

Crosstalk

THE ANGLICAN DIOCESE OF OTTAWA | SECTION OF THE ANGLICAN JOURNAL | DECEMBER 2023

PHOTO: THE REV. CLAIRE BRAMMA



"As we enter the time of year when the sun's light is diminishing toward the winter solstice, so liturgically, we light candles to push back the darkness. This is a reminder that we are the people of the Christ, whose loving and healing light shines in our hearts." See Canon John Wilker-Blakley's Advent reflection. p. 18

Dean Richard Sewell offered Synod insights into the devastating war in Israel and Gaza

The guest speaker for Synod was the Very Rev. Canon Richard Sewell, who has served for five years as the Dean of St George's College, which is the Anglican centre for pilgrimage in the Holy Land. Dean Sewell is also Residentiary Canon of St George's Cathedral, Jerusalem. He and his wife JulieAnn arrived in Canada just as the war in Israel and Gaza had been raging for two weeks. Context is vital in this complex conflict, so Crosstalk is sharing the full text of his nuanced and Christian reflection, which followed after he read a letter from Archbishop Hosam Naoum, Archbishop of Jerusalem and the Middle East.



There is a contemporary cliché: "we are where we are." It conveys something important when it hasn't been overused to meaninglessness. It is, that we cannot change what happened previously, in other words, history, and we simply have to face the reality of the present moment. But in many cases, and certainly in the situation in Israel/Palestine, we do have to understand what has gone before in order to seek to chart wise steps forward. But, let's ask where are we today?

We are in a state of war between Israel and Gaza. Israel suffered its worst single atrocity since the founding of the State of Israel at

the hands of Hamas. Both the numbers, and the manner of the killings, is deeply distressing. It seems that approximately 200 people, men, women and children have been taken hostage and remain a bargaining tool for Hamas in their bitter zero sum war with Israel.

These actions must be unreservedly condemned. Hamas has proved that it is the terrorist organization which it has been long labelled. In addition, Hamas has launched thousands of missiles from Gaza.

Dean Sewell address at Synod
▶ see p. 8

BISHOP'S CHARGE, 2023



BY THE RIGHT REVEREND
SHANE PARKER

As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

2 Timothy 4:5

The first reading for the feast of Saint Luke is from Paul's second letter to Timothy, written near the end of his life. The tone of the letter is very personal, for Paul is writing to give encouragement to Timothy as he strives to continue the work Paul himself had passed on to him in Ephesus.

Paul's first letter to Timothy was much different, focusing on the organization and leadership of the church. Paul was concerned that the new church in Ephesus be properly ordered and well-run, with clear expectations around structure, roles, doctrine, and worship. Paul was particularly concerned that the church's leaders—especially bishops—be properly qualified and committed to the building up of the church (rather than their own egos).

In his second letter, Paul understands Timothy and his church face many distractions and fears, and he knows maintaining good order, staying cohesive, and remaining focused on sharing the good news of Jesus Christ will see them thrive. He advises Timothy to keep his eyes wide open, to take loss in stride, to focus on sharing God's love, and to do his ministry whole-heartedly.

The theologian Henry Chadwick lectured at Cambridge and Oxford during his prolific career and was an expert in the history of the early Church. His studies led him to describe the church as a stained-glass window—reflecting through its diverse panes the beauty of God's grace, love, peace, hope, reconciliation, and justice. And like a stained-glass window, which on its own cannot withstand the assaults of the elements in its environment, the church needs to be held in this world by the oak and iron of good order and discipline.

Bishop's Charge speaks to a thriving church that is well-equipped to serve the world

Much like Paul in his letter to Timothy, Professor Chadwick realized the structures and operations of the Church—being well-run and properly resourced—enable cohesion amongst its members and frees them to focus on serving outward.

The people and clergy of our diocesan church have joined me in a three-year journey of honestly assessing where we are at, and of carefully and collaboratively discerning what God is calling us to do.

In 2020, the Shape of Parish Ministry Consultation (SPMC) was initiated, and during 2021, we heard that our parishes are challenged by volunteer fatigue, property and administrative responsibilities, finances, evangelism, and aging congregations. We also heard that our clergy and lay leaders are motivated to work together more, reach more people, enrich their discipleship, clarify and support shared roles, and to make changes.

In 2022, we crafted three major proposals which were resoundingly approved by Synod last October. Since then, we have focussed on developing and implementing the Eleven Actions called for in those proposals. During this Synod, we will see how each one of the Eleven Actions has been addressed, and how they combine together to bring about tangible changes to the way we operate and support our parish ministries.

Here is a synopsis of the results we hope to see as we make the changes called for a year ago:

- 1) there will be less reliance on parish revenues to fund the operating budget of our diocese;
- 2) diocesan staff will provide increased assistance and support to parish leaders as they manage parish finances, properties, stewardship, communications, human resources, and administration;
- 3) our Bishop will provide guidance to parishes facing major changes, and will promote and enable innovation and collaboration;
- 4) parish officers and leaders will receive training and more learning opportunities, and there will be a clear understanding of how parishes operate;
- 5) a Learning Commons and a Program for Parish Development will provide resources, knowledge,

PHOTO: DOUG MORRIS



Bishop Shane Parker delivered this Charge at the opening Eucharist of the 143rd session of the diocesan Synod, on Oct. 19 at Christ Church Cathedral.

and practical instruction on all essential aspects of parish ministry; and

6) we will learn how to practice contextual mission as we engage with the world and establish new worshipping communities.

If this year's Synod approves the proposed Plan for Parish Development, the Action Plan for Contextual Mission & New Worshipping Communities; and the Plan for a Future Fund, we will be poised to rapidly operationalize every one of the Eleven Actions called for in the SPMC Proposals we overwhelmingly endorsed a year ago.

This Synod will also be asked to approve a new three-year operating budget. An important feature of the revenue side of the proposed budget is a significant decrease in the category we will now call Proportional Parish Share (PPS). This has happened because we combed through the trusts we hold collectively as a diocesan church, and, wherever possible, are now using dividends from them to support our operating budget. Using our central financial resources in this way places less demand on money from our parishes to cover our central operations.

The same approach will be used concerning Equalized Cost of Priestly Services (ECOPS): wherever possible, dividends from trusts we hold collectively as a diocesan church will be used to offset the pay

fund—understanding that, at this time, the amount we can apply is relatively small.

This points to a new operational priority for us: to develop our central resources so we can continue to offset or cover the costs of our operations and staffing. Just as every one of our parishes must seek to engage in effective financial stewardship and develop three streams of revenue from offerings, property, and endowments, we, as a diocesan church, must do the same.

The resources to be provided through our new Learning Commons and Parish Development Plan will help build the financial capacity of every parish, and Ascension House will follow suit—relying on the guidance of our Director of Communications and Development to increase our capacity to contribute to the costs of our parish ministries and to increase our ability to fund our community ministries. Our five community ministries, in turn, will continue to rely on their excellent reputations to increase fundraising, with close support from Ascension House.

Remember: our diocesan church is a body with two arms: parish ministries and community ministries. Our diocese, not the diocese. We, not they. Every parish is ours. Every community ministry is ours. And it all belongs to Christ. We are in communion with one another, deeply and inextricably. We are strong together and we can build

our capacity to serve those who seek God's love in a community of faith and those who cry out for justice, compassion, shelter, and respect.

In our baptismal covenant we vow to seek and serve Christ in all persons, to strive for justice and peace among all people, and to respect the dignity of every human being. This is clearly intended to be accompanied by meaningful action.

This Synod will hear about the intensification of need and danger on the streets of our diocese, and how our community ministries are being called upon to meet this rising tide. The opioid crisis is a very real part of the distress on our streets, and the housing crisis is a major contributing factor.

We continue to do our part to increase the stock of affordable housing, but as we wrap up our goal of providing 125 new units for our 125th anniversary, we need to restate our commitment. At a recent meeting with our Homelessness and Affordable Housing Working Group (HAHWG), we agreed to define a new affordable housing strategy for our diocese, to be adopted by Synod in 2024. In the meantime, we will continue to seek out opportunities

to support new affordable housing initiatives—as many of our parishes are doing in their local communities.

Our church has consciously chosen to walk the path of reconciliation, enabling indigenous and non-indigenous people to form relationships based on mutual respect. Reconciliation is a way of life and our many efforts to stay on the path and enliven it are commendable. In the new year, I look forward to inviting National Indigenous Archbishop Chris Harper to visit St Margaret's Inuit congregation and to share with all of us stories of Sacred Circle, the new self-determining Indigenous Anglican church.

Reconciliation includes a commitment to anti-racism, acknowledging the inherent racism of the Indian Act and the disproportionate suffering of Indigenous People in our country, as well as the abhorrent racism directed at Black and other racialized people. We continue to address racism and to promote diversity, equity, and inclusion through Project Anti-Racism, which has moved from creating awareness among key diocesan leaders to educating people in congregations.

Our commitment to anti-racism is now built into the Action 8 plan to train and support parish leaders, and has already begun with in-person parish workshops facilitated by trained clergy and lay people.

We are in a cherished partnership with the Episcopal Diocese of Jerusalem. Archbishop Hosam Naoum and I first met in 2004, when he was a parish priest in Nablus on the West Bank. Our friendship has been integral to the partnership between our dioceses—which has roots in the 1990's and early 2000's before it was formalized about 15 years ago. It has comprised pilgrimages, visits, courses, exchanges, advocacy, a women's conference, parish partnerships, and financial support for health care institutions operated by the Diocese of Jerusalem. In March, at St George's Cathedral in Jerusalem, I had the honour of naming +Hosam as a Canon of Christ Church Cathedral Ottawa, to mark the close bonds of affection between our diocesan churches.

It is with heartfelt joy that we warmly welcome to this Synod the Very Reverend Canon Richard Sewell, Dean of St George's College

Jerusalem, and his wife JulieAnn, who works at the Jerusalem Princess Basma Center—two institutions well-known to many of us. And it is with heart-breaking concern and sorrow we see the obscene violence unfolding in Israel and Palestine. On October 17, as we joined in Archbishop Hosam's call to pray for peace and reconciliation, hundreds of displaced Palestinian citizens, gathered in the courtyard of the Al Ahli Arab Hospital in Gaza City, were decimated by an exploding weapon. The hospital is run by the Episcopal Diocese of Jerusalem.

We will listen well to the first-hand news Richard and JulieAnn bring to us, and we will continue to support our beloved partners who are surrounded by war and mayhem in the land of the Holy One.

Like Paul's advice to Timothy, and like Professor Chadwick's observations on the church, we come to this Synod rightly concentrated on the oak and iron that holds our church together, and we will soon be well-positioned to guide change and thrive rather than be changed by external factors.

The reason we need to be well-run and well-resourced is so we can focus outward with humble confidence and expansive generosity—as a resource to the wider community around us, sharing in God's mission to bring the whole world into the orbit of Christ's love.

We need to learn how to do this. We need to remind ourselves God is already at work in the world, and our task is to participate in God's work by listening in a new way to the Holy Spirit—because we cannot afford to repeat the colonial mistake of thinking we have the agenda in hand and have to get others to follow it.

Instead, we must learn new skills which allow us to discern and understand how the Holy Spirit is already active in the people and communities around our churches—and when we have done this, we then need to ask how God is calling us to use our gifts and resources to enable God's work in the rural areas, villages, towns, and cities of our diocese.

This is what contextual mission is all about. It is Spirit-led and we need to learn how to be led and how to discern what work God is doing—and where we are being called to share in it.

We will continue to attend to the oak and iron because it holds the glass that reflects the beauty God has placed in us, the beauty of God's grace, love, peace, hope, reconciliation, and justice. From a place of renewed strength, we can listen more attentively to the Holy Spirit and share that beauty wherever God calls us to be.

Amen+

— *The Right Reverend Dr. Shane A. D. Parker, Bishop of Ottawa*

CLERGY NEWS



Bishop Shane Parker installed (L to R) the Ven. Kathryn Otley as Archdeacon of Central Ottawa; the Ven. Rhonda Waters as Archdeacon of East Ontario; the Ven. Mark Whittall as Archdeacon of East Ottawa; the Ven. Brian Kauk as Archdeacon of the Southwest; the Ven. Monique Stone as Archdeacon of West Ottawa; and the Ven. Patrick Stephens as Archdeacon of the Northwest. The Venerable Monique Stone has been appointed as the Incumbent of Christ Church Bells Corners, effective Jan. 16.

PHOTO: DOUG MORRIS



Dean Beth Bretzlaff installed the Rev. Hilary Murray to the Cathedra Canon of St. John, the Rev. Steven Silverthorne as a Canon of the Diocese, and Chancellor Henry Schultz as a Lay Canon of the Diocese.

PHOTO: DOUG MORRIS



Bishop Shane Parker commissioned the Rev. Bob Albert as Warden of Licensed Lay Readers.

Perth affordable housing project moves forward

BY DAVID HUMPHREYS

The Perth town council has voted unanimously in favour of a motion that moves St. James the Apostle's affordable housing project closer to reality.

It wasn't quite the final approval the St James team, working through the community-based Caring Community Housing Initiative Perth (CCHIP), had been hoping for but it was grounds for celebration.

The council directed its planners to prepare the town-owned land at 63 Halton Street for the project of 10 to 12 units with a view to transferring it to Carebridge Community Support as owner and operator at a meeting in December. "We didn't get all we asked for and we didn't get it as soon as we wanted but we are very encouraged," the Rev. Canon Ken Davis says.

The team had hoped the work that was mandated in October would have been done in August as originally promised, including reviews of zoning and green space requirements, establishing the legal description, drainage and design issues.

The project has proven to be challenging for the town as well as the St James-CCHIP team. After the town identified the site, mindful of NIMBY (not-in-my-back-yard) issues, the team went door-to-door, inviting all neighbouring property owners to a town-hall meeting.

Out of that meeting came the realization that the town had not done the necessary research, not only on the designated property but also on neighbouring land. It emerged that one owner had established a private driveway on town land.

Canon Davis told *Crosstalk* that town officials acknowledged in May that they had a mess to clean up



PHOTO: CONTRIBUTED

Members of the steering committee of Caring Community Housing Initiative Perth join with Carebridge Community Support officials to celebrate success: from left, Brian Perkins; Marc Girouard, Carebridge operations director; The Rev. Canon Ken Davis; David Kroetsch of St James, co-chair of CCHIP; Rob Eves, Carebridge CEO and Claire Smith, CCHIP co-chair of fundraising. Absent from the photo is Linda Chaim, co-chair of fundraising.

that was not of the CCHIP project's doing. They undertook to do the work during the summer for a meeting in August. But August came and went and nothing was done.

Part of the problem was that the planner was swamped by the demands of a 900-unit for-profit development at a golf course. It is projected to add 1,500 residents to the town but not one unit of affordable housing. The planner is required to respond to inquiries within a short time-frame. Every inquiry represented time away from the St. James-CCHIP project.

Just before the council meeting in October, the town hired an additional planner and expressed confidence that it would have the capacity to handle all projects.

The team made their presence felt by contacting councillors in an effort to prevent further delay.

When the town finally transfers the site on Halton Street, the focus will shift rapidly to financing.

The team plans to ask the town to partner with them and Carebridge in navigating the funding challenge. Carebridge's experience with the project in Smiths Falls partially financed by St John the Evangelist is seen as a model. Carebridge enlisted Cahdco, the Ottawa non-profit developer for its expertise, and the project is on track for completion in record time.

"The application process is so thorny that you need help from a Cahdco," Davis says. "Our steering committee could never pull it off

and even Carebridge can't do it themselves."

He adds that the team hopes to minimize debt by maximizing grants as opposed to loans, while observing that the system works the other way around – favouring loans. This was a key point in the Anglican Diocese of Ottawa's submission to the federal government last year.

Fundraising has always been part of the solution. Immediately after final approval a detailed website will be activated to launch the fundraising campaign. Promises of donations have been made, conditional on the project going ahead.

The waiting list for rent-geared-to-income in Lanark County is more than 470, with 237 in Perth.



A publication of the
Anglican Diocese of Ottawa
www.ottawa.anglican.ca

The Rt. Rev. Shane Parker
Bishop of Ottawa
Publisher

Leigh Anne Williams
Editor

Jane Waterston
Production

Crosstalk is published 10 times a year (September to June) and mailed as a section of the *Anglican Journal*. It is printed and mailed by Webnews Printing Inc., North York.

Crosstalk is a member of the Canadian Christian Communicators Association and the Anglican Editors Association.

Subscriptions

For new or changed subscriptions, please contact your parish administrator or visit: www.anglicanjournal.com
Suggested annual donation: \$25

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

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Crosstalk acknowledges that we publish on traditional Anishinàbeg Algonquin territory. We recognize the Algonquins as the customary keepers and defenders of the Ottawa River Watershed and its tributaries.

Housing projects will surpass original goal of 125 units

BY DAVID HUMPHREYS

Plans in various stages of development are on track to create 279 new affordable housing units across the diocese, more than double the original target set by the Homelessness and Affordable Housing Working Group (HAHWG).

Among its first initiatives in 2015, HAHWG set the goal of celebrating the 125th anniversary of the Anglican Diocese of Ottawa in 2021 by supporting the creation of 125 new units and to have every parish engaged in efforts to pray, learn, act and advocate to reduce homelessness through affordable housing.

“It’s really encouraging that through the dedicated work of parishes and Cornerstone Housing for Women we are going to exceed our goal,” HAHWG Chair Sue Garvey says. “We will continue because unfortunately the need for truly affordable housing has continued to grow throughout the diocese.”

In his recent Charge to Synod 2023, Bishop Shane Parker said a new diocesan affordable housing strategy will be prepared for adoption by Synod in 2024. “In the meantime, we will continue to seek out opportunities to support new...initiatives, as many of our parishes are doing in their local communities.”

As of October 2023, the following is the status of six projects currently underway:

- Hollyer House at Christ Church Bells Corners (CCBC) is expecting to welcome tenants for its 35 units by the end of the year. Fundraising for Hollyer House continues. The campaign has surpassed the \$1 million mark. (Goal \$1.6 million). cathysequin@rogers.com
- Construction is nearing completion at Carebridge Community Support’s 28-unit project in Smiths Falls, with St John the Evangelist parish as a partner, demonstrating broad community support and the key donor of \$500,000. Completion is expected by early 2024. Tammymulrooney61@gmail.com
- The Ellwood House Extension at St Thomas the Apostle has received a Delegation of Authority Report from the City of Ottawa, effectively clearing the way to the final stages of development. The directors are seeking funding to complete architectural and planning work for building permits. The project will add 38 one-bedroom units, six barrier-



Bishop Shane Parker and the Rev. Canon Peter John Hobbs, director general of the Anglican Community Ministries, on site at Cornerstone Housing for Women's Eccles Street building, formerly an office building that is being renovated to provide supportive housing. PHOTO: CONTRIBUTED

free and all fully accessible. ellwoodhouseextension@gmail.com

- Julian of Norwich has submitted a rezoning application for its Anchor Project. The intention is to have the project—a partnership of the parish, the diocese and Multifaith Housing Initiative—ready for funding opportunities in 2024. The project will include three buildings for a proposed total of 80 residential units, a new worship space, community meeting space, and more. www.julianofnorwichottawa.ca
- The Perth town council has voted unanimously to allow a project, driven by St James Perth, to proceed. St James is working through the broad-based Caring Community Housing Initiative Perth. The CCHIP steering committee plans to ask council in December to transfer a plot of town-owned land to Carebridge Community Support for the purpose of building 10 units, waiving development fees and taxes for 20 years. Stjamesperth.lector@gmail.com
- Work is progressing well on Cornerstone Housing for Women’s fifth supportive housing residence, 44 Eccles Street. The residence features 46 supportive housing units for women and gender diverse individuals. Cornerstone expects the residence to open by the spring of 2024. Amber.bramer@cornerstonewomen.ca

The opening of 42 units at Cornerstone’s Princeton Avenue residence provided the first milestone for the 125th anniversary project.

The projects above will add another 237 units for a total of 279, more than doubling the original goal of 125 units.



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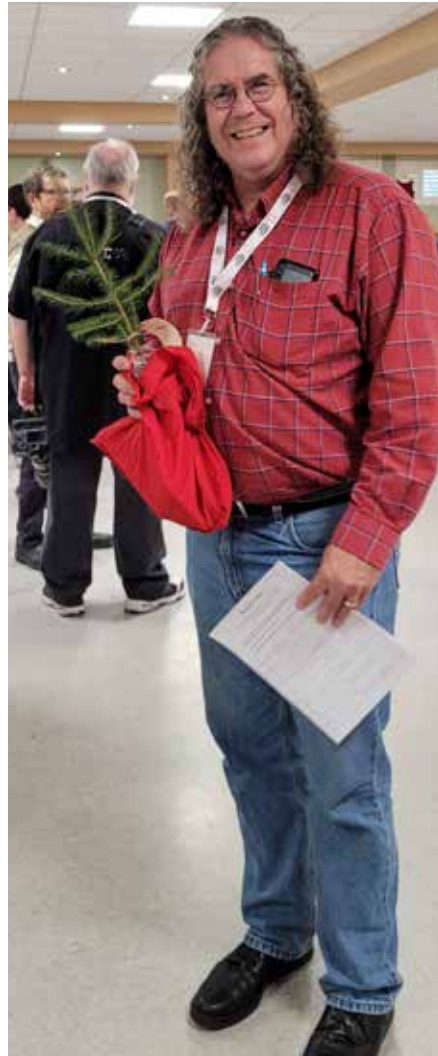
PWRDF launches “Branches of Hope” at Synod '23

PHOTO: CONTRIBUTED

BY JANET ALLLINGHAM,
PWRDF WORKING GROUP

Was the Primate’s World Relief and Development Fund (PWRDF) Working Group operating a little pre-Christmas tree lot at Synod? Such was not the case! Those four little white spruce seedlings helped to launch *Branches of Hope*, a diocese-wide project with its roots in the Communion Forest, a global initiative of the world-wide Anglican Communion. This international initiative includes local activities of forest protection, tree-growing and ecosystem restoration, all with the focus and aim to protect creation.

In the diocese of Ottawa, a donation to Branches of Hope results in a tree planted here and another in Uganda where PWRDF partner, Josephine Kizza, demonstrates and teaches agroecology—good and healthy farming practices. Branches of Hope offers an opportunity for all of us to engage in environmental “repair” through purchasing and planting trees in and around parishes of the diocese. These “forests” will differ from place to place: some trees may appear on private or church properties; others in forested areas; some in grasslands; and others in wetlands. The possibilities are endless.



Terry Dillabaugh from St John the Evangelist Smiths Falls visited our Branches of Hope / PWRDF booth at Synod and took a little white spruce back to his parish.



L to R: Liana Gallant and Valerie Maier of the Diocesan PWRDF working group at a display table set up at Synod.

Think creatively. Do you live in an apartment or condo? Why not give a seedling as a gift to a grandchild or to a couple as a wedding gift? Seedlings might also commemorate a graduation, anniversary or other special occasion.

And what of the seedlings that appeared at Synod? All four (including the one Terry Dillabaugh is holding in the picture) went home to parishes of the diocese. In the

meantime, we are in the process of contacting all parishes so that orders may be placed and seedlings distributed in time for spring plantings.

For further information about Branches of Hope or to place an order: please contact the Ven. Patrick Stephens by email: thereverendpatrickstephens@gmail.com or by phone at 613-870-1440.

Ascension finds funding to boost greening efforts

BY DAVE LONGWORTH

Church of the Ascension's participation in the Ottawa Faith Community Capacity Building Program, co-sponsored by Greening Sacred Spaces and Watersheds Canada (*Crosstalk*, April 2023), which gave us a grant and advice, had two important outcomes. First, it led us to be ready with a greener solution for hot water when our large old hot water heater failed in mid-March. Second, advice from the program led us to apply to the Save on Energy Small Business Program for lighting.

The lighting program paid \$2000 of the \$2400 cost to convert the approximately 30 fluorescent tube fixtures on the lower level of our building to LED tube fixtures. The new tubes use half the electricity of the old tubes. Our annual savings are close to the \$400 net cost of the conversion.

To help us decide on the next greening steps to take, we recently enrolled in Greening Sacred Spaces' Energy Benchmarking Program. This is integrated with the City of



Parishioners Hans Posthuma and Charlie Scromeda check out the small hot water tank.

Ottawa's Better Buildings Ottawa Benchmarking and Auditing Program. These programs not only provide data to compare our building's energy use with similar buildings but also give free advice on reducing energy use and may also provide grants.

Taking advantage of these programs can help faith communities reduce their carbon footprints.

Dave Longworth is Deputy Warden, Church of the Ascension, Ottawa

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*Research conducted by Willful and Arbor Memorial Inc. in a 2020 survey.

Cathedral partners with McGill and Royal Canadian College to introduce young musicians to the pipe organ

BY JAMES CALKIN

For more than five years, our Cathedral has benefitted from a close relationship with the organ and church music department at McGill University's Schulich School of Music. Our collaboration with faculty members, first Hans Ola Ericsson, now Isabelle Demers, has given students and recent graduates the chance to work here alongside me and Andrew McAnerney as Assistant Organist (Owen Spicer is the current incumbent). They learn the craft and art of sacred music-making in the Anglican tradition as they support our choirs of boys, girls, lay clerks and parishioners. Their time here does much to equip them for future leadership in the field.

Traditionally, the training and formation of new organists from a young age—essential for the long-term viability of our musical tradition—was something we could take for granted. That's no longer the case. And so, before we can contemplate recruiting and training university organ majors, there is urgent work to do introducing young people to the instrument in the first place.

Earlier this past summer, Professor Demers approached me with



the idea of offering a course of introductory organ lessons, free of charge, to one or two young piano students. This barrier-free approach has in the past paved the way for new players to encounter and embrace the pipe organ. It's

something the Royal Canadian College of Organists has been working on for many years, but what's new is the close collaboration between our Cathedral, the College's national office and McGill University to enrich the experience, share

resources and broaden the reach of each institution.

With the support of Dean Beth Bretzloff, funding was secured from both an anonymous local donor and the College for a pilot class of two students: Shireen Kwok and Eva Liu. They are now receiving weekly lessons with me at the Cathedral and attended McGill's Organ Discovery Day last month, exploring the cultural riches and religious heritage of Montreal. We can look forward to hearing Shireen and Eva play at services in the coming months.

A central pillar of the music ministry of our Cathedral and key to its reputation is our outreach to youth—our girls and boys choirs are the largest youth group in the diocese. In recent years, we have increasingly shared their music, by visiting and supporting local worship throughout the diocese with our choristers, at massed-choir evensongs and hymn sings. The launch of this new initiative alongside national partners not only broadens the scope and profile of our Cathedral youth ministry, it also lays the groundwork for future leaders in the sacred arts to emerge and for excellence in sacred music to be a continuing feature of our diocesan life and worship.

PHOTOS LEIGH ANNE WILLIAMS

Early Bytown residents honoured

The City of Ottawa held a solemn ecumenical service honouring seven early citizens of Bytown as their remains were reinterred at Beechwood Cemetery on Oct. 12. The four adults and three children were originally buried at the Barrack Hill Cemetery, Bytown's first public cemetery, which was in use from 1827 to 1845 and was located in

the area of modern-day Ottawa's downtown between Sparks, Elgin, Albert and Metcalfe streets. Graves were first discovered during construction of the Ottawa Light Rail Transit system in 2013. Experts at the Canadian Museum of History analyzed the remains to learn more about the lives of people living in the city at that time. Services were



The Rev. Canon David Clunie was one of an ecumenical group of clergy who conducted a service of reinterment, honouring seven people who were originally laid to rest in the Barrack Hill Cemetery

held to reinter 79 individuals in 2017, and another 30 in 2019. The seven people reinterred this year are believed to be the last of those who were buried at Barrack Hill Cemetery.

The Rev. Canon David Clunie represented the Anglican Diocese

of Ottawa offering a prayer and blessing during the service that also included clergy from St. Andrew's Presbyterian Church and the Roman Catholic Diocese of Ottawa-Cornwall. Bishop Shane Parker also attended the service.—*Staff*

Sewell: " We need to work without ceasing to bring the land we call holy back from the edge of darkness"

▶ from page 1

PHOTO: THE VEN. CHRIS DUNN

[The missiles have been launched] into all parts of southern and central Israel and also Jerusalem, including where St George's College, the Cathedral and Diocesan offices are situated.

It is where JulieAnn and I live. We have heard the sirens, we have heard thuds of missiles landing within a mile of our location, we have taken refuge in our bomb shelter on several occasions. I do not like being bombed by Hamas. Israelis who live nearer to Gaza are terrified by the even more frequent bombing. Israel has suffered huge fatalities and casualties, and it has been taken into a new level of individual and corporate trauma.

The day after this onslaught began, Israel declared war on Hamas and unleashed a huge aerial assault on Gaza and its two million residents. I respect the right of Israel to defend itself. The way in which that response is conducted matters hugely. The Israeli action comprises a massive bombing barrage of the whole Gaza Strip including on civilian areas, hospitals and places of worship. I do not think this is acceptable (despite Israel's justifications). The forced evacuation of one million Gazans from the north of the Strip to the south, in my view, is not acceptable. The siege of Gaza, cutting off water and power and all incoming aid, is



Richard Sewell was invited to the diocesan synod meeting in October, to observe and reflect on our proceedings, community and programs.

not acceptable. Breaches of the laws of war, established in international agreements, should be condemned, whoever commits them and wherever they are enacted.

Both Hamas and Israel are putting civilians at risk. Throwing

bombs around indiscriminately will inevitably lead to huge numbers of civilian deaths. Both sides are treating civilians as collateral damage.

We have had our own horrific experience with this week's appalling bombing of the grounds of our Al Ahli hospital in Gaza city. The precise nature of that attack and who is responsible continues to be a matter of dispute. But what cannot be disputed is that at least 471 people have died, and many others injured whilst sheltering in the grounds of our hospital. A place where they thought, and everyone should agree, ought to be safe. It is a devastating event which I suspect will shape the mission of our diocese for decades to come. We will never forget this event of Oct. 17, we will never forget the people who have died and the assault on our holy ministry to tend to the sick, to heal the diseased and to bind up the injured. It is, in the words of Archbishop Hosam [Naoum], a 'crime against humanity'. We do not know yet for certain who is responsible, but it doesn't diminish the nature of the crime. It has let us all deeply shocked and profoundly saddened.

But it is not the only war crime of the past two weeks, and I fear it will not be the last in this appalling war. Israel's continuing onslaught of Gaza and what will yet unfold is out of all proportion, and the stated aim of destroying Hamas is fundamentally

damaging to the prospect of peace in Israel/Palestine and is a very real threat to the security of the entire region because that aim is killing so many non-Hamas people. We stand on the brink of an abyss. The international community has to remain involved and get more involved to prevent the apocalyptic possibilities which stand before us.

We are where we are, yes. But we also have to thoroughly interrogate the question: how did we get here? If we just treat Hamas's outrage on Oct. 7 as an 'unprovoked attack', we will fail to grapple in any reasonable way with the challenge of the present moment. I'm not going to try to describe the terrible and complex history of the past 75 years. It's all written, but don't take only one account, perhaps more than any other current geo-political situation, you need to read from different perspectives.

Just in terms of Gaza, it has been blockaded by Israel for the past 18 years. Of course, they have their justifications for that, but regardless, the impact has been to make Gaza an incubator for hatred. Hamas has grown and thrived in the conditions which Israel has imposed upon two million Gazans. There have been intolerable conditions, creating untold suffering and deep resentment for years. Whilst the explosion of violence on Oct. 7th may have been unpredictable, it has been entirely predictable that it would explode at some point.

And then, do not forget to look at the differently awful conditions in the West Bank and the gradual crushing of hope for them that there are any possible non-violent paths towards a situation which will be tolerable for two million Palestinians living there. It is under reported because of Gaza, but the situation is rapidly deteriorating too.

We are in pain, we are in terrible pain. Every single Israeli Jew, every single Palestinian, Christian and Muslim, is grieving, is frightened and is angry (in some way or another, expressed differently). The suffering Olympics is futile. There is no point in pitting one community's pain and trauma against another. Both are aggrieved to the core of their being, and no one knows how to alleviate it right now.

But we are Christians. We are called to follow the way of Christ. We are called to turn the other cheek, to love our enemies and to pray for those who persecute us. We are called to reject the dreadful and addictive cycle of tit for tat violence. To take the well-known phrase of

PHOTO ISLAMIC RELIEF CANADA/PWRDF



PWRDF issued an emergency allocation immediately

Even before the Al Ahli hospital was hit by the airstrike, the Primate's World Relief and Development Fund (PWRDF) had issued an emergency allocation of \$30,000 to the hospital. As of Oct. 24, an additional \$39,000 had been donated by PWRDF supporters across Canada.

Online donations can be made to the Gaza Hospital Emergency Appeal at pwrdf.org or by phone at 416-822-9083 or by mail: PWRDF, 80 Hayden Street, 3rd Floor, Toronto, ON, Canada M4Y 3G2. Please indicate "Gaza Hospital" in the memo field.

Gazan doctor, Izzeldein Abuleish whose home was hit by an Israeli missile in 2009 instantly killing three of his daughters and a niece. His powerful book of resistance to the usual narrative was entitled, *I Shall Not Hate*. I commend it to you. As Christians, we can identify Muslim Dr. Abuleish's message as profoundly Christian, following the spirit of Jesus's teaching.

As the Church we are called to be the fragrance of Christ when all around reeks of hatred and revenge. As the Church, we are called to be a light in the world even as encroaching darkness threatens to overwhelm us. But the 1% of Christians in Israel and Palestinians cannot do this alone. They need the global Christian community to amplify this message.

The message of peace entrusted to us by the Prince of Peace is not simply an avoidance of conflict and a

call to endure the oppression which is put upon the weak by the strong. Reverting back to the prevailing crushing injustice before two weeks ago is not acceptable. It is no more Christian than to take up arms and to kill the oppressor. Gandhi, the great nonviolent proponent said the only thing worse than committing a violent act of liberation is to do nothing in the face of evil.

For too long the West has done nothing and has allowed the crushing reality of aggressive and expansionist policies of the state of Israel to go unchallenged, or at least unchallenged in any way that would make any impact on Israel's leaders. That is the fundamental root cause, not the only one by any means at all, but it is at its heart, for the present hideous conflagration which we face. I do not believe it is anti-Semitic to say such a thing. I have been a life-long anti-racist

proponent and at times activist. I have always spoken against anti-Jewish racism. It remains essential to my self-understanding. I deplore the upsurge of racist attacks against Jews and Muslims here in Canada and in many other countries in these past weeks. I also deplore and oppose the increase in anti-Christian acts in Israel over recent years. But we cannot avoid stating criticism of countries for fear of being labelled. We have to have the courage to identify acts of hatred, discrimination and oppression where we see them: at home or elsewhere (as long as we have taken the time to understand the situation that we condemn). All of this should be in our DNA as Christians. We need to work without ceasing to bring the land we call holy from the edge of darkness and we all have our part to play.

However, when Bishop Shane first

invited me to come to attend this synod several months ago, all of this was not the reason for the visit, nor would it have been the core of my message. The heart of my message would have been to commend to you the ministry of St George's College. I would have invited you to come and make your pilgrimage with us. I would have said – 'come and walk in the footsteps of Jesus and meet the living stones of his church today in Israel and Palestine'. That I cannot say that, and in all honesty today, to invite you to make your booking as an individual or a church with a plan to come in the months to come, grieves me very deeply. The College is closed for now. I pray that we will be able tentatively to resume pilgrimages from January, but I simply do not know.

We came through two years of COVID and survived and now this. But because you cannot come on pilgrimage does not mean that you should forget us: the College or the rest of the Diocese. We are one body, made up of many different parts. Please do not neglect us, and please do not feel that it is too difficult, too complex and too stressful to engage with our reality – we need you, and I believe, you need us.

It is going to be a long hard road towards justice, peace and reconciliation from here. It will begin by building bridges of understanding and those bridges cannot be built out of hatred. So let us not add our own words, from which point of view, add to the hate that already prevails in abundance. Let Christ be our way, our truth and our life, drawing us together in unity so that the world may know that we are the disciples of Jesus Christ, the Prince of Peace and the inaugurator of God's commonwealth of justice, joy and peace. Lord have mercy. Amen.

Rehabilitating children at the Princess Basma Centre in Jerusalem

JuliAnn Sewell offered those at Synod a view of the important work done at the Princess Basma Centre in Jerusalem (JPBC), which is one of the health ministries, operated by the Episcopal Diocese of Jerusalem. It specializes in treatment and rehabilitation for children with disabilities from the West Bank, Gaza and Jerusalem.

The Centre also operates an inclusive school that serves children with disabilities from kindergarten to Grade 12.

In a video, Sewell, who works in the fundraising department of the Centre, introduced those attending Synod to a couple of the inspiring children who have been overcoming their physical challenges with help from the staff and programs at the hospital and who are also breaking down myths and the stigma that people with disabilities continue to face. Empowered by the programs at the Centre, Mira, challenged rules that kept her out of her local school because of her physical disability is

now a bright student in the fifth grade at the school.

Rehabilitative treatments often involve three week stays at the Centre and training for parents to continue the treatments at home with follow-up virtual appointments. Sewell noted that it is often difficult for patients from the West Bank and Gaza to get to the Centre in Jerusalem, and before the war began, they were working on opening a clinic in Gaza. — *LA Williams*

Archbishops of Canterbury and Jerusalem issue a joint appeal for the Diocese of Jerusalem

On Oct. 24, Archbishop of Canterbury Justin Welby and Archbishop Hosam Naoum issued a joint emergency appeal for the Episcopal Diocese of Jerusalem. Writing about the bombing of the Al Ahli hospital and the determination of the Diocese to continue caring for and serving others, Archbishop Naoum wrote:

"[My] sisters and brothers in Christ, I appeal to you to first of all to pray for our mission here, as well for the peace of Jerusalem (Psalm 122:6). Secondly, advocate with your representatives for a just and lasting peace in the Holy Land, so that all who dwell within these lands can live in security.

Finally, if you are able, support our ministries in Gaza, Palestine and Israel, and throughout the Diocese of Jerusalem by contributing financially through one of our international partners.

Archbishop Welby began his part of the appeal by writing, "As war devastates the Holy Land, we ask



Al-Ahli Arab Hospital director Suhaila Tarazi in a destroyed administration room.

PHOTO: DIOCESE OF JERUSALEM

where Christ is to be found amid the cries of His children." Also urging those who are able to support the work of the Al Ahli hospital and contribute to the Gaza appeal, he

added, "Please, continue to pray for those who mourn, those who are in pain, and those who are in fear, and for those who are caring for the injured and bereaved."

READ MORE ABOUT IT

For those who want to understand more about the Israeli-Palestinian conflict, Dean Richard Sewell offered a list of recommended reading:

History

- *The Hundred Years War on Palestine* by Khalid Hussein
- *Jerusalem – A Biography* by Simon Sebag Montefiore
- *Israel-Palestine Conflict 1917 to 2017* by Ian Black

Non-fiction

- *Apeirogon* by Colom McCann
- *The Nine Quarters of Jerusalem*
- *I Shall Not Hate* by Izzeldein Abuleish

Non-fiction in the style of fiction

- *Blood Brothers* by Elias Chacour
- *A Tale of Love and Darkness* by Amos Oz
- *The Lemon Tree* by Sandy Tolan

Fiction

- *Mornings in Jenin* by Susan Abulwehah

Serving the world Go



An Anglican Community Ministry



Cornerstone
Housing for Women

An Anglican Community Ministry



An Anglican Community Ministry

You can make a difference in the lives of hundreds of people in need by supporting the Anglican Community Ministries as they work to provide necessities, practical supports, a sense of belonging and compassionate care.

BISHOP SHANE PARKER



The Community Ministries of the Anglican Diocese of Ottawa (ADO) include four drop-in day programs, professional counselling and therapy, and programs to help refugees settle. These ministries are powerful

and effective expressions of God's love—bringing wholistic care, material support, and the light of hope to hundreds of people living in the national capital area, in the surrounding communities, and in places of danger and oppression around the world. Our community ministries are staffed by well-trained individuals who are able to provide a range of services—from sympathetic listening and practical knowledge to specialized skills and professional expertise. In every ministry, our goal is to serve people with acceptance and compassion. Please share with us in this work by making a meaningful donation. Your gift will help make hope a reality for many who are facing extremely difficult challenges.

How to Give

Today 4 Tomorrow is a diocesan and community-wide appeal that offers the opportunity to support the ADO Anglican Community Ministries that provide help and hope to many vulnerable people in our communities.

Donation Envelope:

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

Visit our website and Facebook pages:

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 more information or to donate:

*Today 4 Tomorrow
Anglican Diocese of Ottawa
Email: Today4tomorrow@ottawa.anglican.ca
(613) 232-7124 x 225*

Thank you for generously giving to help the most vulnerable in our communities!

Charitable registration number 108084658 RR0030

Food loves. Giving hope.

CENTRE 105 is a drop-in day program providing support services and a breakfast program in the City of Cornwall for those living in poverty.

"It's awesome coming here to have the breakfasts, but just having the staff to talk to, having somewhere safe to be... I would say Centre 105 directly contributed to my recovery."
— Adam

CORNERSTONE HOUSING FOR WOMEN provides emergency shelter and supportive housing for a diversity of women.

Cornerstone literally saves women's lives. "They were there for me at my lowest and haven't turned their back on me since.... It so difficult to heal when you are left to struggle alone and are judged for having mental health issues. Everyone deals with something we know nothing about. It's the kindness from strangers like you that can help end this stigma and give hope to women like me." — Alaina

THE REFUGEE MINISTRY OFFICE, working closely with community groups and family sponsors, operates as a Sponsorship Agreement Holder with Immigration, Refugees, Citizenship Canada participating in Canada's private refugee sponsorship program.

"I can't tell you how happy and relieved I am to be here in Canada." — Syrian newcomer who is now settled in Ottawa.

The Ottawa Pastoral Counselling Centre (The OPC) offers counselling support to people experiencing loss, grief, family and marital crisis, depression, anxiety, trauma, and other life challenges. **The Counselling Support Fund** was set up to allow people to donate financial resources to help pay counselling fees for those who could not otherwise access counselling. This support makes it possible for even more people to experience God's healing in a safe, caring environment.

"Many who seek counselling come with the simple hope that they can change their lives. What they experience at OPC is the power of having someone listen and really hear them, often for the first time. They gain tools, insights and a sense of caring that equips them to make significant shifts in their view of self and how they respond to life. Thank you for supporting us in our mission to support others." — Heather Fawcett, The OPC Executive Director.

BELONG OTTAWA Belong Ottawa provides low-barrier, accessible social services for people living on low income - with a particular focus on those experiencing homelessness. We help meet the basic needs of our community (e.g. food, laundry, showers) while also providing a point of social connection and referrals to other community supports. Our services operate across three sites: **Centre 454**, **St Luke's Table**, and **The Well** which provides services to women and children.

"The meals are good, and the comfort and the staff are wonderful. I've been making new friends.... It's the best place to come." — Donna



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SYNOD 2023

Shape of Parish Ministry Consultation moves into action

On Oct. 20, the first day of Synod, Jamie Tomlinson provided an overview of the way the Shape of Parish Ministry Consultation (SPMC) resulted in the three proposals resoundingly approved at Synod 2022 and how they have taken form as the Eleven Actions that are now the top strategic priorities of the diocese. He highlighted a few details from the Actions that are already being developed or implemented:

Action 1 – Building ministry resources and knowledge –

Establishing a mutual and collaborative space, online tools to share existing and emerging knowledge, learnings, and wisdom. The *Learning Commons* and a *Program for Parish Development* will provide resources, knowledge, and practical instruction on all essential aspects of parish ministry.

Action 2 – Developing strategies to engage with the world (see our full story on Contextual Mission and New Worshipping Communities on p. 14)

Action 3 – Guiding major parish changes – a helpful guide of steps to take and resources available to a parish or congregation and its incumbent, as they embark on major change, has been created.



PHOTO: THE VEN. CHRIS DUNN

Jamie Tomlinson and Sandra Hamway, director of communications and development, address Synod.

Action 4 – Stimulating innovation and collaboration – An Episcopal panel is being formed to develop and implement a plan for stimulating innovation and collaboration between parishes.

Action 5 – Reviewing Parish Fair Share (amount now reduced and renamed Proportional Parish Share – see re: Budget story below)

Action 6 – Using dividends for parish ministry costs (One of the

ways Proportional Parish Share has been reduced is by using dividends produced from an undesignated and Bishop-discretionary trust held by our diocese in the Consolidated Trust Fund towards the costs of parish ministry.)

Action 7 – Bringing clarity to parish governance (increasing understanding of different models of parishes and how they operate)

Action 8 – Training and support

for parish leaders (see Parish Advancement Program story p. 13)

Action 9 – Providing services to parishes – Diocesan staff will provide increased assistance and support to parish leaders as they manage parish finances, stewardship, communications, human resources, and administration.

Action 10 – Equipping parishes to thrive (This sets out a plan for parish development that will equip congregations with core knowledge and skills.)

Action 11 – Funding parish engagement with the world (see comments on Finances, p. 15)

Sandra Hamway, diocesan director of communications and development, added that communications campaigns will be crafted to raise awareness of these new tools and resources through the new ADO (www.ottawa.anglican.ca) website, print newspaper and a soon-to-be launched digital edition, newsletter subscriptions, and social media channels. She noted that the diocesan website will have a second-phase gated portal with a password to keep parish resources separate from information on the public site which aims to appeal to target audiences including young adults, global Christians, and church seekers. — *Staff*

Balanced budget approved with reduced Proportional Parish Share

BY LEIGH ANNE WILLIAMS

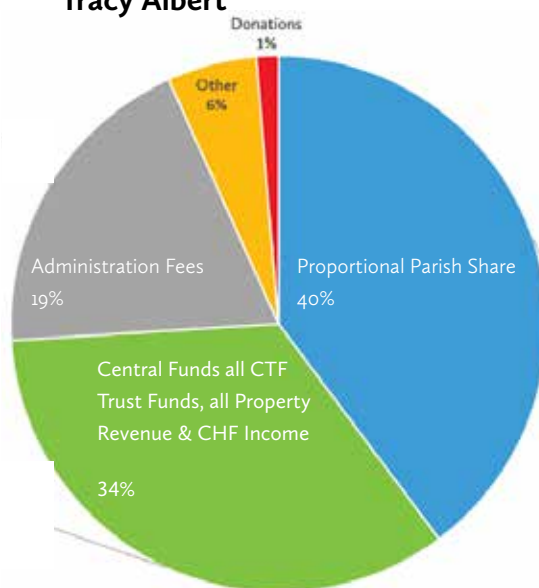
Tracy Albert, chair of the Property and Finance Committee, and Sanjay Grover, director of financial ministry, presented a balanced budget to Synod for the three-year cycle 2024 to 2026.

Albert said this budget is projecting an overall increase in revenue by about 5 percent in 2024 to \$4.5 million. “We are assuming revenues will decline a little bit in 2025 and 2026,” she said, noting that as a balanced budget, expenses will be kept in line with revenue.

A pie chart showed the expected sources of revenue over the next three years with 40 percent coming from Proportional Parish Share (renamed from Parish Fair Share (PFS), 34 percent from central funds, which includes the consolidated trust fund, property income, and the Cathedral Hill Foundation, 19 percent from administration fees, 1 percent from donations, and 6 percent other.



Tracy Albert



Of key interest for parishes was the reduction in Proportional Parish Share. In keeping with a resolution from Synod 2022, PFS was reviewed and reduced by 22 percent (or about \$460,000 collectively.) Albert explained that this decrease is expected to be more than offset by a projected increase in revenues from the diocesan central funds, distributions from the Cathedral Hill Foundation and property income.

In his charge, the bishop explained that the reduction in PPS was possible “because we combed through the trusts we hold collectively as a diocesan church, and, wherever possible, are now using dividends from them to support our operating budget. Using our central financial resources in this way places less demand on money from our parishes to cover our central operations.”

The bishop also noted that the same approach will be used concerning Equalized Cost of Priestly Services (ECOPS): “Wherever possible, dividends

from trusts we hold collectively as a diocesan church will be used to offset the pay fund—understanding that, at this time, the amount we can apply is relatively small.”

Sanjay Grover, director of financial ministry, offered Synod delegates assurance that any money used is from diocesan-owned funds, and parish trust funds are not involved. More detailed information and graphs are available on the diocesan website.

Grover noted that although they tried to keep it to a minimum the amount of support the Diocese provides to the community ministries had to be reduced by about \$50,000 from the 2023 budget.

Grover also said that the amount the Diocese contributes to the national church also had to be reduced. “It used to be 26 percent up until about three years ago. Last year, we brought it down to 23 percent, and this cycle we have reduced it to 20 percent, a decision made through consultation with the national church.”

SYNOD 2023

Approved: A Plan for Parish Development

The Rev. Kerri Brennan presented a Plan for Parish Development (Action 10 of the strategic plan) that was adopted by Synod. She explained that the plan is all about equipping congregations with core knowledge and skills that are essential to thrive—particularly during times of change. “It’s crucial that we understand how healthy parishes work and how to work within our parishes,” she said. “And this knowledge and skill development applies across our diocese regardless of our location, whether we live and work in rural towns, villages, suburbia or in urban towns.”

The new plan builds on the knowledge and resources gained when the diocese participated in the School for Parish Development, a two-year program offered before the pandemic. It will also incorporate educational and training resources from other Shape of Parish Ministry actions that can be expanded into program modules, Brennan said.

The modules will be short (maximum 30-minute) low-cost, slide-based videos, easily accessible from the diocesan website. The first modules produced will focus on five key areas:

1. parish governance

PHOTO: THE VEN. CHRIS DUNN



The Rev. Kerri Brennan

2. building healthy communities
3. visioning and priority-setting
4. effective stewardship
5. engaging with the wider community

The leadership teams of each parish and congregation (corporations and councils) will be expected to complete the modules in a timeframe that will be

determined later, but others who are interested could also participate.

The modules will be reviewed, revised and redeveloped over time to ensure that current best practices are being made available and that content remains current and relevant, Brennan said, adding that feedback from parishes will help inform revisions and updates. The modules will also be complemented by other activities to be developed such as occasional in-person or online learning events, she added.

Parish development will be the responsibility of a subcommittee of the diocesan education committee and will work collaboratively with diocesan staff and other leaders and groups to produce the modules

The cost for producing the five modules is expected to be between \$4,000 to \$5,000. That sounds low, said Brennan, but explained that the cost is low because the videos will be short, slide-based with video overlay with the content developed in-house.

Brennan spoke on behalf of a task force of clergy and lay people who developed the plan, including the Rev. Matthew Brown, Leslie Giddings, the Rev. Canon Peter John Hobbs, Heather Maclachlan and the Rev. Rosemary Parker. — *Staff*



Bishop Shane introduced the Rev. Gillian Hoyer as the Learning Commons Coordinator, appointed this fall. “The Resource Hubs and Knowledge Networks come from the initiative of the people of our diocese,” he explained. “So if you feel there’s a resource hub that needs to be put together, there is a process of application, similarly for a knowledge network. It really lies with us and the gifts we have as a body to get these things going,” he said.

Youth view reflects a deep desire to make a change

There were four young adults registered as observers at Synod, but there were also a number of young Anglicans who attended Synod as representatives from their parishes.

Youth animator Donna Rourke asked them to share some of their thoughts and impressions.

“It was really wonderful to get to go to Synod as an observer for the first time,” said Evan Desilets. “I really learned a lot! What stuck out the most to me was Dean Richard Sewell’s opening and closing statements. It really brought the reality of what is happening in Israel and Palestine a lot closer to home. His statements about how we display our faith here, as opposed to people in Israel was really food for thought.”

He added, “I loved hearing about the plans for contextual ministry, I’m excited to see how it gets implemented across the diocese over the next year.”

Both he and Madeleine Gomery, who attended as a delegate from Christ Church Cathedral, said that the Rev. Canon PJ Hobbs’ presentation about the difficult challenges the Anglican Community Ministries are facing right now



PHOTO: THE VEN. CHRIS DUNN

Three young Anglicans at Synod are all smiles with Donna Rourke, diocesan youth animator.

inspired them to get involved and volunteer.

Gomery attended Synod last year and said she noticed a more subdued energy in the room this year – “very reasonably - because of the heart-wrenching recent events in Gaza and Israel. “I was very moved by Dean Richard Sewell’s reflections and impressed with the balance he managed to strike in speaking about a contentious recent event,” she said.

Cailleen Dolan, who was representing St. John’s Kanata North, was also mulling these difficult issues over. “It is easy to get so caught up in the bad news that we don’t know where to begin to help,” she said. “Fortunately, especially among the other young adult attendees I got to meet, I sensed a deep desire to make a change.”

Gomery and Desilets both said they enjoyed the fellowship with

everyone at Synod too. I really enjoyed being able to connect with “young” (i.e., 18-30s) Anglicans from across the Diocese, said Desilets.

“As always, it was lovely to interact with people from all over our diocese over the three days of Synod—some whom I recognized, some of whom I was meeting for the first time. I am so grateful for the friendliness, collaboration, and knowledgeability of my fellow Anglicans.” - *Staff*

Engaging with the world in new ways

Synod approved the Action Plan for Contextual Mission and New Worshipping Communities

At Synod 2022, there was a palpable excitement and energy in discussions about finding new ways for the church to engage with the world around it. At this year's Synod, a team unveiled an Action Plan for Contextual Mission and New Worshipping Communities.

What is contextual mission?

Archdeacon Mark Whittall explained that contextual mission begins with the question "How is God calling us to proclaim the Good News in our time and our place?...We live in a post-pandemic, what some people call a post-Christendom world." But he underlined that the church still has gifts and a life-giving faith to offer others. "We have wonderful communities of faith that can welcome those who are looking for a spiritual home. The connection, the joy, the sense of belonging that we offer is of incredible value. Our Anglican tradition, at its best, is thoughtful and generous. Our liturgies are participatory and beautiful. We are grounded in compassion and committed to social justice. We are a global communion. We are rooted in the apostolic tradition. We have demonstrated a capacity to evolve in our thinking and practices and to engage with contemporary issues. We certainly aren't perfect, but we have shown at least some capacity to acknowledge our mistakes and to repent. We offer a spiritual home where people can deepen their connection with God and with each other, where we can grow, where we can care for one another, and serve our neighbours."

Contextual Mission at St. James, Perth

The Rev. Thomas Brauer offered an example to illustrate what contextual mission is from the experience of St. James, Perth when kids broke into the church basement with their skateboards. The church's initial reaction was to put up "No skateboarding" signs, but when challenged by a young parishioner named Peter, it changed course and instead added skateboarding ramps to welcome and embrace that community of young people. Brauer recounted that later one of the mission leaders said that "One of the goals we have here is getting better at skateboarding, as well as fellowship and praising God."

Even though that ministry to the skaters no longer operates, Brauer

said "its success is found in the fact that the church had the courage to go where God sent them, to the place the community needed them, and to partner in God's mission for the time it was needed." Not every effort in contextual mission will lead to an opportunity to create a new worshipping community, but those efforts offer opportunities to engage, build relationships, and to explore the potential for new worshipping communities.

"The Spirit beckons"

Paul Mugarura, who leads a new worshipping community on Sunday afternoons at Trinity Church in Ottawa, spoke at last year's Synod about the need for parishes to be more welcoming and open to Anglicans and Christians coming to Canada from other parts of the world. This year, he offered inspiration for parishes exploring the possibilities for contextual mission and new worshipping communities.

"I believe that the reason that the Anglican Church has persisted for so long and did not die off after a generation was because those who were stewards of the movement before us met the challenges of their contexts head-on. What is different, however, is that we're living through an unprecedented season of accelerated demographic, cultural, societal, and religious change. And so the pace of our response has to be changed. Our capacity to respond has to be increased. Our imagination has to be activated. Our willingness to try new things has to be encouraged. ... As our demographics change, we will have to navigate the tension between stewarding our legacy and imagining a new Anglican tradition or movement that thrives in the future. As the ethnicities in our communities change, we will have to make room for expressions of faith that may differ from our historical expressions.

The rapidly changing context in which we currently live may look daunting to some, but I've come to see things differently.... I believe that this is an opportunity to add new pages to the book.... I believe that we can build on the work of legacy congregations by starting new faith communities which are not viewed as competition because they're reaching new people. I believe that we can be agents of justice in a world beset by injustice. I believe that we can be instruments of grace and peace in a world of deep division and suspicion. I believe that the work the church has to do is not yet complete. Our changing context illuminates new, exciting roads to travel. I believe the spirit beckons."

PHOTO: THE VEN. CHRIS DUNN



The Rev. Thomas Brauer (right) and Archdeacon Mark Whittall described contextual mission.

What is a new worshipping community?

The Rev. Thomas Brauer tackled this question. "By new community, we mean a community that is centred on Jesus Christ. That's not new. That's what we've all been doing all this time. That may be born out of our inherited congregations, again, that's not the new part, or out of our outreach programs and other activities, but especially are born out of the unique prompting of God. And sometimes that is more new than we would like it to be. Not born out of a strategic action plan but born out of the prompting and movement of God discerned through prayer and attention to the Spirit of God.

"By worshipping community, we mean that it is a community that nourishes and practices discipleship in Jesus Christ (again, that's nothing new. That's what we are. It's our DNA.) and has the capacity to evolve into a community of Word, Sacrament and pastoral care." He was quick to add, however, that it doesn't need to start there. "A new worshipping community does not need to be a community of... the Eucharist. It can be something radically different, but if it has the capacity to move into that, then we understand it to be the potential of a new worshipping community."

What would a new worshipping community look and be like?

"It may be a new church plant, perhaps, spot into our Anglican heritage and tradition, because that's what the people are needing," said Brauer. "Or it could be something else, new, and noticeably different from what we might expect of inherited Sunday morning-style expressions of worship and community."

He offered St. Jimmy's Table in Carleton Place, which has been identified as one of two new worshipping community pilot projects, as an example. At St. Jimmy's Table, they have monthly events for families with crafts and other activities, with a meal and child-friendly faith formation. "It is in every way church, but it's not in the church. And in fact, it is intended for those families and people for whom Sunday morning worship isn't working. They can't get there. It's not fitting," Brauer said. But it is an evolving worshipping community that is adding a youth component. "Now it is truly multi-generational, whole families, parents, children, teenagers. And they can tailor their work for the unique needs of the different ages within that group."

► continued on page 15

▶ from page 14

"We would call St. Jimmy's Table the new worshipping community because it is a new expression of worship, meeting the needs of a community that might not already have a church home, while also welcoming those who are already part of the church, but have a different set of needs. They are nourishing and practicing discipleship in Jesus Christ across multiple generations, and it has the capacity to grow."

The Vision

Bishop Shane outlined how this new forward-looking initiative will involve every parish:

"By 2028, each one of our parishes and congregations will be engaged in contextual mission, and each one will have initiated or collaborated in at least one identifiable new venture. By 2032, the 135th anniversary of the founding of our diocese, we will have 35 new worshipping communities in a great variety of shapes and sizes. Resources to support the formation of lay and clergy leaders in contextual mission and the creation of new worshipping communities will be shaped by the new contextual mission subcommittee. A microgrants program to support new initiatives will also be rolled out.

Today, we are launching the essential foundation of our vision and goals. As I now call our diocesan church into a time of prayer as we listen for the divine sparks in our midst.

How will the people and parishes of the diocese do this?

The Rev. Simone Hurkmans was the team member tasked with explaining how this ambitious vision could be realized.

She unveiled an action plan with 27 concrete actions, divided into five broad categories: A time of prayer; establishing and overseeing the practice of contextual mission; supporting leaders, lay and clergy; supporting parishes and congregations, and financial resources.

"The important thing to note is that all of the actions share a common theme and that word that describes that theme is support," Hurkmans said. "The actions are all about supporting us in doing God's work in the world."

The first and essential step is prayer, she said. "We can look at demographics, we can look at statistics, we can look at business plans. But over the past year, our research in talking to people who have done contextual ministry, who have started new worshipping communities, is that it has to be rooted in prayer."

After Synod approved the Action Plan, the time of prayer was officially launched on the final morning of Synod with a prayer asking the Holy Spirit to help all of

PHOTO: THE VEN. CHRIS DUNN



The Rev. Simone Hurkmans and Paul Mugarura

the parishes in the diocese discover God's divine sparks in their midst.

A Time of Prayer: Listening for Divine Sparks in our Midst

The Action 2 team thanked the Rev. Michael Garner for suggesting that this new diocesan-wide venture begin with a diocesan-wide time of prayer.

"We believe if we listen as a diocese, really listen, take time and discern, test the things we hear, that indeed God's spirit will speak to us..." said Garner. "Active listening to and for God can become the turning point for us as people of faith and the turning point for our diocese. If we have the courage to say, 'Speak Lord, your servant is listening,' we also have to be willing to act on what we might hear. So, there's risk in listening to God, in responding to Jesus, to moving as the Holy Spirit leads, because the Spirit will move us to where Jesus is."

He shared a quote from former Archbishop of Canterbury Rowan Williams, "Where might you expect to find the followers of Jesus? One answer is in the neighborhood of chaos. It means you might expect to find Christian people near to those places where humanity is most at risk, where humanity is most disordered, disfigured, and needy. ... If following is being led to where Jesus is, then following is being led towards the chaos and the neediness of a humanity that has forgotten its own destiny."

Garner said, "Thankfully, this is not something that God has left us alone to accomplish in our own power. God has sent the Spirit to dwell within and amongst us, to give us the ability to do, what? More than we can ask or imagine. And we must remember that the actor in the renewal of the cosmos is God. It is not us. But God is inviting us to participate with them in their work."

The Action Plan

1. A Time of Prayer – Listening for Divine Sparks in our Midst

This diocesan-wide initiative was

launched on the final morning of Synod. It calls on all parishes, groups, and individuals to participate in regular prayer to discern where God wants parishes and congregations to act. The bishop will appoint a working group to pray for, oversee, and implement "A Time of Prayer." Each parish and group will identify a point person. Prompts, resources, and prayers will be generated.

2. **Establishing and overseeing the practice of Contextual Mission** - The bishop, Diocesan Council and other lay and clergy leaders will play an essential role in the support, monitoring, evaluation, and communications.
3. **Supporting Leaders, Lay and Clergy** – with resources such as a knowledge network, qualified

coaches, symposia, opportunities to participate in courses and workshops

4. **Supporting Parishes and Congregations** – with a step-by-step guide to engaging in contextual mission and new worshipping communities; multiple sources of funding and other resources
5. **Financial Resources** – Parish funds used to support new contextual mission initiatives and NWCs will be exempt from assessment for Proportional Parish Share and a microgrant program will be established to support contextual mission and NWCs and will be financed from the Future Fund.

Finances

Presented by Sandra Hamway, ADO director of communications and development, Synod approved a proposal first discussed at the 2022 Synod to rename and repurpose the existing Second Century Fund as the Future Fund to provide resources for contextual mission and new worshipping communities.

The fund (currently about \$1.6 million) will essentially function as an endowment, maintaining its principal while offering about \$62,000 in dividends each year for use as microgrants, with some possibility for draw downs on the principal, which will not fall below \$1 million. The fund will be overseen by a panel and the bishop.

The Action 2 team thanked Karen McBride, a student at St. Paul University, who was instrumental in helping craft a Time of Prayer and will be putting together the resources for parishes such as Prayers of the People and Bible studies.

Sharing Old World faith in the brave New World

In his final address to Synod, Dean Richard Sewell spoke of the dislocation he felt having travelled from "the Old World," in Jerusalem, "where people readily talk about their belief in God and where it is self-evident from every part of every street and everybody that you meet that God is a reality and that prayer happens here and now, in the shop, everywhere people openly pray because it is life. And maybe that's the problem, just too much religion," he said.

Here in the 'brave new world of the West, we have grown out of religion," he observed.

He offered encouragement to the people of the Diocese of Ottawa in the challenges of offering the love of God and their faith in that context. "I perceived in you a sense of holding on to something that you feel really is very, very precious and ... that spark that you want to fan into something bigger. Yes, I did hear

a sense and a fear that maybe what you've got is so fragile it could actually be lost," But he said, "The promised world of the post-religious framework has failed to deliver most of those great promises....We live in a world that perhaps, certainly as much as ever, maybe more than ever, needs to hear the gospel that God is love and that Christ has promised to be with us till the end of the ages. We have this heritage and if we keep it sheltered amongst ourselves, we are denying our people the gift that changes the world."

....There are many different ways to share our faith, he said. "They have to come from us, come from the heart and truth, with integrity. So, I want to encourage and commend you and say continue to be a gift to your neighborhoods, your communities and find those sparks so that you perceive where it is that God is already working and that you get to work with God."

CLERGY REFLECTION

Reclaiming Advent, living Christmas



BY THE REVEREND CANON
JOHN WILKER-BLAKLEY

I have always loved Advent. It offers a rich time of reflection in which we read some of our most profound, inspiring and challenging scriptures, all in the context of an equally rich musical/liturgical tradition. All of this, as we enter the time of year when the sun's light is diminishing toward the winter solstice, so liturgically, we light candles to push back the darkness. This is a reminder that we are the people of the Christ, whose loving and healing light shines in our hearts. It calls us to be a 'light in the darkness'.

Yet in today's world, to keep Advent, in its true fullness, is also counter-cultural. The world around us, thanks to consumerism, launches into full-blown "Christmas" sometime just after Remembrance Day. Yet Advent invites us to an active waiting, preparing our hearts and minds, our very souls, to once again celebrate the Babe of Bethlehem and Lord of life in Christmas. There is great

spiritual insight in this. In the world around us there is a tendency to rush into Christmas, Easter and other times of celebration, and yet, once the feast has fully arrived it is over. Gone. Dead. It reveals to us that the pattern of this world is life-death. Yet for Christians the pattern of God is death-life. So it is that in Lent we enter a time of reflection on human mortality and sin, leading to Jesus' execution, only to greet the risen Christ on Easter and then celebrate Easter for 50 days. Where Lent is 40 days, the Easter celebration is 50 days and finds its fulfillment in the gift of the Holy Spirit in Pentecost, making it a living, perpetual, feast.

Similarly in Advent, we enter into a time of preparation, actively waiting, soul searching, and longing as our preparation for Christmas. Then Christmas itself is a season not a day. In the fullness of our tradition, Christmas is celebrated with 12 days of music, scripture and reflection that leads, in turn, to the long season of Epiphany. In Epiphany, we explore the meaning of the birth of Christ as we enter the New Year in faith. Again, Advent is teaching us that the economy of God is not life/death, but death/life. The Advent scriptures underscore all this as we encounter, over the four weeks of Advent, Waiting, Repentance, and Birthing God.

On week one we hear the call to "be alert" to "be awake." This is a reference to the active waiting mentioned above. It is the kind of waiting we do, not in a lineup somewhere, but as an active

preparation for an important guest. It is a calling to be present in and engaged with the world. In the last four years, as our world has undergone the angst of a global pandemic, and now we witness wars in Ukraine and most recently in Israel/Palestine, it has been tempting to say something to the effect of "wake me when it is over." But our Advent faith tells us to engage, to be alert, and to continue to reach out. We are called to not turn our eyes away from these things. Just as in our Diocese, during the pandemic, we pivoted our ministries both parochial and at community ministries, to ensure that people were cared for and the poor supported, so too in this current place of "wars and rumours of wars" we are called to be present. We are, I believe, called to be aware of the crisis, the injustices and the complexities of these situations so that we may respond with aid, knowledge, and challenge to the assumptions our culture often makes. This is equally true for the burdens of this inflationary time, as well as the homelessness crisis and the pressure it is putting on the most vulnerable. This is the true spirit of "being alert" and "being awake" for the Christ.

On the second and third weeks of Advent we usually hear the story of John the Baptist and his call to repentance. Repentance is about a change of heart/mind. It involves the soul searching to be honest with ourselves about our lives and the life of our world. On a cursory reading, John the Baptist sometimes comes across as a slightly unhinged, judgmental wild man. Yet ultimately while provocative, he was a prophetic figure that people came to hear from all the surrounding country. That tells us that to the people of his time, John was speaking Good News. News people wanted to hear! His message then, as now, is something we need to hear in order to lighten life's burdens and give hope. The call to repentance is not as simple as confessing our sins. True repentance is about a deep transformative soul searching which empowers us to let go of the anxious self-concern of our egos, in order to live more fully and consciously before God in the human community. In this year's reading from Mark it says, speaking of John's ministry, "Prepare the way of the Lord, make his paths straight." In other words, John's role was to call all who hear to live, not just concerned for themselves, but in



the kind of compassion, forgiveness and understanding that builds communities, lifts the burdens of the needy, and reaches out to the marginalized...the way of the Lord! In the difficult economic and politically charged times in which John and Jesus lived, this was good news indeed. And so it is for us too in our own difficult economic and politically charged times.

Finally on the last Sunday of Advent, we explore the life and ministry of Mary. In the rich metaphorical language of the Gospels, we hear how Mary was called to be the God Bearer (Theotokos from the Eastern Church). We are asked to remember, through her, that we are similarly called to be God Bearers and to give birth to the Christ in our own lives. To use St Paul's imagery, to "put on the mind of Christ." When I hear that phrase I feel that it is an invitation to look in the mirror, and ask ourselves the question: When people meet us do they feel that they have met the reflection of the Christ? Do we represent the way of the Christ in our conversation, compassion, listening, concern for the poor, the displaced/dispossessed and care for God's creation?

With these rich themes Advent prepares us for Christmas. Christmas itself, only actually begins at sundown on Dec. 24. But the feast as a whole, extends to Epiphany (little Christmas) and in many respects into the Epiphany Season. There was a time when Christians remembered this and observed each day of Christmas as important. Sadly, in the world around us, Christmas is over on the 26th. (I have often cynically commented that at one time there was a Christmas week that had a boxing day in it. Now there is a boxing week that happens to have a Christmas day in it.) Perhaps it is time we reclaim what is ours. Perhaps it is time to mark the fullness of Advent and Christmas/Epiphany and to enjoy the human and divine journey it represents. There is an ancient tradition of keeping the Creche out until Feb. 2nd (Candlemas) to remind us that Christmas moves into Epiphany and that together they call us into the very life of God in Christ. May we all pass a blessed Advent and a full and spiritually renewing Christmas Season.



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SCAN ME



A daring escape and a new life in Canada with help from the Refugee Ministry

BY LEIGH ANNE WILLIAMS

Wahida Azizi recalls her last day of work in Afghanistan vividly.

An activist for women's rights, Azizi advised women about their rights to be educated, to work, to avoid forced marriages for themselves and their daughters in her home province of Herat, but moved to Kabul after the Taliban threatened to kill her and her brothers.

She found work with an independent organization that monitored conditions for women working inside 33 departments of the Afghan government. But the situation wasn't safe in Kabul either. A bus taking female staff to work was blown up killing 20 people. "We had some bomb explosions. Every morning when we went to the office, I didn't know if I would come back or not," she said.

On the morning of Aug. 15, 2021, she and a few colleagues were in their office in a building that was normally filled with about 300 people. Azizi stepped into the corridor and realized the building was empty and they were alone. Her colleague checked her phone and said, "The Taliban is coming into Kabul." The government of Afghanistan had been at war with the Taliban, but until that day, it had controlled the capital. Azizi called her husband Tajuddin Farzam, who was part of the Afghan president's staff. "Leave your office as soon as possible," he told her. Azizi and her colleagues left everything. "All the streets were blocked by the traffic jam," she said. "All the people tried to run, run anywhere."

She and her husband had lots of documents in their home that showed they were employees and that she was a human rights activist. "We tried to put them in water to destroy them" or hide them, she told *Crosstalk*. But now the Taliban had access to their offices, computers, human resource databases. Some

people fled to the airport to get out of the country, but Azizi and Farzam felt it was too dangerous to even try to get there. They stayed at home for about a month.

Until that point, the Taliban had said women were allowed to keep working, but Azizi and her colleagues were not allowed to return to their offices. They organized a well-attended peaceful demonstration to call for women's right to work and to education covered by the media. They kept their faces covered. The Taliban didn't respond immediately, but later when Azizi and Farzam were not home, they came to their apartment looking for them. A neighbour called Azizi and warned them not to come home.

They stayed with friends and family, but they decided they had to try to get out of Afghanistan. Through some family members, they managed to get visas to go to Pakistan. Farzam's brother gathered some documents and three sets of clothes from their apartment, and with Azizi disguised under a burqa, they drove to the border of Pakistan and made it out of the country.

They had hoped to make a new life in Pakistan, but when they finally got an appointment with the UN office for refugees, they were given only a case number. The UNHCR informed them that because there were so many refugees the Pakistani government would not allow them to give them refugee cards, which would have given them the right to stay in the country and work legally.

And so they were stuck in a tiny apartment in Islamabad with almost nothing aside from a small carpet, two plates and two glasses in 40 to 50 degree temperatures. "We had a fan, but most of the time we didn't have power," Azizi said. They tried to stay cool in the bath and tried to stay calm, but the stress was terrible. They couldn't live in Pakistan with no income, and they couldn't go home.

► continued on page 18

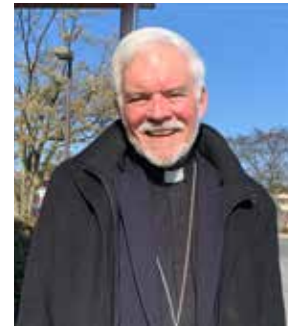
Remembering refugees with Saint Bernard de Clairvaux

BY THE RT. REV.
PETER R. COFFIN

Reading Hélène Goulet's wonderful article about St. Bernard's tribute to Charlotte Davidson (*Crosstalk*, April 2023) for her 40 years of providing Christian education to children in the parish brought to mind a wonderful and repeated experience of the stories of refugees in our community and in this community in particular.

I was involved with St. Bernard from the beginning (1978) and have fond memories of this small community meeting at Saint James, Hull and informally gathered around the altar with Charlotte, as always, caring for the children, which at times seemed to outnumber the adults. When I was the Bishop of Ottawa and while the congregation was still in what was then called Hull and before it re-located to Aylmer and now to St. Alban's, Ottawa, I made an annual visit and always, at their request, at the same time. It was Epiphany and I felt that it was because they wanted to share something with me, as well as their usual kindness.

In place of a sermon was the 'Living Nativity Scene,' and one might expect the familiar tableau of Christmas pageants and, of course, this was a part of it enacted by children and adults. However, the story did not end with the shepherds and Magi visiting Bethlehem. It continued with the flight into Egypt and it became




clear why this part of the story was particularly important to the cast. Many of them and much of this congregation had come, some recently, as refugees from Africa. I then remember how, after the play, they would stand at the chancel steps and tell their


story of having been refugees. It was so moving for me that I have shared the experience as I visited throughout the Diocese.

The Holy Family's story was their story of escaping violence, of being displaced, of living in refugee camps, of having hopes and disappointments and waiting for a permanent and safe home. As The Word became incarnate in Jesus, it did so in the lives of the experience of these people, God's people, in this case as refugees in Africa who would, in time, come to safe haven. Their story is a familiar one but sadly it is repeated and many have not yet found that haven. This story is also that of those who are displaced in our own communities by violence, rejection or for any cause and are homeless or otherwise vulnerable and also seeking that haven. They too have their story. "Those who have ears to hear..."

The beauty of the Incarnation is that God enters our experience and accompanies us and calls us to accompany each other so many ways and on so many journeys. I just give thanks for those who have reminded me that this is so by sharing their story.



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PRAYER MATTERS

Sensible Prayer—Hearing

Using our senses to learn about and experience God



BY PAUL DUMBRILLE

This is the fourth of a series of articles exploring the use of our senses in connecting with God.

If we restrict our understanding and the practice of prayer as being an activity only of the head, it can be likened to a bird trying to fly with one wing. We would be missing the richness of the use of the senses that God has given us. To “sense”

something is to understand and experience life, gaining knowledge and achieving our potential. As we do with the physical world around in touching, tasting, smelling, seeing, and hearing, so, too, we can use our senses to learn about and experience God.

In this article we explore the use of our sense of hearing and prayer.

In prayer, we should spend a majority of our time listening to what God is saying to us. I recently heard an interview with author, Ronald Rolheiser, in which he said that when we are faced with decisions or are searching for direction: our head tells us what we should do: our heart tells us what we want to do: and our gut tells us what we must do. God speaks to our head, our heart, and our gut.

My experience is that God often speaks to me through others when they speak to us. Hearing and



listening are two different things. We can hear someone talking, but unless we focus and pay attention, and listen they are just noise. When we listen to what is being said we are engaging our mind and spirit on the content. Some of my most meaningful times of prayer have been prompted by listening to others speaking to me in conversation or in a presentation. I also sense God speaking to me

when I listen to the reading of scripture or the words of worship services or podcasts,

Another powerful way God speaks is through listening to music. Most often through the sung words of hymns, songs and chants. However, often instrumental music triggers a closeness to God that I do not otherwise achieve. Prayer and Praise go together. In addition to sung words and music, spoken words, meaningful worship, which is, after all, a form of prayer, is often enhanced by such things as bells and singing bowls, all of which can lead to prayer and a powerful full connection to God.

As we use our sense of hearing to listen to God, may we be guided by the Holy Spirit in all that we do.

Paul Dumbrille is the diocesan Anglican Fellowship of Prayer representative.

► Daring escape, from page 17

They were in contact with Farzam's brother in Ottawa. Azizi told her sister-in-law, “We are in the worst situation in our life. I think our life is ending.” They didn't have the means to sponsor them to come to Canada, but they looked for a way to help them and contacted a team at St. John the Evangelist in Ottawa, who have sponsored many refugees over the years in partnership with the Diocese, which is a Sponsorship Agreement Holder (SAH) with Immigration, Refugees and Citizenship Canada.

Azizi and Farzam were eligible to come to Canada under a special program called Operation Afghan Safety, created after the Taliban took power, but their sponsorship still took about seven months from the time the team put the application in until they arrived in Canada in late July.

“We love the people of Canada.

They are so kind, they are so lovely. We feel we have new families here,” said Azizi, adding that they are eager to contribute to building Canada in ways they weren't able to in Afghanistan.

Brian and Margot Cameron are part of the core team at St. John that sponsors refugees, which includes people from outside the church as well. The church's history as sponsors goes back to the 1970s when “the boat people” came from Viet Nam. Over the last five years, they estimate they have helped bring more than 100 people to Canada from places such as Eritrea and Iraq.

Brian talked about the joy of seeing the newcomers succeed and celebrating with them. In some cases, they stay in touch.

Once people are settled, they often want to bring their loved ones to safety in Canada as well, the Camerons said, so one sponsorship often leads to others.

As veteran members of a constituent group (sponsor), the Camerons say fundraising is a challenge and warn parishes considering doing a sponsorship that they may need to raise more money than the amount the Canadian government requires, particularly for accommodation.

“One of the ways we do it is by family sponsorships,” says Margot. “We co-sponsor with the family. The family raises the money. and we do the administration.”

Another option is to sponsor someone or a family with a Blended Visa Office-Referral program, in which the government shares the cost of supporting the newcomers during their first year in Canada.

The Camerons strongly recommend that anyone considering sponsorship complete the government's online Refugee Sponsorship Training Program [www.rstp.ca], which provides a step-by-step guide. Margot also

recommends getting in touch with groups who have sponsored refugees before.

The Refugee Ministry Office at Ascension House supports parishes considering or in the process of sponsorship. Case manager Ishita Ghose says she and her colleague Reem Abu Afieh can help by reviewing applications, ensuring they are complete and submitting them; following up if additional documents are required, and guiding applicants through the interview process. They can also contact the Immigration department if the family has faced any changes or adversities that might require the case to be expedited.

Ghose says the pace of case processing has picked up again since the pandemic. As of mid-November, the diocesan Refugee Ministry Office has helped 123 newcomers to Canada from 42 sponsorship cases.

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DIOCESAN ARCHIVES

Saint Alban, Mattawa Pembroke Deanery

Pointed Windows in the Privy

BY GLENN J LOCKWOOD

Mattawa had always been regarded as an important place, serving as a jumping off place from the settled area of Upper Canada on the upper Ottawa River to the trapping territory of the Hudson's Bay Company. Governor General Dalhousie had visited with artists in tow as early as the 1820s. Late Victorian Anglicans regarded Mattawa as the centre of a significant mission territory.

It is not surprising, therefore, to find this remarkable photograph of Saint Alban-the-Martyr Church, Mattawa taken only four years after the church was built in 1883. In 1882, the Mission of Clara was established, to provide services for the Mattawa and Chalk River district. Land was conveyed to the Rev. Charles Vaughan Forster Bliss on 6 November 1882, and Saint Alban's Church was built at Mattawa, probably the following year. The man we see here in the bowler hat was probably Forster Bliss. By 1884, the Clara Mission consisted of Mattawa, Chalk River, Sturgeon Falls, Bissett's Creek and North Bay.

Saint Alban's was not a large church, but its name and High Victorian Gothic Revival design speaks to the missionary drive of those who built it. It was as if Saint Alban's, Ottawa had been transferred to the frontier and built on a smaller scale and in brick. Its belfry containing a sacral bell was stationed above the chancel arch inside, and the steep belfry roof was crowned by a Celtic cross.

Unlike the earliest churches that simply had been auditory boxes, the different rooflines marked the



DIOCESAN ARCHIVES 51 M8 2

separate functions of the porch, the sacristy, the nave, the chancel. A cross was marked in brick in the upper west wall, while the lancet arches in the doors and windows proclaimed to the world passing by that this was a Christian house of worship. If Mattawa could not afford the iron cresting of Saint Alban's in Ottawa, it lined the ridgepole with crockets fashioned from wood. In the distance on the far right we see the roof of a driveshed for parishioners driving into the village from a distance.

There are various extraordinary features shown here. Not least of these is the landscape strewn with boulders, as if to illustrate that early farmers in Renfrew County faced a harvest of stones. So early is this picture that no attempt has been

made at landscaping; instead a wooden walkway was placed over the boulders to prevent anyone stumbling as they made their way to the church. The large clergy house on the left was home to various clergy who served a large territory. An enclosed walkway was built between the clergy house and the church sacristy. A frame shed in front of this walkway most likely contained privies; they too had pointed windows.

Two years before this photograph was taken, the Church of England mission included: Mattawa; Saint Michael's, North Bay; Saint Mary's, Sturgeon Falls, Chalk River; Lake Tallon [sic]; Deux Rivières; La Vase among other places. In 1886, this territory was renamed the Upper Ottawa Mission, and it included

outstations at Renton and Les Erable [sic]. In 1887, the mission included Saint Alban's, Mattawa; Chalk River; Saint Augustine's, Deux Rivières; Saint Margaret's, Lake Tallon (Rutherglen); Fields' schoolhouse and Schoolhouse No. 3; Eau Claire; Petawawa; Klock's and Les Erable [sic].

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



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CALENDAR

Dec. 2
Christmas Fayre
 9 am to 2pm
 St. James Anglican Church, Manotick (1138 Bridge St.)
 Traditional Christmas puddings, tarts, cookies and Christmas squares. Great gifts and ideas. Tiny Town Christmas shopping for youngsters. Gifts wrapped, tagged and ready to go under the Christmas tree. St. James is selling traditional Christmas puddings throughout November and December until they are sold out. Large are \$12 and small are \$6. They can be picked up in person during church office hours or at Pete & Gus Meat Market, 2201 Jockvale Road in Barrhaven.

Dec. 3
Advent Lessons and Carols
 4 pm to 5pm
 Christ Church Cathedral (414 Sparks St., Ottawa)
 The service of Advent Lessons and Carols with Procession is a particularly Anglican rite. Using liturgical material developed over centuries, it offers a distinctive form of worship that helps to prepare people for the feast of Christmas. A procession symbolizes spreading the light of God's reconciling love to every corner of the world.
 More Info: <https://www.ottawacathedral.ca/>

Advent Carol Service
 4 pm to 5:15 pm
 St John's, Kanata North (325 Sandhill Road, Kanata)



PHOTO: LEIGH ANNE WILLIAMS

A service of Nine Lessons and Carols, with choral anthems, and lots of carols for everyone to join in singing! Presented by St John's Choir. All welcome!
 More Info: <https://www.stjohnskanata.ca>

Dec. 10
Glory of Christmas
 2 pm to 3:30 pm

St. John the Evangelist (154 Somerset Street West, Ottawa)
 The combined choirs of St. John the Evangelist Anglican Church and Woodroffe United Church will present seasonal motets, excerpts from the Messiah, sing along carols with the audience, ending with Handel's Hallelujah Chorus. Email: office@stjohnsottawa.ca
 More Info: <https://www.stjohnsottawa.ca>

From Darkness to Light: An Advent Procession with Carols

7 pm - 8:15 pm
 St. Barnabas, Ottawa. (70 James St., Ottawa)
 A beautiful traditional service, sung by the Choir of St Barnabas, directed by Wesley R Warren. All are welcome. Email: parishoffice@primus.ca More Info: www.stbarnabasottawa.com

Dec. 16
St. Aidan's Christmas Concert
 7 pm, St. Aidan's Anglican Church (934 Hamlet Rd. Ottawa)
 Freewill offering for the Heron Emergency Food Centre. Reception follows. All welcome. For more information (613) 733 0102

Advent Evensong
 4 pm - 5 pm
 St. John's, Kanata North (325 Sandhill Road, Kanata)
 A beautiful traditional service of Evensong for the waiting season of Advent, sung by women's vocal trio Vocata. All are welcome.
 More Info: <https://www.stjohnskanata.ca>

[ca/events/advent-evensong](https://www.ottawacathedral.ca/events/advent-evensong)
Open Table
 4:30 pm - 7 pm
 St. Thomas, Stittsville (1619 Main Street, Stittsville)
 St. Thomas' Open Table event has returned and will continue on the third Saturday of every month. Please join them for a delicious meal and good company. Doors open at 4:30 and dinner will be served at 5 pm. Anyone is welcome to attend, membership and registration is not required. A freewill offering will be accepted.
 More Info: <http://stthomasstittsville.ca/>

Dec. 17
Service of Nine Lessons and Carols
 4 pm - 5 pm
 Christ Church Cathedral (414 Sparks St.)
 A service of Lessons & Carols for Christmas was first developed in 1880 by Bishop Benson of Truro. Christ Church Cathedral Ottawa has adapted this iconic liturgy and the lessons are read by individuals from the Cathedral's diverse community. The service is offered as a gesture of peace and goodwill to the people of Ottawa.
 More Info: <https://www.ottawacathedral.ca/>

Jan. 1
New Year's Day Festal Eucharist
 12 noon
 Christ Church Cathedral (414 Sparks St.)
 Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, will preach. More Info: <https://www.ottawacathedral.ca/>

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