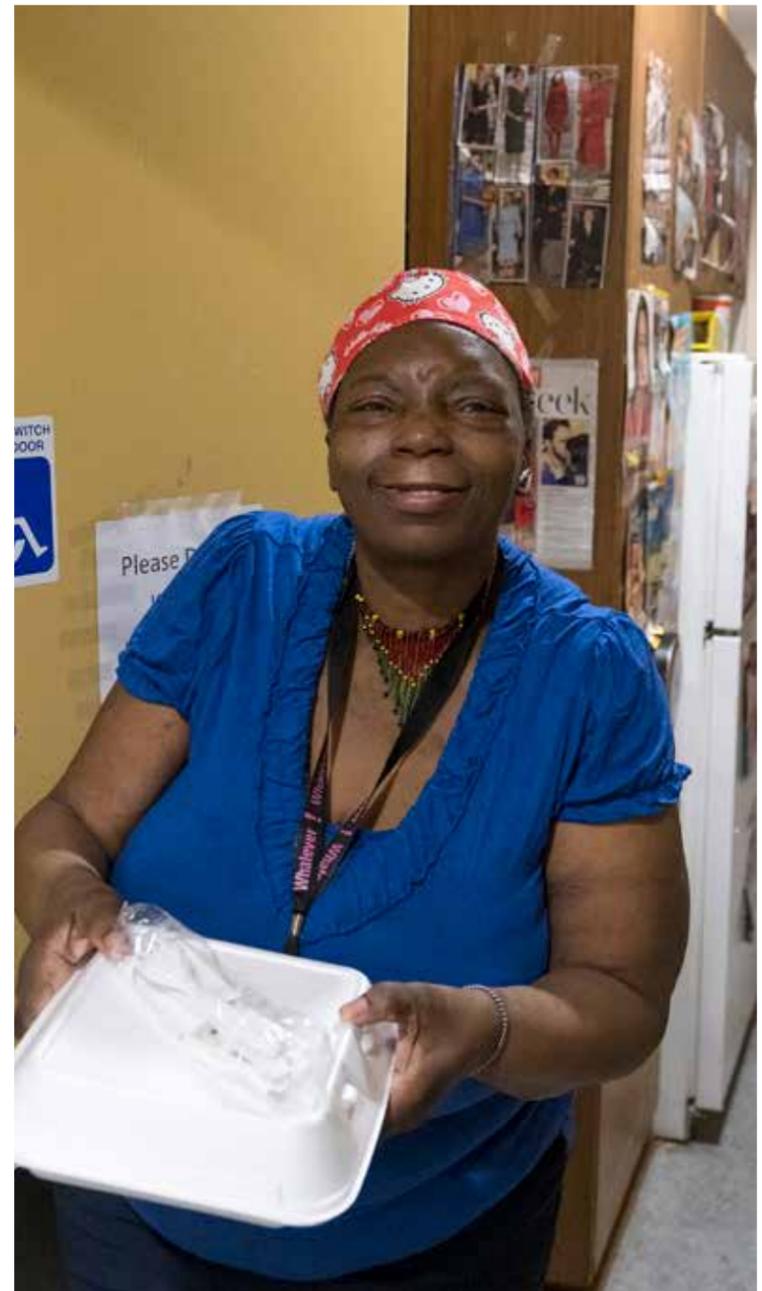
glican Church in The Glebe, has enabled them to provide activities to help people cope with isolation and loneliness. "The Matt Foundation has been really supportive."

Meanwhile, Centre 454, closed because of physical-distancing challenges, reopened for a pilot project. The drop-in centre has two showers and washrooms for men and women. In consultation with Ottawa Public Health and local councilors, staff developed a protocol so that homeless and precariously housed clients can take showers. Individuals must arrange for a time-slot and observe directions. On-site staff have been provided with full protective equipment.

The day program ministries are truly amazing, an outstanding example of dedication to serving the most vulnerable in time of trouble.

For more updates from diocesan community ministries, see pages 6-7.

PHOTO: JEFF RADBOURNE



Change comes to Cornerstone too...residents are receiving meals in clamshells and eating alone in their rooms.



Archdeacon P.J. Hobbs at Princeton Ave.

Affordable housing project will surpass goal

By David Humphreys

A year after 71 parishes came together in a forum highlighting affordable housing it's clear that the diocese will exceed its goal of creating 125 new units for its 125th anniversary next year.

At least 173 units are well under way in projects at Christ Church Bells Corners, Julian of Norwich and St.

Thomas The Apostle. Another 42 units of supported housing are open in the Princeton Avenue residence of Cornerstone Housing For Women.

The diocese's vision as outlined by Archdeacon P.J. Hobbs, director of mission, was to engage every parish in the project, whether through action, prayer, advocacy or learning. There

was a place for everyone, those with land and/or resources and those with will and determination. "What is emerging is a varied array of projects and initiatives," he said.

Today parishes beyond the three in the city with projects in development are looking for ways to participate. "Our goal is to continue supporting parishes and

groups who are exploring their possible role in development of affordable housing to benefit their communities," Canon Sue Garvey, chair of the Homelessness and Affordable Housing Working Group (HAHWG) wrote in a letter to attendees of the forum last May. She invited feedback and offered HAHWG's help.

Continued on page 5



May 31, 2020 is Bishop-elect Shane Parker's date of Consecration. (see details p. 16)

CLERGY NEWS

The Rev. Canon Mary Ellen Berry has been appointed Pastoral for the Area Parish of Mississippi Lake with primary responsibility for Christ Church Ashton and St. Bede's Nolans Corners, effective April 1, 2020.

PHOTO: ARCHDEACON CHRIS DUNN



The Rev. Alana McCord has been appointed Interim Priest-In-Charge of the parish of Epiphany Ottawa, effective April 19, 2020 until further notice.

FROM OUR NEW BISHOP

PHOTO: BISHOP-ELECT SHANE PARKER



For the last six years, I have made a practice of taking a silent, solo retreat as soon as my summer vacation begins. Rather than going to a monastery or a retreat centre, I load my kayak onto the car, head up north, and paddle into the backcountry.

The paddle to a suitable campsite is somehow always into a strong headwind—which is good, because anything pent up gets worked out and released through the steady movement of paddle, water, and wind. Once a base camp has been set, I am fully on retreat, with long days and nights of human silence.

Over time, I began to break the silence by singing “St Patrick’s Breastplate” upon rising, and “Be thou my vision” before sleeping. The words of these hymns—likely imprinted in my DNA—are satisfying, comforting, challenging, and bracing. When sung in the still beauty of early morning and the stark beauty of late evening, they flow deeply into the soul.

A sea kayak has lots of compartments to carry gear. Some items can be strapped on the deck and you don’t have to be too careful about weight—so packing up for my retreat is not an exacting task. Nevertheless, part of my ritual is to go minimalist: to take only what I truly need; to strip away mental, material, and spiritual excess; to place as little as possible between myself, my God, and my environment.

Consciously thinking about what is truly necessary

to live well is a wise thing for everyone to do. In the Gospels, Jesus frequently tells his followers to think about what we actually need to live in a good way, and not to worry

about or be distracted by the rest.

We have been living through a pandemic which has made us live with less and long for more: we became hungry and thirsty for freedom to move, to social-

ize, to eat out, to embrace, to gather and celebrate the Eucharist. We have all learned what it means to live without and to be powerless. For those of us who always live precariously, longing for more and feeling powerless are all too familiar.

The pandemic has made many of us see things

through new eyes. We have seen how those of us who live in long-term care, with little provision for privacy and protection, can suffer and die in grossly disproportionate numbers. We have seen how those of us who are homeless lose the most basic comforts when there is a lockdown; and how those of us who live on welfare in grim housing can’t easily go online or make a call to stay connected.

We have seen how everyone’s spiritual, physical, and mental health depends on meaningful connections with God, one another, and with the earth itself. Importantly, we have seen how our acts of compassion, generosity, and reaching out, as individuals, as parishes, and as community ministries, make a huge difference—as they always do, even when life is normal.

I pray the pandemic will be a guide that leads us into the experience of those among us who always live with hunger and thirst—

who live precariously all the time. I pray it will teach those of us who have wealth, health, and power to seek greater justice for those of us who are kept in poverty by remarkably unfair welfare systems; who are elderly and vulnerable; or who are unable to find income, housing, health, or food security. I pray this pandemic will help us see that these issues of justice have demonstrably achievable and societally beneficial solutions—if they are courageously embraced by our civic leaders and supported by voters.

It is always wise to take on the discipline of considering what is truly needed in order to live in a good way and to be at peace in your walk with Jesus. And it is always wise to take on the practice of opening and ending your days with prayers, hymns, or holy silence. You might be surprised at how free and uplifted you feel when the kayak of your life is simply loaded and headed in the right direction.

The pandemic has made many of us see things through new eyes.

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PARISH NEWS

Spirit-led, Christ-centred and now carbon neutral

St. Albans gets greener

By Leigh Anne Williams

St. Albans stepped into this spring as a newly carbon neutral parish. In order to reach this environmentally friendly goal, there are two things individuals or organizations have to do, explained the Incumbent Rev. Mark Whittall. “One is to reduce your carbon footprint and the other is, once you get your carbon footprint as low as you can, then purchase carbon offsets,” to compensate for remaining emissions.

St. Albans began reducing its carbon emissions when the Diocese renovated the building to accommodate Centre 454’s return in 2011 and installed a new high efficiency furnace. (The community ministry day program had spent several years in a storefront on Murray St. in the Byward market.) St. Albans then moved all of its church functions upstairs, leaving the lower floor for Centre 454, which halved the parish’s carbon footprint, Whittall told *Crosstalk*. The parish made some further reductions with changes such as switching to more energy efficient lighting. “So the net result was when we calculated our carbon footprint (and there’s lots of online calculators that are able to do that) we reduced our emissions to about 20 tonnes of carbon dioxide per year.”

Whittall had mentioned the idea of becoming carbon neutral to the parish council after going through the

process in his own life. “I found it such an eye-opening exercise to actually go through my own personal carbon footprint,” including learning what changes made the most significant differences such as reducing his air travel and changing his diet, and then doing the offsetting, he said.

Two young women on the parish council, Imani Thomas and Zoë Sayle, took up the challenge for St. Albans. They “did the calculations and researched the credits and recommended them to us ... and took it across the finish line,” said Whittall.

Thomas said they began by breaking down how much energy the parish was using by examining bills from the past year and using an online calculator to figure out the carbon dioxide equivalent and then looking for an offset project.

“We found a ton of websites online that were claiming to provide carbon offsets, and there were a ton of international projects, but eventually we decided to choose a project that was closer to home, at least in Canada,” she explained. Following a recommendation from the David Suzuki Foundation, they used a website called offsetters.ca. “That website has carbon offsetting projects that have been used by North American Airlines, and it was used by the Vancouver Olympics as well, so we thought it was pretty reputable.”

They eventually chose to recommend buying offsets from the Great Bear Forest Carbon Project because it was in Canada and “because it was led by Indigenous groups who actually live in the area so we thought it would be a project that wasn’t only good for the environment but also something good to contribute to reconciliation and contribute to Indigenous self-governance,” Thomas said.

They presented their recommendations to the parish council and then to the vestry. Thomas wasn’t able to attend the vestry meeting, but says they received very positive feedback from the congregation afterwards. “Some people messaged me and said that they were really happy with the project and proud of the direction we were going in.”

Whittall explained that the offset project “is essentially an improved forest management project to ensure that forests remain rather than get logged. Each of these projects has auditors and [verifiers] that go in and ensure that we’re actually reducing carbon emissions through these projects.”

He added that St. Albans “bought 20 tonnes worth of offsets to compensate for our 20 tonnes of emissions just recently and that’s something we’ll continue to do in years going forward. The total cost for us was \$500.”

Whittall noted that there is also an educational



PHOTOS CONTRIBUTED



Imani Thomas (top photo) and Zoë Sayle did the research and calculating required for a vestry decision to purchase offsets for unavoidable energy use in the century-old church from a British Columbia carbon project.

PHOTO COURTESY OFFSETTERS.CA



element for everyone in the parish as they increase their “awareness of what produces emissions, and how many emissions and how much it costs to offset.”

Thomas said she appreciated learning about how much energy usage contributes to a carbon footprint. “A lot of the time when people

think of carbon emissions they are thinking of people driving their cars and maybe farming because those are things that you hear about a lot, but things like leaving your light on, charging your computer all the time,... it all has an impact on your carbon emissions and your environmental footprint.”

Calculating St. Albans’ Carbon Footprint

- Pulled from:
 - Enbridge Gas Bills 2019-20
 - Hydro Ottawa Bills 2019-20
- Usage on average
 - 688.2 m³ natural gas
 - 1271 kWh



Average Monthly Carbon Footprint

1.62 tonnes CO₂e

Electricity

0.03+ tonnes CO₂e

Heating

1.31+ tonnes CO₂e

Imani and Zoë made a formal presentation to St. Albans congregation.

PARISH NEWS

Gardening for a good cause

By Leigh Anne Williams

For about 10 years now, Lisbeth Mousseau and parishioners at Good Shepherd Barrhaven have been using the bounty of Mousseau's garden to help build wells for families in Cambodia.

After Mousseau's four children grew up, her garden produced more vegetables than she needed. "But I still liked to scrabble

through the Tabitha Foundation.

Mousseau served on the board of the Tabitha Foundation for 20 years. Founded by Janne Ritskes, a woman from the Ottawa area, in 1994, the foundation uses donations to build wells, schools, and recently, a women's hospital in Cambodia.

Mousseau explains that helping families build wells,



in the garden, as they say, so I got the idea to bring the surplus to the church." After services, the minister would announce that parishioners could pick up vegetables from Mousseau and give a donation that would be used to build wells in Cambodia

which they also are required to invest in (\$20 among three families), has multiple benefits. Having a well nearby saves children from having to walk as much as three hours to collect water from community wells, which gives them time to go to school.



Lisbeth Mousseau of Good Shepherd in Barrhaven has put her green thumb to good use globally.

Better access to clean water improves people's health. The wells also allow families to grow food for themselves and increases their income by extending the growing season from 6 to 11 months.

In 2019, the parish helped build two wells. "It's \$200 for each well because they employ local people to dig and also the water level isn't very deep so it's not very expensive," said Mousseau. "And then we add the \$20 from the families and the families help to do the well and finish it up."

Over the past 10 years, parishioners at Good Shepherd Barrhaven have helped to build about 15 wells, Mousseau said. She says the people of the parish have been very generous, often

donating beyond the cost of the vegetables or even when they didn't take produce.

And the project has given them a lot of enjoyment. "I love gardening. Just the wonder of putting in a little seed and you get a big tomato plant," says Mousseau.

"I grow the zucchini very big so people can make things like zucchini bread for the bazaar." She also shares recipes. "Someone brought me a recipe for zucchini marmalade and that was quite popular. I couldn't bring enough."



PHOTO COURT HARKNESS

Brew friends — The men's groups of Good Shepherd, Barrhaven and St. James, Manotick joined together on Feb.1 for their 4th annual brew day. Held at St. James in the lead-up to Lent, the day is structured around the monastic practise of brewing and prayer. Work ends with the Eucharist and a blessing of the unfermented beer. Once fermentation is done, the beer is bottled to enjoy for Easter. In this photo, the Rev. Stephen Silverthorne of Good Shepherd, Barrhaven (left) and Laird Shutt of St. James, Manotick (right) measure the sugar content of the brew before fermentation begins.



PHOTO LEIGH ANNE WILLIAMS

Crosstalk acknowledges that we publish on the unceded traditional territory of the Algonquin Anishnaabe Nation. May we dwell on this land with peace and respect.



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The Rt. Rev. Shane Parker, Bishop of Ottawa
Publisher

Leigh Anne Williams
Editor

Jane Waterston
Designer

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crosstalk@ottawa.anglican.ca

Leigh Anne Williams
Crosstalk
71 Bronson Ave.
Ottawa, Ontario K1R 6G6
613 232-7124

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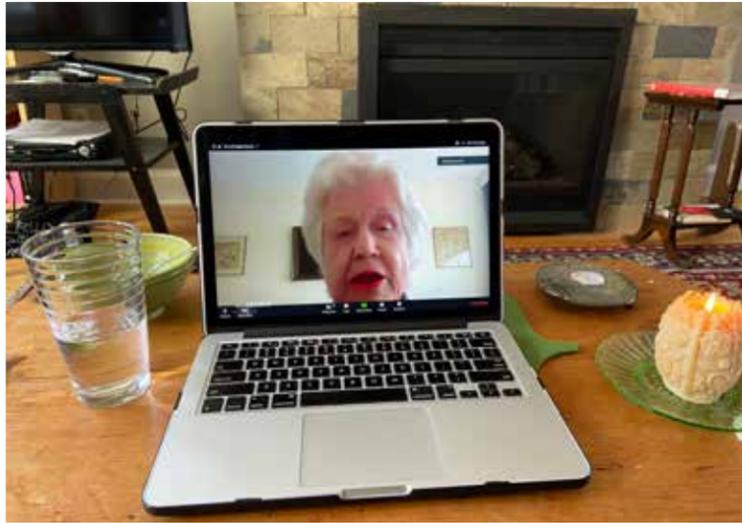
Celebrating World Labyrinth Day

By Gwynneth Evans

World Labyrinth Day, which originated in 2012, gathers walkers from across the globe “to walk as one at 1 p.m. local time” for peace. This year, the four planners from the Ottawa Cathedral Guild and the St. Luke’s labyrinth program had planned to hold the ceremony in the Great Hall of the Cathedral on May 2. After the Cathedral was closed on Mar. 15 due to the pandemic, we began to consider designing a program using Zoom, a videoconferencing software, which made it possible for us to gather (online) after all.

As a welcome to the participants the team lit candles. More than 45 registrants had signed up for the opportunity of walking the labyrinth, but some could not attend. About 30 of us walked individually in our private spaces but together sharing the communal experience. Elspeth MacEwan set up the virtual site and introduced everyone to the capabilities of Zoom and the art of walking the labyrinth. She had made herself a large labyrinth and suggested others follow this ancient ritual using finger labyrinths provided to the participants or using the space of their

PHOTO: S BARBARA BROWN



Gwynneth Evans started the session by introducing the theme of peace and the call to walk “as one”.

rooms to meditate. One of her suggestions was to use our non-dominant finger to trace the path, a tip that many found helpful. One or two very fortunate people were able to walk their own outdoor labyrinth. Some participants came from outside the diocese, including Toronto and Nova Scotia.

After I introduced the theme of peace and the call to ‘walk as one’ with others in different time zones, Susan Kehoe rang a bell and began a meditation on the theme: peace in my heart, peace in the world.

Using four words familiar to those who walk the labyrinth, Susan continued: Remember –remember what brought you here, perhaps in the bigger picture of life what brought you to this planet, and in the more immediate, remember what brought you here to this labyrinth walk at this time. Re-

lease – release any concerns that may stand in the way of this present moment of walking. Receive – be open to receive what may be given as you turn your attention to this time of walking for peace. Return – return from this time with gratitude for what has been remembered, released and received.

Susan demonstrated two gestures to illustrate the theme: hands across our sternums for peace in my heart; arms in the air for peace in the world, a mantra to echo the rise and fall of our steps. She advised us all to stop as we were prompted and allow the experience to sink in, whatever labyrinth one had.

Barbara Brown had produced a 12-minute video with her photos from Chartres Cathedral taken in 2007 and music by Robert Markle. We walked as one. As the music faded, Susan again rang the

bell and uttered words from John O’Donohue’s “Bless the Space Between Us.” Alone and together, we had brought our minds and our hearts to bear upon peace in our hearts and in the world.

Following a period of silence and reflection, several walkers thanked the group for the experience and admitted that the Zoom walk had been more contemplative and quiet than they anticipated after their experiences with meetings and family gatherings.

A final short poem by Rainer Maria Rilke called “A Walk” in his series of *Love Poems to God* allowed us to express our *aux revoirs* and gratitude for our virtual celebration of peace.

Gwynneth Evans is part of the Cathedral Labyrinth Guild.



About 30 people walked in their private spaces but shared the communal experience.



The diocese is home to several labyrinths, including this one in Westboro.

Affordable housing plans, from page 1

The need in both the urban and rural areas of the diocese goes far beyond anything a single campaign can hope to achieve. The City of Ottawa alone has a waiting list of 10,000 families. There are signs of gathering momentum as the anniversary campaign continues to inspire support:

- St Paul’s Almonte is considering the best way to use its rectory for mission and ministry.
- St John’s Smiths Falls hosted a community town hall to assess community needs and consider ways to help close gaps.
- St John’s Richmond has available land and is looking at options for its best use.
- St James Perth is responding to a call to partner with others to address homelessness in the town.

- St Mary Magdalene Chelsea is partnering with a not-for-profit corporation, the Chelsea Housing Corporation which is raising funds for an affordable residence for seniors. There will be 12 units, six for low-income seniors. St. Mary Magdalene staged a fundraiser that yielded more than \$6,000 for the project.

- St Margaret’s Vanier is challenged for resources but it does have a hall situated in an area with more than its share of social problems. Three evenings a week it opens its hall to organizations providing programs and services to First Nations, Inuit and Metis women and children. Another group has a walk-in meal program twice a month. And every Sunday church volunteers serve a meal for the Inuit community and any walkers.

Meanwhile, the parishes in development continue to make significant progress. Julian of Norwich received \$150,000 grant from Canada Mortgage and Housing Corporation (CMHC) for its joint venture with the diocese that will provide 100 affordable housing units on its Merivale Road property in the city.

This has supported the completion of essential pre-development work – a site survey, a geotechnical examination of the property and an environmental assessment.

The congregation has begun to imagine the worship space that will be available in a new building. This was done by taping off the new space within the existing building. The altar was moved to the same level as the congregation, a popular innovation. The final construction timeline

has not been established but estimates range from three to five years.

The Rev. Monique Stone has explained that the housing project is part of a broader renewal initiative, one of reimagining the church’s role in the community. To that end she attended the interdenominational Reimagine Conference in Hamilton last October. “There was a lot of interest in what we are doing in Ottawa by other Anglican parishes and other denominations.”

Many churches are looking to repurpose their property and/or assets, she said. Added complexity comes with the goal of affordable housing, such as the Julian of Norwich project. “It’s easier to do things for profit.”

Archdeacon Kathryn Otley reports similar progress over at Christ Church Bells Corners with plans to de-

molish the rectory in favour of a multi-purpose building that will include 35 affordable housing units. Not only has the current COVID-19 crisis not interrupted progress on the project, it has further accentuated the need for affordable housing.

A site plan detailing such things as sewage, water and parking facilities was completed and delivered to the City of Ottawa by the Apr. 30 deadline. The focus is turning to a joint capital fundraising campaign with the diocese. It’s expected to set a target of approximately \$1.5 million.

St. Thomas the Apostle parish in Alta Vista has also been able to move forward after receiving funding for its plan to add 38 units to the existing 30 at Ellwood House. The parish is partnering with Ellwood House and the diocese.

COMMUNITY MINISTRY NEWS



Weathering the COVID storm

By David Humphreys

Cornerstone Housing for Women's emergency shelter has come through a troublesome period of overcrowding with only one positive test for Covid-19.

As the coronavirus took hold in Ottawa the always-fully-occupied shelter found itself with a distancing problem: four women in one room, three women in another and 10 rooms with two women each—all sleeping less than two metres apart.

Ottawa's Inner City Health came to the rescue with arrangements to lodge some of the women in hotels. The issue illustrates the extent of the homelessness problem, not only in times of Covid-19 when distance really matters.

Cornerstone operates the only shelter in the city wholly dedicated to women's needs. The shelter's capacity of 61 is always full. When two women moved out in April their places were immediately taken up.

The one positive case was identified through extensive testing at the shelter. According to protocol the woman was taken by the Ottawa Inner City Health's mobile assessment van to the Routhier Isolation Centre for homeless people.

Her roommate moved into the shelter's one self-contained isolation room.

After the required quarantine, the woman who tested positive was cleared to return to the shelter.

That remained the only positive test in all of Cornerstone's five residences and also the only one in all of the city's shelters. The good



PHOTO CONTRIBUTED

Centre 454 staffers Marisa Soares and Angela Richer deliver with smiles to The Well.

news, executive director Kia Rainbow said, is that all the protocols worked as intended.

She credits a high measure of staff morale and professionalism. And that, in turn, is a result of “the little things that are going a long way”—little things like providing staff with hoodies emblazoned with the Cornerstone logo and “Front Line Heroes” or ordering pizza or coffee and donuts at opportune times. There were also the not-so-little considerations of working hours and pay. Staff responded positively to 12-hour work shifts, three days a week, with four days off and an extra \$4 an hour.

An abundance of personal protective equipment (PPE) is another morale-booster. In March, there was a shortage of gowns and Cornerstone put out a call for sewers to help. The response has been an overwhelming success. There are enough gowns in stock to meet Cornerstone's needs for the foreseeable future and to give some to Ottawa Inner City Health to redirect to other agencies.

“There is a real camaraderie around all our

locations,” Rainbow said. “Calmness is very important, and I'd like to thank our managers for keeping the calm.”

Meals are being prepared at the emergency shelter for the shelter only and at the Booth Street residence. They are transported from Booth Street in a rented van to two other long-term residences—MacLaren St.

and Princeton Ave.—where food is normally prepared for their residents. All food is packaged for single service and delivered to the doors of residents.

Contract cleaners have been brought in to disinfect all buildings, eight hours a day, seven days a week. And when the hired cleaners leave, the staff take over for a routine evening cleaning.

Centre 105 reaches out to meet demand

Faced with increasing demand for food, Centre 105 has been collaborating with two other city food programs, the Salvation Army and The Agape Centre, to better serve those in need in Cornwall and district.

The centre closed its drop-in in March and switched to bagged meals available through its Breakfast Pickup Window. About 60 meals daily are being handed out three days a week. The total meals distributed almost doubled from 395 in March to 741 in April.

“Although we are three separate agencies, we have a common goal to help and provide food to anyone in need,” said Taylor Seguin, the program co-ordinator at Centre 105. He has worked with the other two to produce a flyer with information on what's currently being offered during the pandemic.

Seguin says the three agencies have been able to help each other out, including sharing supplies and letting participants know about what others have to offer. He is thankful to two small businesses, The Village Diner and Shortline Convenience, for donating bread and other items weekly.

“Our staff have been awesome,” he says. “They work very hard while keeping our atmosphere upbeat and fun.”

—David Humphreys

The unseen heroes of pastoral counselling

The Ottawa Pastoral Counselling Centre (OPC) is a unique — and to the public unseen — service that supports the other Community Ministries as well as the clergy and the population at large.

Executive director Sharon York and her staff of four have been dealing with twin challenges, meeting significantly increased demand due to COVID-19 while shifting from in-person appointments to telephone and video counselling.

COVID-19 has added another layer to all the issues that existed before the pandemic and still prevail.

“We have a lot of sorrow going on out there,” York says as she explains that her staff are dealing with families who lose loved ones, those helping with long-term care, doctors and nurses struggling with the pandemic and other front-line workers. The counsellors of The Ottawa Pastoral Counselling Centre are offering services to people throughout the diocese, from Deep River to Cornwall.

The move to online consulting, begun in late February, came with an added workload. Procedures had to comply with provincial regulations, including

encryption of all communications for privacy.

While it helps to see a client's face, the online system works. The dynamic interaction between a therapist and a client transcends a computer screen or a phone, York says.

The process of compliance and the actual distance consulting adds about 10 hours a week to the workload of every therapist. But each is able to complete about five appointments daily. Like the staff in all the Community Ministries long hours are the order of the day.

—David Humphreys



Archdeacon P.J. Hobbs helping out at St. Luke's Table

Costs spike during pandemic

By David Humphreys

The costs of providing care and support to some of the most vulnerable citizens in the diocese have escalated considerably during the pandemic.

Meals are individually prepared and boxed, some delivered in rented vans. Contract cleaners routinely disinfect all buildings. Extra pay and equipment for front-line staff. These are examples of the demands on Community Ministries.

“There is no question, our costs have increased,” Archdeacon P.J. Hobbs, the diocese’s director of mission, said. “The Cities of Ottawa and Cornwall have been great partners and they continue to help us.”

He said that while the Community Ministries are financially solvent, they will continue to need support in the emergency. “We welcome help from our friends in the community.”



Donations may be made by going to any of the following websites and clicking on the donate icon

- www.cornerstonewomen.ca
- www.thewell.ca
- www.stlukestable.ca
- www.centre105.ca
- www.centre454.ca
- www.communityministries.ca
- ottawapastoralcounsellingcentre.ca

Refugee Ministry carrying on in spite of local COVID-19

By Joyce Couvrette

During the COVID-19 pandemic, the diocesan Refugee Ministry Office continues to support the sponsorship of refugees with its usual work on three fronts: the submission of new sponsorship applications, the management of applications in process in Canada and overseas, and the support of sponsors with landed newcomers. One difference during the pandemic is that we are managing this trio of tasks from four different locations: Don Smith and Lillian Asimwe are both working from their homes, which leaves Joyce Couvrette able to work safely from the RMO location at St. Thomas the Apostle Church.

Our new volunteer, Jane Logan, also working from her home, continues with her monitoring responsibilities and was especially helpful in creating an online survey we e-mailed at the end of March to the 30 sponsors with landed families or individuals. We asked sponsors to confirm that they had informed newcomers about COVID-19 and also answer questions about the wellbeing of the newcomers and about the challenges they faced as sponsors during this pandemic.

We have also e-mailed numerous COVID-19 updates on various topics to our many sponsors both present and past to help them support newcomers while observing physical distancing. As one sponsor said in response to a survey question: “It is so hard not to be able to visit them” and at the same time carry out resettle-



Jane Logan, Lillian Asimwe, Don Smith and Joyce Couvrette steer the diocesan Refugee Ministry.

ment responsibilities and manage the logistics of their own families in lockdown mode. Our sponsors and newcomers have been remarkably resourceful as they work out solutions together to the difficulties these times present. Of special importance is the effort sponsors have made to ensure via advice and donated laptops that adult newcomers can access the resources ESL teachers are now providing online in place of cancelled English classes.

We have also been keeping in touch with 18 refugees overseas who were on the cusp of travelling to Canada when this became impossible in mid-March. Through their sponsors, we are supplying them with information as we receive it from Immigration, Refugees

and Citizenship Canada to let them know that they are not forgotten and will fly as soon as the services needed to facilitate their travel are up and running again and protocols are in place.

With Canadian missions overseas operating with reduced staffing and with refugees unable to travel in their country of asylum due to lockdowns, all interviews are cancelled. Again, we try to update as we are able the sponsors of these 142 refugees anxious for their applications to make progress overseas, which they will when it is safe for missions to be fully operational again.

Finally, we are trying to send the same message of hope to the families and sponsors here in Ottawa of some 100 refugees for whom we hoped pre-COVID-19 to submit applications this year. We are quickly developing processes with new software that will allow us to put applications together without our usual reliance on printing and scanning.

So—at all three stages of the refugee sponsorship process—please keep the Refugee Ministry Office, our sponsors and newcomers, and the refugees of the world in your prayers during the COVID-19 pandemic and as we emerge from it.

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THE WELL/LA SOURCE



ALL MY RELATIONS (AMR)



CENTRE 105 CORNWALL



REFUGEE MINISTRY



YOUTH INTERNSHIP PROGRAM (YIP)

The Simpsons and COVID-19



By The Rev. Christina Guest

Of all the thoughts that have come to mind recently the most surprising has been a scene from *The Simpsons* Movie. As impending doom literally hovers over their city, thanks to Homer, everyone runs out into the street to see what is happening. One group runs out of a church, another out of a bar. They all exclaim in fear and trepidation. Then, rather than running around in mindless chaos as we expect, the group from bar runs into the church and the group from the church runs into the bar!

It seldom happens that a whole city or country faces a threat that puts everyone on the same footing: equality achieved through shared vulnerability. On the one hand, such situations should help nurture compassion within us, build solidarity among us, and lead to mutual protection. On the other hand, each person comes to each crisis with their own accumulated attitudes, experiences and imperfections. So, really, we all face the same situation and are all vulnerable because of the same danger, but we are not equally able or equipped to choose how to respond.

In our shared humanity, people facing a threat tend to reflect on what really matters. When seemingly permanent features of life suddenly disappear, we wonder what they can actually count on. When the painful truth of our limitations and the consequences of its actions becomes unavoidable, we look to a greater power to save us from ourselves. The irony is that despite how heart-wrenching it was to

not gather in person on Easter Sunday, we can celebrate the remarkable numbers of people who are finding their way to church online. Maybe some of those who ran out the bar are finding a ‘virtual’ God.

What of the people who came out of the church? However much as we would like to, we cannot literally just run back in. Of course, we have not all taken refuge in addictive ways of avoiding reality. Many of us have begun spending more time in prayer or reading the Bible than we did before, i.e. “feasting on the Word”. Some of us may be reflecting on the interplay between faith and fear, and wondering how to respond to the needs around us without endangering ourselves and others. Some of us may be worrying about the effect that the pandemic will have on church attendance and finances. Most of us are asking where our God is in all this.

Maybe as the “fasting on the Eucharist” continues, we can look for where these unprecedented times have made “communion” in other forms possible. With some of the time that COVID-19 has made available, we might ask how God may be planting seeds of new life for us as Christians within the newly-turned soil of our lives:

- What is God making possible now that wasn’t before?
- What needs to die to make room for God’s “new thing”?
- How can we reach and offer good news to online ‘seekers’?
- How do we address the fundamental issue of fear within ourselves and our community?
- Do we have the courage to change the things we can, the trust to accept what we can’t, and the faith, hope and love to know the difference?

As we continue through the weeks between Easter and Pentecost, it helps to remember “surely, the presence of the Lord is in this (time and) place”, no matter where we choose to “run”.

PARISH NEWS

PHOTO SARAH CHAPMAN

Saint Matthew’s new rector returns to the Glebe

By Peggy Nankivell

In a heartfelt homily in Epiphany Anglican Church in Gloucester on Easter Sunday, the Rev. Geoff Chapman spoke of the emotional roller coaster of a COVID-19 crisis-beset Holy Week. It was his last service there before taking up his duties as St. Matthew’s new rector.

It was a message tinged with sadness about leaving his Gloucester flock by means of a Facebook Live service without a physical gathering. Difficult feelings such as grief and sorrow should not be repressed but contemplated with honesty and openness, he told his parishioners. He was sorry he couldn’t say a proper goodbye.

Despite the circumstances imposed by the pandemic, Chapman said he felt the Holy Week virtual services were satisfying and he appreciated having alternative ways of reaching parishioners and indeed those further afield. Lessons learned from the experience might be used to broaden the reach of services in future when churches reopen.

“I am really excited about coming to St. Matthew’s,” he said. “It feels like a call, a really good fit.” He prepared himself by speaking with some of our church’s honorary clergy and former clergy and is looking forward to meeting parishioners—virtually at first and then in person.

He said he is also delighted to return to the Glebe where he lived for several years when he was a bachelor and serving at the Gloucester church. “It’s fascinating to be a visible parish within a community,” he said of St. Matthew’s. “The role and future of our church will build on the love for our community -- not like being in a walled temple.”



The Rev. Geoff Chapman bid a fond farewell to Epiphany parishioners before beginning his ministry at St. Matthew’s.

Still, the pandemic will oblige him to meet congregants in a different way than during coffee hour and church meetings. Social distancing means being creative in use of social-media options. He plans to establish office hours and will encourage one-on-one meetings through Zoom conferencing as well as by phone.

In the immediate future, Chapman will continue to provide virtual services with live music (he has an excellent tenor voice) and he is interested in offering simple Evensong services online. When the church reopens properly, he will investigate offering virtual services for those who cannot physically attend each week. Not only can such services reach those who are ill or frail, but could be enjoyed by those who travel, he said.

Chapman is also looking forward to working with St. Matthew’s pastoral-care teams. Pastoral care is the lifeblood of parish ministry, he said, whether in hospitals, homes or on social occasions.

Chapman grew up as “a clergy kid” because his father John Chapman was an Anglican priest and the ninth Bishop of the Diocese of Ottawa. Throughout his life, our new rector has been passionate about church and music. Initially he wished for a career as a classical musician and was drawn to the traditions of sacred music. When studying music at the University of Western Ontario (French horn performance), he realized he wanted to explore music

with God to guide him. He wasn’t sure which path this would take. “God gives us the compass heading but not a map,” he said.

Chapman completed a Masters in Divinity at the University of the South in Tennessee followed by a Master of Arts in Religion (Ethics) at the Yale Divinity School. He considered pursuing a doctorate in religious studies with the goal of teaching theology. “At Yale, I loved being surrounded by some of the smartest people in the discipline, but while I love the idea of spending a life in the academy, God was calling me to be a parish priest,” he said. “I continue to love my vocation and responding to people seeking God through Jesus Christ.”

His training at the University of the South emphasized formal liturgical studies and a deep knowledge of scripture. And his background in classical music will fit well with the Anglican choral tradition that so valued at St. Matthew’s, he said.

Ordained a deacon by the Anglican Diocese of Montreal in 2008 and priest in 2009, he served as Assistant Curate for the Parish of Verdun before becoming the Rector of Saint George’s Anglican Church in Chateauguay, Quebec. He was Incumbent of Epiphany Anglican Church for eight years.

When St. Matthew’s parishioners can meet again in person, a reception will be held to welcome Chapman, his wife Sarah, and his son Theodore (now six months old) to the parish.

Mapping the ground we stand on

PWRDF launches a new interactive exercise to promote dialogue and reconciliation

By Jane Maxwell

Thirty-five participants from various parishes in the diocese and the All My Relations Working Group gathered at Church of St. Columba on Mar. 4 to test-run a new PWRDF exercise called “Mapping the Ground We Stand On: An Interactive Workshop Exploring Indigenous and Settler Relationships.” The Primate’s World Relief and Development Fund (PWRDF) has more than 30 years of history in developing partnerships and programming with Indigenous communities in Canada, and is prioritizing further deepening its relationships with them.

To that end PWRDF staff, together with staff of the Anglican Fund for Healing and Reconciliation, have developed and piloted an interactive workshop which offers Indigenous and settler participants an opportunity to explore their historic and current place on the map of Canada and their relationship to one another. The workshop also offers participants the opportunity to learn about the concepts of *Terra Nullius (Empty Land)* and the *Doctrine of Discovery*, both foundations of colonialism in North America. Those concepts are juxtaposed with an exploration of *Indigenous Traditional Knowledge*.

The Mapping Workshop builds on the KAIROS Blanket Exercise, which explores similar themes. PWRDF’s Mapping Exercise can be seen as a complementary resource, but it focuses more on our personal/individual and Anglican histories with Indigenous Peoples. Archbishop Mark MacDonald, National Indigenous Anglican Archbishop, sees it as a helpful resource, providing “another layer, another lens, of the story of colonialism.”

A large map of Canada is laid out on the floor. It



Facilitator Cheryl Marek (kneeling) came from the Diocese of Toronto to lead the exercise at St. Columba church.

depicts the topography of the country but no provincial boundaries or international borders. It has to be large because 35 participants will eventually find their place, or that of their ancestors, on the map!

Prior to the exercise, participants are asked to do a little homework. We were asked to research: the traditional territory in which we now live; the treaty governing that territory if one exists; residential schools in that territory and their history; and finally, the traditional territory we were born in and their treaties.

The workshop is divided into four sections, each of which is accompanied by slides from the Mapping Exercise powerpoint. **Part One** explores the presence of Indigenous Peoples across Canada, on the map, and the migration of settlers to this country. This is the most active part of the exercise; several participants are tasked with placing the names of 70 or more Indigenous nations on the map from west to east coast and north to the Arctic. Our facilitator, Cheryl Marek, from the Diocese of Toronto (Oshawa), read the script which led us through the history of the First Peoples of Turtle Island (North America), down through the millennia to the current 618 First Nations and 53 Inuit communities. It was an eye-opening experience to see just 75 Indigenous nations spread across the map of Canada. It certainly gave the lie to the theory of “Terra Nullius (Empty Lands) which the European explorers and

monarchs propagated. Indigenous participants (there were seven) were then asked to place themselves on the map on the traditional territory of their people.

The next phase dealt with the settlers who arrived 600 to 1,000 years ago (Vikings, Scandinavians and Basque whalers). We traced our forebearers through five waves of immigration beginning with French and British colonization (1500-1780) up to the most recent wave (1970s to the present) when immigrants have been overwhelmingly of visible minorities from the developing world. The “settler” participants were invited to move to the place on the map where we were born or where we now live. Perhaps the most powerful part of Section One was seeing the Treaty Maps based on the traditional lands of our Indigenous Peoples. Seeing first, the sheer number of First Nations and Inuit communities located across the country, along with the Crown-Aboriginal Treaties (1763-2005) which carved up the country, was a revelation to many of us and certainly never a part of our school history curriculum.

Part Two delved into *Terra Nullius (Empty Land)* and the now infamous *Doctrine of Discovery*. Papal Bulls of the 15th century gave European explorers the right to claim lands they discovered for their Christian monarchs. If the lands were deemed vacant, they could be defined as discovered and claimed. Based on the *Doctrine of Discovery*, Indigenous Peoples throughout the

world and on this continent were considered non-existent. Since the Indigenous Peoples were not Christians, they were deemed not human and therefore the land was empty. As extraordinary as this may seem, a U.S. Supreme Court ruling regarding Aboriginal title codified in law the *Doctrine of Discovery* and was cited by courts in Australia, Canada and New Zealand. However, in June 2014 Canada’s highest court, in a unanimous decision, recognized the existence of aboriginal title on a particular site (Tsilhqot’in Nation v. British Columbia 2014). It made clear that “the doctrine of *terra nullius* never applied in Canada, as stated by the Royal Proclamation of 1763.” Participants were encouraged to view the Anglican Church of Canada’s 2019 film *Doctrine of Discovery: Stolen Lands, Strong Hearts* which has received very positive reviews.

This second part finished with a discussion of *Traditional Indigenous Knowledge* which was developed, sustained and passed on from generation to generation within a community, and which is often part of a people’s cultural or spiritual identity. Through colonization much of this knowledge has been and still is considered unscientific and inferior by western science.

Part Three is the Debriefing Session. Sitting around the map in a talking circle, we were asked to introduce ourselves, where we were from and respond to a number of questions: What stood out for us? What did we learn and hear? and How

were we going to respond to what we had learned? A rich discussion ensued with comments such as: “I was absolutely overwhelmed by seeing all the names of these Indigenous nations and cultures and their diversity.” “It’s a very humbling experience – I didn’t know about the history of the land we settled on”. A member of St. Margaret’s Vanier (which sent 8 participants) felt “it was good teaching for younger (Inuit) generations who would like to learn about their history.” Others expressed their thanks for the wisdom that had been shared including the expressions of frustrations and anger. Others said it was so important to keep educating Canadians about the dark side of our history. “There’s resistance to it but it’s our story.”

Part Four involves locating PWRDF’s Canadian Indigenous Program on the map. Our group ran short of time, but a list of PWRDF’s Indigenous projects was later circulated to participants by email and is available on PWRDF’s website.

The PWRDF Ottawa Working Group has received many positive comments about the mapping exercise and four participants expressed a desire to be trained as workshop facilitators. As PWRDF seeks to deepen its relationships with Indigenous peoples, it is hoped that this resource will prove a useful tool for learning and reflection together, one more step on the journey towards meaningful reconciliation. *Jane Maxwell is the diocesan PWRDF representative.*

Youth navigating through COVID-19



PHOTO ARCHDEACON CHRIS DUNN

Donna Rourke is Youth Internship Program (YIP) Coordinator

By Donna Rourke

I had planned to write about each of the 10 interns and their experiences in this year's Youth Internship Program, but then COVID-19 happened. So, I'll postpone that plan and share with you instead how the YIP program has responded to the COVID 19 crisis and tried to meet the needs of our interns and how our interns have responded. Through

this pandemic, together, we are learning to "be the church" and the community outside of the four walls our churches.

In March, back when the Ontario Ministry of Education cancelled in-school classes, we suspended all work placements where the interns physically went to a work place, including The Boys and Girls Club of Ottawa; Capital City Mission; L'Arche community; Ottawa Police Services Youth Cadet Program; Lee Valley and Extencicare Starwood.

Four interns were able to work from home, continuing their placements with the diocesan All My Relations Working Group, YIP (an event planner) and the Anglican Parish of March (Music and Arts).

For those interns not able to continue their work placements, we challenged them to think of a project that they could do from home that would demonstrate being "the Church" in our neighborhoods and communities; to help build a better COVID-19 world. Here are



some of the projects they have started:

Alexander started making videos demonstrating food safety and hand washing as part of a school project. This led to him make videos explaining physical distancing, social isolation and quarantine for a younger audience. Daniel is working on blogging, speaking of his experience managing himself physically, emotionally and spiritually through the COVID-19 crisis.

Gabby has started to volunteer in her apartment building to help older adults with their grocery shopping and with a "building wide extra's bank" that includes recipes and food tips for people struggling to make food last the entire month.

Lauren, our photographer, is chronicling through pictures what it is like living through a pandemic and the ways her neighborhood is responding (positively and negatively).

Maritsa is working on a project with Dr. Susan Farrell of the Royal Ottawa on resources for different demographics and cultures.

Michelle has been working with her younger siblings to make thank you cards for people who have continued to work outside their homes during this crisis: truck drivers, car and truck maintenance people, grocery store clerks, police officers, fire fighters, personal support workers, nurses, doctors, therapists, technicians, janitorial, clerical, IT, environmental services and pharmacy staff etc.

Calum and Lin are still doing work with the Parish of March as music and art interns.

Sarah continues to do work with AMR and Matthew is helping to plan a YIP

fundraiser and retreat.

These young adults understand the importance of relationship, community building and working with their gifts to be "the church", to extend ourselves, as the church, to the community.

This is also a difficult time for our young people. They have been at home now more than six weeks, physically distancing themselves, which is socially isolating; it's hard for all demographics but particularly hard for this one. They are missing plays, birthday celebrations, their friends and their teachers. They are concerned about their school year; studying from home is so much more challenging.

There is so much uncertainty in their lives right now. Will grad and prom be happening? Will I find work this summer? Am I going to university? Combined with their concerns for parents and grandparents getting COVID 19, when will a vaccine be available? Will COVID-19 cause armed conflict? What about mental health issues? Their worries and concerns are real.

Whenever I speak about YIP I always say that the needs of our youth are the primary focus of this program and to that, since the start of this crisis, we have worked to meet the needs of our interns.

We meet for online Faith Formation and Leadership sessions by Zoom. It's not perfect, but it works. Our mentors and interns have met together as a group via Zoom to catch up with other.

We have arranged for Q & A sessions on COVID-19, studying at home and mental health. Based on recommendations from one of these sessions, we organized a weekly Zoom study group.

YIP takes to Zoom.

Once our university interns finished their exams, they offered to tutor younger interns. We have participated in an online indoor scavenger hunt, gathered to eat and play games like Uno and our version of Telestrations.

Bishop John Chapman agreed to join us by Zoom for what we called The Bishop's Table to answer questions about his ministry, being a Bishop during a pandemic and their questions of faith. This hour was amazing for all of us. The interns felt important, they felt the church's love by the thoughtful way Bishop John answered their questions. I imagine Bishop John, like me, could feel their energy, passion and curiosity and feel some comfort in this uncertain time that our church will be in good hands with these young people.

YIP is about community. It is about ordinary people changing their lives, bringing wholeness from brokenness, loving one another. It's about transforming your heart. YIP is an example of thinking outside of the box, giving the best of ourselves, going beyond our own communities, all sorts of relationships... truly a new way to be church.

The YIP leadership team thanks: The Rev. Michael Garner of the Church of the Resurrection and also an epidemiologist; Breanna Pizuto of Talk Tools, and Dr. Susan Farrell of the Royal Ottawa for their empathy, their expertise and their time.

If you are interested in being an intern in September, please contact Donna Rourke by emailing her at donna-rourke@ottawa.anglican.ca.



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STEWARDSHIP

Creative, virtual fundraising ideas for churches



PHOTO: ART BABYCH

**Jane Scanlon is
Director of Stewardship
Development**

jane-scanlon@ottawa.anglican.ca

Our churches are doing so much to respond to the COVID-19 by connecting with parishioners and providing compassionate pastoral presence in the midst of this crisis. As well as making the transition to virtual services, coffee hours and meetings, many are continuing with their essential outreach ministries that include the provision of nutritious food through foodbanks and other initiatives for people who otherwise would not have enough to eat.

Stewardship practices for supporting God's work have been adjusted with digital options for Sunday offerings being offered. However, many churches are also wondering what they can do to replace their successful fundraisers that usually involve large gatherings. During a Parish Council meeting at my church, St Paul's Almonte, the question of alternatives for our fundraisers was raised. I suggested that we could consider some digital fundraising ideas. Here are some ideas that I think would be fun to try, keeping in mind that that a fundraiser needs to be in keeping with the culture and context of a church.

Virtual Cooking Lessons Fundraiser

Many people have more

time on their hands. They are looking to learn something new and to have some fun.

Here are the steps to get started:

- Begin by deciding who will teach it, the date, time and other details and decide whether to charge a registration fee—or offer a suggested donation amount—or both. The teacher could be a local chef.
- Launch a custom online registration page.
- Help attendees get all the ingredients and materials ahead of time.
- Tell your audience about the event and what the money will be used for before, during and after the event.
- After the event, email all participants to thank them for their support and include a link to your online donation page. If you are planning another virtual event, include an invitation in the message.

Virtual Painting or Craft Night Fundraiser

Similar to the virtual cooking class, this is an entertaining fundraiser that could be led by a local artist or craftsperson.

- Create an event registration page so people can sign up, pay for the class, make donations and invite their friends.
- Send email invitations and create an event on your social media pages.
- Send clear instructions before the event about how to log into the event and set up painting supplies.
- During the event tell participants about your cause and take time to thank them.

For other virtual fundraising ideas visit:

<https://www.soapboxengage.com/blog/1863-virtual-fundraising-ideas#peer-to-peer-fundraising>.

Support your church's mission, ministry and outreach while connecting and having fun!

The gift of the Eucharist

By the Rev. Canon Stewart Murray

The great 40 days of Easter have passed without the familiar celebrations in our parish communities, and we have all missed seeing our sisters and brothers in Christ. The pandemic has challenged all of us to find new ways of sharing in the worship and prayer life of our parishes. We have been forced to find new ways of reaching out to our neighbours and friends both in our parishes and in the wider community. Our beloved church buildings may be closed, but the Church is still the vibrant Body of Christ at work in the midst of the world.

This time has also enabled us to rediscover, or perhaps for the first time experience, the rich treasury of “services of the word” that are part of our Anglican heritage. Morning and Evening Prayer and the simple service of Compline at the end of the day have seen a renewal of use in the wake of our enforced Eucharistic fast. People have shared with me that they have taken the opportunity of staying home to read and study the Bible, while others have finally plunged into some spiritual reading that they never had time for before. Some have found that their prayer and quiet time with Christ each day has become a cornerstone of their new routines.

The forced change of routines and schedules has also deepened our sense of what



PHOTO ART BABYCH

**Canon Stewart Murray is
Incumbent at St. Barnabas,
Ottawa**

we have lost and indeed may have taken for granted before. For me, this is especially true when I contemplate the possibility of not being able to celebrate the Feast of the Holy Eucharist, or as it often called Corpus Christi, on the Thursday after Trinity Sunday. This day focuses our attention on the gift of Christ in the Eucharist. On this day, we celebrate the fact that Jesus dwells in the bread and wine of the Eucharist, the Bread of Life and the Cup of Salvation that nourish and sustain the faithful. With the Eucharistic fast, we have lost the balance between the celebration of the word and of the sacraments.

In the Acts of the Apostles, we read that the early Church was “nourished in the apostles teaching and fellowship, in the breaking of the bread and in the prayers” {Acts 2:42}. Indeed, the early Church

Fathers spoke of the Eucharist as the very life blood of the Church. Around 195AD St Ireneaus, a student of St Polycarp, himself a disciple of St. John, wrote, “He (Jesus) has declared the cup, a part of creation, to be his own Blood, from which He causes our blood to flow, and the bread, a part of creation, He has established as His own Body, from which He gives increase to our bodies.” St. Ireneaus is echoing the words of Jesus in the Gospel of St. John 6:53 – “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you...” The Eucharist is the heart of the Christian faith sustaining not only the faithful who are physically present when the Eucharist is offered but also the whole of creation. It is the means by which the world receives the fullness of God's grace and the faithful, both the living and the departed, find comfort and strength. It is only in the Eucharist that we fully join the heavenly worship of the holy angels and saints as we are reminded in every Eucharist when we hear the words “therefore with angels and archangels and with all the company of heaven...”

I pray that each of us will never again take the opportunity to share in the Eucharist lightly, that we will with joy and reverence receive the body and blood of Christ with humility and profound gratitude.



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The Anglican Church caring for the Community

ANGLICAN CHURCH WOMEN

Helen's story

Around 1918, members of England's Domestic and Foreign Mission Society proposed that teams of women travel to isolated communities in the Canadian Diocese of Qu'Appelle in caravans to deliver (Anglican) religious instruction to families. Miss Eva Hassell took a leave of absence from her work in the English Diocese of Carlisle and came to Canada with a friend, to help implement the plan. The first caravan was custom-built in Winnipeg using a Ford Model T van, designed and paid for by Miss Hassell. On May 21, 1920, 100 years ago, they started their first 3000-mile, three-month journey from Regina.

The "Vanners" were also responsible for distributing the *Sunday School By Post* literature by collecting names and addresses. The Sunday School Caravan programme reached its peak in the late 1950s, when there were 31 caravans being used. Eva Hasell would often tour other parts of Canada, including Ontario, to publicize the missions and to recruit volunteers. Miss Helen Davis of Woodlawn responded to the challenge in the summer of 1945. Some years ago, Helen's niece passed this essay along to the Anglican Church Women Diocesan board. Since we have had to postpone the Centennial Evensong and Tea at St. Batholomew's planned for early May, I decided to publish Helen's story this summer.

— Leslie Worden



Left - St. Jude's, Winnipeg, where Ms. Hasell began her journeys.

Right - the van



By Helen Davis

I first heard about the Canadian Sunday School Caravan Mission from the *Living Message*, a Women's Auxiliary magazine. When I finished teacher training at the Ottawa Normal School in 1944 and was teaching in a one room rural school near home, I read Miss Hasell's plea for Van Girls to drive and teach during the summer months. I wrote and offered to drive a van for July and August. She



answered immediately, forcefully persuading me to give at least three months. What a strong-willed person she was and how devoted to her cause!

I hired a supply teacher to take my place in September. I arrived in Winnipeg on Sunday, July 1, 1945 where I met Nora Forrest, the teacher on our van. Nora was in her early 30s at that time, I think. She had studied Japanese and had been an Anglican missionary in Japan until war broke out. She had been on this van the year before, she was kind, unassuming and full of fun, and older and wiser than I.

The van was a solid old-fashioned Ford vehicle, which Miss Hasell had designed, with mattresses which let down for sleeping on top of a can storage box. All Saint's Church [Winnipeg] had given us a "can" shower which stretched our food budget. We had a folding table and chairs and a Coleman gas stove. I got a startling surprise when I was

I was a Van Girl

only allowed an overnight bag for the three months, as space on the van was limited.

Miss Hasell had definite rules about who was in charge. Nora, as teacher, plotted our route and planned our services and visits, but I, as driver, made the decision as to whether or not to risk muddy roads. She had made rules for every eventuality and provided us with money for expenses which we were to use carefully. A dismissal service was held at St. Jude's for us on Sunday night where prayers were asked for blessing on the work we were going out to do.

Our visits came in batches, depending upon the day and the district. Four in a day was enjoyable, but nine or 10, when we had to hurry

to finish an area, left us drained. Nora enrolled children in the *Sunday School by Post* if they wished.

She also arranged services in school houses or homes.

Unofficially, however, we often lent a hand in many ways. At Faulkner, we spent an afternoon painting a new piece on a tiny church, to ease the frustration of a carpenter who had donated the lumber and the work.

We visited a 17 year old English war bride, at Davis Point. As her husband was away, I milked her one cow for her and showed her how to cover and cool the milk in cold water to keep it from developing clotty cream. Another day, I helped a poor overworked woman milk her 10 cows. Milking five cows by hand was a bit much! Many generous people gave us gifts of cream and eggs.

At all the services we planned, Nora conducted the service, preached the sermon. If there was an organ or piano, I played the hymns. I also took the children into the van for stories, pictures, and songs during the sermon. The children were always delightful. A few times we

advertised a service, and nobody showed up. There were few telephones at that time. In a lovely little church in Ashern, which was normally closed, we were rewarded according to my diary.

Sunday, Aug. 26: Successful service in morning—23 present — and I felt encouraged. Nora and I and some local people had cleaned the building and raked the yard on Sat.

July 26: Frightening trip from Davis Point to St. Martin over soupy, slippery road — used tree branches to fill mud holes and give tires traction — Expect to stay in hotel parking lot for a few days. Storm and mosquitoes kept us awake.

Miss Hasell forbade us to sleep in people's homes. She thought it might hurt feelings if we said yes to some invitations and no to others. We usually camped in school yards, or in people's yards. In September, we broke her rule and slept in two different homes to keep from freezing to death.

Saturday, Aug. 4: Visited new family — 5 or 6 children who have never been to school — School board can't enforce compulsory education as they live too far from school. The children all dived under the bed when we came in! Nora made arrangements to bring Rev. Silverstone the next week to baptize the newest baby. He walked with us, carrying a little portable font through endless fence gaps. When we got there, father was absent, and mother said he hadn't told her what to call the baby, so we couldn't baptize him.

Everywhere we went, people remembered Miss Hasell and Miss Sayles even though it had been about eight years since they had blazed the trail in that area. These two amazing women opened up new Caravan routes all over the west and in Northern Ontario, during their long careers. The caravans, supplies and traveling expenses were all paid for by donations in response to their speaking engagements in England and across Canada. They both believed that Mother Church should let these scattered settlers know that the Church cared about them.

On looking back, I am thankful for the rich experience that was mine that summer of '45 when I was a Van girl.

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DIOCESAN ARCHIVES

By Glenn J Lockwood

Dizzying debt and missing photos

The traditional account of Anglicanism at Cobden begins with a missionary meeting being held in 1863. Clearly, this was premature, as it was not until 1869 that Cobden became an outstation of the five-point mission of Beachburgh.

Even then, during the 1870s only an occasional service was held in Cobden's school, led by the Rev. R. James Harvey of Stafford and later the Rev. J.H. Simpson of Beachburgh. Later services were held in the township hall some way from the village. In 1881, Cobden was transferred to the Parish of Renfrew for a year until 1882, when the Mission of Beachburgh was recreated and Cobden as the recipient of occasional services was transferred back to Renfrew.

In the year 1883 plans were made to build a church, and a brick structure—albeit one without a tower—arose on lot 276 at the corner of Crawford and Bromley Streets. It is claimed that James Richardson Senior lifted the first shovel of clay to begin construction. As a manuscript history of the parish reminds us, "The work of Building was faithfully & Energetically carried on & in Jan[uary] 1884 the present Church, which we are justly proud of, was officially opened by Rt. Rev. Bishop [John Travers] Lewis & named after that Great Missionary Saint whose conversion we commemorate on Jan 25 each year—namely St. Paul."

Various clergy came to minister until the Rev. Joseph Miller Vivian King arrived

in 1889 as the first resident Anglican clergyman. In 1889, the Mission of Cobden was created which consisted of Saint Paul's, Cobden; Christ

Church, Douglas; and Scotch Bush. It was in 1890 that a rectory was built on village lot 273. From 1895 the priest stationed at Cobden also held

regular services in the Orange Hall at Haley's Station.

In 1897 while the Rev. John Arthur Shaw was rector, the Saint Paul's vestry

Pembroke Deanery

Cobden, Saint Paul

DIOCESAN ARCHIVES 51 C9 4



unanimously voted to build the tower we see here. The tower featured a new entrance to the church on the west end of the church, as well as windows lighting the stairs leading up to the belfry. In 1898, the Mission of Cobden consisted of Saint Paul's Church at Cobden and the Church of the Good Shepherd at Haley's Station. While Shaw was rector, a brick church was built at the Haley's outstation, with donations for its construction coming from parishioners of Saint Paul's Church—donations that would ultimately bring that building back to Cobden. Alas, to date the Diocesan Archives has failed to locate a photograph of the Haley's Station house of worship.

On 17 June 1902, Saint Paul's Church, Cobden was consecrated by Archbishop Charles Hamilton of Ottawa. With its debt retired, the proud parishioners installed new hardwood floors, oak seats, and a new lectern and prayer desk to bring on new debt that accumulated to a dizzying \$754. In 1915, the church at Forester's Falls was transferred from the Parish of Beachburgh to the Parish of Cobden. In 1919, the house of worship at Haley's was taken down and moved to Cobden to be rebuilt there as a parish hall with room for Sunday School classes.

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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Leigh Anne Williams

August, but I hope as health risks decrease and more normal activity resumes, you will get in touch with me to let me know about your parish's plans and activities.

I will be taking some time to enjoy the warm (I hope!) glories of summer, but I will also be working with our new publisher Bishop Shane Parker, talented designer Jane Waterston, and advisors to bring fresh ideas to the paper. I appreciate hearing from you any time with your feedback and suggestions for how *Crosstalk* can best serve the people of this diocese and its mission.

Our quest to reconnect with readers whose subscriptions were not confirmed and therefore lost, and to connect with new readers continues. As you reach out to your family, friends and neighbours by telephone, email, post, video-chat, text or just chatting over the fence or from two metres apart, please spread the word that anyone who wants to receive *The Journal* and *Crosstalk* need only send an email to me at crosstalk@ottawa.anglican.ca.

Wishing you all a healthy and happy summer!

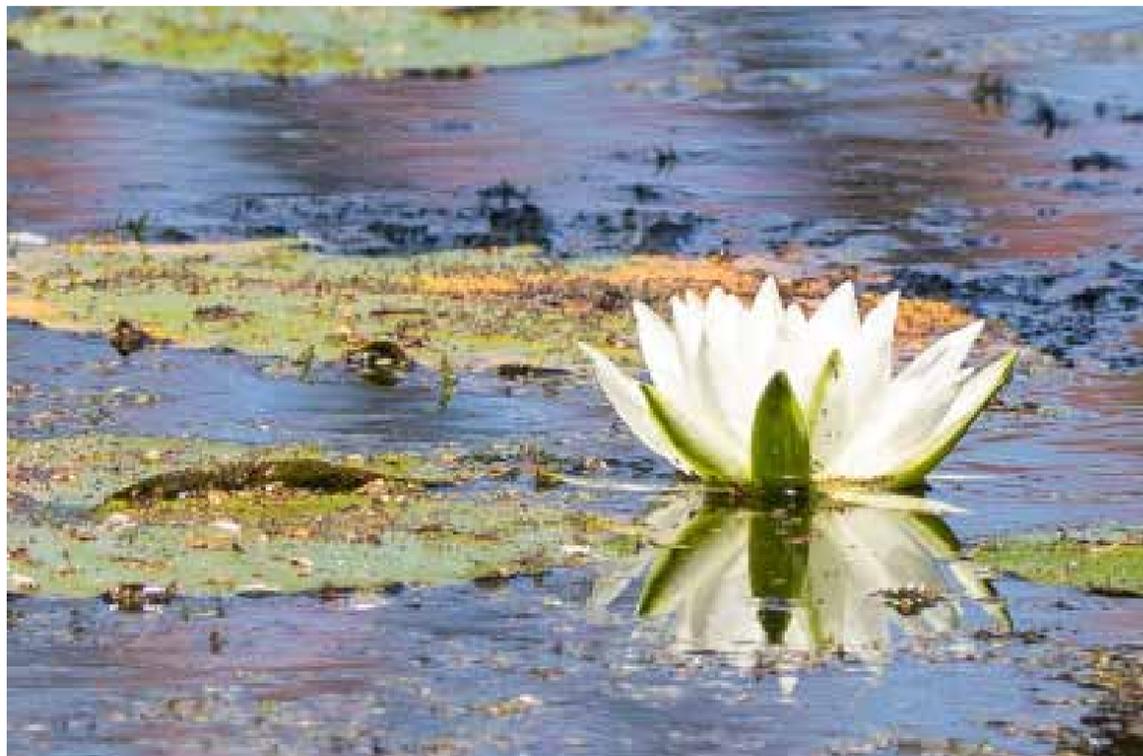
Leigh Anne
Editor, *Crosstalk*

Dear readers,

Once again, due to the COVID-19 pandemic, we do not have a June and summer events calendar. The diocesan website has a listing of virtual church services throughout the diocese that you can turn to on Sunday mornings and at other times when you are missing gathering with others for worship and fellowship.

Everyone is invited to tune in to the Consecration of our new Bishop on May 31, which will be live-streamed on the diocesan Facebook page and Youtube, with a link on the diocesan website.

Crosstalk, along with the *Anglican Journal*, pauses our publication during July and



Letter to the Editor

The article by Albert Dumont, "Medicine is all around us" (May 2020) reminded me of a book I read recently, *The Hidden Life of Trees* by Peter Wohlleben. It is available at public libraries (once they open again). I was fascinated and awed by the book, which described how the forest is a community where the individual trees communicate and help each other. I now look at it quite differently.

I always loved the woods. Even as a small girl I would spend a lot of time just enjoying being among the trees. I always felt happy, never afraid. The article by Albert Dumont reminded me that we do not appreciate nature, God's creation, enough.

Lisbeth Mousseau
Good Shepherd, Barrhaven

Ordering church calendars

For many years, we have sent in a joint order of calendars for the whole diocese, but now that the printer offers free delivery for any purchase over \$50 (excluding tax), a simpler and easier way for everyone to get their calendars will be for each parish to order directly.

In the short while that I have been involved with ordering calendars for the diocese, I have very much enjoyed the contact with the many parish representative, but there were two years when I was a wreck wondering if the calendars would even arrive for Synod let alone the Altar Guild meeting.

With the new offer of free delivery, it seems to us at St. Mark's that it is much less complicated for each parish to order its own calendars. You

can decide on the address you wish them delivered to. If you order 15 calendars or more, you will not pay postage. Area parishes could order together to accumulate the magic number of 15 calendars.

Please do not order before July. You will be paying approximately \$4 per calendar, plus tax. Further details will be sent to you later.

If you have questions, please call me at 613-723-2680 or send an email to me at greercynthia69@yahoo.com. It has really been a pleasure serving you.

Cynthia Greer
St. Mark's, Ottawa West

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