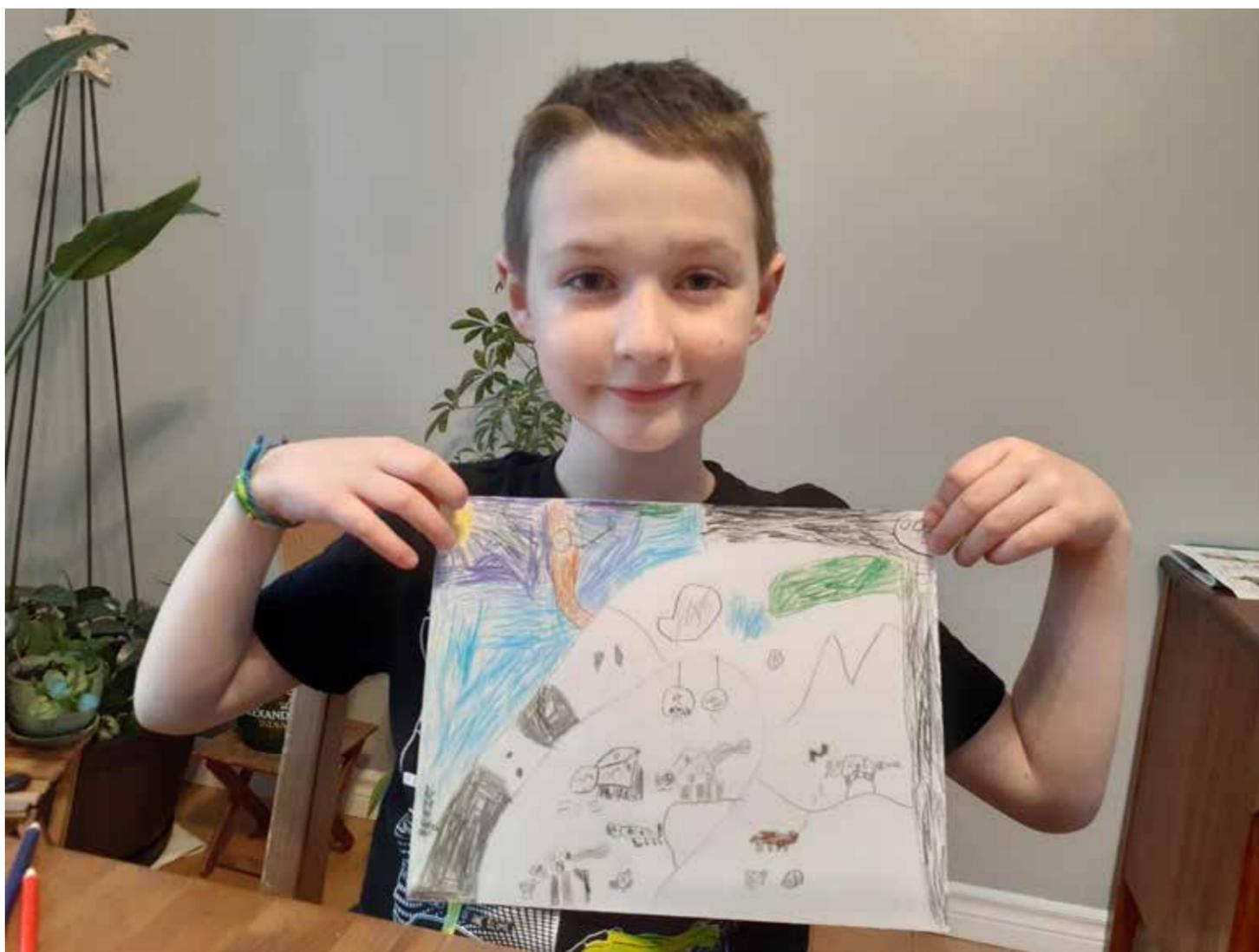


Crosstalk

THE ANGLICAN
DIOCESE OF OTTAWA
Section of the
Anglican Journal
April 2021

PHOTO: CONTRIBUTED



The Ottawa Primate's World Relief and Development Fund working group invites artists, like Rupert, age 8 (above), to support an extension of PWRDF's All Mothers and Children Count project in Africa. (See p. 6)

St. James, Perth plans to upgrade more local properties to create affordable housing

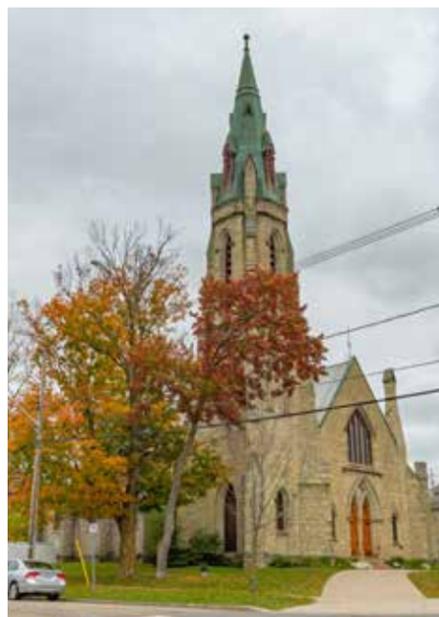
BY DAVID HUMPHREYS

PHOTO: ARCHDEACON CHRIS DUNN

The parish of St. James, Perth, is developing a plan to create badly needed affordable housing using existing buildings.

It's based on the successful housing of four Syrian refugee families in the town of 6,000 from 2015 to 2019. Members of St. James played a significant role, working with the Community Alliance for Refugee Settlement (CARR), many volunteering time and donating money.

The refugee housing project was based on upgrading existing buildings to acceptable living standards. The community organization approached owners with offers to renovate buildings and add furnishings and appliances. There was enthusiastic



St. James, Perth, Fall 2019.

uptake from participating owners. Much of the work was completed with donated time and expertise.

The result was a win-win: families were well housed. The owners ended up with improved properties. And they were guaranteed a year's rent – a requirement under the refugee sponsorship program. The community organization raised more than \$150,000 to cover responsibilities under the refugee settlement agreement.

"It really was the most powerful Christian witness from St. James to the people of Perth in many years," the Rev. Kenneth Davis says.

But while the program was successful, many in the town felt that more should be done to help existing residents in need. "It's time

to do more in that other part of our mission," Davis says. "There are more than 800 on a waiting list in Lanark County for affordable housing, more than 70 of whom are women and some children fleeing from violence who are on a special priority list." Local people experiencing homelessness are being housed temporarily in motels.

Davis is working with David Kroetsch, chair of the parish outreach committee, to present a concrete plan on behalf of the parish to a virtual town hall meeting organized by the advocacy office of the town's Table Community Food Centre in the spring.

Davis is under no illusions that it will be easy.

► St. James, Perth, page 4

FROM OUR BISHOP

The hope we need to sustain us can never be destroyed

PHOTO: DOUG MORRIS

I have written before of pilgrimages to the land of the Holy One, and how I look forward to leading them again in the future. My pilgrimages are designed for first-time pilgrims, and I would describe them as contemplative—allowing pilgrims the opportunity to experience and savour the “Fifth Gospel” as it proclaimed by the sun, wind, water and stones of the places where the life, death and resurrection of Jesus happened.

Each day of a pilgrimage, often as we roll along in a comfortable bus, there are morning prayers, with readings and hymns that relate to the places we will see that day, and we pray these words together: *God of our pilgrimage, you have given us a desire to take the questing way and set out on our journey. Help us to keep our eyes fixed on Jesus, that whatever we encounter as we travel, we may seek to glorify you by the way we live. Amen.*

The city of Jerusalem is integral to a pilgrimage to the land of the Holy One, as it is the historic and geographic centre of Easter. Jesus of Nazareth, who had been killed on a cross on a hill called Golgotha, and laid in a nearby tomb, was



The Aedicule and rotunda in the Church of the Holy Sepulchre in Jerusalem.

somehow raised into an entirely new relationship with his disciples after his death. The rabbi from Galilee became the Risen Christ in Jerusalem, and the Good News of God’s indestructible hope and love for all people spread from Jerusalem to every corner of the earth.

The emotional climax of any pilgrimage is a visit to Jerusalem’s Church of the Holy Sepulchre, the place where generations of pilgrims remember the crucifixion and resurrection of Jesus. It takes a moment to realize that this large, complex building sits on what was once an abandoned stone quarry, with a rocky rise called Golgotha, and many tombs. Over the years,

almost everything was carted away, and chapels were built around the top of Golgotha and the tomb where Jesus was buried: the places where Jesus died on a cross and rose from the dead.

A massive rotunda is located in the middle of this sprawling church, and beneath it is a chapel called the Aedicule, which contains the remanent of the tomb where the resurrection of Jesus is believed to have happened. It is all larger than life, swarming with Christians from all over the world, and it communicates a kind of robust sacredness: whatever happened there speaks to some power, some creative force that is beyond anything we

can comprehend, yet just beneath the surface of what we can see and know. A kind of ancient and eternal strength.

The Resurrection of Jesus tells us that the hope we need to sustain us in this life can never be destroyed. And the Resurrection is the most profound statement of God’s abundant, gracious love: there is always more than we can see, there are always more possibilities for life, there is always hope—for everyone.

As we begin our journey out of the pandemic, and as you set out each day of your pilgrim journey through this life, may you always be conscious of that robust and indestructible hope.

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa

CLERGY NEWS



The **Rev. Canon Kevin Flynn** has been appointed to the Cathedral Canonery in the Name of Jesus as Canon Liturgist, effective March 11.



The **Rev. Canon George Kwari** has been appointed to the Cathedral Canonry of Saint Joanna, effective March 8, 2021.



Archdeacon Mark Whittall has been appointed Incumbent of the parish of Trinity, Ottawa South, effective July 28, 2021.



The **Rev. Canon John Wilcox** will retire, effective August 1, 2021.

COMMUNITY MINISTRIES

New executive director takes the lead at Cornerstone

PHOTO: CONTRIBUTED

Sarah Davis began work as the new executive director of Cornerstone Housing for Women in January. After growing up in Hamilton, Ont., Davis came to Ottawa first as a student at Carleton University earning a degree in criminology and began her career in the city. Before coming to Cornerstone, she was executive director of the Elizabeth Fry Society in Ottawa. She met with *Crosstalk* online to discuss her path to Cornerstone and the road ahead.

How are you settling in at Cornerstone?

I feel like I've been here for a couple of years but started yesterday all at the same time and all in really great ways. I feel like I've been here for a long time already from the welcoming and the natural fit of the position, but I also feel like I just got here yesterday because there is so much coming at me at once being in a brand new position for myself and then you know, the pandemic. That's had a pretty major impact on this role as well as the entire organization.

What led you to this work?

I've been working in not-for-profit and human services for close to 20 years now... I was quite lost as a teenager wasn't quite sure where I wanted to end up in life.... I find it kind of funny now, but I had this love for a show called *Law and Order*, and I ended up in college for Community Corrections. I had an opportunity to do a field placement at a correctional facility in Kitchener-Waterloo where I was shadowing the correctional officers in the federal penitentiary for women. Through that experience I learned very quickly that that was not for me, that I was more drawn to the women's stories, how they came to be there, what pieces of their



Sarah Davis was executive director of the local Elizabeth Fry Society before coming to Cornerstone Housing for Women.

life led them to be there.... There was always a reason as to why, and that was really where I found my interests going and really wanting to have a deeper understanding as to why women end up in the places that they do.... From there, I quickly exited the prison ... and worked at my first residential facility for women returning to community post-incarceration and I fell in love. I've been working in community ever since specifically with women, not always in a Community Corrections fashion, but always supporting vulnerable women at different points in their lives....

What experiences prepared you for your new role at Cornerstone?

I came to Ottawa the first time to go to Carleton University and that's also when I worked for the Elizabeth Fry Society of Ottawa for the first time. I was there for about nine years and I made my way through. I started off as the casual staffer, taking every shift that was offered to her, part-time to full-time at a residential program, and then went into outreach. And I was doing outreach to Cornerstone Shelter for Women at the time, came back as a manager within the residential program at the Society's J.F. Norwood House, and then decided to return back to Hamilton where my family is.

I had opportunities [during the next eight years] to work in a few different areas around supporting women in their vulnerabilities but returned back to Ottawa when I had the opportunity to become the executive director of Elizabeth Fry. I

quickly felt at home again in Ottawa. It's always been my second home, and I feel right in my life at this time being back in this community because it is really where I grew up and matured and found my passion.

What drew you to Cornerstone?

It was an opportunity to do even more work and more impactful work for the women across Ottawa. And even just being here for a few short weeks, I'm seeing women that I've known for years in our programs, who I've seen in different capacities.... And just the opportunity to work with Cornerstone and have such a massive impact in the lives of women in our community... I couldn't ask for anything else.

Struggling with difficulties in life is hard enough but when you don't have a home, it's near impossible to deal with the rest of that, so again it just spoke to me that if we can provide housing for women and I can have an impact on that, we can do so much more. Once the women are safe, it provides this opportunity to get to the roots of why they were experiencing homelessness and every woman's story is different. I've really been enjoying seeing a few familiar faces, meeting a lot of new women, as well as the team.

How is Cornerstone weathering the second wave of the pandemic?

We have had women in the shelter who have unfortunately contracted COVID, but we are managing each of those. An outbreak is one, and it's been one at a time. And I have to say,

we've been very lucky that we haven't had more than that. We've been able to manage and maintain so that it hasn't spread among our programs.

Has the new and larger emergency shelter facility helped?

The rooms at our old location were just not large enough for the women to be able to space appropriately... so we now have the capacity to serve 125 women where we're normally serving 61. ...The staff are very proud that they are able to do much more for the women right now. There's this underground population of women who we hadn't seen before because they had other options, travelling to stay with family or couch surfing with a friend but those aren't options anymore, so we're seeing more and more women show up on our doorstep.

How has the pandemic changed Cornerstone?

The environment's a lot different than what it has historically been.... I fondly remember the days when I was doing outreach to Cornerstone, and the hustle and bustle and the laughter, the great energy from the space. Now when you walk into each of our programs, it's quiet, and you don't have that comradery; you don't have women sharing meals together; you don't have volunteers here doing bingo, so there's a lot of adaptation trying to create more opportunity for social inclusion.... We're looking at opportunities to leverage virtual platforms, opportunities for the women to access and learn those different resources and adapting as we go — doing things like hallway bingo, having women sit in their doorways and participate in activities that way.... We have a roster of 160 volunteers waiting patiently to get back in the building to help with women and spend time with them.

What's your vision for Cornerstone's future?

Our shelter has been our cornerstone program since the beginning and will continue to be but creating more opportunities for women to have permanent homes is a big piece of the work that we have to do. I think we have the capacity to provide more support and more services specifically for women. We're really great at housing, and all the other pieces that our women need are in the community, so I see [another] big piece of the work we do as forging and formalizing those relationships that we have in the community. It's amazing that we have Minwashin Lodge coming in to Princeton on a regular basis, but there's so much more we could be doing with that relationship and within our programs.

PARISH NEWS

PHOTO FRED MEREDITH



The Parish of the **Church of the Resurrection** in Ottawa was disestablished as of March 1, 2021. The territory of the parish was allotted to the Parish of St. Thomas the Apostle in Ottawa. (Story to follow in the May issue of *Crosstalk*)



Crosstalk

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for the May 2021 edition

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.



Centre 105 in Cornwall grows to serve

PHOTO: CONTRIBUTED

By David Humphreys

Centre 105 in Cornwall has added staff, expanded kitchen capacity and opened accessible washrooms to respond more effectively to community needs.

“The demand has increased due to the pandemic which has caused major unemployment, the closure of some small businesses, mental health issues, isolation and substance abuse issues,” says program coordinator Taylor Seguin.

The centre has used \$36,600 in Social Services Relief Funding through the City of Cornwall and another \$2,000 from the United Way to strengthen its capacity.

Senior psychotherapist student Johanna Bakker was hired on a short-term contract to provide wellness checks. She has brought a wealth of knowledge of Cornwall’s social and health services to the benefit of Centre 105 participants.

In addition, two St Lawrence College Social Service Worker students joined the team until the end of April. Two mobile phones have been purchased to help the workers stay connected with those in need of help. Applications have already been made in the hope of extending these services.



St. Lawrence College students helped with a food drive last fall.

The Centre invested in kitchen equipment to more than double cooking capacity. The equipment allows cook Lorraine Kouwenberg to prepare a larger number of items at the same time.

Up to 80 meals a day, three days a week, are being provided through a take-out window at Trinity Church hall. The centre coordinates with other agencies, including the Agape Centre, which also offers meals.

An agreement was reached with

the church to maintain sanitized and accessible washrooms. The \$2,000 United Way grant was used to hire a cleaning company to maintain sanitizing protocols during the centre’s opening hours. “The lack of public washroom facilities has been a major problem during the pandemic,” Seguin says. “We are thrilled to be able to help fill that gap.”

Centre 105 is a Community Ministry of the Anglican Diocese of Ottawa.

St. James, Perth housing project pushing forward from page 1

But he hopes to enlist the support of partners, get the project going and then perhaps even step back. It will be more complicated to house Canadians with particular needs — mental and physical health, addictions, for example — than displaced but healthy refugees. He favours the “housing first” model championed by the Canadian Alliance to End Homelessness whereby safe and secure housing is combined with a full range of supports.

Davis is optimistic about a community-based fundraising campaign, pointing to examples of parishioners who have raised several

thousand dollars with personal initiatives.

Experience from the refugee project has shown that the community will respond to a realistic plan and proven need.

The goal will be a multi-year project to develop several units, the exact number to be determined. “I think we can make a concrete difference for people needing housing — a few individuals or families a year.” Working with Lanark County, tenants would be selected from the county’s long waiting list.

Inspiration comes from Terrilee Kelford, the chair of Cornerstone Landing Youth Services and co-chair

of the Alliance to End Rural and Remote Homelessness. She created three housing units for youth where there had been one by renovating a single house into two units and installing a third “tiny house” on the property.

Davis hopes to emulate Kelford’s success by creating an adult version of her project -- finding and renovating housing and where suitable adding a tiny home to a property.

As the parish moves forward to implement its vision it is demonstrating support for the Diocese’s campaign of engagement in the cause of alleviating homelessness and support for affordable housing.

St. Helen's Virtual Art Fair
www.sthelensartfair.ca
sponsored by St. Helen's Anglican Church, Orleans ON

Parishes work to keep affordable housing projects moving forward

By David Humphreys

The COVID-19 pandemic has had both a negative and positive impact on homelessness and affordable housing in the Diocese of Ottawa.

It has caused even greater need. The waiting list in Ottawa has risen from 12,000 to an estimated 13,000. More than 1,900 people are in shelters. And the number of people sleeping outside has doubled since the pandemic began. Neighbouring counties have similar experiences.

At **Julian of Norwich** parish in Ottawa the negative came with slowing the pace of development for a major community-based project. The limits of on-line consultations and increased demands for pastoral care intervened.

The positive is in demonstrating more than ever the critical need of working with partners and the wider community, the Rev. Monique Stone says. A simplified plan is being developed with Multifaith Housing Initiative as the main housing partner. Thanks to three years of preparatory work, the parish is confident it will be able to go out to the fundraising phase by the end of the year.



Detail from Julian of Norwich's Easter window. PHOTO: ARCHDEACON CHRIS DUNN

At **St Paul's Almonte** a process of congregational meetings was nicely under way only to be put on hold by the pandemic last March. The parish property has three buildings – the church, a rectory and a “parish house,” an adjacent home with a small parcel of land bequeathed to the parish many years ago. Since 2017, St. Paul's has been providing affordable housing by renting the parish house to a Syrian refugee family at heavily subsidized rent. The rectory has a tenant paying full market rent.

The pandemic interrupted consideration of how to reimagine the entire property. The Rev. Jonathon Kouri says development of a group home for people with special needs was getting favourable consideration. Affordable housing was another option. He looks forward to re-starting the process with consultations involving the full congregation.

Affordable housing stakeholders share an expectation that more government funding will become available as the pandemic has had the positive impact of raising awareness of the growing need.

BISHOP'S gala

Raising funds for important international causes

38th Annual and First Virtual

Gala and Silent Auction

THURSDAY, MAY 27

Tickets

bishopsgala2021.eventbrite.ca

Donations also welcome

Tune in for an evening of entertainment featuring talent from across the Diocese of Ottawa. Gala tickets are available now, and numbers are limited—they will sell out quickly.

Your \$75 ticket will provide you with early access to our great silent auction as well as a swag bag full of delicious goodies hand-delivered to you ahead of time to enjoy at home while you watch the show. Those not wishing to buy a ticket will also be able to tune into the event, bid on silent auction items, and of course, make a donation. You can purchase your ticket at <https://bishopsgala2021.eventbrite.ca>.

This year the Gala is supporting two important international causes that serve vulnerable children and their families in Africa and the Middle East.

- **All Mother's and Children Count COVID-19 Extension Fund** is a Primate's World Relief and Development initiative that offers a comprehensive health, food security, and nutrition program in rural Tanzania, Rwanda, Burundi and Mozambique. It enables the distribution of food to HIV-positive women, pregnant and lactating women, and malnourished children. Global Affairs Canada is matching donations 6:1 until the end of June!

- **Virtual Therapy for Disabled Children** is an urgently needed service of the Jerusalem Princess Basma Centre that serves disabled Palestinian children who live on the West Bank. The Centre is the only treatment option for these children; travel restrictions and other factors make it difficult to access the program. Virtual care therapy now enables 150 children and their families to receive assistance from a multi-disciplinary team. The cost of providing this service to one child is a whopping \$1,600 a month!

The Bishop's Gala is a great opportunity for you to contribute to these causes. To make a donation, please visit <https://bishopsgala2021.eventbrite.ca>, or mail your cheque (payable to “The Anglican Diocese of Ottawa” with “Bishop's Gala” on the memo line) to The Bishop's Office, 71 Bronson Avenue, Ottawa, Ontario K1R 6G6.

Please mark your calendars to join Bishop Shane and his gala team to hear about and support these worthy beneficiaries—and to enjoy our first-ever virtual gala on May 27.

Stay tuned for more information about our silent auction and watch for more compelling information about the two great causes the Gala is supporting this year.

— **Bishop's Gala Committee**

Calling all young artists in our diocese!

In support of the PWRDF *All Mothers and Children Count* COVID-19 Extension Program

By the Rev. Rosemary Parker

Parents have a unique ability to make something magical out of something simple—a pillow case made into a great Halloween costume, or some healthy veggies baked into delicious chocolate brownies.... It makes sense, then, that the Primate's World Relief and Development Fund's "All Mothers and Children Count" COVID-19 Extension program currently has a 6-to-1 matching fund with the Government of Canada! For every dollar donated, seven dollars will support our PWRDF partners in

Rwanda, Mozambique, Tanzania and Burundi as they work to ensure physical distancing, access to clean water, soap and disinfectant, acquisition of personal protective equipment (PPE) and dissemination of reliable health information. A 12-month extension of the All Mothers and Children Count is making it possible for these PWRDF partners coping with COVID-19 to maintain the important gains in food security and maternal, newborn and child health that have been made during a successful four-year program that ended on Mar. 31, 2020.

PHOTO: CONTRIBUTED



To raise awareness about "All Mothers and Children Count" COVID-19 Extension, our PWRDF Ottawa Working Group is hosting a Celebration of Young Artists in our Diocese.

All children and youth are invited to create an original piece of artwork, inspired by the theme of Mothers and Children; of course, fathers, siblings, family, and friends are welcome,

**To All Young Artists
in our Diocese of Ottawa:**

YOU ARE INVITED TO CREATE

**ORIGINAL
ARTWORK**

**INSPIRED BY PWRDF'S
"ALL MOTHERS AND
CHILDREN COUNT"!**

Please email a Scan or Picture of your Artwork-- and your (1) Name, (2) Age, (3) Parish, (4) Mailing Address, (5) Permission to Publish the Artwork and First Name to: pwrdf@ottawa.anglican.ca
The deadline for submissions is May 1st, 2021.




A bright idea from PWRDF

We're bringing clean solar electricity to **51 health clinics** in Mozambique, to support safe labour and birth.

Learn more in the April Anglican Journal or visit pwrdf.org/solarsuitcases2021

Review aims to update committees to better support strategic priorities

By Henry Schultz

Following the Bishop's Charge to Synod in October 2020, a governance review of diocesan committees is now underway.

A key element of synodical governance in the Diocese of Ottawa is the existence of various standing committees of Diocesan Council. These committees have responsibility for important aspects of mission. The currently operating standing committees are the Property and Finance Community, the Outreach Committee, the Parish Ministry Committee, the Audit Committee, the Community Ministries Committee and the Governance Committee. The work of many of these committees is, in turn, delegated to various subcommittees or other groups with responsibility for more focussed aspects of diocesan governance.

In his Charge to Synod, Bishop Parker noted that parts of the Diocese's committee structure are no lon-



PHOTO: ARCHDEACON CHRIS DUNN

Henry Schultz is a member of the Governance review committee

ger suited to supporting key strategic priorities. To address this concern, the Bishop announced that he would soon be asking Diocesan Council to

launch a governance review of the Diocese's committee structure. "As the world around us changes", he wrote, "we need to build our capacity to educate and equip ourselves to engage in proactive, Christ-like ways, often in partnership with others."

In November 2020, Diocesan Council instructed the Governance Committee to undertake a review – to be completed by June 2021 – with particular attention to the Diocese's committee structure as it relates to supporting and achieving the Diocese's third and fourth strategic priorities concerning engagement with the world and lifelong formation, worship and hospitality.

Under the joint leadership of the Rev. Stephen Silverthorne and Ann Chaplin, Secretaries of Synod and co-chairs of the Governance Committee, the governance review will have two aims.

The first purpose of the review is to support existing committees in their work by providing committee

members with an opportunity to affirm or to renew the work of their committees, or to propose reforms, including substantial changes, that would benefit each committee's ability to achieve its mandate.

The second purpose of the review is to ensure that all Diocesan initiatives, present and future, find a place within our committee structure, so that they can receive the support and oversight they need as the Diocese moves forward on its strategic priorities.

Members of the Governance Committee have already begun reaching out to committee chairs as part of the review initiative. Over the next few weeks, Governance Committee members will complete their consultations with committee members other stakeholders, aiming to submit their report to Diocesan Council in June.

Faith groups work together to support Indigenous rights

By Leigh Anne Williams

The All My Relations Working Group is asking Ottawa Anglicans to express their support for Bill C-15, legislation to implement the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), tabled in Parliament on Dec. 3, 2020.

Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, and Archbishop Mark MacDonald, National Indigenous Anglican Archbishop, as well as the Anglican Council of Indigenous Peoples, were among many faith leaders who signed a letter of support for the bill sent to Minister of Justice David Lametti.

AMR co-chair Debbie Grisdale told *Crosstalk* that the 2015 report of the Truth and Reconciliation Commission states that UNDRIP "is the framework for reconciliation at all levels and across all sectors of Canadian society." Bill C-15 calls for a national action plan and to bring Canadian laws into line with that framework. The Primate's welcomed

support for this bill reinforces the words of her predecessor, retired Archbishop Fred Hiltz, who said in 2016 that when endorsing the UN Declaration on the Rights of Indigenous Peoples, "we have a call to let our 'yes' in that historic moment be a resounding and continuing 'yes.'"

Irene Barbeau, an Indigenous member of the AMR Working Group, explained that Bill C-15 is a follow-up to Bill C-262, a private member's bill introduced by NDP MP Romeo Saganash, which died when Conservative efforts to prevent a third and final reading in the Senate succeeded in 2019. Barbeau had been part of a delegation that visited senators asking them to support C-262. "One of the measures of Bill C-15 is for an action plan "to address injustices, combat prejudice and eliminate all forms of violence and discrimination against Indigenous peoples, including elders, youth, children, women, men, persons with disabilities, and gender-divers and two-spirit persons." Who would not support a bill of this magnitude especially involving Indigenous people across Canada?" Barbeau asked. "I fully support Bill C-15 as this affects me as an Indigenous person."

The letter of support, signed



PHOTO KIRSTIN DAVIDSON

These ceramic feathers, part of an art installation for Canada's 150th anniversary, were given to parishes and ministries as a reminder and symbol of the commitment to change and reconciliation with Indigenous Peoples.

by leaders of a diverse collection of faith groups including the Evangelical Lutheran Church in Canada, Quakers, two Baptist Churches, Christian Reform, the Jesuit Society of Canada, KAIROS, and the Mennonite Central Committee Canada, also thanked the government for building on Bill C-262, adding "critical elements, including references to systemic discrimination, sustainable development, climate change, and the Calls for Justice from the National Inquiry into Missing and Murdered

Indigenous Women and Girls." They urged the government to prioritize Bill C-15 through the legislative process to ensure it receives Royal Assent before the next election.

For more information, see the Faith in the Declaration website: faithinthedeclaration.ca

The Mennonite Central Committee website offers a sample letter that people can use to contact their MP or members of the government on its website. <https://mcccanada.ca/get-involved/advocacy/takeaction/10>



ALL MY RELATIONS
A Doorway to Understanding

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BUILDING A COMMUNITY *of hope*



Delivering hope in 2021

ANNUAL APPEAL OF THE
ANGLICAN DIOCESE OF OTTAWA

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

An increasing number of people don't have access to the basic things all of us deserve for human dignity. The most at-risk people in our communities are facing challenges compounded by COVID-19, and their lives have become even more precarious.

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.)

HERE'S HOW YOU CAN HELP

Donation Envelope:

Fill in and send the Today 4 Tomorrow envelope insert with your contribution.

Visit our Website and Facebook page:

Make an online or pre-authorized monthly donation using your credit card, or set up a gift through recurring pre-authorized debit by visiting www.today4tomorrow.ca. Options for memorial/tribute gifts and securities gifts are available online.

For further information or to donate:

Today 4 Tomorrow
Anglican Diocese of Ottawa
Jane Scanlon, Director of Communications and Stewardship Development
Telephone: 613-232-7124 x 225
E-mail: today4tomorrow@ottawa.anglican.ca

Give today for a hopeful tomorrow!

 [facebook.com/t4tappeal](https://www.facebook.com/t4tappeal)

 <https://goo.gl/reJi8b>

Charitable registration number 108084658 RR0030

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)



@ SHARING HOPE



@ GIVING HOPE



@ PROVIDING HOPE

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.)



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Earth Day 51 comes on April 22

Let's change our habits for a brighter future, on Earth Day and every day!

PHOTO: LEIGH ANNE WILLIAMS

Our planet, God's beautiful creation, needs our help! Not just on the 51st Earth Day but every day. No matter whether we live in an apartment, a single-family home or a senior's residence, we can effect change for the future. Each of us can make a difference by changing simple habits.

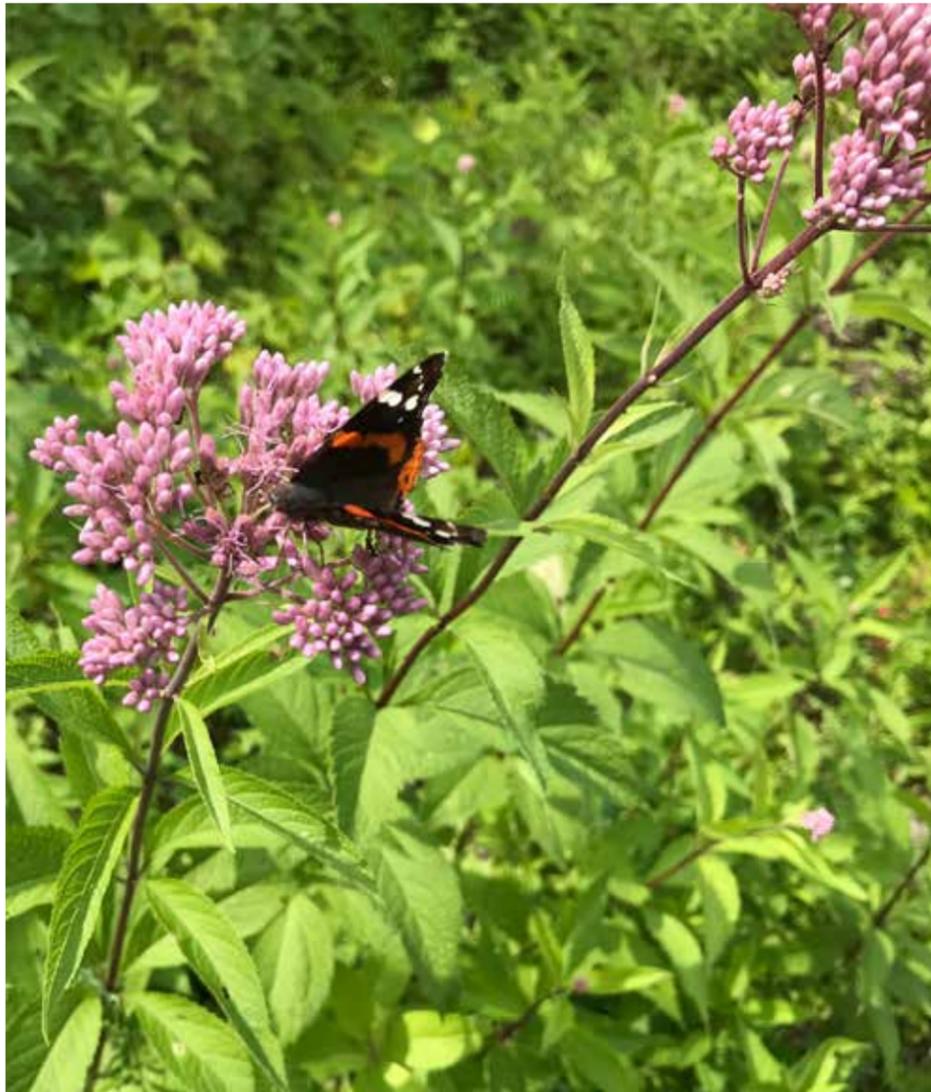
Food: Eat organic, plant-based, local and in season. Reduce food waste by buying only what you will need.

Energy: Use low-energy light bulbs, lower your thermostat, unsubscribe from junk mail. Unplug small appliances when not in use.

Waste: Compost, recycle and consign to sell or donate unwanted goods. Try to move to Zero waste and reduce plastic use. Shop at consignment, thrift and second-hand shops.

Nature: Grow your own herbs and veggies even on balconies. Plant flowers that attract pollinators. Out for a walk? Collect one piece of garbage a day. Don't forget to carry a reusable bag and gloves.

Plant flowers and plants that are bee- and pollinator-friendly.



There are lots of things that we can each do every day to change the way we connect with creation. Earthday.org is proposing 3 Days of Climate Action, April 20-22, and offers 51 actions that we can take together whether a veteran at this or just beginning to dip into the water. Suggested actions range from using plant-based recipes (provided at the website) to volunteer cleanups to auditing plastic use. There is something for everyone.

If you are online, please join our ADO Environmental Facebook Group so we can encourage each other with new ideas, habits and products that will support creation and help us all live into our 5th Mark of Mission: To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Let's make a start together, because Creation Matters!

—The Rev. Susan Lewis



THE THOUSAND DOVES PROJECT

spread the wings of hope

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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.

BE PART OF THE PROJECT BY VISITING: <https://www.ottawa.anglican.ca/thousand-doves-project>

PARISH NEWS

A year of Seniors in Conversation

PHOTO: CONTRIBUTED

By Paige Kahkonen

Every Tuesday morning, I get to do a job I love. With my roommates still asleep, my coffee brewing, and my laptop open, I start my day with *Seniors in Conversation*.

Seniors in Conversation is a community of predominantly older adults who meet every Tuesday morning from 10 a.m. to 11:30 a.m. on Zoom and listen to a guest speaker. The program was initially created for isolated seniors during the pandemic, to offer education and something to look forward to, but especially to offer a chance to have conversation and see people -- even if it's virtually.

The program has now been running every week since June, and I feel like I am joining a close-knit community created on my computer each time I log on.

I have never met any of these people in person, but I have known most of them now for months. There are some I see every week, and I have grown to recognize the room they are in, the chair they sit at, and the cats that can sometimes be seen walking over someone's camera. There are even some people whose faces I have never seen, but I know I could pick out their voice in a crowd. There are also some people I get to see for the first time, and nearly every week we get to welcome a new face.

We share a sense of excitement, and for the first 15 minutes we chat about how life is going, what's happening in the news, how someone celebrated their birthday last week, or what new recipe they found the day before.

Then, at exactly 10:15 a.m. we begin, and our guest speaker begins his or her presentation. We have had guests who specialize in healthy aging and wellness, elder abuse, mental health or anti-racism. Guests may be stand-up comedians and entertain-



Every Tuesday from 10:00 - 11:30, this Trinity Church group engages in conversation, on all sorts of topics.

ers or university professors discussing their research. We have welcomed an MPP, an epidemiologist and an Algonquin Spiritual Leader. Every week is different.

What does stay consistent is the feeling I get when we all hang up at the end. This might sound strange, but I feel proud of the community that has been created. I tell my roommates all the time: I can't believe some of the discussions we have. I can't believe how kind these people are and how curious, how engaged, how excited they are to hear and discuss these topics.

We talk about Canada's history of Indigenous oppression and discuss racial inequalities. We talk about the ever-changing political climate in the U.S.A., and learn about how to be an ally. I am always surprised to find that although some of them are more than 50 years older than me, we are

intrigued and engaged by the same things.

Every other Friday, we meet again. We call it 'Coffee Conversations,' and I always come with my cup full. I think these are my favorite sessions, even more than my cherished Tuesday mornings.

I always spend this time in my living room, on my cozy couch with my laptop resting on two pillows stacked in front of me. The soft, afternoon sunlight shines through my big windows at this time of the day, and I feel like I am in my own little world.

The Friday group is smaller, and it's a different atmosphere; instead of hosting guest speakers, we take this time to chat amongst ourselves about our day-to-day lives. I get to hear about what books everyone is reading and leave with a list of movie recommendations. We share our favorite recipes, and I wonder if I will ever try tomatoes and peanut butter together - a snack that I was told is delicious - but I don't think I'll ever try it to find out. I get to hear about people's lives, their history, their passions. In an hour, I feel like I have caught up with a group of friends.

My roommates are normally awake for this one, and sometimes will sit on the couch across from me and listen to the conversations. I glance up when someone says something funny and can see my roommate smiling along with me. It reminds me that regardless of our age differences, we have so much in common.

Seniors in Conversation was developed because of the pandemic and was designed to be for seniors who were

feeling isolated and alone. I didn't realize it in the beginning, but it is as helpful for me as much as it is for them. Maybe more.

Even after this pandemic is over, and we can start to look towards the future with a hopeful sense of normalcy, I find myself hoping we still continue the sessions.

It's going to be a sad day when I wake up on Tuesday morning knowing I won't share an hour and a half with these seniors, but it makes me cherish the Tuesdays I still have that remind me why I love my job.

(At press time, Trinity had just been notified that a new grant application was approved, which will allow Reaching Seniors in Old Ottawa South's *Seniors in Conversation* to continue for the balance of 2021. The leadership team will be taking the month of May off to regroup and plan and will begin our Tuesday conversations again in June.)

If you are interested in participating in our Tuesday 'Seniors in Conversation' or our Friday 'Coffee Conversations', register to receive the Zoom link by emailing seniors@trinityottawa.ca. Each session is free of charge, and open to everyone interested, even those living outside of Ottawa. You can also follow us on Facebook, @HealthyAgein-gOS

Paige Kahkonen is a Carleton University student doing communications for Seniors in Conversation and Coffee Conversations

Guest speakers for April

You are welcome to register to receive the Zoom link

April 6 – Heather Hurst, Ottawa comedian

April 13 – Senator Gwen Boniface

April 20 – Jean-Marie Guerrier from Black History Ottawa

April 27 – Dr. Fred Goodwin, retired history professor from Carleton University

STEWARDSHIP

Legacy gift transforms St. Margaret's hall

By Leigh Anne Williams

When pandemic restrictions are lifted and parishioners are once again able to gather in the hall of St. Margaret's, Vanier, they will see that the church hall and kitchen that serve many in the parish and community have received a make-over. It's all thanks to a generous gift from Andy Billingsley in honour of his late brother, John Billingsley, who was a parishioner at the church.

Warden Bernie Delmaire told *Crosstalk* that the gift enabled the parish to replace a regular household dishwasher with a commercial, sanitizing one; the regular sink with a deep restaurant-style one with sprayers; and an old stove with a new one.

St. Margaret's has an active outreach and works closely with many in the community, "so our hall is really busy. Before the pandemic, it was busy every day. We also do a soup meal program every week after church on Sundays," he said, adding that the after-church meals are not possible now but will resume once pandemic restrictions are lifted.

The legacy gift also allowed St. Margaret's to purchase an upright freezer, which Delmaire explained, will be helpful, particularly when the Inuit congregation at St. Margaret's gets a donation of food from the North, such as caribou or seal. "It doesn't happen very often, but when it happens, it is really enjoyed," he said. "Before, we were always rushing to

serve it as quickly as possible because we didn't have a proper place to keep it."

The Billingsley gift is also transforming the hall into a more inviting space. Worn floor tiles have been replaced with new flooring. The curtains are also being replaced and the hall is being painted.

Andy Billingsley is pleased with the impact of the gift. "I've seen what they've done with most of the money, and I was almost moved to tears. St. Margaret's have just been outstanding in what they have

PHOTO: BERNIE DELMAIRE



At last....a new floor for the hall.

accomplished." Since John did not have children, Andy said the gift was a way to leave a legacy for those who meant so much to John and ensure he'd not be forgotten.

John Billingsley came to St. Margaret's after All Saints Sandy



PHOTO JANE WATERSTON

John Billingsley and the Rev. Canon Rhondda MacKay on the day All Saints Sandy Hill merged with St. Margaret's Vanier, in July 2014.

Hill closed. "His church was very important to him," his sister Charlotte Ward said.

Both she and Andy thought the renovations to the kitchen and hall were a fitting way for St. Margaret's to use the gift because John would have been a part of and enjoyed the social activities taking place there and because he liked to cook and cooked for himself as a bachelor for many years. "He was quite amazing because he would set his table for one with a placemat and probably a linen serviette and he cooked [according to] the Canada Food Guide for most meals for himself every night which would be two veggies, a potato, meat or fish, a salad and a dessert. So he did that for himself every night and sat there watching TV or maybe listening to the radio," said Charlotte.

As a young man, John travelled to a Cree community north of Thunder Bay with a group of youth from Anglican churches to help out and paint a church, Andy recalled, adding that he was pleased that the gift would also benefit another Indigenous group, St. Margaret's Inuit congregation.

Charlotte recalled that "in John's heyday, he was a passionate square dancer and a sought-after dance partner. His acute memory helped him remember all the intricate dance patterns and movements involved in the dosey-does and promenade involved in square dancing. And he wore some wicked shirts and string ties."

She described him as a gentle, compassionate man who loved his family, and always stayed in touch with family members and friends. "He was devoted to his nieces and nephews and great-nieces and great-nephews, and he seemed to have a special knack for selecting just the right gifts for them."

This gift to St. Margaret's seems to have that special touch too.

Information about making a legacy gift to support the mission and ministry of your church, as well as suggested bequest wording, is on the diocesan website at this link <https://ottawa.anglican.ca/legacy-giving/>. If you would like to explore legacy giving options, please call Jane Scanlon, Director of Communications and Stewardship Development, at 613-232-7124, ext. 225.

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REFLECTION

Waiting on God

By the Rev. Colin McFarland

It's been over one year and I'm still waiting.

Waiting for life beyond colour coded stages. Waiting for a vaccine. Waiting in lineups for groceries. Waiting in self-isolation. Waiting to have family and friends over for dinner. Waiting to greet people with handshakes instead of elbows. Waiting to meet in a room rather than on Zoom.

I'm still waiting.

"Waiting on the World to Change", as John Mayer put it, is a tiring pastime. When I feel exhausted and more than a bit powerless to effect the change I'm hoping for it can be very demoralizing. You might know how it feels. Yet 'waiting' need not only describe a passive stance toward something; 'waiting' can also be a very creative and active way of inhabiting the world around us.

I recall a sermon illustration from many years ago about the art of waiting a table. Be it in a neighbour's home, in a local hole-in-the-wall, or in the most glamorous restaurants in town, the art of waiting a table is by no means a passive activity!

To my eye, the most gracious, humane, and skillful waiters are characterized by their scrupulous attentiveness to both the individual needs and social dynamics unfolding before them at the tables they 'wait on'. Waiting a table requires discernment to choose the right moment for initiative or for patience; knowing when it is best to ask a clarifying question or to simply trust your gut. An excellent waiter can anticipate needs before they become crises and artfully fulfills those needs



PHOTO CONTRIBUTED

with a pacing that neither chokes nor rushes the rhythm of a meal but, rather, gives 'space' for it to unfold naturally.

What I'm trying to say is that the waiter's waiting is neither ambivalent nor controlling, and it is certainly not passive or disengaged. The waiter's waiting is attentiveness embodied. Through attentiveness, the waiter becomes a creative participant in 'the meal', actively discerning his or her role within larger drama of its unfolding.

Perhaps this is the kind of 'waiting' we need to keep in mind as we 'wait out' the weeks and months of pandemic life still ahead of us.

To whom, or to what, or where might God be inviting us to wait on him?

How might you attend to God in the individual needs and social dynamics unfolding in our parish communities?

How might you discern the right moments for further enquiry or act intuitively?

How might you anticipate needs before they become crises yet artfully fulfill them with self control and at a pace that upholds the dignity of everyone involved?

Waiting on God is no pastime. It is an act of faith and it can be done in every circumstance of life. In fact, our scriptures bear witness to the experience of waiting on God time and time again. Angels, patriarchs, prophets, the psalmists, Jesus, the apostles and disciples all speak about waiting on God. Very few of these aforementioned 'waiters' are ambivalent about their circumstances. Rather they respond out of their attentiveness to the personal needs and social dynamics surrounding them at the various 'tables' they are called to wait on in life:

- The Psalmists and Job are attentive to the gap between the promises of God and the reality of their circumstances and so cry out in complaint for justice: "Do not let those who wait for you be put to shame!" (Ps 25.3) shouts the psalmist, and Job asks in exasperation "What is my strength, that I should wait?" (Job 6.11)
- Isaiah is attentive to the despair of exiled Israel and so draws everyone's attention to the transcendent nearness of God to remind everyone that they are not forgotten: "But those who wait for the Lord shall renew their strength" (Is 40.31)
- The angels attended to the trials Jesus endured in the wilderness of

Judea, fulfilling their vocation as messengers of God's unconditional favour and love: "[Jesus] was in the wilderness forty days...and the angels waited on him" (Mk 1.13)

- Paul was attentive to the gap between wealthy and fixed-income Christians gathering around the Lord's Table in Corinth and reprimands the privileged to stop and think twice before they neglect to care for their own sisters and brothers: "So then, my brothers and sisters, when you come together to eat, wait for one another" (1 Cor 11.33)
- The Resurrected Jesus is attentive to the future that God is giving to his witnesses at Pentecost and urges his disciples to not flee Jerusalem but wait: "[Jesus] ordered them not to leave Jerusalem, but to wait there for the promise of the Father" (Acts 1.4)

These waiters on God are far from ambivalent about the circumstances they are living through but instead engage in the questions their waiting provokes.

How will I 'wait on God' in the continuing drama of pandemic life?

Will I be attentive to the gaps between promise and reality? To the despair of exiled and isolated people? To the personal trials of others and to the numerous inequalities my privilege blinds me to? Will I be attentive to the future God is holding out for us in Spirit of the Risen Christ?

How will I respond? How will you?

The Rev. Colin McFarland is Incumbent of St. Margaret's Vanier

Ask the funeral experts

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PRAYER MATTERS

Praying with the prayers of the saints

By Paul Dumbrille

Christians who have gone before us provide inspiration and examples of living the Christian life. They can also provide us with prayers that we can use in our own lives. The commemoration of saints has always been a part of the Anglican tradition and has evolved over the centuries. A good modern source of this tradition is a book entitled *For All the Saints*, published by The Anglican Church of Canada. *For All the Saints* is intended to help enrich our celebration of the communion of saints. The book can be read and downloaded, at no cost, from the Anglican Church of Canada's website at: <https://www.anglican.ca/wp-content/uploads/ForAlltheSaints.pdf>.

It provides prayers and readings for specific days, according to the Calendar of the Book of Alternative Services, and some recent additions. The Saints included are those formally canonized by the church as well as many others. There are several entries for notable Canadian Saints, and Saints from elsewhere in the past. Sometimes we need inspiration to frame our prayers, and this book can help us to pray with prayers related to a Saint on a particular day of the year.



Paul Dumbrille is the diocesan Anglican Fellowship of Prayer representative.

Another way to pray with the Saints is to use prayers that have been written over the years by the Saints themselves. There are, of course, many hundreds and thousands of these, and I encourage you to search for the ones that might be helpful in making your connection with the Divine Presence. In no particular order, here are a very few prayers written by past notable Saints.

Julian of Norwich (1342-1416))
In you, Father all-mighty, we have our preservation and our bliss. In you, Christ, we have our restoring and our saving. You are our mother,

brother, and Saviour. In you, our Lord the Holy Spirit, is marvellous and plenteous grace. You are our clothing; for love you wrap us and embrace us. You are our maker, our lover, our keeper. Teach us to believe that by your grace all shall be well, and all shall be well, and all manner of things shall be well.

St. Francis of Assisi (1182-1226)
Lord, make me an instrument of your peace: where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

St. Richard of Chichester (1197-1253)
Thanks be to thee, my Lord Jesus Christ, for all the benefits thou hast given me, for all the pains and insults thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day.

St. Teresa of Avila (1515-1582)
Let nothing disturb you. Let nothing frighten you. All things pass. God does not change. Patience achieves everything. Whoever has God lacks nothing. God alone suffices. Christ has no body now on earth but yours; no hands but yours; no feet but yours. Yours are the eyes through which the compassion of Christ must look out on the world. Yours are the feet with which He is to go about doing good. Yours are the hands with which He is to bless His people.

St. Thomas Aquinas (1225-1274)
Grant me grace, O merciful God, to desire ardently all that is pleasing to You, to examine it prudently, to acknowledge it truthfully, and to accomplish it perfectly, for the praise and glory of Your name. Amen.

St. Augustine (354-430)
Breathe in me, O Holy Spirit, that my thoughts may all be holy. Act in me, O Holy Spirit, that my work, too, may be holy. Draw my heart, O Holy Spirit, that I love but what is holy. Strengthen me, O Holy Spirit, to defend all that is holy. Guard me, then, O Holy Spirit, that I always may be holy.

Praying with the Saints can help us experience the breadth and depth of the ways we can connect with the Holy One and experience God's presence in our lives.

PHOTOS: ARCHDEACON CHRIS DUNN

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DIOCESAN ARCHIVES

By Glenn J Lockwood

Lanark Deanery
Franktown, Saint James

A Rare Early Image

We think of the late nineteenth century as an era of church building. In what is now the Diocese of Ottawa some 87 churches were built between 1836 and 1880. But that was not the end of it. Between 1881 and 1925 a further 79 churches were put up in this territory. What is not so evident in this impressive statistical statement is that all this building was accompanied by a great amount of demolition of earlier churches. As the High Victorian Gothic Revival became the favoured design for Anglican houses of worship, many older houses of worship were torn down in order to make way for something built in the new approved style.

In a few instances, either just before the work of demolition began or in the midst of it, photographs were taken of the exterior of Saint James's Church, Carleton Place in 1881, or the interior of Christ Church, Ottawa in 1871. By some miracle, a photograph survives of the interior of Saint James's Church, Franktown—now the oldest surviving Anglican house of worship in the Diocese of Ottawa—before it was gothicized in the early 1890s.

Apart from the earlier churches at Perth and Richmond, perhaps the most significant and earliest of these churches built with the aid of prominent military men was Saint James's Church, Franktown. It also happened to mark the boundary between making-do with vernacular structures in which to hold worship services as opposed to purpose-built churches whose very design advertised their sole purpose to be worship. Anglicans in Beckwith Township in 1823 at first requested the use of the King's storehouse at Franktown, promising to finish off the interior for Divine worship, and

the lieutenant governor—a senior military official—made a gift of the storehouse and the six acres on which it was located in 1826 together with the proceeds from selling a Perth lot on which another military storehouse was located.

The Rev. Michael Harris from Perth—another military veteran—brought a contractor “to estimate the expense of repairing the Store in Beckwith [at Franktown], & fitting it up in a suitable manner for Divine Service.” The contractor recommended that instead of spending seventy to eighty pounds on repairs to the log storehouse, to “lay out whatever funds [the congregation] could collect on a new building, as the money that would be expended on the old one would go far in putting up the walls &c. of a stone Church.” Sure enough,

when Harris consulted with the Beckwith congregation in early 1826, they enthusiastically offered “to put the whole of the Stone & Lime on the ground if His Excellency will permit the funds to be appropriated to that purpose, as they would much rather turn the old Store into a temporary Parsonage & to have a good Substantial place of Worship.” By November 1826, the congregation had stone and lime on the church site at Franktown “ready to commence operations in the Spring,” and in the spring of 1827 the construction of Saint James's Church began.

The pews shown were little better than rough benches, and were a later addition. Contemporary sources tell us that for six years after the church was opened for worship there still were no pews. There also was no book of banns, no fair linen cloth to

cover either the communion table or the consecrated elements, and no baptismal font.

It is not possible to tell from this photograph that this structure was oriented toward the northwest, as it was built square with the main street of Franktown leading from Richmond in the east to Perth in the west. This photograph does not show the gallery at the rear, but it does show a rustic rood screen to emphasize where Communion was celebrated. We should also note that the lectern and pulpit are shown in front of the small communion table. This photograph shows blinding light coming in through the clear glass of the Palladian or Venetian altar window, the board floor appears to be unpainted, and there is a total absence of decoration other than for two intersecting triangles above the Palladian window.

Such was the austerity of early worship here in 1833 that the clergyman reported some members of his congregation had bibles and prayer books, while others did not; the church had only one small prayer book and one small bible.

Although the clergyman “at different times both in Conversation & in discourses pointed out the propriety of the Congregation joining in the responses” from the prayer book, these reminders were “without effect.”

That between 150 and 200 people were reported attending services in a building measuring 33 by 55 feet and lacking pews suggests they were either standing or kneeling throughout the service.

The Archives collects documents for parishes, including parish registers, vestry reports, service registers, minutes of groups and committees, financial documents, property records (including cemeteries and architectural plans), insurance records, letters, pew bulletins, photographs, scrapbooks, parish newsletters, and unusual records.



DIOCESAN ARCHIVES 51 F6 9

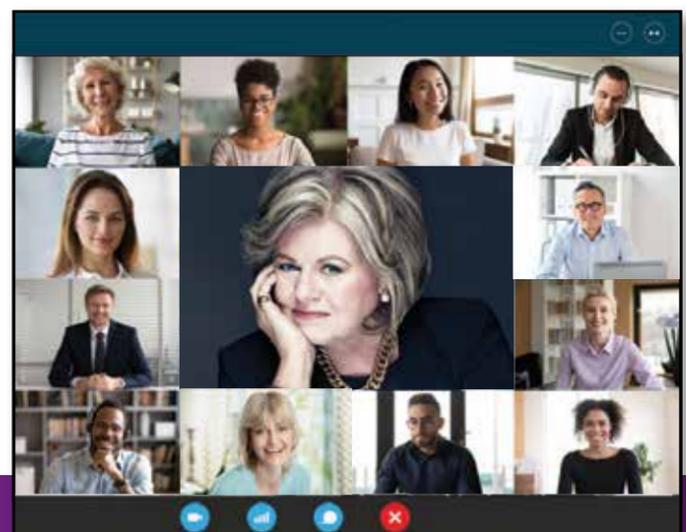
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BULLETIN BOARD

PHOTO BRIAN GLENN



The Diocese of Ottawa was established on April 7, 1896. The Memorial Window in Christ Church Cathedral (lower portion shown above), commissioned for the Cathedral’s 150th anniversary in 1982, illustrates much of the history of the Diocese.

Parliament and Canada’s first Prime Minister, Sir John A. Macdonald, can be found in the details. The wavy blue lines on the red Cross of St. George represent the confluence and importance of the Ottawa, Gatineau and Rideau rivers. A diverse crowd is gathered at the base of the Cross.

It is only in recent years that Anglicans have begun to acknowledge that the Diocese was founded on the unceded traditional territory of the Algonquin Anishinabeg. That history is less visible in the window. An Indigenous woman stands on the right side of the cross by Chaudière (Akikodjiwan) Falls, a sacred place. May this anniversary usher in a new era of reconciliation and right relations.

The Diocese turns 125

The Diocese of Ottawa was created in 1896. While it is true, as David Farr noted, that in order of seniority, Ottawa was the 22nd Anglican diocese to be created in Canada, its origins are much older. The long genesis derived from many factors: primarily the unsettled condition of much of eastern Ontario in the 19th century, giving a “missionary” character to the diocese; and rivalry between the region’s principal towns, Kingston and Ottawa.

Ecclesiastical authority in the Ottawa Valley had always been remote. First administered from Halifax, then Quebec and, after 1839, Toronto, eastern Ontario lay on the fringes of established religious order. In 1862, the region was given its own ecclesiastical framework, with fifteen counties east of the Trent River and south of the Ottawa River carved out of the Diocese of Toronto to create the Diocese of Ontario, with its see city at Kingston.

Only nine years later, in 1871, the first Bishop of Ontario, seeing Ottawa thrive as the new capital of Canada (while Kingston languished) made the case that Ottawa should become a see city of a

new diocese containing parishes on both sides of the Ottawa River. It was a hard sell, mainly for lack of funding, and it took Bishop John Travers Lewis 25 years before the Diocese of Ottawa emerged strung out along the line of J.R. Booth’s Canada Atlantic Railway from Lancaster in the east to Rutherglen in the northwest.

The idea was quickly grasped by Christ Church, Ottawa from the beginning, and they promptly set about building a new much larger house of worship, anticipating by 25 years the day it became the cathedral of the new Diocese of Ottawa. Another 70 years rolled by before Clarendon Deanery on the Quebec side of the river would be removed from the Diocese of Montreal, to double the land area of the Diocese of Ottawa. The coat of arms designed by Edward Marion Chadwick featured a saw cutting through a tree—a device borrowed from the family coat of arms of the first bishop, Charles Hamilton. At the time it seemed appropriate to a city where sawmills employed ten times the number of people employed by parliament.

With thanks to the Archives for this information.

He is risen! Happy Easter from *Crosstalk*



Holy Trinity Cornwall

PHOTO ARCHDEACON CHRIS DUNN

Jesus appears to Mary Magdalene

Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”¹⁶ Jesus said to her, “Mary!” She turned and said to him in Hebrew,^[a] “Rabbouni!” (which means Teacher).

John 20:15-17 NSRV

Recommended reading

Crevaision en corbillard, by Paul Ruban

PHOTO: TAMARA LÉGER



Paul Ruban

Paul Ruban’s book of short stories *Crevaision en corbillard* was awarded the prestigious 2020 Prix Trillium.

Parishioners and choristers at Christ Church Cathedral may remember the author singing with the cathedral choir from 1991 to 1999.

When announcing the \$20,000 prizes for fiction in both English and French last summer, the Trillium jury praised *Crevaision en corbillard* as: “...a collection of short stories full of twists and turns, filled with hushed truths and distress, whose tone swings between starting and restarting, between debacle and success, between life and death. The author introduces us to exciting, funny and life-like characters evolving in the eccentric, unusual and sumptuous plots in a surprising and irresistible literary frenzy.”

Ruban thanked *Crosstalk* for “reaching out and for your interest in that quirky, little yellow book of mine. I’m truly flattered.” *Thanks to veteran chorister Garth Hampson for bringing this news to our attention!*

Easter at Christ Church Cathedral, Ottawa

March 29, 30, 31, Holy Week
Sung Eucharists, 12:00-1:00 pm

April 1, Maundy Thursday
7:30-8:30pm

April 2, Solemnity of the Lord’s Passion, 12:00-1:00pm

April 4, Easter Day
Holy Eucharist (BCP), 8:30am
Sung Eucharist, 10:30am

Livestream on YouTube
<https://www.youtube.com/c/christchurchcathedralottawa>