

Crosstalk

THE ANGLICAN
DIOCESE OF OTTAWA

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October 2020

Smiths Falls parish studying possible housing projects

BY DAVID HUMPHREYS

The parish of St. John the Evangelist, Smiths Falls is in the unusual position for a church of having capital to invest in a community ministry. And the congregation has taken the first steps to participate in a much-needed affordable housing project for the town.

“We were blessed in 2018 with significant financial bequests,” The Rev. Canon Catherine Ascah says. “Through town halls, open meetings and discussions at parish council we have been prayerfully discerning our baptismal ministry and how to use our gifts wisely, faithfully and effectively, ensuring fiscal sustainability for the physical structure and internal ministry of St. John’s while responding to our call to serve the wider community.”

Affordable Housing is a top priority of Smiths Falls town’s strategic plan. Mayor Shawn Pankow has approached St. John’s about a possible partnership.

The St. John’s discerning process began with a parish retreat in November of 2018. A few months later Canon Ascah set up a working group to look at options in the context of community needs.

Rector’s warden Paul Howard provided a briefing at a congregational meeting last October. The Rev. Canon P.J. Hobbs, director of community ministries, gave a presentation

about affordable housing initiatives under way in the diocese and its current campaign to create 125 new affordable housing units to mark the 125th anniversary of the diocese next year. The 30 parishioners in attendance identified housing as a top priority and agreed to investigate the possibilities.

A second congregational meeting last November heard a presentation by Jeff Mills of Carebridge Community Support, a non-profit agency that builds affordable housing and provides support services for low-income families in Lanark County. Members of the St. John’s working group later met with Carebridge, town representatives and the affordable housing developer Cahdco.

In January this year, the parish council approved a motion to fund a first phase environmental study on a possible parcel of land. Since then, it has been determined that a second study will be necessary. The St. John’s working group is taking a hard look at whether the proposed site is the best option.

While the process has been delayed because of the pandemic and many more steps need to be taken before the congregation is ready to consider a formal vestry meeting to approve an affordable housing project, the people of St. John’s remain committed to using some of its resources to contribute to the welfare of the wider community.



PHOTO: REVEREND CAROLYN SEABROOK

Ella Scagel and her family told Bishop Shane Parker about their garden project at Holy Trinity Church in North Gower in his podcast from the Parish of South Carleton.

More photos on page 4

Second season of diocesan podcast launching in October

BY LEIGH ANNE WILLIAMS

Even if you are staying home to stay safe due to the pandemic this fall, you can still hit the road and travel around the diocese virtually with Bishop Shane Parker. The second season of the podcast, *ADOn the Move*, begins on Oct. 3.

The bishop created the podcast this past summer. As he visited parishes across the diocese, he interviewed people and shared

their stories with listeners in the first season’s eight 15-to-20-minute episodes (all archived on the diocesan website.) He spoke with *Crosstalk* about this innovation and plans for the upcoming eight episodes:

Even in the first episodes, you sound very comfortable hosting the show. Do you have broadcast experience?

No, but I have had radio as a part of my life since the earliest days. Because in Fort Nelson, there was no television, literally, no television.

It’s not that we didn’t have one, there was simply no TV available, so I really grew up appreciating the power of radio, the spoken voice, and I guess somewhere in the back of my mind, that was what I was appealing to. And I think as a pastor, drawing people out and interviewing them is really what we do. We try to enter into the experience of others, so it came quite naturally. Some people have joked with me that if the bishop thing doesn’t work out, I should call up CBC.

Why did you want to do a podcast?

I really wanted to connect people with one another.... That is the primary purpose.... We are an amazing diverse diocese, geographically, culturally, in terms of our ministries and our community ministries. I just thought we need to hear one another’s stories.

The secondary purpose is for me to connect with people in a meaningful way.

FROM OUR BISHOP

Ritual: a place of connection, to remember and return to

PHOTO: CONTRIBUTED

A moment of reading rapids together has become a lovely connection – a little ritual.

I have two grandchildren, who are six and two. A little “grandchild chair” and “grandchild bed” stand ready in our home, and a few special toys sit in various corners, along with a laden bookshelf at kid-height in the living room.

My grandchildren live in another city, and while the pandemic has made us more comfortable with video chatting and talking on the phone, actual visits take on a special significance, with little rituals, places, and things that can be recalled or looked forward to. It is remarkably easy to pick up where we left off when we get together, and I have learned to let things unfold slowly and naturally after a period of separation, trusting in the strong bond at the heart of the relationship.

Being in a grandparent-grandchild relationship is new to me because my grandfathers died before I was born, and my grandmothers lived in Ireland. While being kind of dad-like works for me, I realize that grandparenting has a different quality because one is less focussed on the immediate tasks of nurturing a child through the stages of development, which opens up enormous possibilities for unstructured companionship, listening without judgement, telling outrageous anecdotes, and offering spontaneous teachings about cool things one has



Reading the rapids.

learned along the way (all with appropriate levels of goofy humour).

A number of times over the years, in the autumn and spring, when water levels in the rivers across our diocese tend to be higher, I have run rapids in a canoe. After a few unpleasant and alarming spills, I appreciated being taught how to make sense of white water. Once my older granddaughter and I spent part of a visit walking alongside the roiling waters of the Rideau between Hog’s Back Falls and the O-Train bridge. I looked out over the rapids and began to chat about the route that might be taken in a little canoe. We stopped at several vantage points along the way to consider the possibilities. She

was three at the time, but seemed genuinely interested in spotting a line where a canoe could weave through Vs, rocks, waves, and eddies.

So began a little ritual of reading rapids, entirely for the connection it created between us. It is a lovely space to be in together, a place to remember and return to.

It is not too much of a stretch to think of your relationship with God being sustained in a similar way, with rituals, places, and things that can be recalled or looked forward to. The ritual of worshiping God in Church, with music and singing, readings and prayers, bread and wine, seasonal colours, and the smell of candlewax,

stays in your memory and feels familiar when you return after time away. (This is especially true as we return to our churches after the long pandemic exile.)

And prayer, whether in the quiet of a room or in nature, is entirely about creating a connection with God, expressed through silent companionship or saying whatever comes to mind, in whatever way seems right. God’s love and wisdom is often quietly revealed in the spaces you make to be with God.

Most of all, there is an indestructible and trustworthy bond at the heart of your unique and personal relationship with God, which can be returned to and picked up where you left off, no matter how much distance or time has passed since you were last together.

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa

CLERGY NEWS



The Ven. Mark Whittall, Incumbent of St. Albans Ottawa, has been appointed as Archdeacon of Ottawa Centre, effective Sept. 3, 2020.

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The Anglican Church caring for the Community



Help the Community Ministries of Ottawa Build a Community of Hope!

Participate in a virtual Fundraiser and Silent Auction, replacing the annual Breakfast of Hope, for our Today 4 Tomorrow partners – the Community Ministries of Ottawa. They are five social service agencies that serve so many people struggling with poverty, homelessness and mental health issues: Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, St Luke’s Table and The Well.

Daily life is challenging at the best of times for people doing what they can every day to survive. These challenges are now compounded by the uncertainties of COVID-19 especially for the most vulnerable people in our communities, and life has become more precarious. The most elemental human needs – for food and housing – have become pressing, urgent concerns among this hardest-hit population.

The virtual event and silent auction, replacing the annual Breakfast of Hope, will feature The Rt. Rev. Shane Parker and Ven. Dr. Peter John Hobbs, along with an interactive panel of experts, responding to questions about how the Community Ministries of Ottawa have addressed COVID-19 and its impact on the people they serve.



TODAY 4 TOMORROW

Please register at this link, www.todayfortomorrow.ca/event-registration, to receive more information about the event, silent auction and how you can help.

WWW.TODAYFORTOMORROW.CA

Charitable Registration Number: 108084658 RR0030

Hold the date for the Building a Community of Hope Virtual Fundraiser and Silent Auction for the Community Ministries of Ottawa

(Replaces the Breakfast of Hope)

**October 15, 2020
12:30 pm – 1:15 pm**

Here’s how you can support our Community Ministries of Ottawa Partners to take care of people in the midst of this pandemic:

- Register for the Building a Community of Hope fundraiser and silent auction
- Make a monthly or one-time donation at www.todayfortomorrow.ca/make-a-gift
- Look for the brochure inserted in October Crosstalk and send in a donor reply envelope

Preparing a new season of podcasts — ADOn The Move

Continued from page 1

Both those I am interviewing but also ... with the population of the diocese as a whole. People are accompanying me, and I am accompanying them as bishop in a way that I think reaches more people. We are connecting in a very fresh way and sharing the experience of the privilege a bishop has to go from place to place and to hear stories.

How do you find the time to do this?

I'm meeting people all the time and it's nothing to say, 'Do you mind if we tape a little interview?' People are a bit taken aback at first at times, but it's recorded on my cell phone. It's not high-tech stuff, and quite quickly, it just becomes a conversation between us. It's been really great, really fun, actually.

It's just you recording on your cell phone? No sound equipment? No crew?

Nicholas Piper, who is my sound editor, works with what I do.... It's been a bit challenging with distancing as you can imagine. He can correct some of the levels and shut out some of the background noises, but part of it is that it is not super polished. You can tell I am outside beside a roadway or in other places. I like the simplicity of it. It's very easy. We always carry our phones with us, so it is very easy to do an interview anywhere anytime. The hard work is probably on Nick's behalf because he has to edit it all.

PHOTO : JANE WATERSTON



Musician and composer Nicholas Piper is the podcast sound editor.

Do you know or plan what the subjects of the interviews will be?

Sometimes. In the case of interviewing some people in the community ministries, obviously it's about community ministries. When I visited the raised bed garden in North Gore, I knew that's what we'd be talking about, but often, like any conversation, things come up and I just follow where it goes....

It's pretty serendipitous. I don't plot out the season in any way, shape or form. ... People have been great. When we had children offering their reflections on Canada it was just wonderful. I just put a word out to a few parish priests and asked if they could get a few young people to share their prayer for Canada, and it was just wonderful what came in. I do want to involve other people in facilitating, but I just let the Holy Spirit guide me.

What was the tone of the first season?

It's not always light-hearted. There were some conversations about racism, the terrible loss of a building in a fire, the challenges faced by people who live precariously. While the overall tone of it is very accessible, I will not stray away from difficult issues either. [But] there are also some really fun moments. The story of Bishop Michael Bird confusing a cow with a bull, for example, is hysterically funny, and I got to tell my Algonquin moose story.

For those who missed them or want to listen to them again, all eight episodes (June 13 to Aug. 1) are archived on the diocesan website. Stay tuned for Season 2!



PHOTOS: THE REV. CAROLYN SEABROOK



Creation champions

During his visit to the Parish of South Carleton, Bishop Shane Parker introduced podcast listeners to Holy Trinity warden Dwayne Besharah (left), who built the raised garden beds. Ella and her parents, Tyler and Caitlyne Scagel, (above) cared for the garden during the summer and told the bishop how they use it as a gift to the community.



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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.



The Venerable Linda Hill takes on challenges as executive archdeacon

Skills from her mom and business admin courses are helping her juggle all sorts of responsibilities without dropping the ball

By Leigh Anne Williams

There's always a lot to learn when stepping into a new job, but Executive Archdeacon Linda Hill had an additional subject to learn about when she began her role in July. She answers questions relating to COVID-19 safety sent to the diocesan help desk. Fortunately, she was able to draw on expertise around her.

"[The Rev.] Michael Garner is a joy to work with. Imagine having a priest who is also an epidemiologist! So he's been helping me respond to questions. Sanjay [Grover, director of financial ministry] has been doing a lot of the things around rentals and insurance, property issues, but now I more or less have the majority of information I need to respond to people," Hill said in an interview with *Crosstalk*.

The help desk put her in close contact with parishes as they prepared to re-open. "You are right there in the nitty gritty, hearing their anxiety," she said. "Overwhelmingly, people really want to do it right, ... to be careful... [Parishes] are having to make a lot of choices and decisions. How are they going to do it for their space? Some churches have side aisles, some do not. It all makes a difference when you are trying to create a safe space."

But the response to the pandemic has also had some positive highlights. "It's amazing how the support has been there — financial support, people have continued [to give] even though they are not gathering," Hill said. "People have been learning the whole Zoom thing. Some people who don't even have computers, but they join these gatherings by telephone. It really is remarkable to see how much the church means to people."



PHOTO: THE REV. DAVID CLUNIE

Ordained for 28 years, Archdeacon Linda Hill was Incumbent of St. Aidan's parish in Ottawa before joining the Diocese's senior management team.

Aside from re-opening the diocese, there are other priorities for the fall. Discernment is a big part of the job, Hill says. "There are a lot of incumbencies that need to be filled.... That's something that Bishop Shane is certainly thinking about and with the archdeacons."

She also helps discern whether people have a call to ordained ministry. "That's been a delightful thing to be part of, helping parishes discern in the early stages with a candidate, and with the candidates themselves.... So that continues because that's really important. You can't put people on hold just because of COVID."

Hill has served as a spiritual director and is a member of the Jubilee Association. "Pretty much from the time I was first ordained I was involved in one aspect of vocational discernment. There is a residential weekend that people go to, it's called

ACPO, so I've been an assessor there, and that's receiving information from parishes, receiving information from theological colleges, and then with other assessors, trying to discern whether people have a call to ordained ministry," she explained. "I've been grateful for that experience because I am now seeing it all from another end, from the diocesan point of view."

Hill was born in Peterborough, Ont. and moved back to the area after she graduated from university, living in the village of Lakefield. That is where she first began to discern her own call to ministry, she says. She was ordained in the Diocese of Huron. Her first parish was a rural three-point parish, and her second parish was Holy Trinity in Kitchener, Ont.

She met and married the Rev. David Clunie, who was rector at Parish of the March at the time, and moved

to the diocese of Ottawa. Most recently, Hill was the incumbent at St. Aidan's.

Hill and Clunie each have one daughter and two grandchildren — Charlotte will be six and Jack will be three this year.

She acquired some of the organizational skills required of an executive archdeacon early in her life, she said. "My sisters and I joke about how organized our mother is. She is 93, and we all learned our organizational skills from her, and I am grateful for that because it is a complex ministry. We have been joking the last month about how good it is that I have those skills because they are being maxed out, trying to juggle all the different things without dropping the ball."

More formally, she took business administration courses following completion of her fine arts degree while she was a deputy warden in the diocese of Huron. "I would say, 'Gee, they should teach these things to clergy'.... I never did terribly well at accounting, but it forced you to pay attention to balance sheets, and marketing...., so I have always been grateful for that."

Her favorite classes were on organizational behavior. "It's how groups work, and I absolutely loved it," she said. "It is very applicable to parishes. It is about how groups make decisions. Sometimes there's dysfunction, but [it studies] how groups can be strengthened."

Hill said she is excited about working with Bishop Shane. "I have a lot of respect for him," she said. "I was one of the regional deans and he would always chair our meetings. We were a lively group and very opinionated, and I would watch him listen to us....he would take it in and it would make a difference.... I could tell that he was a good listener and that he was very connected with what was going on in the diocese and that he was respecting what various groups were saying."

Hill has been ordained for 28 years. "When I sensed that this might be something God was calling me to, I thought ... this was a different perspective on ministry, and I felt that I would be able to support parishes and clergy in a way that was different than when I was in one parish."

Trinity volunteers find new ways to connect with seniors

By Paige Kahkonen with notes from Heather Machlachlan

In February 2020, Heather Machlachlan learned that she had been successful in obtaining a \$25,000 grant from 'New Horizons for Seniors,' a federal government program.

The original plan for the grant money was to create a community accessible to all older adults living in Old Ottawa South. Trinity Anglican Church planned to expand the existing Trinity's Senior's Lunch Program, by creating a bi-monthly monthly luncheon, adding a professional speaker who would address older adult's issues, and creating a Resource Library.

With the COVID-19 pandemic, plans changed. The original ideas were now impossible to implement with the city's new physical distancing restrictions. The church was encouraged by the grantor to instead create an innovative plan, and use the money towards helping older adults during this time of self-isolation. With this in mind, Trinity immediately got to work, and created what is now known as 'Reaching Seniors in Old Ottawa South' (RSOOS).

The RSOOS initiative started with a weekly meal delivery service, intended for older adults who felt they were not safe going grocery shopping. Machlachlan started and ran this program, and worked with Trinity's Pastoral Care Team to deliver meals prepared by a local catering business called Epicuria to seniors in the neighborhood. The program ran for two and a half months until our participants felt safer shopping for their own food.

The second initiative was called 'Seniors in Conversation' and began in June. It was created by the



The Tuesday morning Zoom conversations organized by these parish volunteers became such a hit they started up an every-other-Friday one too.

RSOOS team and is an Interactive Speaker Series; encouraging older adults to establish an online presence and to become more comfortable using Zoom while staying connected during isolation.

Each 'conversation' takes place on Tuesday morning, and RSOOS has welcomed a variety of guest speakers. After an informative introduction, participants are invited to ask questions and share experiences. Topics have included 'Uncertainty and Anxiety during COVID 19'; 'Elder Abuse Awareness'; and 'Laughter is Therapeutic.'

This program is available for anyone interested and requires no invitation, just a registration via email to receive the Zoom invitation each week.

The series quickly grew into the routine of the participants' lives, and RSOOS began seeing more returning faces every week.

Ruth Cochrane is one of the participants who has been present since the very beginning.

"Seniors in Conversation has impacted my life in such a wonderful way," says Cochrane, "Every Tuesday I look forward to the workshops, and

I learn something new each time. The topics are always so diverse, which I love, and I would definitely say that my weekly excitement is every Tuesday."

The weekly conversations became such a hit that RSOOS looked to begin another addition to the series, called 'Coffee Conversations.' This program encourages older adults to drop-in every other Friday for some casual conversations about topics that they want to discuss. This program has a public Zoom invitation, and does not require a registration, invitation, or involve guest speakers.

"Part of the success of 'Seniors in Conversation' is the building of trust and the relationships between the participants, and we were hearing that many of our participants were looking for an additional opportunity to get to know each other better, to socialize and to have the space to chat about topics that are near and dear to their hearts," said Donna Rourke, the program's director. "The leadership team felt we had capacity to increase our programming and suggested Coffee Conversations."

Along with these programs, RSOOS saw the importance of

encouraging seniors to learn more about technology and offering them a support system that they could turn to with questions. RSOOS help promote 'Connected Canadians,' a free service helping older adults develop digital literacy skills.

In addition to this, RSOOS also understood the immediate dangers of isolation to the mental health of older adults and ensured that those involved in all any of the programs knew the signs of senior participants who might be experiencing mental health challenges related to loneliness and isolation. As such, all involved in these programs participated in an excellent, educational training session lead by Breanna Pizzuto of Talk Tools.

What started as an idea became a staple for many in the OOS community (and surrounding area) by offering older adults the opportunity to feel connected, as they saw the world around them shut down. Now, RSOOS plans on continuing the programs to run virtually even as many organizations begin to open their doors.

RSOOS has been fortunate in receiving support from many volunteers at Trinity and some friends in Old Ottawa South. Arran Thorpe has been instrumental in supporting the initial grant application and in helping to steer RSOOS's work in responding to the needs of older adults during the COVID Pandemic.

For more information on either the Tuesday Interactive Speaker Series, or the Friday Coffee Conversations, please email seniors@trinityottawa.com, or call 613-733-7536. Both programs are inclusive to all interested participants, in Old Ottawa South or surrounding areas. You can also find us on Facebook @HealthyAgeingOS.

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ALL MY RELATIONS

All My Relations survey provides feedback, hints of impact

By Sarah MacDonald

The All My Relations (AMR) Working Group recently asked me as the Youth Internship Program (YIP) intern to help reach out to clergy and laity in the diocese, including members of AMR, to ask for their thoughts and feedback on the work of AMR. The purpose of the surveys and interviews was to gain insight on what we are doing well and what we can do to improve.

From the survey results, AMR members feel they should start by paying closer attention to asking what people need rather than assuming we know.

A few responses caught my attention: One respondent mentioned that we aim to serve Indigenous communities in general but sometimes forget to address differences between First Nations, Métis, and Inuit. An example of this was when the ceramic feathers were handed out at Synod for each parish. The symbol of the feather does not represent Inuit. Another response reminded AMR that it is important to remember that reconciliation is ongoing, and we must continue to work on it. The commentator noted that “It is absolutely okay to get things wrong as long as we learn from those mistakes and take action.”

One respondent reported seeing a growing number of people interested in events promoting reconciliation and increased participation in educational sessions that involve active engagement. Another respondent noticed a huge impact since AMR started its work— from first increasing awareness within parishes to community-building lunches for Inuit at St Margaret’s, Vanier and presentations at Deanery meetings. Informing parishes of AMR’s work is important as is the need to continue reconciliation activities. These encouraging responses indicate that AMR has been successfully reaching out to people and creating safe and welcoming environments for reconciliation. The responses also show how far AMR has come since the group started and how dedicated the members are in teaching and learning about reconciliation.

I conducted several interviews over the phone and compiled re-

PHOTO: ARCHDEACON CHRIS DUNN



Sarah MacDonald,
Youth Internship Program intern for All My Relations

sponses from the surveys sent out. All responses were kept anonymous and participants of the survey and interviews were made aware of their ability to decline participation or not complete the survey without penalties. Of the twelve individuals who received the survey, 10 responded through the survey or by interview over the phone. Forty percent of the responses were made through interview.

Results of the survey prove how valuable receiving feedback is, and I feel that surveys should be conducted more often to stay up to date with how everyone is feeling about All My Relations’ work. Now is the time to listen to those who need their voices heard. We have what it takes to do better and that is also something I believe we can only improve on.

It was a pleasure speaking with everyone whom I interviewed and an honour to be tasked with such an important assignment. I would like to thank the AMR team for welcoming me into their circle and teaching me about the importance of reconciliation with Indigenous Peoples. It was an absolute pleasure working with AMR and I am excited to continue learning about Indigenous issues.

September 30 is Orange Shirt Day



On her first day at Residential School six-year old former student Phyllis (Jack) Webstad had her shiny new orange shirt, bought by her grandmother, taken from her. She has never forgotten.

Orange Shirt Day is a legacy of the St. Joseph Mission (SJM) Residential School (1891-1981) Commemoration Project and Reunion events that took place in Williams Lake, BC, in May 2013. Since then, children and adults alike are encouraged to wear an orange shirt (or even a small cut out of an orange pinned to their clothing) to commemorate the residential school experience, to witness and honour the healing journey of the survivors and their families, and to commit to the ongoing process of reconciliation.

September 30th was chosen because it is the time of year in which children were taken from their homes to residential schools, and because it is an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. It is an opportunity for First Nations, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come.

To find out more, visit <http://www.orangeshirtday.org/>



Parishioners at Saint Mary Magdalene supported Orange Shirt Day last year.

Open, online event: Digging into the Past on the Ottawa River

Wednesday, Sept 30, 7:30pm

Church of the Ascension will offer, via Zoom, a presentation by Archeologist Dr. Ian Badgley, Heritage Program National Capital Commission. Join in to learn about the connections between land, history, creation care, and present day justice for Indigenous peoples. See www.churchoftheascension.ca for registration details.

Indigenous people have gathered along the shores of the three rivers that meet in the Ottawa-Gatineau area for thousands of years. Archaeological digs in the National Capital Region find many artifacts dating back 1500 to 2500 years, but such artifacts here and across the country are in danger of being lost to shoreline erosion due to climate change. “That loss jeopardizes contemporary Indigenous rights and land claims and diminishes our understanding of Indigenous history.”

Get a preview here: www.ottawariverkeeper.ca/digging-into-the-past-on-the-ottawa-river/



The All My Relations symbol (left) evokes a listening ear and the safe, secure, gradually proceeding snail—both relevant to the work and means of reconciliation.

CONFRONTING RACISM

What's in a name?

In the September issue of *Crosstalk*, we launched a series of articles intended to examine ways in which people experience racism in Canada, including within the church, in the hopes that shared stories will help build greater understanding and break down racism. Interviews with three clergy members for the last issue offered such rich perspectives that one article didn't do them justice. Here, we share two more excerpts from those interviews.

The Rev. Julian Campbell

Incumbent at St. Mark's, Ottawa, the Rev. Julian Campbell immigrated to Canada from the Bahamas in 2019. He told Crosstalk about the loss of names and identity in his family's history.

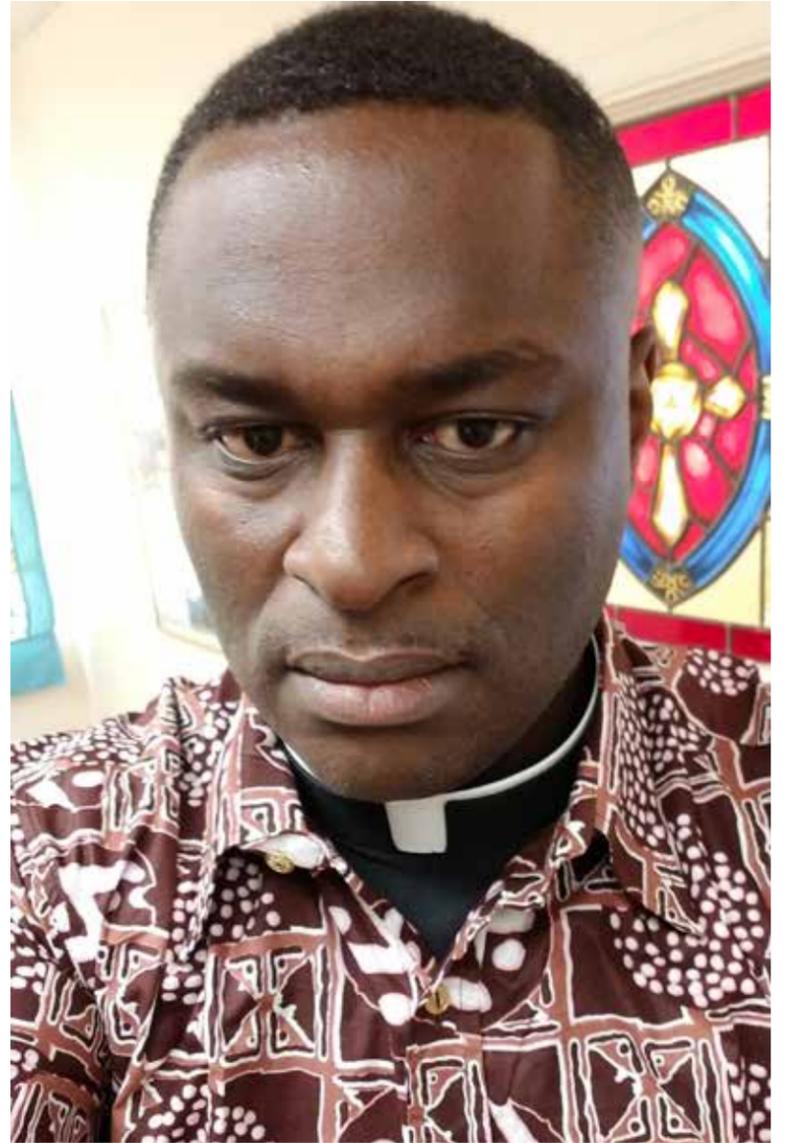
Luckily for me, on my father's side, the Campbell side, I'm actually carrying my real surname, but many Bahamans are not.... Believe it or not, my great-grandfather was a European who migrated to the Bahamas and married my great-grandmother who was a Black lady. But like many Bahamians, on my mother's side, I am unable to trace my name because of slavery. I did a lot of research and when I get to 1840 and 1838, there is nothing because prior to that they were enslaved. And prior to that, the powers that be gave them their names. So they changed the whole landscape. The privilege you may have as a white [person], you may go back to

the 1700s if you really want to and find out who your people are. In my case, I have to get a DNA test and a much more complicated route in order to find out exactly who I am....

In the Black colonized countries, we had to learn everything about white European powers— dates, names, to the point where these people were deified in our lives. And the irony is the school curriculum never ever would write about our Black history, who we came from, who were the kings and queens in our culture. We had to learn about the idyllic view of Christopher Columbus who sailed the blue seas. Christopher Columbus was a criminal. He came to my country. He met the Indigenous peoples there and by the time he left, they had robbed, they had killed, they had raped.... there were hardly any Indigenous peoples left in the Bahamas. But yet still, he was glorified.... I think racism is so entrenched, so massive, it will take a while to undo a lot of the injustices that were done over the years.

Change in the Church

You need to address wrongs.... Even the church as an institution, there are a lot of symbols that do not inspire me as a Black person.... Symbols have power, and the message sometimes is very subliminal, but at the same time very powerful. If I enter a church, and I see my story is not valued, not appreciated, there are no symbols to suggest that I matter within this space, how would you feel in



The Rev. Julian Campbell

that space? If all the pictures you see around you are white Jesuses, white disciples, white priests, white leaders, where is my story in this whole thing? We need to aim for real equality. And symbols do matter. It should be an inclusive thing where all people all their stories, all their history, can come together in sacred spaces.

I have spoken to people of the Caribbean diaspora in Canada. The English-speaking Caribbean is by and large is very Anglican, but the expression of Anglicanism in the Caribbean is different from the Canadian expression. So when we migrate here, we don't feel as if we are welcome, as if we are appreciated. I asked why, and one person spoke about the symbols.... It's not an inviting environment. My story needs to be equally appreciated. My story needs to be seen on the wall like everybody else's

story. And I shouldn't have to feel ashamed, I shouldn't have to fight for this. You want me to be a part of your congregation but yet still sit low. Come worship and go home, don't take a lead role.

For example, [prior] to the election of the bishop, [I] went to [one of the meetings where all the candidates spoke], and I looked around the room and I could count the minorities on one hand with fingers left. The church needs to do some work. Where are the minorities in terms of parish councils? Where are they in terms of corporation? Are they included? Are they valued?

Correction: The Bahamas separated from the United Kingdom in 1973, not 1967, as noted in *Crosstalk's* September article "Ottawa clergy reflect on the long road to racial equality."

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**Pastor
Chung Yan
(JoAnne)
Lam**

Pastor Chung Yan Lam

Pastor Chung Yan (JoAnne) Lam 林頌恩 *is a priest from the Evangelical Lutheran Church in Canada, serving as the Incumbent for the Anglican Parish of Bearbrook-Navan-Blackburn*

There was a gathering to support the Black communities in Ottawa [this summer], and it was put together by Rabbi [Reuven] Bulka and also Rev. Dr. [Anthony] Bailey. I was representing the Lutherans on that call while Bishop Shane was present on behalf of the Anglicans in the Diocese of Ottawa. ... Rev. Bailey started the conversation with his openness and honesty in sharing his personal experiences with racism. I find such encouragement in that he is so readily able to show his scars and say, “That doesn’t make me a bitter person. It makes me want to tell you that I am still wanting to work together.” And I think there’s a lot of gentle strength in that, and I see that in Indigenous people as well, wanting to work on truth and reconciliation instead of running away and never talking to any of the settlers again.

Initially, I had in mind to share what the ELCIC National Bishop Susan Johnson shared in a statement of solidarity. Unfortunately or fortunately, we were Zoom-boomed with a wide spectrum of racist comments just before my moment to share with the group. It sparked something in that I changed my mind and shared [the story] about my name.

When I first arrived in Canada, we arrived in Saskatchewan at the end of November in 1987. We’ve never

seen snow, and all of sudden we were wearing down jackets and had been turned into marshmallow people.

Because I lived in Hong Kong, we grew up under the British rule, and from our English classes, we received English spellings of our Chinese names. Chinese names begin with our last names, so I would write Lam, and then Chung Yan. This is my Cantonese name spelled with English letters, which has since become my middle name. When we landed in Regina, my parents each picked a name. ... My dad is a pastor as well, and when he studied at a Lutheran seminary in Hong Kong, one of his professors, a Lutheran, gave him the name Karl. So he was proudly holding onto this German name. My mom loves flowers, so they gave her the name Iris, even though her Chinese name is Cherry Blossoms. ... That’s part of the self-oppression model, we feel so privileged to be given a foreign name... It’s very



My sister and I, our names are from the Book of John, Chapter 1 verse 16, grace upon grace. Chung Yan 頌恩, Chung means praising, in the religious singing and music kind of verb, and the second character Yan is grace, so praising God’s grace.... And my sister’s name is Ka Yan 加恩 with the literal meaning of “added grace,” When we are together, it is “grace upon grace.” For me, this has become very important to how I understand who I am because my parents gifted me with a name and a call... this is the a long tradition of previous generations passing the hopes and dreams into the next generation through the naming.

PASTOR LAM

counter to Chinese culture because we receive our names as a part of our heritage and lineage from our parents or even grandparents.

My parents went through with [the names] Karl and Iris, and then [an immigration officer] asked me “What’s your name?” So I spelled it for them — Lam Chung Yan. But he said, “No what’s your English name?”

“This is English,” I said. I was 10 and a half and I didn’t have a lot of capacity to articulate myself in English, but I was insistent. “This is my name.”

This was the conversation after 20 some hours after travelling from Hong Kong, and he kept insisting that I needed a name and I kept saying, “Chung Yan, Chung Yan, that’s my name.”

He paused and then he said, “Oh, it’s Joanne.” He wrote it down and showed me my new name.

“No, it’s not Joanne,” I said. I

understood more than I could speak. I pointed to my name again “Chung Yan.” Then he spelled it Jo-Anne because he saw that it was two characters. “I don’t want the line because it is one name,” I said. This conversation became very long as I only had a few words, but I just repeated them. He put the words together and took the capital A out —Joanne.

“No, it’s two characters, but I don’t want a line, and I don’t want two words,” I said.

My parents were just rolling their eyes, and my sister was thinking “What’s wrong with you?” I don’t know what gave me that insistence or stubbornness, but it could have been that I didn’t want to move or immigrate from the start...and now, I felt he was taking something away from me. And he was, but I didn’t know what exactly that was at that point. In the end, he said “Okay, okay,” and he gave it to me. Next, my sister came along and she said she was 4 and a half and she said her name, Ka Yan. The immigration officer said “Oh, it sounds like Karen,” and she said okay. And that was it. I was the only one [to cause such a scene].

I didn’t realize how hurtful it was until I shared that story in the meeting... It makes a person grow up thinking that I wasn’t good enough, that what I wasn’t wanted. There needed to be a change so that you can be [accepted in Canada].

Here’s the positive part. ... I had a few Anglican colleagues who messaged me [afterwards] and asked, “Can you teach me how to say your name?” I don’t remember anyone ever asking me or wanting to learn my name, other than saying ‘Oh it’s too hard to pronounce.’ When the bishop came to Bearbrook, ... he had consulted with his sister-in-law, who is also Cantonese speaking and had her teach him how to pronounce my name. Then he stood there with me for a good few minutes, saying, “You just keep repeating it for me. I just need to practice.” For a bishop to stand there and take time to do that, that was extraordinary for me... That’s hope for me, that the world now is different than when I was first encountering that immigration officer.

Gracefully opening dialogue

When you first start to learn a dance, you have to sit and listen to the music for a while until you at least get the beat. Then you’ve got to figure out what the steps are and then be prepared that you will step on somebody’s toes and hope they will forgive you, come back and dance again. ...

There is an openness and vulnerability [required, when it comes to dialogue as well as dancing.] Asking racialized people to tell their story asks us to open up... Then there needs to be a response or echoing from the other end of the conversation or dialogue...even if [the response] is going to be “I didn’t know that.” It reminds me of the hymn *There’s a Wideness in God’s Mercy*. There is a sense that “I love you as a person, and I know who you are, but you just stepped on my toes.” I’m going to move my toes back, but I’m still going to want to be in this dance because I think this dance is important. So I’m going to give you some space, I’m going to take a breath, and I’ll come back, and we’ll start again, fully knowing that you probably will step on my toes again because it’s just not a dance that you are used to. — Pastor Lam



REFLECTIONS

Of monarchs and microbes

By the Rev. Canon Mary Ellen Berry

A few days ago Frankie, our big teddy bear-like labradoodle, met her first monarch. Butterfly, that is. Frankie tilted her head in the way she typically does when confronted with something strange to her. And so did I, mine, but for a different reason—why now the monarch?

As it turns out, our meeting the monarch was happenstance. Recently in our area monarchs had been released for the arduous fall migration to the Mexican mountain forests of Michoacán where they will overwinter. The migratory lifecycle of monarchs is delicately orchestrated—sun, rain, wind, and food must all be in proper measure for the monarch to survive. And there are no guarantees in nature—it could go either way for the monarch. Many things in nature can go either way.

Yes, many things can go either way. Epidemics begin with microbes taking up residence in a vulnerable population and by the time they become of pandemic status, their effects have already infiltrated every corner



PHOTO: SHUTTERSTOCK



The Rev. Canon Mary Ellen Berry is Pastoral Associate for the Area Parish of Mississippi Lake

of life. The bubonic plague, which came in three pandemics, killed upwards of seventy-five million persons worldwide and with the most vulnerable suffering the most.

Those who study the history of pandemics confirm what our gut already knows—that deadly microbes move voraciously in the wake of poverty and inequality. In addition to the blood and death that pandemics bring they can sow sanguine seeds of change, as well. The plague in Europe led to medical innovations such as the creation of hospital wards for specific ailments, and to local boards tending matters of public health, to name a few. All of which is to say that, like so many things in life and nature, the aftermath of a pandemic can go either way. We embrace the lessons revealed and transformations called for. Or not.

For people of faith, and in particular for Anglicans who vest much in sacrament, there is a nagging question hidden in plain view inside the COVID-19 fog—by the way, nagging questions are annoying because they persist through all obfuscation, and

they resist anything but unvarnished truth. And the nagging question is this: What is the sacrament embodied in this moment? The Church's sacraments sweep the gamut of life. If birth, death, love, illness, suffering, and bread can be the stuff of sacrament, if there is nowhere we can go from the Spirit, and no place to flee the Divine Presence then what is there of sacrament in this moment? It cannot be that this dim now is bereft of sacrament.

We can see in the present what those who study the past have told us. The elderly, persons of colour, the homeless, and all who live precariously for any number of reasons are bearing the brunt of the microbe's virulence and the havoc it plays with society. The virus has indeed infiltrated every corner of life and has revealed the fault line that runs between privilege and precariousness. To see the rift is to weep, to feel its moral weight is to be hollowed out, and to ask "What do I owe my neighbour?" is a very good place from which to begin again.

This moment has made present the Divine challenge to create a more just and gentle world. Reconciliation is our sacrament. Beginning yet again is our call.

ACW

Dear ACW friends...

What time we've had these past six months! Activities with the Anglican Church Women groups in our parishes have been very limited due to the Coronavirus lockdown in early March 2020!

Many parishes groups had diligently been looking for after Christmas sales to purchase the wonderful gift of clothing for our Bale Program, which would be sent to five parishes on the McKenzie River and the eight parishes on Baffin Island. These Bales, we thought would be packed in April and May of 2020.

Gradually, each of these events had to be cancelled due to the ongoing lockdown of our churches, and sadly these goods are now sitting in cupboards waiting to be packed next year. We are prayerfully hoping that we will continue this program in 2021.

However, you might also bring the good warm clothing out of its cupboard as the temperature drops and donate it this winter to the community you live in, for people who are in need here in your own communities. Check online for Community Ministry news, to see what their greatest areas of need are.

As many of you are aware, Evelyn Presley, who was our coordinator of the Bales Program for many years on the ACW Diocesan Executive, died last year. Her love for the Bales program was felt across the Diocese of the Arctic as she would be in contact with each of the 12 parishes on a regular basis. Her generosity extended far past her death; Leslie and I were notified that a large gift of money had been left in her will to the diocesan executive for the work in the North. At the present moment, we are in touch with the Bishop of the Arctic and in consultation with others to determine how to honour Evelyn and to make the best use of this generous gift.

There were suggestions including a scholarship for the Arthur Turner Training School in the North, which trains indigenous priests. There was another suggestion of travel money for the northern clergy to attend a deanery meeting. Deaneries are very spread out in the north, and travel by plane is so expensive. Marni and I are in contact with the Central office for the diocese of the Arctic, located in Yellowknife, to explore these options.

Since we collapsed or governing structure in 2017, from a formal executive to two co-ordinators, our financial situation is also streamlined in focus. Monies sent to us will fund the Bishop's Discretionary Fund, the National Presidents' meeting and ongoing support of Bales for the North, but ACW itself no longer issues tax receipts. Other outreach projects that parish ACW's are interested in, including the sale of calendars, now should go through their own parish outreach programs. If you are disbanding, the monies can be turned over to us at Diocesan ACW or to the home parish.

As groups age, it becomes more difficult to continue all their traditional activities. However, study, prayer and fellowship have always been core to the ACW. The friendships that we have made over the years can continue even when formal fundraising has to stop. That has certainly been the joy of our annual meetings, spending time with our friends from around the diocese.

Online meetings such as Zoom have actually enabled a few people to stay connected even after they have had to move away

from their church location. At St. Stephen's, the Women's Fellowship Group hosted a virtual "Tulip Tea" for the parish. People were encouraged to dress up, dress their own table with a fine china tea cup, and enjoy a baked treat together. After some words of welcome, the coordinator broke us into break-out groups of five or six, for chatting. A very social time was had by all, because it is always great to 'see' each other, and no fundraising was required!

Take care, dear friends, and stay safe.

Leslie Worden and Marni Crossley, ACW Co-ordinators



DIOCESAN ARCHIVES

By Glenn J Lockwood

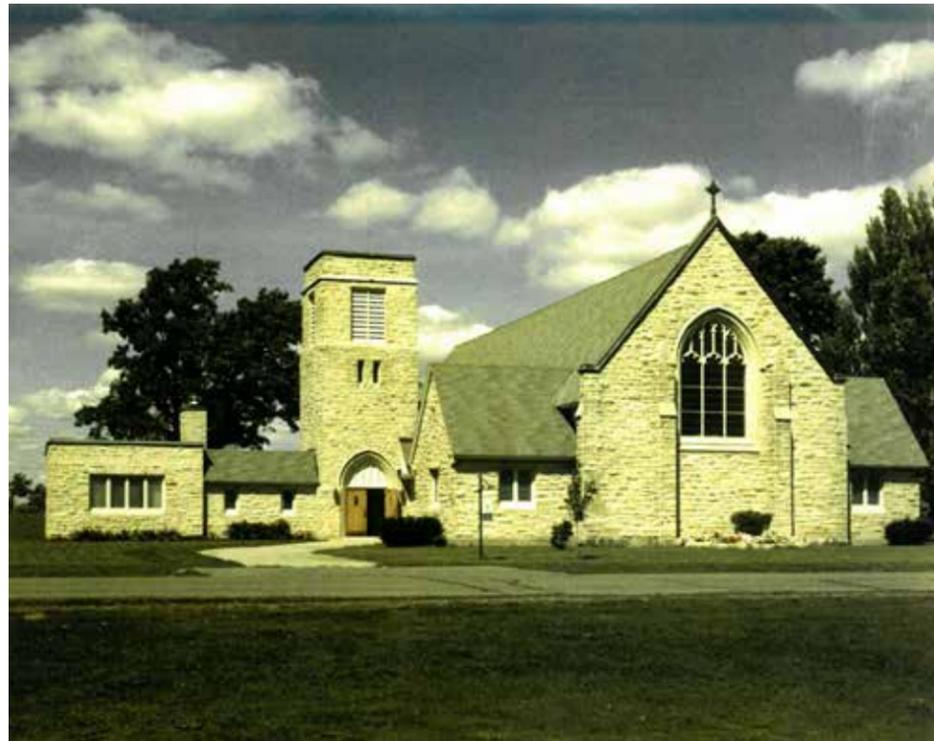
Stormont Deanery

Iroquois, Saint John

Rock-Faced! As early as 1792, a house of worship was constructed in Matilda Township by Lutherans. Inadequate finances produced a split in the congregation, and eventually, it became an Anglican congregation in 1827 when the congregation and their clergyman chose to join the Church of England. In 1795, the churchwardens of Matilda sent a petition to Lieutenant-Governor John Graves Simcoe asking for a clergyman to be sent to minister to them. A quarter of a century later the Bishop of Quebec sent the Rev. Frederick Myers to the cure of Matilda.

Already, the Lutheran meeting house had been reconstructed into a church in 1836. According to tradition, in the old house of worship on each side of the pulpit there were a few large, prominent seats where it was customary for justices of the peace to sit in state during the service. We may wonder if the worthy magistrates were confused from the earliest days of the colony when meeting houses were home not only to church wardens but also to the wardens carrying out the duties handed out at the annual town meeting.

In 1865, the church property at Iroquois was sold, the materials removed and used to construct two small roughcast houses. As early as 1857, a new site was acquired from the prominent Brouse family on village lots 20 to 22 in Iroquois. The Reverend Edward Jukes Boswell



DIOCESAN ARCHIVES, 51 13 2

provided leadership in putting up a new church built of cut stone in the 1860s.

In the mid-nineteenth century, Iroquois was paired with a church in eastern Edwardsburgh Township. By 1874, they no longer were known as Matilda & Edwardsburgh. In 1875, a large rectory was built at Iroquois. In

1876, the Parish of Matilda consisted of congregations at Iroquois, Dixon's Corners, and Wallace's Schoolhouse (later known as Haddo). There was an Anglican graveyard at Iroquois by 1884. In 1902, a vestry was built onto the church.

In 1951, the Canadian government passed an Act to establish the

Saint Lawrence Seaway Authority to construct and operate a deep draft waterway which was completed in April 1959. This involved the flooding of that part of Iroquois in which the existing stone Saint John's Church stood. The old church was demolished, and a new house of worship designed by the Ottawa architectural firm of Burgess & McLean in 1956 was built in the new town of Iroquois. It is shown here, as photographed by Keith W. Fisher. A new rectory, also designed by Burgess & McLean, was constructed alongside the church in the newly developed area of Iroquois across from a new park overlooking the flooded older area of the town where the previous church had stood for the better part of a century.

A casual observer would assume that Saint John's Church had moved from one solid masonry building to another. But appearances can be deceiving. The rock-faced stone in the new Saint John's was real enough, but only five to six inches thick, with the actual structure held together by concrete and steel beams. Saint John's Church was secularized in 2018.

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