

# Crosstalk

THE ANGLICAN  
DIOCESE OF OTTAWA  
Section of the  
*Anglican Journal*  
March 2021

*All will be well*

PHOTO: ARCHDEACON CHRIS DUNN



*The tranquillity and beautiful setting of Saint Patrick's, Lower Stafford, Parish of the Valley, March 5, 2020.*

## Pulling through the pandemic together

BY LEIGH ANNE WILLIAMS

Bishop Shane Parker offered some encouragement to more than 240 wardens and treasurers from across the diocese who gathered online on Jan. 25 to hear an update on how the Diocese had weathered the economic turbulence of 2020.

Bishop Parker began by reminding his listeners to take comfort in knowing that “even in the darkest moments of winter, the difficult things we face in any season of our lives, ... God in Christ walks with us, journeys with us.”

Then turning to the specific financial challenges facing Anglican churches, he said, “I know from talking to my colleagues in the Ontario House of Bishops that virtually every diocese has experienced about a 20 percent loss in revenue throughout the last

year.... So if you found that your [parish] givings have gone down, you are in very good company.”

He went on to acknowledge the strain many are feeling. “While that can be distressing at the best of times, it is even more distressing to sense that somehow we are not going to be able to keep up in our individual parishes.”

But parishes need not feel that they are struggling alone, he said. “While the parts of our parish ministry may in some cases be experiencing a lot of stress and difficulty, we as a diocesan church are very strong.” He compared the diocesan church to a strong body with two arms; one being parish ministries and the other community ministries. “Our body is strong and it can support and uphold the two arms,” he said. “As a diocesan church we have tremendous resources and tremendous strength.

We will carry one another through this, and we will forge a new future for ourselves as a diocesan church having learned many things through this pandemic. So take heart, be encouraged, be assured as we make our way through the last months of this pandemic.”

Archdeacon Chris Dunn, chair of the Property and Finance Committee, then provided a financial update on diocesan finances to the end of 2020, detailing some of the ways that the diocesan church had used and benefitted from its collective strength.

In April of 2020, a motion was passed by the Property and Finance Committee and Diocesan Council to take measures to secure funding of up to \$2.35 million.

► **Financial update, page 3**



A Chiapas, Mexico town centre was photographed last March by a new member of the Ottawa PWRDF working group, Liana Gallant. While there, Gallant visited midwives in a remote community and attended an International Women's Day protest. Read about it on page 7

FROM OUR BISHOP

# The making of Brother Thankful

PHOTOS: CONTRIBUTED

In mid-March last year, everything changed overnight. Words that had been abstract and distant suddenly became real and present: novel coronavirus; severe acute respiratory syndrome coronavirus 2, called SARS-CoV-2; a disease called COVID-19; exponential spread; global pandemic; lockdown.

The buildings that house our parish and community ministries closed on March 15, and our service to one another and the world shifted and pivoted as we did our very best to respond faithfully. Suddenly, we were reaching out more than ever before, to stay connected, to worship together, and to serve those we once gathered in our sanctuaries, halls, day programs and offices. We went online, on phones and on the street—whatever it took to be the Church in pandemic times, whatever it took to be Christ-like.

I am deeply grateful for how clergy, executive directors, senior staff, staff in parish and community ministries, lay leaders, volunteers, committees, and all the people of our diocese have stayed so faithful during the last year. God is with us in this pandemic, teaching and revealing much to us as it runs its course, making us see things in new ways.

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa

On March 14 last year, I was elected to become the 10th Bishop of Ottawa, and the next day we were in the first lockdown. (My brother Michael wryly asked if God had shut down the church because I was elected.) As my transition into episcopal ministry took hold, I needed to get moving on acquiring some tools of the trade: vestments, a ring, a pectoral cross, and a crozier. I came to see the crozier as something I could make for myself.



In the three pictures accompanying this column you can see the quick sketch of what the crozier was to look like, the raw materials laid out on the floor of my shop, and the finished product. The scrawl on the sketch says “Brother Thankful” because that is my crozier’s name—and here is why.

The staff in the centre of the raw materials was cut in 1978 on the Carp Ridge, between the villages of Dunrobin and Carp. My brother Barry and I were hired to build a cedar log cabin, and a number of young ironwood trees on the site had to be cleared—and one of them became my walking staff. Barry and I lived in tents at the cabin site for many weeks, and the staff remained with me as a memento of those days.

The split log to the left in the photo is from a cherry tree felled by a beaver near Sawmill Creek by Brookfield Road in Ottawa, a familiar place for my brothers and me. Barry harvested a few limbs from the tree and offered a portion to me.

The three sections of steel tubing are from what my brothers and I call “the mall” (known to everyone else as garbage night). I was out for a run and saw these parts of an outdoor umbrella stand with threaded ends,



so I picked them up in case they might come in handy one day.

Pulling it all together, you can see how the cherry became the crook of the crozier, the ironwood the staff, and the threaded tubing the joints which hold it together and allow it to break down into sections for travelling.

It is called Brother Thankful because the parts of it are strongly associated with my brothers, and because I feel profoundly thankful to God for calling me to a ministry which allows me to offer all that I am and all that I have learned over six decades on a journey through many things—from the most harrowing to the most hopeful.

I share the story of Brother Thankful to encourage you to see



how the seemingly disjointed parts of our journey through this pandemic will likely become part of something new, something that will serve us well, something strong and durable and pleasing—because God constantly seeks to reconcile all things in Christ and make them new.

## CLERGY NEWS

**The Rev. Canon Robert Heard** has been appointed Interim-priest-in-charge for the Area Parish of Prescott-North Glengarry, effective Feb. 4.

**Peggy Lister** has been appointed Chair of the Refugee Ministry Office Episcopal Panel, effective Jan. 7, 2021.

**The Rev. Jeannie Loughrey**, ordained in 1990, will retire on May 1, 2021.

**The Rev. Canon John Wilker-Blakely**, ordained in 1983, will retire on June 1, 2021.

**St. Helen's Virtual Art Fair**  
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# The Bishop's Gala returns

The 38th annual Bishop's Gala and silent auction will be held on May 27, 2021. It will be Bishop Shane's first gala as our Bishop and our diocese's first-ever virtual gala. Join us for an evening of entertainment featuring talent from across our broad diocese. Gala tickets are \$75, and only 200 are available. Your ticket includes advance access to our silent auction as well as a swag bag that will be delivered to you ahead of time containing yummy things for you to enjoy as you watch the show. Those not wishing to buy a ticket are also invited to tune into the event, bid on auction items, and make a donation to the causes that the gala is supporting this year.

Bishop Shane has changed the focus for his first gala to raise funds for two causes serving vulnerable children and their families in Africa and the Middle East:

*All Mothers and Children Count* is a comprehensive health, food security, and nutrition program in rural Tanzania, Rwanda, Burundi, and Mozambique undertaken by the Primate's World Relief and Development Fund (PWRDF) in partnerships with local agencies in

each country. This initiative addresses a high rate of malnutrition among children (94%) and enables the distribution of food programs to HIV-positive women, pregnant and lactating women, and malnourished children. Of significant interest is that Global Affairs Canada will be matching donations 6:1 until the end of June.

*Virtual Therapy for Disabled Children* is an urgently needed service of the Jerusalem Princess Basma Center – a ministry of the Anglican Diocese of Jerusalem that serves disabled Palestinian children who live in the West Bank. The Center is the only treatment option for these children, but poverty, conflict, and travel restrictions make it very difficult to get to Jerusalem. The Center's virtual care model of therapy enables 150 children and their families to receive assistance from a multi-disciplinary team. The cost of providing this service to one child is \$1,600 a month.

Please plan to join us by video link at 7 p.m. on May 27. Stay tuned for details about how to buy your ticket and take part in the virtual silent auction, in the April issue of *Crosstalk*.

—*The Bishop's Gala Committee*



**38th Annual and 1st Virtual**

**Save the Date!**  
**THURSDAY, MAY 27, 2021**

**The Bishop's Gala Committee members are hard at work behind the scenes planning this fabulous event for all to enjoy. Please look for more information in the April issue of *Crosstalk* and the diocesan e-newsletter.**



## Update on diocesan finances from page 1

**More than 200 churchwardens, treasurers and clergy heard from Bishop Parker and Archdeacon Chris Dunn how the diocese and parishes have negotiated the pandemic's financial shoals.**

"That included extending our line of credit with the bank to a maximum of \$1.35 million and authorizing a loan of up to \$1 million from the cash reserves in the Consolidated Trust Fund. I'm pleased to tell you that by and large for 2020, we have not had to dip into any of that to make what's happened in 2020 happen," said Dunn.

In April and May of 2020, the collective strength of the Diocese allowed parishes to be relieved of their obligations to remit to the Diocese their Fair Share Assessment, equalized costs of priestly services, lay staff costs and insurance premiums. "That gave each parish a breather and an opportunity to see our way forward," said Dunn. The presentation also noted that the stipends, housing and travel benefits of all stipendiary parish clergy and the salaries of all lay staff were paid

in full from the collective funds of the diocese during April and May.

Dunn explained that the Diocese has been applying for and benefiting from the federal government's Canada Employment Wage Subsidies (CEWS) throughout the pandemic. "In April and May, \$1.76 million was forgiven of what was expected in parish remittances, and to date we have recovered \$1.5 million of that amount through federal government programs," Dunn said.

The applications filed by the Diocese are based on parishes sharing their financial information comparing the income for the month with the same month in the previous year, he explained.

"We want to thank the parish treasurers for helping with that information and continuing to do so because it is so important. It is the only way we can put forward the

applications," Dunn said, noting that the Diocese will continue to apply for the wage subsidies until the end of June in 2021 when the program is expected to end. "Unfortunately, some parishes are behind in submitting their information, and that means that we are slow in getting in some of our CEWS applications. This is causing delays in our filing," he added.

At the end of 2020, Dunn explained that the Diocese had a shortfall of \$236,000 in the amount that was forgiven in the months of April and May. This represents the difference between what the diocese received from the government and the amount it did not receive in the remittances not collected for those two months. But he said that once more government funding applications have been processed, the committee expects that the Diocese

will likely break even for the amount in the 2020 forgiveness.

In 2019, Synod passed a budget for 2021 that set the Parish Fair Share at \$2,241,322. That amount, said Dunn, has not changed. Appeals of the PFS amount are reviewed by each parish's archdeacon and then the Property and Finance Committee.

"So the question that everybody is asking is 'Is it possible to do another sharing of our collective strength?'" Dunn said. "We're unable to answer that at the moment. ... There have been preliminary discussions at the Property and Finance Committee, and I think within senior staff at the diocese about the possibility of using our collective resources as a diocese to provide a second relief package for parishes in 2021. The decision will likely be made in late February and it will likely be communicated through the weekly COVID communique."



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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.



**COMMUNITY MINISTRIES**

**Day programs rise to meet pandemic challenges**

PHOTO : STEPHANIE HODGSON

BY DAVID HUMPHREYS

This winter's second wave of the pandemic has challenged the day programs of the Community Ministries in Ottawa as never before.

The integrated services of St Luke's Table, The Well and Centre 454 are producing 260 hot meals a day out of a single kitchen at The Well in the basement of St. John the Evangelist on Elgin Street.

St. Luke's Table continues its drop-in services in the church at 760 Somerset Street West while renovations are under way downstairs to add showers and laundry facilities. The renovations are the first step in implementing a new post-pandemic vision of service.

The integrated staff have increased from 22 to 30 to cope with demand at all locations because of pandemic-related hardships. While they are front-line workers the staff are not eligible for vaccination until the spring.

Hours of service have been extended at all three locations: from 3:30 p.m. to 9 p.m. six days a week at St. Luke's; from five to seven days a week at Centre 454 and from five to six days a week at The Well.

Then there's the direct ongoing threat of the pandemic itself. An outbreak of COVID-19 in the shelter system caused concern at the end of January as some shelter residents visit Centre 454. Positive tests have risen at a concerning rate in city shelters.

"We are really cautious, and we have put strict protocols in place," says Rachel Robinson, executive director of the day programs. The protocols include surveillance testing for COVID-19 and self-isolation.

The Well's kitchen staff are supported by five intern assistants from the Indigenous Wabano Centre on Montreal Road. The kitchen turns out 100 meals daily for delivery to the City's warming centre at Tom Brown Area, where the day programs are partnering with the city to provide food services. Another 100 meals are sent to St. Luke's and 60 stay at The Well. These are hot meals, distributed for lunchtime consumption. Food is also being prepared for the first time at Centre 454 where another two interns are helping.

The food budget last year doubled to \$200,000 for the first time, a figure likely to be matched or exceeded this year.

In addition, the day programs distribute up to 100 meals daily from Food for Thought and the Ottawa Community Food Partnership, mainly for evening consumption. Food for Thought is a volunteer-based team that supplies hot meals to those unable to cook for themselves. St Luke's Table is a member of the Ottawa Community Food Partnership, a network of emergency food providers.



By the spring, St. Luke's expects renovations will be completed on renovations to add shower and laundry facilities and accessible washrooms. Funding of \$300,000 from provincial COVID-19 relief and the city's capital community program has allowed St Luke's to close a key service gap that has been exacerbated by the pandemic.

Next up will be kitchen renovations. When the pandemic is under control St. Luke's plans to add a "community kitchen." While there will always be a need to prepare meals for on-site consumption, there will be an added emphasis on teaching cooking skills. With help, people will cook on-site and have the choice of taking their own meals home. This will be possible thanks to an enlarged kitchen with two or three workstations.

The kitchen project is dependent on fundraising. But a successful campaign last year has put \$75,000 into a capital reserve earmarked for the job. Another major capital campaign is scheduled to begin in the spring.

In addition to food service, St Luke's Table offers social, recreational and counseling services. The Well focuses on the needs of women and children, offering showers, laundry, support and computer access. Centre 454 is a drop-in place offering support and social and recreational services to the homeless and those precariously housed. All are Community Ministries of the Anglican Diocese of Ottawa.

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The Anglican Church caring for the Community

## PARISH NEWS

### St. Stephen's celebrates Black History Month Our Canadian story: Still on the frontlines

February is Black History Month — a time to commemorate, celebrate and recognize the achievements of Black Canadians. It is also an opportunity for people to learn more about the effects of racism and how to challenge negative stereotypes. It offers an opportunity for students, parents and educators to explore the rich history and identity of Black people.

With that in mind, the St. Stephen's Black History Committee decided that the ideal way for parishioners to learn about and explore the rich history and identity of people of African descent would be by inviting people of African descent to share their life stories during a Sunday service. The committee developed a theme of "Lived Experiences."

The first service was held on Feb. 7 with approximately 120 people in attendance online. The rector, the Rev. George Kwari, began the service by taking a knee in order to have the congregation pause and reflect on the significance of this gesture, particularly when taken by a Black man. The readings and musical selections reflected the Black struggle, faith and hope.

Denise Moore-Isaacs, a member of St. Stephen's congregation, was the guest preacher and gave her account of lived experiences as a person of the Black community. She spoke about her life growing up in Toronto where her brother was stopped on his way to a hockey practice. The police officer who

stopped him did not think a black boy would be playing hockey. She noted that most systems were built without people of colour in mind and how disadvantaged they are at times. Most people of African descent tend to conduct themselves in a certain way in order to fit into a traditional system that was not built with them in mind. She shared the story of her 83-year-old father who experienced racism and discrimination at work and in everyday activities throughout his life and how his story intersects with experiences of generational discrimination. To this day he is seeking justice. She talked about examples of incidents of racial discrimination that have affected us: George Floyd, Abdirahman Abdi, Joyce Echequan, Mr. Camara and posed the question, "How do we explain these incidents to our children?" In closing, she exhorted everyone to 'listen to understand'; challenged them to review their mindsets, behaviour and biases, including those that may be subconscious.

As you can imagine, this was a wonderful starting point for an after-service conversation. About 50 people stayed for an enlightening, honest and informative conversation. People shared their stories, including accounts of visiting the Martin Luther King Jr. memorial and of sitting in the seat which had been occupied by Rosa Parks. Participants were reminded of the existence of the Underground Railroad and Niagara's Freedom Trail in St. Catharines, Ont., the city where

Harriet Tubman and Josiah Henson made their homes.

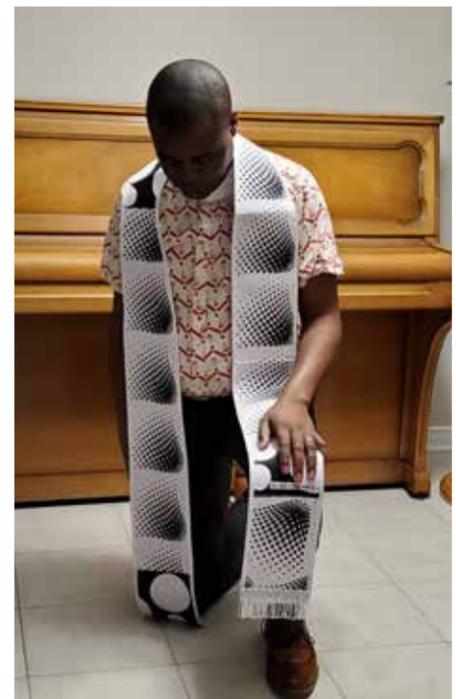
A priest added that, in his previous white-dominated community where he was the only black person, people just called him by colour and didn't make an effort to learn his name. To which one of the parishioners quickly jumped in and said, "If I were the only white person in a black community, I would not want them to call me, 'hey white woman.'" People of colour would appreciate others learning their names and not to referring to them as the black priest or black warden.

One parishioner, speaking offline because she didn't feel comfortable speaking out, said the world would move forward if we stop using the word 'black.' She had never seen a black person. This person did not speak because she never felt qualified to speak in front of white people. However, it must be noted that the issue of colour label was echoed in other comments from some of the participants. Some thought that the media is both a friend and enemy in the fight against racism.

We discussed the idea that if people's colour is mentioned not in a derogatory way but in an affectionate way, it is far more acceptable. Acknowledging that a person is Black means that you are acknowledging who they are and the ordeal people of colour go through. It was interesting to note that children do not often notice the colour of people's skin, which might be due to the fact that it does not bother them.

The parishioners shared a list of

PHOTO CONTRIBUTED



*The Rev. George Kwari, taking a knee.*

books and other materials they had read. It was agreed that the Black History Committee would create a list of books that members of St. Stephen's can read throughout the year, thereby fulfilling the Committee's request that we learn about Black history all year round.

We had a fulsome and honest conversation. As we saw, everyone has a unique story. If we do not take the opportunity to listen to these stories, we are going to miss out on the full picture of who we are today. We need each person's story in order to build the bigger picture. People must be allowed to talk freely about the 'elephant in the room'—colourism and racism in the Church.

It takes a village to fight against racism. Thank you, people of St. Stephen's, a church without walls, as it is affectionately known for its space, and for your whole-hearted participation. Let us march on!

— Dr. Shirley Brathwaite, the Rev. George Kwari and Denise Moore-Isaacs.

### St. Paul's Almonte finds new way to reach out with new partners

By Deane Zeeman

It's tradition. For many years, Mississippi Mills residents in need enjoy a complimentary dinner with all the fixings in the church hall at St. Paul's Anglican Church in Almonte on Christmas Day. The dinner is cooked by St. Paul's volunteers using ingredients provided by other local churches and service clubs. It takes place after the Christmas Day service and includes a rousing carol-sing led by a group of musicians from other churches who come annually to join us. We usually serve about 45 people.

But in 2020, the Christmas dinner looked rather different.

Prevented by pandemic restrictions from hosting in the usual manner (and with the blessing of the local health unit and the Diocese), we invited people to reserve a take-out Christmas meal, prepared by Omar Rajab and family at the Centennial

PHOTO CLAIRE MARSON



Restaurant in Pakenham, Ont.. Omar is well-known locally for his generosity to the community.

As is always the case, our goal was to reach vulnerable people in our community: those in need, those living alone and — particularly in 2020 — people who would ordinarily have gathered with family but were

prevented from doing so by the renewed lock-down.

This event was advertised in local print and digital media as well as by posters in traditional community gathering spots (library, grocery store, Baker Bob's). The meals were pre-ordered by telephone through the St. Paul's office, pick-ups were scheduled by volunteers, and meals were picked up outside St. Paul's church.

While St. Paul's still hosted the event in terms of organizing and coordination, the meal was sponsored by: Omar Rajab and the Centennial Restaurant (who gave us a very generous discount on the meals); MM Together (a local community fund); the Almonte Lions Club; Stonebridge Haven (a spiritual hub for seniors and caregivers); Carebridge (the Mississippi Mills community development agency); as well as our usual partners, local churches.

On Dec. 23 at the appointed time, our volunteers were ready with masks, gloves and safety vests as cars began to roll up. Recipients' names were checked off a list and meals in carrier bags were dropped into car trunks for "touchless delivery." A couple of recipients walked up to receive their meals and meals for several recipients who were unable to get out were delivered.

We distributed 95 dinners between 4 p.m. and 6 p.m. under pandemic protocols. A few additional dinners were donated locally as well.

It was exciting to be part of such a community effort, and it showed us that by joining hands with others we can support many more of our neighbours than we could have helped on our own. And we now have a foundation of community partnerships on which to build!

## LENTEN REFLECTION

## Wash one another's feet

By Liana Gallant

It's been almost a year now since I visited with the midwives in the mountains of Chiapas, Mexico. Many of these women had at one time been supported in a project, partnered with PWRDF, and as a retired nurse in the field of maternal-child health, I was very fortunate to have the opportunity to be welcomed into their tiny isolated community.

My life was profoundly changed after meeting these women and memories have been flooding back while I've been going through my photos. COVID-19 still seemed very far away early last March 2020, just a little blip on the international news when I was visiting Jijotol, north of San Cristobal, the state capital city. I remember so clearly though the feeling in the pit of my stomach when one young man expressed his anxiety that I might actually be bringing this strange new germ into their community. His home had no running water, but Internet he did have, and he was following the news carefully. My thoughts immediately swept back to the ways Western viruses had previously decimated Indigenous people in his homeland. No wonder he was worried!

One of the special photos I treasure is of a young mother, carrying a heavy bundle of firewood on her back, a very young baby strapped in a sling on her chest and a toddler with a terrible face rash clinging to her side. If she was the same age as the other young mothers I met there, I guessed she'd probably be about 16, maybe 17 years old. Like the others, she looked much older though, life there is very hard

on women. As soon as I met her, I wondered what I could possibly do about the rash on the little boy's face. I was pretty sure it was scabies, and probably all over the rest of his body too, just covered up with his ragged clothes. I usually carry a small cake of hotel soap in my purse when I travel, so I dug it out. Then I remembered I had some Polysporin in the travel first-aid kit in my suitcase! Through the translator, I explained how to apply the ointment after washing with the soap. This young mother was so thankful, so very grateful that I felt embarrassed. It was such a small thing to give. Yes, "it was better than nothing," but I felt really inadequate. Really, really inadequate.

When I asked if I could take a picture of her and her children, her face lit up with a shy and radiant smile and she nodded yes! I reached for my camera and that's when I noticed her feet. It was Lent and suddenly our Anglican celebrations of Maundy Thursday popped into my mind. In the flash of a few seconds, I thought of the clean and prepared feet that are washed in our symbolic liturgies. I thought of the experiences I'd had of washing the feet of many, many patients over my years as nurse. Then I wondered what it would be like to wash her feet. They were like nothing the feet I'd seen before. Her young teenage skin was tough, cracked and filled with ground-in dirt, her toes already misshapen, the nails yellowed, torn and broken.

As I look back now, I think of the feet that Jesus washed in the Gospels. They'd probably have been more

like this young woman's feet than the clean feet some of us present on Maundy Thursday. I'm thinking of his command to wash one another's feet, to serve one another in the ways that he showed us. A year has passed, and the question still burns in my heart. Whose feet are easy to wash and whose feet are much harder? Whose journey am I willing to share?

Washing the feet of another person can take many forms. When done in love, it can give us an intimate glimpse into that person's life, perhaps even allowing us to see and understand more fully the difficult road they walk. Jesus is always asking us to open our eyes wide, to reach out to others with the same compassion that he shows to us. He invites us to watch carefully for ways that we can walk alongside each other, to generously love and serve each other.



PHOTOS: LIANA GALLANT



**Midwife Gregoria Hernandez and Liana (right), who attends St. James, Perth, and is a member of the diocesan PWRDF working group.**

## ANGLICAN CHURCH WOMEN

## Historic Bales for the North project winding down

Dear Friends,

We are writing with heavy hearts as the pandemic and lockdown situation continues.

We have given considerable deliberation to the actual continuation of the Bale program, but Leslie and I have realized that the Ottawa Bales to the North project has come to its natural end, considering the COVID crisis, the aging of our congregations and the availability of online shopping, even in the North.

Writing this in January, with the vaccine roll-out stalled, we expect that even by April or May of this year, our Diocese will still be requiring the rigid RED or AMBER protocol for churches, which would

automatically preclude us being able to gather to pack bales in our regular fashion.

We realize that many parish ACW groups have kept the goods that were ready to be packed in 2020 and the question now is, "what are we going to do with them"? We have a couple of suggestions:

There are many places in your own communities that would be more than happy to receive your contributions of goods or money, including the Ottawa Mission, Centre 454 or a local refugee resettlement group.

If you decide to pack your own box for the North, we can help. We are prepared to provide the necessary packing equipment and labels, to

support a Deanery group gathering the items in one place to pack the boxes and send them off at your expense. Last year, a four cubic ft packing box filled to 39lbs, cost \$120 to send to Iqaluit, for example.

In the past few years, we have mailed to 13 communities yearly, so we would suggest that if you write Leslie, she will give you the proper mailing address for one community. That way, between the groups, we keep the mailings even.

Some groups may have more goods than money for this project. But since the groups have generously donated to Bales for so long, our Diocesan money can continue to be spent, for this, the final year.

Please give consideration to

these suggestions and let us know what your thinking is and how you would like to proceed: [acw@ottawa.anglican.ca](mailto:acw@ottawa.anglican.ca)

This is not the way we envisioned drawing our wonderful Bales Program to a conclusion, but we both feel that a decision has to be made sooner rather than later.

Money for Fair Share or the Bishops Discretionary Fund or Bales for the North can be sent to Leslie Worden, 59 Dalecroft Cres., Nepean, ON K2G 5V7. She will acknowledge your gift, then forward it to the Diocese.

Blessings on each of you, and for each group.

—Marni Crossley and Leslie Worden

# International Women’s Day – Standing with the women of Chiapas, Mexico

By Liana Gallant

Last year, I attended International Women’s Day in San Cristobal, Chiapas, Mexico. Earlier that week, I’d been visiting midwives in a village a couple of hours away, but on this Sunday, I decided to stay in the city. I’d been searching various websites, looking for information about IWD, pretty certain that in a city this size, there’d be some sort of gathering to recognize the day. I couldn’t find a thing though — nothing, no announcements or plans anywhere.

My translator spoke for me with a local woman who explained that no information would be available publicly — word would be spread directly, privately — *mujere a mujere*, woman to woman. Apparently, it’s just too risky to advertise such events. Sometimes rabble rousers are hired to attend public gatherings in order to wreck havoc (or worse), and then local organizers can be blamed and held to account for anything that goes wrong.

It turned out that there would be a gathering quite close to my hotel. I bundled up and headed out, no idea of what I might find. Nearby, Peace Square was about three quarters filled with people, mostly women, a few men and children. Most of the families appeared to be Indigenous people, their textiles and crafts neatly laid out on blankets, around the perimeter of the Square. As they were every day, they were focused on the task at hand — selling their goods.

I edged my way closer into the centre of things, a foreigner if



PHOTO: LIANA GALLANT

anyone was to look closely at me, but no one seemed to care about that. I was a woman, I was welcome no

matter my skin colour. There was a bonfire off to one side, with lots of chanting and yelling going on. A

strong feeling of angst was tangible in the early evening air, blending in with the billows of dark smoke. I mingled in the crowd, feeling safe but troubled by the meaning of the nearby fire. I asked around a bit and eventually found someone who spoke English. She explained the bonfire was being used to burn an effigy of AMLO— Andrés Manuel López Obrador — President of Mexico. Elected democratically in 2018, this supposedly progressive president, commonly known as AMLO, had initially brought great hope for change to the people of Mexico. Mexicans had been jarred recently by several barbaric murders, including the slaying and skinning of 25-year-old Ingrid Escamilla, and the killing of Fátima Cecilia Aldrighett Antón, a 7-year-old who’d been abducted from her school. There’d been an initial belief that AMLO would take action to address the growing rate of femicide (women killed based on their gender) within Mexico. But people’s hopes had been dashed yet again, amid increasing frustration with his lack of attention to the issue. I chatted with a number of young female activists in the crowd as I moved about, encountering in them all a disturbing mix of anger and despair. Dressed in purple, the colour of International Women’s Day, many waved banners declaring “We are the voice of those who are no longer with us.”

As darkness fell, women gathered around the huge wooden cross which stands permanently in the centre of Peace Square. It was draped with a banner proclaiming “Fight today so we don’t die tomorrow.” There were women who stood alone, lost in their own thoughts. Others were crying on each other’s shoulders, while many simply huddled in small groups, standing together in the solidarity of their pain and loss. Most held candles high in the night air, filling the sky with an eerie glow.

It was all a very disturbing experience for me—unlike anything I’d ever participated in before. I wasn’t even sure I could honestly say that I’d even truly “participated.”

But a year later, I am writing this story to share what I saw and learned from the women at the 2020 International Women’s Day in San Cristobal de Casas, Mexico. It’s a very small, almost invisible part - but for me, it’s yet another strong connection to the women of Mexico. Now I can hope that their message ripples outward from here.

## IWD 2021 theme “Choose to Challenge” reminds us of the REDress Project



The words of the women in at the International Women’s Day protest in San Cristobal, Mexico in Liana’s article echo with a terrible familiarity here in Canada. “We are the voice of those who are no longer with us,” and “Fight today so we don’t die tomorrow” could be the rallying cries of women protesting against the many forms of violence against women that persist in Canada, but they seem particularly apt for the dangers Indigenous women face.

Almost two years after the publication of the final report from the National Inquiry into Missing and Murdered Indigenous Women and Girls, it is difficult to see change.

The red dresses from artist Jaime Black’s REDress Project that appeared across the country and internationally are a visual reminder of the many women who are mourned. But the theme for International Women’s Day in 2021 is #ChooseToChallenge, and the #MeToo movement certainly showed the power and potential for change.

As we pray, Glory to God, whose power working in us, can do infinitely more than we can ask or imagine.

—Leigh Anne Williams



**Red dresses on display at Synod 2019, draw attention to the trauma and tragedy of the many Indigenous women and girls who have been murdered or have disappeared in Canada.**

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**TODAY 4 TOMORROW (T4T) raises funds to help the community ministries serve vulnerable people.**

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Centre 105 (Cornwall), Centre 454, St Luke's Table, and The Well are four day programs providing nutritious food and essential services. Cornerstone Housing for Women is a network of women's shelters - including temporary and permanent housing. Ottawa Pastoral Counselling Centre offers digital counselling to people suffering from mental health issues. Our Refugee Ministry supports people to transition from perilous situations in their home countries to the safety of Canada.

*“I give because I believe in our ministries, and every drop in the bucket makes a difference. I give because I can.”*  
(Claire M.)

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Jane Scanlon, Director of Communications and Stewardship Development  
Telephone: 613-232-7124 x 225  
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**TODAY 4 TOMORROW (T4T) provides funding for these important ministries: All My Relations (AMR) and the Youth Internship Program (YIP).**

**All My Relations** engages people in a journey of listening, truth-telling, and reconciliation with Indigenous People and seeks to heal our shared history through blanket exercises and study groups.

Our **Youth Internship Program** is offered digitally during the pandemic. It is a paid internship program for youth ages 17 – 21 and provides social connection, faith formation, leadership development, and meaningful work. It also includes resources to address the mental health crises that many of our youth are experiencing.

*“For I know the plans I have for you... They are plans for good and not for disaster, to give you a future and a hope.”*  
(Jeremiah 29:11)



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### HOW COVID-19 HAS IMPACTED OUR COMMUNITIES

- estimated 200 people sleeping outside in fall 2020 and homelessness crisis worsens
- since October 1,900 people including children sleeping in shelters
- more people served by our day programs now homeless – 80% compared to 50% before the pandemic
- calls to the Ottawa Pastoral Counselling Centre for crisis mental health intervention double in 2020



*The number of people living on the streets has spiked during COVID. I came across a young man lying shivering on his sleeping bag, poorly dressed and in great distress. I find this social reality very disturbing. I am trying to figure out how I can help.*

(Jane M.)



@ CORNERSTONE HOUSING FOR WOMEN



@CENTRE 454



@YOUTH INTERNSHIP PROGRAM (YIP)



@ OTTAWA PASTORAL COUNSELLING



@ ALL MY RELATIONS



@ THE WELL / LA SOURCE



@ CENTRE 105 CORNWALL



@ REFUGEE MINISTRY



@ ST. LUKE'S TABLE

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# Email scam hits Ottawa parishioners

Parishioners in Ottawa recently received fraudulent email messages that appeared to be sent by a priest in the diocese asking them to buy gift cards totalling several hundred dollars that could be given as gifts for parish staff. The priest had never sent such a request, but the perpetrators had used a forged email address with his name that looked legitimate enough to convince some of the parishioners who received the message that it was real. One parishioner was warned off the purchase by a wary retailer, but at least one other person fell victim to the scam. Parishioners are cautioned to beware of any such requests.

Webmaster and network administrator Cathy Kent, who oversees server and email security for the Diocese, has provided the following advice for people who want to increase security measures for their email.

## What is email spoofing?

Email spoofing is when someone sends an email with a forged sender address. Typically, the sender's name or email address and the body of the message are changed to mimic a legitimate source. By pretending to be someone the victim trusts, the scammer directs them to a fake website that collects their personal information (a process known as phishing) or trolls them within the email, asking for a favour, typically the request is to visit a link, or for gift cards or money. There is always a sense of urgency.

## How do email spoofing scammers find victims?

Scammers use various methods to locate a target's email address. A robot searches the Internet for email lists, online newsletters, websites and much more, collects email addresses for spoofing. If an email account has vulnerabilities, the scammers can sometimes enter the account, parse the address book, and harvest those addresses.

Owners of the accounts likely do not know their email has been

spoofed and it is good to let them know.

## Tips for increasing email security

While there is no fool-proof way to protect your email address, adopting some of these best practices can help:

- Change your account passwords frequently.
- Keep anti-malware/virus software up to date and running in the background at all times. (Norton, McAfee are paid software. AVG or Avast are free.)
- Run a full system scan at least once a week.
- Clear your history / cache frequently (Glary Utilities has a free history clean up).
- Avoid including your email address in online blogs and posts. Try using (at) and (dot)com instead of @ and .com to prevent malicious automations from harvesting your address.
- Avoid using your primary email account for everything online. If you are signing up for a mailing list, contest, application form, or similar, use a free *replaceable* email account like Gmail or Hotmail reserved for just these actions that can be removed if infiltration occurs.

- Only use your primary email to communicate with people you know or trust.
- Do not share private or financial information through email.
- Turn your email account's spam filters on to the strongest settings or use tools such as Gmail's Priority Inbox.
- Avoid clicking suspicious links or downloading suspicious attachments.
- If anyone seeks your assistance, a favour, gift cards or money, verify this with them personally.
- Your best defense in your common sense and skepticism.
- Use a third-party secure email system.

## Checking email headers

The visible email address can be spoofed, but the metadata address (behind the scenes) cannot. Learn how to check to see if the header matches up with the sender's name shown here: <https://www.hostinger.com/tutorials/email-headers/>. You can also read your email account's help files.

## How to spot a Spoofing (Phishing) email

- Use of poor language, grammar, and punctuation.



- Use of language that conveys a sense of urgency.
- Mismatching or inaccurate information in the "from" field. (For example, does the sender's name match their email address?)
- Ensure everyone in your organization is familiar with all of the above. If they are not, they could be the weak link in an otherwise carefully guarded system.

## If you are already a victim:

While not all email spoofing involves a hacked account, it is a good idea to change the password, just in case.

- Check all your devices by running a virus / malware scan.
- It is a good idea to send a message to people on your email list / address book to notify them of this issue and what to look for.
- Change your email entirely if it is persistent.
- Notify your mail provider if you believe your email account has been spoofed so the provider can add blocks to the server.
- Ensure you or your network administrator is watching your server bandwidth and web states for over-usage by bad bots trolling your pages. Block them or hire a firm to do so.

## A helpful link

<https://securityboulevard.com/2020/01/email-spoofing-101-how-to-avoid-becoming-a-victim/>

— Cathy Kent

## Increasing security for Diocesan email users

It appears that some users to the Diocesan email accounts are not setting up their system's security, spam levels, filters, white and blacklists correctly and are having send and receive issues.

The same situation exists for some who use Outlook. They must set their system with the correct co-ordinates for to-and-from flow.

Helpful suggestions can be found at the link below.

Please view the Webmail and Outlook

<https://www.ottawa.anglican.ca/images/Security/WEBMAIL-OUTLOOK-SPAM-WHITELIST-BLACKLIST-filters.pdf>

— Cathy Kent

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STEWARDSHIP

# Stewardship challenge for the month of March

For the Spirit God gave us does not make us timid, but gives us power, love & self-discipline.

2 Timothy 1:7

Even during a pandemic, I encourage you to think about messages of abundance and gratitude to share with your congregation(s).

Think about how people in the congregation can serve others who are lonely, struggling, suffering or at-risk at this time. There are plenty of ways to make that connection if your parish leadership thinks creatively and considers the abundance of gifts available.

The stewardship message does not always have to be about money; instead it could be about opportunities for mission.

How is your congregation engaged in communities and helping others now?



**Jane Scanlon**  
Director of  
Communications  
and Stewardship  
Development

How is it being the light in the midst of the darkness?

I believe these are very important questions for all of us to pray about and consider at this point in time.

Please send any of your creative initiatives that might inspire others to [jane-scanlon@ottawa.anglican.ca](mailto:jane-scanlon@ottawa.anglican.ca). Thank you!

The Episcopal Network for Stewardship (TENS) is presenting free webinars in 2021 as well as many up-to-date Stewardship resources

2020 was a different year. This year The Episcopal Network for Stewardship (TENS) will present free webinars featuring experts and their advice for 2021 based on knowledge learned from 2020 – a pandemic year.

A TENS webinar consists of 60 minutes of content presented on a slide deck. Included will be up to 30 minutes of an optional Q&A session.

If you would like to learn more about TENS, please visit [www.tens.org](http://www.tens.org). The username is 1PETER, and the password is FOUR:10.

Now is the perfect time to begin your Stewardship ministry planning for 2021. Look for workshop and registration details. These resources will be very helpful!

This is the day that the Lord has made, let us rejoice and be glad in it.

— Psalm 118:24

# Priority, time and effort being given to strengthening our communications in the Diocese of Ottawa

BY JANE SCANLON

In May 2020, Bishop Shane Parker appointed the Diocesan Communications Advisory Panel, chaired by Brian Cameron. The Panel is made up of The Very Rev. Beth Bretzlaff, Rev. Geoff Chapman, Jane Coutts, Rev. Gillian Hoyer, and Jamie Tomlinson. The staff resource for the panel (me) is Jane Scanlon, Director of Communications and Stewardship Development.

At the logistical level, my team is The Communications Collective (TCC): Heidi Fawcett (Social Media Coordinator), Cathy Kent (Webspinner), Leigh Anne Williams (*Crosstalk* Editor), and Jane Waterston (*Crosstalk* designer and production manager).

Although Communications is Strategic Priority 1 for the Diocese of Ottawa, it intersects with three important priorities:

- The Shape of Parish Ministries and Buildings

- Engagement with the World
- Lifelong Formation, Worship, and Hospitality

The advisory panel is tasked with developing a three-year strategic plan. The vision of the Communications Panel and the strategic plan is “to employ vibrant, clear and timely communications, using all forms of media effectively to engage with its different audiences.

“These communications will position the diocese as both a leader and an active partner with the parishes in carrying out God’s work and ministering to all communities in the diocese.”

As well as communicating locally, the goal is to reach out to and engage the wider world.

**Objectives for 2021**

In 2021, the Communications strategic plan includes the following priorities:

- to develop a new “brand” and a common look and feel

for diocesan communications including a new logo and protocols to guide all of our communications

- to update the website to simplify it and make it easily navigable for all target audiences
- to ensure vibrant, clear and timely website and social media content to represent all of our ministries
- to develop protocols for website content and social media posts to ensure they include opportunities for parishes to showcase their ministries
- to integrate *Crosstalk* with social media and the website to ensure that stories are posted quickly
- to feature and promote ADO On the Move podcasts

The new branding will be “unveiled” in the second half of this year so please stay tuned. In the meantime, the Panel will be working

hard behind the scenes to guide this exciting and creative process along.

Please note that TCC welcomes people to join in their zoom meetings on Mondays at 11 am, to discuss any communications requirements or questions they have. To join a meeting please send a note to [jane-scanlon@ottawa.anglican.ca](mailto:jane-scanlon@ottawa.anglican.ca).

PHOTO: ARCHDEACON CHRIS DUNN



Common redpoll

YOUTH INTERNSHIP

# Getting to know the 2020-2021 Youth Interns

By Jennifer Omoike

The Youth Internship Program (YIP) creates a space for young adults to learn, grow, gain practical experience in work placements and to explore questions of faith. It gathers students and offer experiences they need to move forward in life. It builds the confidence of its individual members, but it also builds community as the year progresses.

My name is Jennifer Omoike. I am a student at Immaculata High School in Ottawa, and I enjoy dancing and writing stories. I plan to study engineering at Carleton.

I am doing my YIP work placement with *Crosstalk*, and in this article I would like to introduce you to this year's YIP participants, their mentors and the people that work hard to support this program.

Donna Rourke, who manages this program for the Diocese, is the one who brings us all together. She visits parishes, speaks to groups and encourages new young people to join the program. YIP gathers youth aged 16 to 21 of diverse ethnicities and beliefs with different interests, goals and career paths.

Thomas attends high school and has a strong interest in world history and military history.

Emily lives in Toronto and is in university. She loves being involved with her school's model UN team, teaching swimming lessons and reading.

Freddy and Jefferson are students at Carleton. Freddy is studying electrical engineering; Jefferson is in the criminology program.

Alex is a Grade 12 student attending Immaculata High School and Naomi is in Grade 12 at De La Salle High School. Alex plans to attend Carleton University in



The interns met in late January by Zoom, with program coordinator Donna Rourke (top left) and the Rev. Arran Thorpe.

September, hoping to study software engineering and follow her dream of learning computer programming. Naomi is part of the dramatic arts program and plans on taking a gap year in September.

Caleb and Caroline are Grade 12 students. Caroline is a former student of Longfields Davidson Heights Secondary School, now attending Ottawa Carleton Virtual Secondary School (due to the COVID-19 pandemic). In September, Caroline plans on pursuing a Bachelor of Commerce degree in university. Caleb lives in Markham with his brother, sister, parents, and grandparents. He attends Markham District High School. He has been playing soccer for as long as he can remember and is the goalkeeper for his team.

Izzy and Greg both took a gap year. Greg hopes to attend Algonquin College in September to take a degree in hospitality, and Izzy began attending Seneca College in January for early childhood studies.

There is always room for past

participants who want to continue in the program. Calum and Maritsa are YIP alumni. Calum is a Grade 12 student at Earl of March. He has been playing in concert and jazz bands in and out of school for four years. When he is not playing his trombone, he is playing his guitar (electric or acoustic) or participating in remote musical theatre sessions. Maritsa is a first-year student at the University of Ottawa in the Honours Bachelor of Health Science program. Maritsa has a passion for science and health care. Her goal is to enrol in the University of Ottawa Medical program and pursue her lifelong dream of becoming a physician.

YIP helps participants walk towards their dreams by providing experiences and helping them acquire skills in relevant work site placements. This year, there are placements with St Albans Church doing children's ministry; KAIROS; PWRDF; The Parish of Blackburn, Navan, Bearbrook: website development and communication through social media; Epiphany

Anglican Church/ local Food Bank; Ottawa Police Services; The Glebe Wellness Centre; *Crosstalk*; St. John the Baptist in Richmond and YIP's faith formation team.

YIP offers participants a safe place filled with people ready to listen and help in whatever way they can. Donna is available to the interns not only for work and life coaching but also as a caring and interested adult/mentor/coach.

YIP provides every intern with their own personal mentor, a person with whom they can talk and relate. These mentors are good listeners and become part of the intern's networking team. This year's mentors include: Dave Kim, Michael Farrell, Beth Hughes, Isobel MacFarlane, Anke Rohleder, Robert Rourke, the Rev. Linda Privitera, Emily Savage, Aimernace (Aimé) Ligbongbo, Charles Jean, Dr. Susan Farrell, Lizzy Jones and the Rev. Michel Gagné. They are always ready to listen.

The YIP faith formation team this year includes a YIP intern, Donna Rourke and the Reverends Arran Thorpe and Geoff Chapman.

Breanna Pizzuto, Tatanisha Riggan, Eliot Newton and Donna Rourke are the leadership team.

YIP is very fortunate to have a wonderful prayer team and a supportive and caring advisory committee. The Rev. Alana McCord, Bob Albert, Izzy MacFarlane, Executive Archdeacon Linda Hill, Ron Chaplin and Sarah Simkin make up the advisory committee.

If you have any questions about YIP, or would like some information about the program, being a mentor or being a part of our prayer team, please contact Donna Rourke at [donna-rourke@ottawa.anglican.ca](mailto:donna-rourke@ottawa.anglican.ca)

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**Caleb, YIP intern for KAIROS:**

My YIP experience so far has been extremely beneficial and valuable to me in many ways; Faith Formation sessions allowed me to ask important questions about many topics including the Church, Jesus, and God. It has strengthened my faith tremendously, and I am looking forward to learning even more in the sessions to come.



**Emily, YIP intern for PWRDF:**

The Youth Internship Program has been the combination of meaningful work, connection, and learning that I have been looking for. This year, I am the YIP intern with the Primate's World Relief and Development Fund, and I am working to create a podcast series telling the social justice stories of PWRDF. The first episode is on gender equality in the Anglican and Lutheran churches. Receiving an email from the Primate, Archbishop Linda Nicholls, supporting this project and a commitment to be in conversation together has been SO exciting. I look forward to hearing from the Lutheran National Bishop Susan Johnson when she returns from a sabbatical. It's rewarding to see my work grow as the weeks go by and know that I am creating something that people will hear and enjoy. The work of my internship connects well to our YIP leadership sessions where we get to learn from a diverse set of people on pressing issues that I and other young adults care about. We have sessions on gender diversity, anti-black racism, effective communications, and the importance of mental health. I am also blessed to have a fantastic mentor with this program! Anke's excellent questions always find a way to help me dig deeper into my faith in God. Through this supportive community where so many people are praying for us as interns but also in our times of need, you cannot help but see the love of Christ in our meetings and friendships.



**Naomi –YIP intern for St Albans Youth Ministry**

I am enjoying being part of the 2020-2021 YIP internship. I find the faith formation sessions valuable and informative. I particularly enjoy being able to ask any faith related question to the Faith Formation team in the section 'Faith Leaders on the Hot Seat'. I think that a YIP community is important because we have standards to which we hold each accountable and therefore create a safe and encouraging environment that helps us all grow.



**Freddy, YIP intern at the Anglican Parish of Bearbrook, Navan and Blackburn and Vars Chapel.**

My work includes designing and creating a website for the parish as well as maintaining its social media platforms. A part of the YIP program is having a mentor. I find great value in a mentor because I was able to be connected with someone who is in the same field that I am and is well respected in his position. I am learning a lot from him and gaining insight in the work field. Combined with my work placement, I am gaining lots of good experience and knowledge.



**Maritsa, YIP Intern for the Parish of St John the Baptist:**

The YIP program taught me professionalism, the basis of a healthy community, and allowed me to learn more about God and church. Equally importantly, the program expanded my network and allows me to belong to a wonderful community.

I came back to YIP for a second year because I felt that there were more things to learn and discover. That was a great decision because no two experiences are the same. So far, I have met new people, learned and been introduced to new topics in our leadership and faith formation sessions including racism, God's image, and gender diversity. As a second-year intern, I had the chance to work on myself to develop my leadership and communication skills and learn more about myself and the world around me.

I'm grateful to have the opportunity to take part in such an amazing program for a second year. Being an intern in the middle of a pandemic has been one of the most meaningful experiences because I always feel supported and heard by Donna, the other interns and my mentor Susan. Donna works hard to be there for me and all the other interns in every way possible.

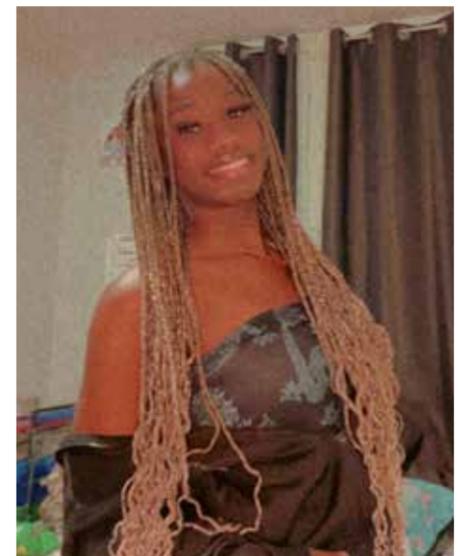


**Ujuamara (Alex), YIP intern for the Glebe Osteopathy and Wellness Centre**

My relationship with Donna means that I have a caring adult in my life who genuinely want to see me happy and succeed. She advises me, checks in with me, worries about me and even helps me out whenever I am in any form of crises. She is the person I turn to whenever I need anything and she is always there for me.

Having a mentor has helped me discover a lot of things I never would have realized on my own. My mentor, Dave, listens to me and we talk about my school, my work and my future career. Dave does the same kind of work that I hope to go into in the future and he tells me about the mistakes he has made and suggests how he might have avoided making them.

I am learning through them to become a better person.



**Jennifer Omoike, YIP intern for Crosstalk**

In monthly Faith Formation sessions, we meet virtually and spend time speaking about our own faith journeys. Here we are safe to share our many perspectives on the belief in God. As Christians, we believe in God; our faith and belief system is centred on Him. Many people do not know or feel comfortable talking about God, and that is why I feel that our Faith Formation sessions are important. We gain confidence to speak openly, and our knowledge becomes broader. Sometimes in life, especially in this COVID time, we can forget God or we have questions—questions like "Is He still there?" These sessions help all of us to build a stronger relationship with God and to learn and build community with each other.

## REFLECTION

# Hospitality as a remedy for division

By the Rev. Dr. Jon Martin

If you're anything like me, you can't help but be aware of the social and political division that is unfolding in our midst. The recent inauguration in the U.S., as well as the rhetoric within our own Canadian political context has shown that divisions between people are greater than many may have expected. On top of this is the very real struggles of Black, Indigenous, and racialized people within our society, held up alongside of the responses from those who choose to deny the reality of systemic racism, or are blind to their own prejudice, show that there is much work to be done before we are anywhere near, "loving our neighbours as ourselves."

Watching the assault on the U.S. Capitol building on Jan. 6 or simply reading the comments section under any Canadian article that speaks to any of the above-mentioned issues, not to mention seeing the struggles that our LGBTQ2S+ community still face on a daily basis, can make you wonder if the whole idea of neighbourly love, or community unity and love is simply too much to hope for.

As a Christian clergyperson, however, I am not ready to give up

on hope just yet. In 2013, I began my studies in the Doctor of Ministry program at Saint Paul University. It was during this time that I was introduced to the field of Monastic Hospitality, or Sacred Hospitality as I would later come to call it. Rooted within the ancient hospitality practices of the early Christians, and formally embraced by the decision of Vatican II, which recommended being good neighbours with Christians from other denominations, as well as members of other religions, Benedictine monks have been living a way of life that can help us learn how to come together as diverse people, with respect for each other, and be mutually transformed through the process.

While not easy, the Benedictine way of hospitality is simple. In fact, it is based on only four straightforward principles: Rootedness, Invitation, Respect, and Openness.

While there isn't enough room to do each one justice right now, the short version is:

## Rootedness

Know what you're talking about and representing. Don't just know your own experience. Know about the topic. If you represent Anglicans, know what that means in a broad and

deep sense. It's not just about you.

## Invitation

Intentionally invite people who are different than you, especially if they disagree with you on a topic. The only way we expand our knowledge and experience is to expose ourselves to thoughts, ideas, people, and places we haven't discovered or considered yet.

## Respect

Give up your need to convert the other person to your point of view. Listen to understand, not to respond, correct, or convert. Be curious about them, and how they got there. What is their lived truth? Believe their experiences. They will tell you when they believe you understand.

## Openness

While you give up your need to convert, you must be open to the idea that an encounter with "the other" may convert you, or at least expand your horizons, understanding, and compassion. If the other person is being respectful, it creates a space to be vulnerable, authentic, and open to transformation.

I recognize that the topic is much more complex than I've described, but I do think these four principles are a great place to start. Jesus called

us to love our enemies and to love our neighbours. Our baptismal vows call us to seek and serve Christ in ALL persons and respect the dignity of every human being. This is why I haven't given up hope. Not because of a fancy university course, but because Jesus called us to do it. I may be biased, but I think Jesus knew what he was talking about.

In some regards I think this concept of hospitality is one of the most important challenges of the church today. It can, and should shape everything from our daily interactions, to how we shape and develop the ministry of the church. As Fr. Raimon Panikkar has stated, "Either we discover again and anew the neighbor in flesh and blood, or we are headed toward a disaster of cosmic proportions...". We must learn to see "the other" as fellow human beings. Not as labels. We must reconnect through God's call to love.

We can love our neighbours. We can end divisions. Jesus worked to bring in the Kingdom of God, and I think this is one way we can help with that work.

*The Rev. Dr. Jon Martin is Incumbent of the Anglican Parish of South Dundas*

## PRAYER MATTERS

## Praying with imagination during Lent

By Paul Dumbrille

We often confine our prayer to the forms that we are used to, or encounter in worship services and other church related events. Lent is a time when we can purposefully set out to find ways to pray "outside the box" and connect with God in ways that we might not otherwise explore. This article explores knowing Jesus and connecting with the Divine Presence through praying with our imagination. This type of prayer is often referred to as Ignatian Prayer after St. Ignatius of Loyola who wrote about it in the mid-16th century in a treatise called the *Spiritual Exercises*. More information about Ignatian spirituality can be found at: <https://www.ignatianspirituality.com/ignatian-prayer/the-spiritual-exercises/>.

There are several ways of praying with imagination. The most common model is to meet God through sacred story and letting the prayer develop as we "live into" it with all our senses and imagination. We

choose a story in Scripture and in reading it more than once, or hearing it read by another, we enter into the biblical story, either as an observer or as a participant in the scene. We begin with imagining particular sounds or sights, or how something in the environment might feel to the touch, and then let the scene unfold. We allow God to speak to us through the unique way that we experience this scene. Paying special attention to moments of insight or emotion, we become a participant in the story. After the reading ends, we continue the story in our heart, mind, imagination, spirit, and body, letting ourselves be taken where the Spirit leads. After hearing how God has spoken to us, we consider what action we are being asked to take to further God's Kingdom in our world.

Another way of praying with imagination is to take inspiration from an object that sparks our imagination. We silently gaze on a sacred object such as a cross, or works of art depicting a biblical story, or

something that has significance in our lives. The Eastern Church has long used icons as inspiration for using imagination in this fashion. As we look, we allow thoughts and feelings connected to such objects to spark God's spirit moving in us.

Our imagination can be sparked by having an internal conversation with Jesus or Mary, or a Saint, or some special person from our past. We not only speak but also listen for replies. We note if the conversation leads to any insights or help in our arriving at greater peace, love, or forgiveness. When it does, we know that God is speaking through this kind of prayer.

The Divine is beyond any single image. Whether we realize it or not, we all have images of God in our mind, many developed from the Bible: God as a loving father (Psalm 68:5); friend (John 15:14-15); spouse (Song of Songs); a mother eagle protecting her young (Deuteronomy 32:11-12); a rock or fortress (Psalm 62:6); and many more. Throughout our lives, our images of God may fade or break, but new ones are formed. When we allow a new side of God to emerge in fresh images, we expand our understanding of this great Mystery. Praying with our images of the Divine brings us closer to God.

When giving thanks, we can use

our imagination to bring to mind people, relationships, communities, pets, or others for whom we are thankful. We focus on each one and identify the gifts that they have brought to us, giving thanks for each one and for their gifts.

In our prayers of intercession for others, it is helpful to imagine the person or persons for whom we are praying, as being held in our open hands. Perhaps they need healing in body, mind or spirit, and we imagine them as being whole, surrounded by the love and compassion of the Divine Presence.

Praying with imagination might seem to be a solitary endeavour, and it often is. However, it can be very encouraging when done with others, in person or online. After the quiet time is finished, members of the group, if they wish, can share with others where their prayer took them, what they heard from God, and what action they are called to take. Sharing one's story can be encouraging for others.

A common liturgical prayer begins with "Glory to God whose power, working in us, can do infinitely more than we can ask or imagine." Let us use our imagination and let the interaction of our spirit with God be our prayer this Lent.

*Paul Dumbrille is the diocesan Anglican Fellowship of Prayer representative.*

**DIOCESAN ARCHIVES**

By Glenn J Lockwood

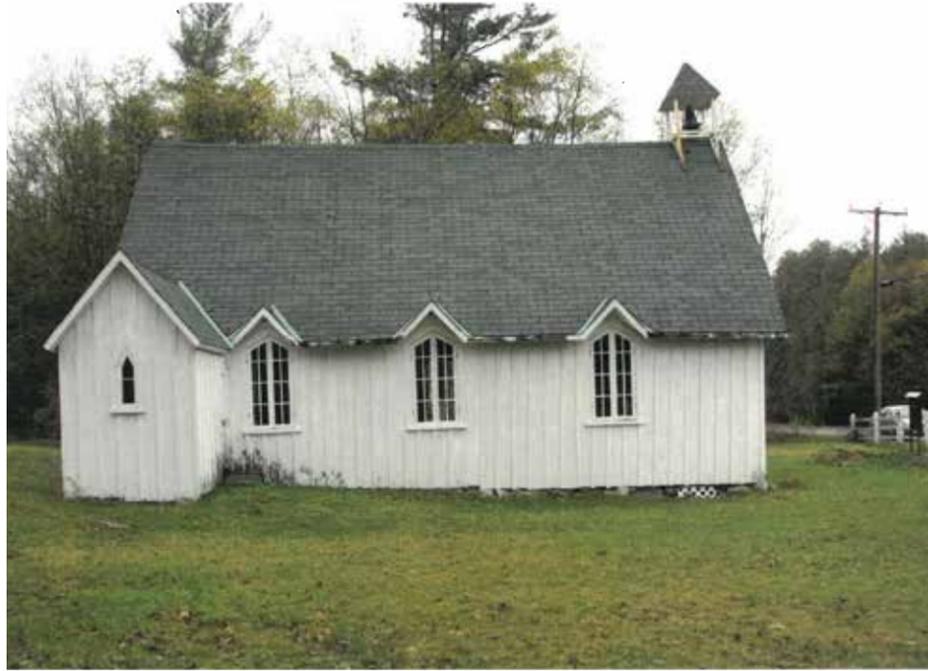
**Opening in or opening out**

We see here the Church of Saint Thomas, Silver Creek in the Deanery of West Quebec, as photographed by Brian Glenn on 7 May 2009. Saint Thomas's Church is notable in itself for being one of the smaller houses of worship in the Diocese of Ottawa. That by no means is the end of its distinctions.

In 1863 the Mission of Buckingham consisted of three townships: Buckingham, Templeton and Lochaber where outside of Buckingham villages' services were held in schoolhouses. In 1875, Mr. Joseph C. Storey donated a free grant of land to the Reverend W.C. Clarke of Buckingham to build a church at Silver Creek in Lochaber Township. In 1876, other Protestant denominations chipped in to help build "the log church of Saint Thomas in Lochaber."

We interrupt our narrative to wonder what happened to that log church, for it clearly cannot be the building we see here. If this were a log building, the windows could not be so large and so numerous. Even as we wonder what happened between the building of a log house of worship and the construction of this light, airy frame structure, we note that on 18 February 1879, Saint

# West Quebec Deanery Silver Creek, Saint Thomas



DIOCESAN ARCHIVES BRIAN GLENN FONDS CL18 E106

Thomas's Church was consecrated by Bishop William Bennett Bond of Montreal.

This modest size church, with Thomas as patron saint, provides two major clues that its founders feared its future might be doubtful. And yet, unlike many larger churches built in more remote or isolated locations, Saint Thomas's did not endure the fate of being shunted around from one multi-point parish to another,

as bishops attempted to resolve the conundrum of an undersupply of clergy with an oversupply of churches. From its founding until 1996, Silver Creek consistently was one of a select number of stations in the Parish of Buckingham.

This house of worship, almost by definition, could not have been built on the Ontario side of the Ottawa River. True, many carpenter gothic churches were built in Ontario in the

1870s utilizing board-and-batten, but the complex line of side gables along the two side walls was a Quebec anomaly, with numerous examples in West Quebec. The only example on the Ontario side of the river was at Saint James's Church, Perth where, as an afterthought, when the original high walls were cut down, such gables were used to accommodate the already built tall windows.

It is Silver Creek's casement windows that pique our curiosity. By the time Saint Thomas's was built, casement windows had fallen out of favour in favour of sashes that slid up and down, to hold screens keeping out flying insects. The two North American traditions of casement windows were those made by Québécois craftsmen (opening into the building) and those made by New England craftsmen (opening outward) such as those at Silver Creek. The casements of Saint Thomas's Church are unusual for having an arch in the window itself.

In 1996, Saint George's Church, Gatineau joined the parish. The new three-point parish was renamed Buckingham-Gatineau, to change in 1997 to the Parish of the Eastern Outaouais.

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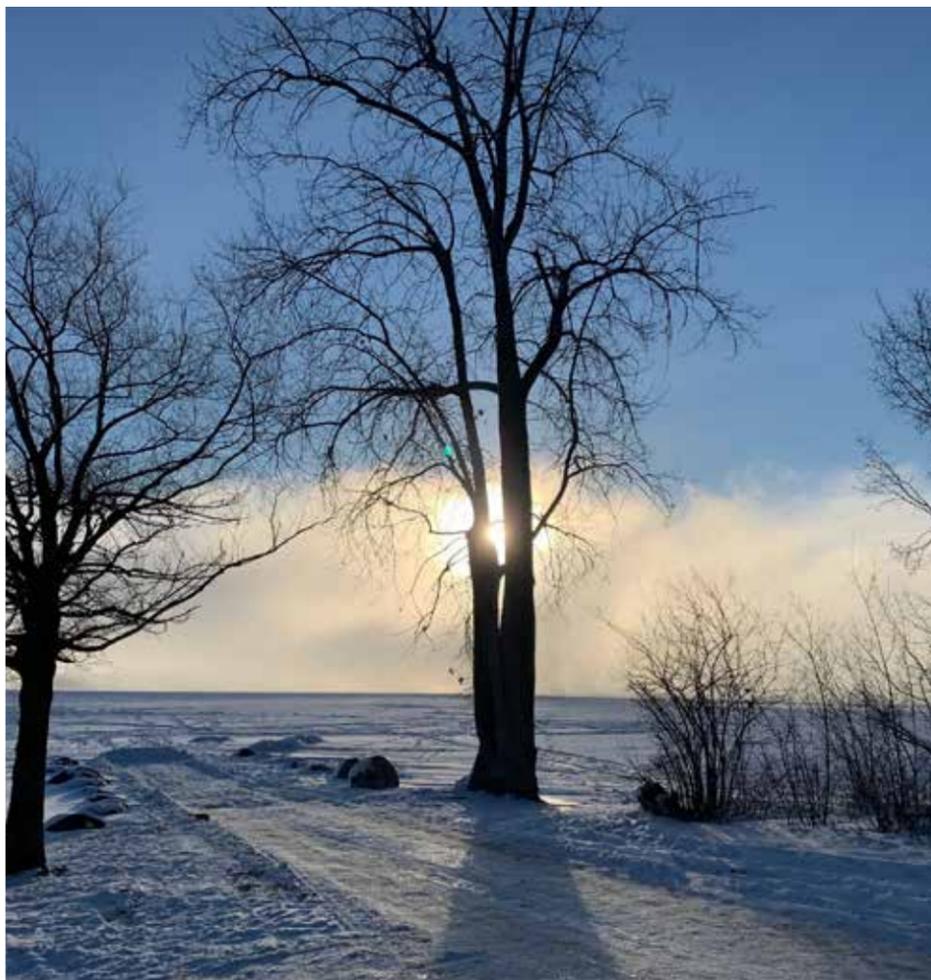
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PHOTO LEIGH ANNE WILLIAMS



### March 5

St Stephen's Ottawa West will be hosting a **World Day of Prayer** service on Zoom at 1 p.m. For registration please email [rector@ststephensottawa.org](mailto:rector@ststephensottawa.org)

### Seniors in Conversation

Trinity Anglican Church in Ottawa offers a weekly online program Seniors in Conversation to help seniors stay connected and social during the isolation of the pandemic, meeting every Tuesday from 10 a.m. to 11:30 a.m.

In March and April, an Interactive Speaker Series offers an exciting list of guest speakers:

**March 23:** Ottawa mayor Jim Watson

**March 30:** Archbishop Linda Nicholls, Primate of the Anglican Church of Canada

**April 13:** Senator Gwen Boniface

If you are interested in participating in Trinity's Seniors in Conversation on Tuesdays or Friday Coffee Conversations, register to receive the Zoom link by emailing [seniors@trinityottawa.ca](mailto:seniors@trinityottawa.ca). Each session is free of charge, and open to everyone interested, even those living outside of Ottawa. Also on Facebook, [@HealthyAgeingOS](https://www.facebook.com/HealthyAgeingOS)

### Lenten Resources available

(Source: Anglican Church of Canada. Link to the resources listed below at <https://www.anglican.ca/resources/lent2021/>)

### Events

Thursdays, February 18-April 1, **10am** [Encounters with Christ: A Lenten Sermon Series](#) (Diocese of Huron)

Mondays, **February 22-March 29, 7pm:** [Basic income for Canadians, a Lenten study](#) (Diocese of Huron)

Wednesdays, February 24-March 31, 7pm ET: [Meeting God in the wilderness, a Lenten journey](#) (Zoom, led by Sylvia Keesmaat; small fee involved)

Wednesdays, February 24-March 24, 7:30pm ET: [Deanery of London Lenten series](#) (Diocese of Huron)

### Recordings

[Pew and Beyond—Lent in a lockdown:](#) Discussion begins at 2:15 mark (Hosted by the Rev. Dr. Neil Mancor and the Rev. Canon Lisa Vaughan, with guests the Rev. Canon Dr. Dawn Davis and the Rev. Canon Leslie Gerlofs)

### Activity guides

[Becoming the story we tell, adapted for the Church in a time of pandemic](#) A comprehensive program for Lent and Easter, including: activities for dioceses, parishes and small groups; liturgical resources; homiletic resources; and more (PDF, adapted 2021)

[A Fast for the Earth](#) (Diocese of Toronto) [Children's Ministry Toolbox, including "Lent in a Box"](#) (United Methodist Church, Michigan)

[Resources for Lent and Easter at-home kits](#) (Illustrated Ministry)

### Daily or weekly reflections

[Weekly video reflections](#) from the Bishop of British Columbia

[Behold, now is the day of salvation](#) (2016 Lenten video series, Diocese of Ontario)

[PWRDF's Creation care, climate action:](#) 40 days of PWRDF stories, 40 prayers for the Earth

[Come, pray:](#) Weekly video series (Society of St John the Evangelist)

[Weekly Lenten Meditations](#) (Wycliffe College)

[Lent Madness:](#) Fun and engaging daily email Lenten devotion series (Forward Movement)

[Living well through Lent 2021:](#) daily email devotional (Living Compass)

[#LiveLent 2021: Living His Story daily email reflections](#) (Church of England)



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This will be a unique art installation celebrating the contribution of refugees in our communities, raising awareness of the need for refugee sponsorship, and enhancing our capacity to engage in this life-giving ministry.

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