

Crosstalk

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Parishioners at Julian of Norwich in Nepean wore hearts on orange sleeves in honour of National Day for Truth and Reconciliation at their Sunday service. See more coverage of the ways Anglicans observed the day on pp. 10 - 12. PHOTO CONTRIBUTED

Belong Ottawa programs face the challenges of rising drug use and an influx of asylum seekers in the city

BY DAVID HUMPHREYS

Belong Ottawa, the Anglican Community Ministry with three locations, has received an \$86,000 grant to help staff deal with a burgeoning drug use problem in the city. The grant from the federal government's Social Services Recovery Fund will allow Belong Ottawa to train staff to administer first aid to drug users.

The rise in drug use "has changed the nature of the behaviour of the people we see," says Rachel Robinson, Belong Ottawa's executive director. "Our frontline social support workers have difficult and stressful jobs. They are

dedicated and hard-working, and we are so grateful for these additional resources."

The surge in drug abuse has coincided with another challenge facing the agency, an influx of asylum seekers to Ottawa, some with children, looking for food and other supports.

The good news is that the staff of 44 is stable and rising to both challenges, though not without some fallout along the way. Twenty-seven staffers are getting additional training to help them assist drug victims. A few, suffering



burnout, have left, and Robinson says it's difficult to recruit experienced replacements.

"It's put huge pressure on the staff," she says. "Our staff never went into this work thinking they were going to be spending

a lot of time doing first aid. A few years ago, it would have been unusual to be doing any, but now we're having to do it on a weekly basis."

The surge in drug use has rekindled longstanding opposition to Belong Ottawa's Centre 454 location on King Edward Avenue

based on drug use spilling out into neighbouring streets. (Drugs are not permitted inside.) The board of one of the nearby condominiums has protested in a letter to the Rev. Michael Garner of the host church, St Albans, copying Bishop Shane Parker.

The opposition has contributed to the formation of a community liaison committee by the Sandy Hill Community Health Centre. It aims to work with all stakeholders and residents in a search for positive solutions.

Belong Ottawa challenges
▶ see p. 4

FROM OUR BISHOP

PHOTO: CONTRIBUTED



Storm cloud over the North Sea

When storm clouds come your way



BY THE RIGHT REVEREND
SHANE PARKER

Late last summer, while walking on a long stretch of beach off the west coast of the Netherlands, I was lulled into deep contemplation by the steady crashing of waves and lost track of distance and time. I eventually sensed a change in the weather and turned in the direction of the wind to see the massive storm front shown in the accompanying photograph. The weather was clearly about to change—and when it did my walk

back became extremely soggy and cold!

The shape of the storm cloud and the dramatic seascape made me think about the unlimited majesty and power of God—and how that “terrible aspect” of God can feel foreboding and unsettling at times, especially if you are experiencing heavy challenges. When bad things seem to keep happening to you or those you love, it can feel like Almighty God has decided to single you out for some kind of punishment or testing.

Anyone can become distressed when misfortune, pain and loss don’t seem to stop, and it is easy to start wondering all kinds of things—including whether you are somehow cursed.

Consider that each one of us is created by God to be vulnerable, finite beings, and our bodies and relationships will always be prone to misfortune. No human being can escape heartbreak or hardship—and while God’s love can include rebuking us, there is no simple explanation for why some people experience more challenges than others (except for challenges caused

by unjust socio-economic structures that favour some and disadvantage or exploit others).

I would gently but firmly suggest you try not to see heavy challenges as God being angry with you for some unknown misdeed: if you are being rebuked by God you will almost certainly figure out why. And stay away from wondering whether God is extracting some kind of retribution against you or your loved ones because of a miscreant ancestor. While this idea floats about in some circles, it is utterly inconsistent with the Gospel of Jesus Christ and needs to be shut down.

Remember, Christian faith does not place God outside of our heartbreaks and hardships. Jesus showed us that God is inside everything we experience in this life: every joy, triumph, gain, fear, loss, humiliation, heartbreak, and hardship. When Jesus was degraded, insulted, stripped, beaten, tortured, and killed, God was telling us that God is with us in the worst things human beings can face. Hope is never outside our pain and suffering, it is always inside, with us. God’s

love is never apart from us.

God loves us just as God made us: imperfect, vulnerable, finite beings. And when hardship happens, Jesus calls us to be faithful, to pray for strength, courage and guidance, and to trust that, somehow, all shall be well—because all things will eventually be gathered into Christ and made whole.

During inexplicably challenging times, it is tempting to wonder whether God is singling out you or those you love—and believing this is so will make your life feel much more difficult. Instead, try to think of Jesus walking with you, saying: “I know this is hard and it is way too much sometimes. Know that God is with you in every tear and every pain, holding you up and giving you strength. Know you are loved. Know that all shall be well, in God’s time. All that is required of you is to do your best to love God and to love others as yourself, no matter what.”

The unlimited majesty and power of God is beyond human understanding but is revealed to us in Jesus as indestructible love and hope. Walk gently in that knowledge when storm clouds come your way.

COMMUNITY MINISTRIES

Centre 105 in Cornwall celebrates a successful fall fundraiser

BY LEIGH ANNE WILLIAMS

Centre 105 in Cornwall had a lot to be grateful for this past Thanksgiving. The Centre's annual breakfast fundraiser on Sept. 14 was attended by about 200 people and raised more than \$10,000, a vital boost for revenues to help cover the rising costs of providing breakfasts and other services for 120 to 160 people three days a week.

Taylor Seguin, the executive director for Centre 105, an Anglican Community Ministry, told *Crosstalk* "We're thrilled that this annual event... has quickly become our biggest event of the year." Last year's event raised about \$10,000 as well, but Seguin said with economic times being tough, the team wasn't sure they could hope for as much again. They set their goal as \$10,000 but prepared themselves not to be heartbroken if it turned out to be less.

But the generosity of Cornwall came through again. There were some corporate donations. The local FreshCo donated most of the food for the hearty bacon and eggs breakfasts served, (deliciously accompanied by homemade muffins, cookies and cupcakes donated by the ACW groups in all three of the Anglican churches in the area.) The Kinsmen Club of Cornwall, Victim Services, and JobZone each donated \$500, but the majority of the money raised came in \$20 bills donated by the people who attended the breakfast.

The staff cooked and served the breakfast to the fundraiser guests in Centre 105 in a very similar way to the way the Centre usually

PHOTO : TODD HAMBLETON/CORNWALL STANDARD-FREEHOLDER/POSTMEDIA NETWORK



(L to R) Centre 105 founder and board chair, the Rev. Peter Cazaly; support worker Samantha Archambault; executive director Taylor Seguin; MPP Nolan Quinn, videographer Nick Seguin; support workers Stephanie Andre and Amanda Andre.

serves the people who come three mornings a week.

In 2022, Centre 105 decided not to sell tickets for the breakfast and to do all their fundraisers by donation. "Give what you can, give a little, give a lot, but it worked out really well that way. ...Some people who came to the fundraiser might have been clients who weren't able to give, but the next person might have given \$500," Seguin said.

There was another change in this year's event. In past years, the breakfast event has featured a guest speaker, but this year a

moving video about Centre 105's work and its impact on the lives of the people it serves created by videographer Nick Seguin played every half hour. The video can be seen on Centre 105's website.

The staff had little time to bask in the glow of the successful fundraiser though because winter was on the way and they had started a drive to collect winter supplies—hats, mittens, gloves, boots. "The worst thing is when somebody asks for a pair of gloves and you don't have them," Seguin said.

"Every year we do a pretty solid drive with local churches and Walmart. Walmart has been really, really helpful... [Its warehouse] is the biggest employer in Cornwall, so there's thousands of people who work there. Anytime you set up a drive at that warehouse, you do really well.... It's as simple as just leaving a barrel for a week and you could be set for mitts for a whole winter." He said donations are usually split 50-50 between new and used items: all are gladly received and distributed to those in need.

Centre 105 tries to warm up the winter months with activities and fun too. Last December was the first time the Centennial Choir did a Christmas concert, and they will be at the centre again this year on Dec. 10. The choir does

a big performance in the city at Christmas, but the ticket prices can be out of range for many people. The weekend before the big show, they do a practice at Centre 105. "It's super cool because our participants can come and see a concert [again by donation] and then we have a reception in the hall after," said Seguin. Last year, Santa Clause was there, and a professional photographer donated her time.

It promises to be a merry day again this year.

CLERGY NEWS



The Rev. Carolyn Seabrook retired on Oct. 1, 2023.



The Rev. Margo Whittaker (centre) was installed as chaplain at Saint Paul University on Sept. 14. PHOTO: NNAEMKA ALI/SAINT PAUL UNIVERSITY



PHOTO: JULIE BOURASSA/SAINT PAUL UNIVERSITY.

The piano from St. Martin's was gifted to the Anglican Studies program at Saint Paul University. Professor Sarah Johnson took part in the Sept. 14 dedication.

PARISH NEWS

Tree planting at Epiphany Church inaugurates the PWRDF Branches of Hope Project

BY SUSAN LIDDLE

On Sept. 24, Sunday morning churchgoers at Epiphany Anglican Church planted a tree, learned about the work of the Primate's World Relief and Development Fund (PWRDF) and held a fundraising multicultural potluck lunch — all in support of the Branches of Hope project.

Some 25 of us gathered at 10 am to pray and sing our joy as we took turns shoveling soil onto the roots of the one-metre tall white spruce.

Planting that small tree at Epiphany, one of the program's pilot churches, was only a first step. The Branches of Hope project aims to plant 500 native trees in Ottawa and 500 in Uganda in cooperation with St. Jude's Family Projects and others. St. Jude's has already started planting mango, moringa and other trees to help with reforestation and to provide charcoal for cooking.



PHOTO CONTRIBUTED

On a sunny September morning, a young parishioner helped plant a small tree at Epiphany Anglican Church in Ottawa's east end.

During the 10:30 am service, Epiphany's own Valerie Maier, president of PWRDF's board of

directors, told us about the work that PWRDF is doing in Canada and around the world — and helped us

understand how vital this work is to sharing God's love with those in need.

The morning wrapped up with a lively fundraising lunch, a delicious spread of flavours from around the world provided by parishioners. Is your parish interested in connecting to plant trees and be a part of a worldwide effort to address climate change? Find out how you can participate in this program in spring 2024 by planting trees in the Anglican Diocese of Ottawa (ADO) region: send an email to TheReverendPatrickStephens@gmail.com. Did we mention the trees will be provided free of charge? One tree planted in the Anglican Diocese of Ottawa (ADO) region equals one tree planted at St. Jude Family Projects, Uganda.

Look for more information at the PWRDF booth at Synod in October.

► Belong Ottawa challenges continued from page 1

One of the issues is that users who smoke drugs won't walk to the safe injection site because smoking isn't allowed. It has been suggested that establishing a safe inhalation site would help.

Both Robinson and Garner are on the committee and see it as the best way forward. Garner says letters of complaint aren't as useful as doing the hard work to come up with solutions. Drug use is a reality, and Centre 454 is in the business of saving human lives.

There are no easy answers, Robinson says. "I think our position is that we think it's right to help people and that improves the overall situation, as opposed to just moving or closing."

Instead, the focus is on ways to further improve the Centre 454 location to meet current and future demand.

Recently, the plumbing system broke down because it was never intended to handle 14 showers and 10 laundry loads on a typical day. Repairs restored service but a permanent fix will require a major plumbing overhaul. In addition, dead space on the property is being closed

off to reduce problematic use.

In contrast to the drug issue, the concurrent challenge is the sharp increase in people looking for food because of price inflation. Many are asylum seekers who have migrated to Ottawa while exhausting their resources.

As a result, Belong Ottawa's food budget has jumped from \$100,000 annually to more than \$140,000. Grants of \$10,000 each have come from the Ottawa Community Foundation and the City of Ottawa. Meals have been added at Centre 454, running at about 100 daily. Belong Ottawa's total service is at 290 meals for a typical day, all

prepared out of The Well location.

As some asylum seekers speak languages other than English or French, interpreters have been hired. And as winter approaches some extra costs can be anticipated to cover unforeseen emergencies.

On a typical day, Belong Ottawa's three locations record 262 visitors; 292 meals served; 31 harm reduction kits given out; 29 showers, 16 loads of laundry and 66 basic supplies provided.

While core funding is stable it doesn't cover rising costs. "We are in a situation where we have to rely on fund-raised dollars and the additional grants," Robinson says.



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Please contact the editor for submission deadlines.



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.

Almonte creatively marks a path to reconciliation in stone

BY LEIGH ANNE WILLIAMS

On Sept. 17, a crowd gathered on the bank of the Mississippi River in Almonte, Ont., to celebrate the official unveiling of The Seven Gifts, a permanent art installation that honours Algonquin teachings and history in the area.

Speaking on behalf of the Mississippi Mills All My Relations Group, John Coderre told the more than 200 people gathered that the circle of seven stones and animal carvings represents “the work of a creative team that included both Indigenous and non-Indigenous people working together— true model of what truth and reconciliation can be,” he said. “The installation is a reminder that although Mississippi Mills is only 200 years old, the Algonquin have used this land and that waterway for thousands of years. The Seven Gifts is not only a great work of art, but it provides a sacred space in our community and a continuing opportunity for everyone to learn and seek healing with one another and with the land.”

Seven large stones donated by the Tatlock Quarry are arranged in a circle in Almonte’s Riverfront Park. Artist Deborah Arnold was commissioned to carve the stones and provide a place on each for a spirit animal carving. Algonquin artist Nish Nabie was commissioned to carve seven spirit animals. The eagle represents love; the beaver, wisdom; the turtle, truth; the buffalo, respect; the wolf, humility; the raven, honesty; and the bear, bravery. His carvings were then cast in wax by Darlene McLeod and then into bronze by Almonte sculptor Dale Dunning.

Together, the stones and animals, “celebrate the Seven Teachings brought to a child from the Seven Grandfathers of the Algonquin Anishinaabeg,” a sign at the circle



The Eagle is love, in Algonquin Anishinaabeg teachings

PHOTO
LEIGH ANNE
WILLIAMS



PHOTO RIK WALTON

Carver Nish Nabie offered a song as a part of the ceremony.

explains, encouraging visitors to “Come, with hearts open and full of child-like wonder” and contemplate the meaning of each gift.

Anglicans were key supporters of the project. The Anglican Diocese of Ottawa provided a grant of \$10,000 through its All My Relations Circle, and the Anglican Foundation of Canada provided another grant of \$15,000.

Sue Evans, co-chair of the Mississippi Mills All My Relations group, offered a land acknowledgment that also acknowledged injustices in local history as Mississippi Mills marks its bicentennial year. “For the past several hundred years, we, as a society, have been oblivious to the harm our people have caused to both your people and to this land. Two hundred years ago, not long after the War of 1812, with your people’s help, we were able to prevent the takeover of this land by the Americans. Then we moved into this territory, forgetful of your tremendous contribution, and took it over to make it our own. We pushed you either onto a reserve, or

if you chose not to go, deeper into the woods to try to survive however you could,” she said. “We know from the graves we’ve discovered on a hill in Pakenham that many of you died from diseases we had brought with us from our homeland. We confess that we have destroyed the original trust that once existed between us. We seek then to do what we can to grow in our understanding of these truths, to revise the history we tell ourselves, and to renew friendships with you if you are willing.”

Nish Nabie sang an Algonquin song at the ceremony, and he spoke about his mother’s suffering as a survivor of residential school and losing him as an infant in the Sixties Scoop when many Indigenous children were taken away from their families. Nabie spent 20 years as a First Nations police officer and only began carving after he was injured on the job and had to stop working as an officer. He thanked the Mississippi Mills All My Relations Group for recognizing him as an artist.

He thanked his wife Lona for her encouragement as he worked on the

PHOTO RIK WALTON

carvings. “I had to give it everything I have, all my soul, my spirit, in those carvings, so that when you go and look at that, you would know that my carvings come from love. I’m very honoured that they’ll be here,” he said. “It’s so important that we all understand what those those animals, those totems are all about. Reconciliation. Reconciliation stands for so much for us as human beings.”

Nabie remarked on his surprise that during the process of creating the installation, he became friends with the Rev. Jonathon Kouri. Priests had always been a reminder of his mother’s suffering in a residential school, and Kouri is the Incumbent at St. Paul’s Anglican Church in Almonte. He is also a member of the Mississippi Mills All My Relations Group and shared this reflection with those gathered:

“In 1993,... Archbishop Michael Peers, who was the leader of the entire National Church of Canada, offered a public apology for the church’s role in the residential school system....When the apology was given, there was a recognition that the apology was just a beginning. It was something that needed to be lived into because anyone can get up and offer words, but those words need to be backed up with concrete actions. For 30 years now, the Anglican Church ... has been living into that apology in various ways. Archbishop Peers passed away this past summer, but the work that he inaugurated through that apology carries on. It carries on here in Almonte.”

Kouri added, “This is but one step on the wider journey of healing and reconciliation.... The Seven Gifts’ opening doesn’t mean we can be complacent and sit down and forget about this, because the injustices that Indigenous people have faced are ongoing.... It’s incumbent upon all of us to stand together with our Indigenous brothers and sisters and to work for a better future for all people.”

He also read a letter from Bishop Shane Parker:

“The land you stand upon is ancient, and the first voices to speak on this land were those of Algonquin Anishinaabe people. An important part of reconciliation is to hear and respect the wisdom that creator gave to those who first spoke on this land. A wisdom that continued to flow through generations of Algonquin Anishinaabe, despite egregious attempts by non-Indigenous people to erase them. The Seven Gifts provides a place to lift up the ancient wisdom Creator gave to the first human beings who lived on this land. And it is a place to strive for right relationships between Indigenous and non-Indigenous people, so that we can celebrate our common humanity as creatures made in the image of our Creator. We are made from love, and we are made to love. I offer warm congratulations to your community for bringing this sacred place into being.”



Saying farewell to Good Shepherd Barrhaven

BY LEIGH ANNE WILLIAMS

Good Shepherd Barrhaven's final worship service brought parishioners as well as clergy and parishioners from its past together on Sept. 10. The parish had been renting space in a United Church and worshipping on Sunday afternoons but voted in June to disestablish.

In a letter to the parish, Bishop Shane Parker said that he had met with parish leaders several times in the last couple of years as they considered various options for their future. "While the path eventually chosen is bittersweet, to say the least, I believe your leaders were at all times faithful, thorough and diligent. In particular, Andrew Gibb and Norma Wheeler, your stalwart church wardens, conscientiously reached out to everyone in the parish, ensuring that each of you were consulted before final options were considered."

The congregation has been through several changes since as St. John the Divine, it left its building on Slack Road in 2002. They worshipped in a school gymnasium, became a joint Anglican-Lutheran congregation, worshipped in a shopping mall, and most recently in the United Church space as an Anglican congregation again.

The Rev. Margo Whittaker, who has been with the congregation for the last four years, told *Crosstalk* that parishioner Sandy Holmes aptly described Good Shepherd Barrhaven as a pilgrimage community that has not been tied to a particular building since the move from Slack Road.

"You have to want to worship when you are in a gymnasium because there aren't the pretty windows," parishioner Kathy Gibb added. "You are coming for the people. That was a lesson we learned."

But they did lose some people along the way through the moves, and then the pandemic hit. "We had great plans for when the pandemic would be over and everybody came



Paula Desrosiers has been parish administrator for the last 13 years, but she has been a parishioner since 1975 through all its moves and changes.

back, but a lot of people didn't come back," said Whittaker.

Parish leaders sought different solutions, such as an amalgamation with St. James Manotick and the possibility of creating a worship space in a building a local Legion was going to build, but those didn't work out.

So as parishioners came to say goodbye and considered which of the nearby parishes they might join, Whittaker's homily focused on the Biblical account of disciples gathered and fearful after Jesus's death. "Jesus joined them and surprised them and shocked them in the room where they were locked with fear to give them the gift of the Holy Spirit and to send them to continue His mission as we are sent to continue His mission." And she echoed the reassurance that the bishop offered in his letter:

"Remember that we are people of the Resurrection, and with every ending we know that Christ has laid a new and hope-filled pathway for us. May the indestructible hope of the risen Christ be with each of you as you gather to say goodbye to a beloved parish home, trusting that the inextinguishable light of Christ is guiding your way forward."

► Farewell, p. 7



Kathy Gibb, Lisbeth Mousseau and Milo Cruikshank were all active in the life of the parish.

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PHOTOS LEIGH ANNE WILLIAMS



► From p. 6

Above — The Reverend Margo Whitaker presided at the final service on Sept. 10, 2023.

Below, right — At the post-service reception: Jacki Hopper and Rosemary Balharrie, Lloyd and Opal Chapman, the Rev. Canon Stephen Silverthorne

As parishioners gathered in the hall after the service, Rosemary Balharrie, who had attended church in the parish’s original building on Merivale Road, said she was not sure where she would worship next because she doesn’t drive.

Jacki Hopper’s family donated the land for the church on Merivale

Road (which is no longer there). She was baptized at the church on Slack Road and grew up in a house across the road. “I’ve had this ongoing life connection with the church,” she said. She was planning to attend Julian of Norwich “because I already know people there, and it’s close to me, so it makes sense,” she said. I’m

still sad about this ending, being a living connection [to the church’s history]. I’ve seen all the ups and downs.”

Lisbeth Mousseau, who first began attending St. John the Divine in 1969 and has always been involved in social justice work, was also planning to go to Julian of Norwich, drawn by the exciting initiatives happening there.

Warden Andrew Gibb said that a number of parishioners come from the Britannia area and were planning to attend St. Stephen’s.

“We really did become family, and now that we’re all kind of searching and going in separate directions, it will be different,” said longtime parishioner Milo Cruikshank. “As we go to the different churches, no matter where you go to check out, there will be someone you know.”

She added that it had been very nice to have some of our former ministers, including the Rev. Canon Stephen Silverthorne and the Ven. David Selzer, join them for the final service.

A history of Good Shepherd Barrhaven

1841 - one acre of land was donated by Arthur Hopper to be used jointly by the Church of England (Anglican) and the Church of Scotland (Presbyterians)

1849 - a log meeting house was erected, shared and used until 1875

1872 - the start of St. John’s Anglican, Merivale (Village) on land donated by the William Hopper family
- the building was consecrated May 1874 as part of the Mission of Nepean (also including St. Luke’s, and All Saints’ Westboro)

1876 - On May 10, 1876, William and Jane Hopper officially deeded 3/4 of an acre to St. John’s Anglican Church and Burial Ground to the Corporate Synod of the Anglican Diocese of Ontario.

1902 - closed for repairs and reopened in 1903. Services were held at George B. Hopper’s home. Further renovations were completed in 1905, 1926, 1930’s, 1940’s and 1952.

1964 - rectory built on Slack Road (National Capital Commission leased three acres of land to the parish, and was managed by Minto Properties Ltd.)

1966 - St. John the Divine Church dedicated, annual rental fee \$300, 40-year lease
In the City of Ottawa plans, Slack Road was to become the main east-west road in the region. Instead, Hunt Club Road was developed as the main east-west road.
[current parishioners, Rosemary Balharrie, Doreen Slingerland, and Nan McCuaig attended St. John’s, Merivale.]

1968 - St. John’s Merivale church demolished

1991 - 150th Anniversary of the church and 25th Anniversary of Slack Road location

2000 - received a property tax bill for \$47,000 for the year 2000; new annual lease \$70,000 (10% of land value), as the zoning had changed to be Commercial. If the parish broke the lease agreement, the parish would have to return the land to its original state.

2001 - the Waterloo Declaration that Anglican and Lutheran faiths are in full communion

2002 - moved to Pierre Elliot Trudeau elementary school gymnasium for Sunday services only

2008 - became a joint Anglican-Lutheran Ministry; the first nationally joined parish

2009 - the parish name changed to Good Shepherd Barrhaven, Anglican Lutheran ministry

2009 - Ottawa City Council approved the sale of land (Claridge and Beatrice) to the church

2011 - land deal was cancelled by the Anglican Diocese of Ottawa, in consultation with the parish

2013 - moved to storefront location on Fallowfield Road

2014 - adopted Earl Mulligan Park for Spring and Fall clean up

2021 - moved to Barrhaven United Church for afternoon services; reverted to Anglican status.

2023 - June Special Vestry - June 11, 2023. Vestry vote to disestablish. Services to continue to end of summer

September 10, 2023. Final Service at Good Shepherd Barrhaven.

Brief history by Kathy Gibb with notes from the Reverend Margo Whittaker



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BISHOP SHANE PARKER



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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.

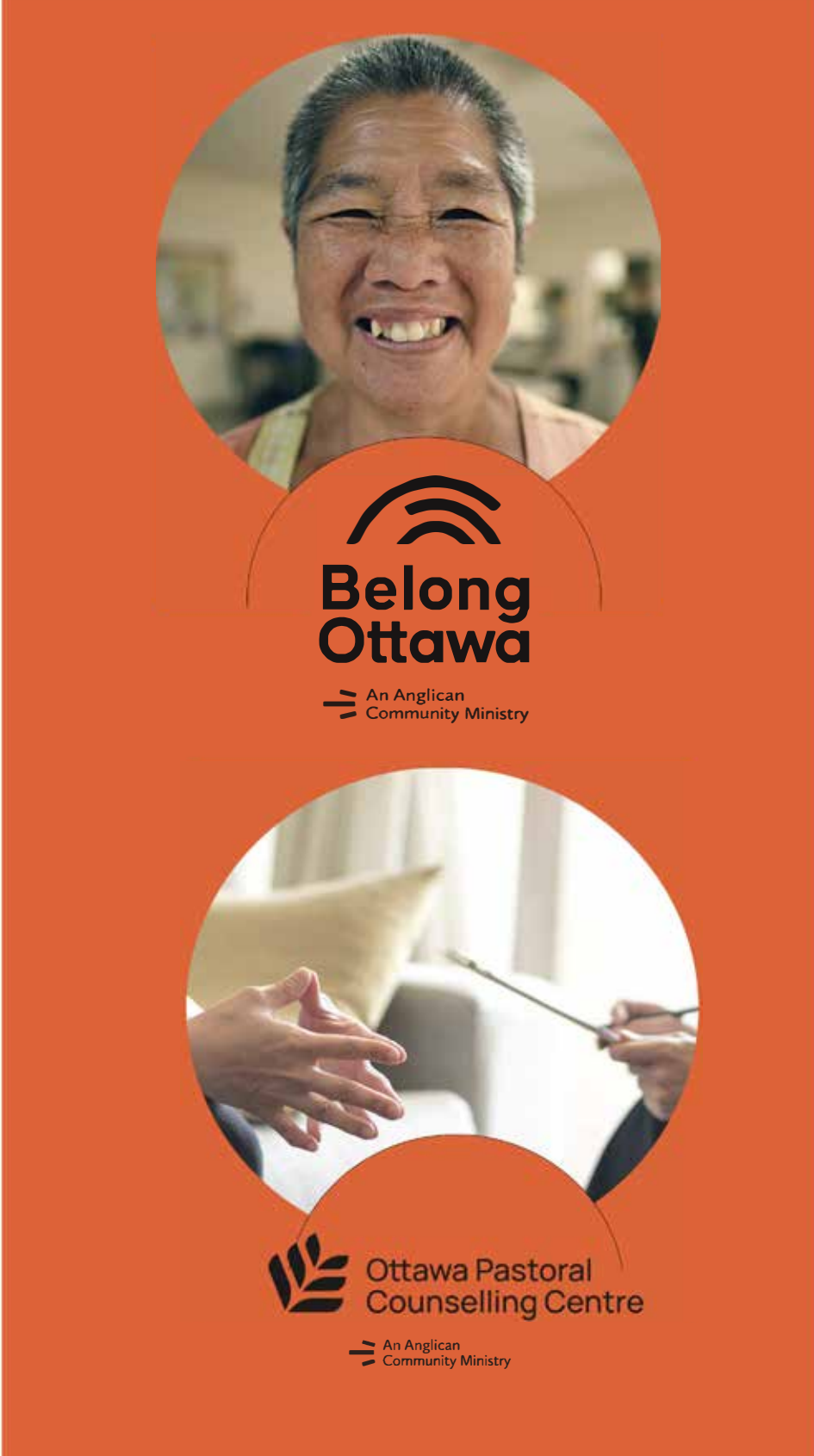
"I can't tell you how happy and relieved I am to be here in Canada." — Syrian newcomer who is now settled in Ottawa.

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 The 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



Belong Ottawa
An Anglican Community Ministry

Ottawa Pastoral Counselling Centre
An Anglican Community Ministry



**Anglican
Diocese of
Ottawa**

www.ottawa.anglican.ca

Anglicans observe National Day for Truth and Reconciliation

PHOTO: CONTRIBUTED

Remembering the Children

Mike and Colleen Hoyer were at the ceremony on Parliament Hill on Sept. 30 and helped to carry the 50 metre-long red banner cloth with the names of 2,800 children who died or did not return from the residential schools they were forced to attend. Mike shared some of their reflections with Crosstalk.



Mike and Colleen Hoyer helped carry the banner as a part of the ceremony at Parliament Hill.

University of Ottawa Chancellor Claudette Commanda put out a call for participants in the Indigenous Memory Mural walk on Saturday's NTR ceremony on Parliament Hill. It was an emotional experience to say the least, seeing First Nations people look for names they knew, often in tears. The atmosphere in the moment was one of great respect and reflection. As we left the stage, we were able to look back at the remaining mural and realize how incredibly long it was! We were honoured to be able to help carry the weight (physical, emotional and spiritual) of the mural.

We are both settlers, though arriving here at very different times in history. Our public school education told us nothing of the Indigenous cultures that had been injured as a result of the forming of the nation of Canada. We learned that from friends and volunteer organizations. By then, we both had a number of learned prejudices to overcome.

My parents emigrated from Europe when I was four after the Second World War. Our education in Quebec did not address any of the First Nations issues we have today, rather the culture promoted racism between English, French, Protestants, Catholics and "Indians." Subsequently my university days never introduced us to any of this. We learned of that "great" Canadian poet, Duncan Campbell Scott but never heard about his desire to get rid of the Indian problem [as the Deputy Superintendent General of Indian Affairs in the 1920s].

I am thankful that my children were able roam about St. Thomas Anglican Church in their childhood:

accepted, loved and encouraged. Our grandchildren do the same in the Parish of the Valley. As we walked this mural with all the names on it up the stage on Truth and Reconciliation Day in Ottawa, we could only wonder what life would have been like had we been taken from our homes, stripped of our identity, forced to learn a new language or never come home again. We are humbled by the thought and acknowledge that our placement in life is a gift given to us, not something we earn. We hope to be sensitive caretakers of what has been freely given to us.

—Mike and Colleen Hoyer

Individual Anglicans and parishes throughout the diocese found various ways to meaningfully mark the third annual National Day for Truth and Reconciliation.

St Mark's Anglican Church
FALL & EARLY WINTER 2023
a weekly gathering for seniors in the community
SENIORS – COME & JOIN US
September 14 to December 21
Thursdays at 10:00 am

St Mark the Evangelist Anglican Church
1606 Fisher Avenue, Ottawa
For more information contact: St Mark's at 613 224 7431

WE ARE BACK! THURSDAYS AT 10AM
UP-COMING ACTIVITIES

October 5 October 12	Creative Writing Group or Coffee Klatsch 'Jamie Jams' - Jamie Anderson singer, songwriter & multi-instrumentalist	
October 19 October 26	Cards and Games or Coffee Klatsch 'Scary Halloween Hijinks' - optional costumes	
November 2 November 9 November 16 November 23 November 30	Coffee and Conversation Barry Finlay - well known mystery and inspirational writer Book Sharing Group and/or Coffee Klatsch Cards and Games or Coffee Klatsch Dave Chisholm – 'The Next Presentation' President of the Ottawa Royal Astronomical Society	
December 7 December 14 December 21	Creative Writing Group or Coffee Klatsch Cards and Games and/or Coffee Klatsch 'Christmas Joy' – a happy morning of Christmas songs & carols with Joy Bowerman on piano	

 **Christmas Break until January 2024**



The Rev. Canon Gary van der Meer and parishioners from St. John the Evangelist in Ottawa attended the Sept. 30 ceremonies on Parliament Hill, listening to Indigenous speakers and musical performances.



Parishioners at St. Mary Magdalene in Chelsea, Que., stepped out of the church and created a clothesline of orange shirts alongside a busy road

PHOTO: CONTRIBUTED



In Ottawa East, Church of the Ascension put the focus on red dresses and orange shirts

PHOTO: CONTRIBUTED

When Church of the Ascension in Ottawa commemorated the National Day for Truth and Reconciliation and Orange Shirt Day on Sunday, Oct. 1, we also honoured the thousands of Indigenous women and girls and two-spirited people who have gone missing or who have been murdered. As part of our service, we were each invited to hang small red dresses on our prayer net with words of prayer and hope.

Red dresses have come to symbolize this national critical issue of missing and murdered Indigenous Women and Girls (MMIWG) and 2SLGBTQIA (Two-spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex and Asexual) people.

The symbol of the red dress originates in Métis artist Jaime Black's art installation the REDress Project, in which red dresses of all sizes and designs hang empty on display. The artist sees the installation as "A platform for voices that are often silenced." She explains on her website that she hopes the red dresses "draw attention to the gendered and racialized nature of violent crimes against [Indigenous] women and to evoke a presence through the marking of absence."



The National Arts Centre honoured the lives of MMIWG2S+ on May 5, 2021 by hanging red dresses in its lobby. <https://nac-cna.ca/en/stories/story/honouring-mmiwg2s-red-dress-day>

In 2019, the National Inquiry into Missing and Murdered Indigenous Women and Girls, released its final report Reclaiming Power and Place. It provides contexts to help our understanding of the colonial violence against First Nations, Inuit and Métis women, girls and Two-Spirit+ people. The report contains 231 Calls for Justice for all levels of

government, industry, institutions, services and all Canadians to recognize and take action to stop the violence and address root causes. Among the Calls for Justice, #15.2 calls on all Canadians to: Decolonize by learning the true history of Canada and Indigenous history in your local area. Learn about and celebrate Indigenous Peoples' history, cultures, pride, and diversity, acknowledging the land you live on and its importance to local Indigenous communities, both historically and today.

So many cases of missing and

murdered Indigenous women and girls remain unsolved. On Sept. 5, the Most Rev. Chris Harper, National Indigenous Anglican Bishop, and the Rev. Canon Dr. Murray Still, co-chair of the Anglican Council of Indigenous Peoples (ACIP), joined leaders of three other major church denominations to visit Camp Morgan, at the Brady Landfill outside Winnipeg. These faith leaders stood in solidarity with those calling for justice and an end to the violence against Indigenous women, children, and Two-Spirit people and for the landfill to be searched for the remains of Indigenous women.

The Rev. Paul Johnson, dean of the Diocese of Rupert's Land and part of the Anglican delegation at the landfill, spoke about the role churches should play in the process of reconciliation. "As Christians, we need to be standing in support of the oppressed, marginalized, those who are suffering, and clearly listening to folks inside the wigwam here," Johnson said. "There's intense suffering related to this issue."

May we join our hearts and minds with Indigenous peoples as they call for truth, justice and compassionate solidarity.

— Debbie Grisdale

In the Parish of the Valley, the sea of orange shirts inspired a selfie

PHOTO: THE REV. MATTHEW BROWN



Stitching gifts of care for residential school survivors

BY LEIGH ANNE WILLIAMS

The quilting group at Holy Trinity in the Area Parish of the Valley has been devoting their time to a reconciliation project throughout the past year—making quilts to send to survivors of residential schools.

The quilting group usually meets two mornings a week during the winter months. People who like their quilts to be hand-stitched can bring their quilts to the group. “We track the hours that it takes to quilt a quilt ...and then we use that as a fundraiser for the church. It ends up costing whoever has the quilt a couple of hundred dollars,” quilter Marie Cheesman told *Crosstalk*.

When she learned about the group Quilts for Survivors, she brought the idea to the other quilters who were enthusiastic about the idea. The Rev. Matthew Brown suggested they approach the ACW to help fundraise for the costs of shipping the quilts to the Quilts for Survivors office in Timmins, Ont., and the idea was keenly received.

“I think we started the fundraising for that in May and by the end of June we had the \$700. And all that is freewill offerings that people give during coffee hour after the 10 o'clock service,” Cheesman said. The quilters would drape a quilt over an easel to show their work with a flyer about the project as a reconciliation initiative. It was a good opportunity for more of the community to be involved and to support the project, she said.

Brown blessed the quilts at the Sunday service, following National



Day for Truth and Reconciliation.

In October, a couple from the church planned to deliver their package including 10 completed quilts, 26 quilt tops, 20 quilt blocks, a selection of bindings and backings, and 12 handmade cards created to

accompany the quilts to the Quilts for Survivors studio in Timmins.

Quilters and anyone interested in supporting this work in other ways can find more information at <https://www.quiltsforsurvivors.ca/>.



Quilter Helgard Hodgkinson at Holy Trinity in Pembroke, Ont. with the first quilt they completed for the project. More than 10 beautiful quilts were blessed on Oct. 1 and will soon be sent to Timmins.

Taking care of God's world at All Saints Greely

BY GRACE JONES

Keeping old appliances and scrap metal out of the landfill is something All Saints Greely has been doing on a small scale for several years. We have collected old appliances, taken them to a recycler and given the funds, calculated by the weight, to the church. Last year, we expanded to keeping milk bags out of the landfill too as we began weaving sleeping mats and sit-upons for the unhoused and less fortunate in the Ottawa area.

This fall, we stepped up our game by hosting a two-day e-waste, scrap metal, battery, and milk bag collection event with the assistance of local company Metro Scrap Metal (MSM). It also served as a fundraising event for us as well. MSM provided 3 large rolloff bins for Saturday, Sept. 16 and Sunday, Sept 17 in the parking lot of the Greely Community Centre. From 9 am to 5 pm both days, we invited and welcomed the public to drive in and drop off old electronics, large and small



appliances, scrap metal, batteries of all sizes, as well as milk bags. Drop offs included items as small as a cell phone to freezers and fridges, fencing, to car hoods and doors. By the end of the weekend, we had one bin full to overflowing of e-waste, a second larger bin full to overflowing with scrap metal, and a third bin full of a combination of both, plus

a large number of batteries of all sizes, and almost 700 milk bags. On Monday, MSM picked up the larger car and lawn tractor type batteries and the three bins and took care of the recycling. In return, they will provide All Saints Greely a cheque when the weight calculations have been determined. The smaller regular sized batteries were delivered to Home Hardware filling two

shopping carts and used printer cartridges were returned to Staples. A weekend event which cost us nothing but time, manpower, and muscle was very much appreciated by the community.

In the end it will help fund our outreach initiatives and operating expenses but more importantly will help protect our environment by

keeping so many numerous items from going to the curb and into our landfills.

In the January 2023 *Crosstalk*, we told you about our “making a difference one bag at a time” milk bag weaving initiative on Tuesday evenings which started in conjunction with Earthhub. To date, 129 sleeping mats, 152 sit-upons, and 2 mid-sized mats have been distributed to local outreach organizations and initiatives. This equates to approximately 66,500 milk bags kept out of the landfill. With about 1,000 milk bags a week being used and keeping up our supply becoming a challenge we do welcome donations. The outer 3 litre milk bags, clean, dry, and flat if possible but not necessary are greatly appreciated.

Every act of kindness and little bit each of us can do to help protect our environment benefits everyone.

Please share stories of actions in your own family, parish or community, so we can inspire, learn from and encourage one another.

PWRDF exercise maps the ground we stand on

On Sept. 23, Julian of Norwich hosted two sessions of an educational reconciliation exercise developed by the Primate's World Relief and Development Fund (PWRDF) called Mapping the Ground We Stand On. The workshop invites participants to walk on to a map to get a better understanding of settler and Indigenous relations. The diversity of hundreds of Indigenous groups and their traditional territories is mapped as a part of the exercise.

Audrey Lawrence and Karen Luyendyk from the diocesan All My Relations Circle facilitated. "We all benefited by Austin Ward's participation as our Indigenous witness," Luyendyk told *Crosstalk*. Ward started the day with a Smudge and teaching about smudging. He also spoke about his experience in a residential school. "Austin is in his early forties which truly brought home the legacy of discrimination and how recently the institutions were in operation," she said. "We also benefitted from Austin's young son Jaylen's enthusiastic participation. When we went round the circle at the end, Jaylen expressed with great energy and a huge smile his pride in his Indigenous heritage and his excitement that all of us were there and that we are all learning about his heritage. I for one had tears when he shared, and I'm sure others did too."



Audrey Lawrence (L) and Karen Luyendyk (R) at the start of the mapping exercise with Sevilla Leowinata (centre).

PHOTOS: DONNA ROURKE



Austin Ward was an Indigenous witness throughout the exercise and his young son delightfully shared the pride he feels in his identity.

Reflecting on the exercise Eleonore Brunelle, commented: "I don't think it's necessarily true that the stories of Indigenous people are *excluded* in the academic curriculum many high school students are learning from textbooks, but they are definitely... filtered."

Sydney Sharpe said the mapping exercise "gave me new information about the First Nations people and taught me some history that I didn't know, like the Doctrine of Discovery and the population of Canada before colonization. I feel like it was beneficial to have this experience, so I have a better understanding of some of the struggles of Indigenous peoples."

—Staff with files from Donna Rourke



Parkway renamed with Algonquin name

Last year on Sept. 30, Algonquin spiritual teacher, poet and activist, Albert Dumont led a large march calling for the Sir John A. Macdonald Parkway to be renamed. This September 30, he was celebrating its official new name Kichi Zibi Mikan.

Kichi Zibi means great river and is the Algonquin name for what would later be called the Ottawa River.

Mikan is an Algonquin word meaning road or path, and it is the name many Algonquin groups called for and that Dumont said would be appropriate when he spoke to the crowd at the march on the parkway last year.

"Changing the name of the parkway was the right thing to do," Dumont told *Crosstalk*. "To me, the

parkway is as a trail running parallel to the Kichi Zibi. No other name is more suitable. Long live the Kichi Zibi Mikan!"

The name of the road was changed from the Ottawa River Parkway to the Sir John A. Macdonald Parkway in 2012. Macdonald was the first prime minister of Canada and his government was largely responsible for creating the system of residential schools for Indigenous children.

Dumont is Algonquin advisor to Bishop Shane Parker of the Anglican Diocese of Ottawa, who also spoke at last year's march, and commented this year that "Our march together helped to produce the right result."

— LA Williams

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

Arbor Memorial Inc.

PRAYER MATTERS

Sensible Prayer—Smell & Taste

Using our senses to learn about and experience God

BY PAUL DUMBRILLE

This is the third 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 Smell and Taste in prayer.

We might not immediately identify the sense of smell with prayer. However, incense, which has distinctive aroma, has been employed in worship by Christians since antiquity. The practice is rooted in the earlier traditions of Judaism. The smoke of burning incense is interpreted by both the Western Catholic and Eastern



Paul Dumbrille is the diocesan Anglican Fellowship of Prayer representative

Christian churches as a symbol of the prayer of the faithful rising to heaven, as in Psalm 141, v2: "Let my prayer be directed as incense in thy sight: the lifting up of my hands, as evening sacrifice." For many the smell of incense is an invitation to prayer.

Connecting with God through smell is not restricted to worship practices. As we go through our day we smell many things. When we are outside in nature, we are constantly smelling many things:



flowers; vegetation; earth; and trees (I love the smell of pine trees). Sometimes we can smell the presence of animals and birds, although sometimes those smells are not particularly pleasant. Triggered by smells of nature, we can offer prayers in prayer to God, the Creator.

Our sense of taste is connected with our sense of smell. One of my favourite smells is the aroma of food that is being cooked and served as meal, as I anticipate the taste of it. I try and say a prayer of thanksgiving (“Grace”) at least once a day before a meal. But we can also be thankful silently during and after a meal. Triggered by the smell and taste of food, we thank God for the many blessings we have been given. Every time we eat or drink there is an opportunity to offer prayers of thanksgiving.

Eating the bread and drinking the wine in a Eucharist celebration is, in itself, an act of prayer invoking out sense of taste. In some Eucharistic liturgies we are invited to “Taste and see that the Lord is good,” invoking the sense of taste. A useful practice might be to thank God for the bounty of creation or offer thanks for the gift of Jesus, as the bread touches our lips. As we swallow the wine, we might thank God for the sacrifice of Jesus and God’s forgiveness.

Smell and taste can be powerful ways for us to realize that God is in everything and loves us unconditionally.

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Modernity and Restoration

BY GLENN J LOCKWOOD

Up until a decade ago, this photograph dating from circa 1910 would have been a revelation to members of Saint Paul's, Shawville. Where, they would have wondered, could this church be, possibly not recognizing their own church amid numerous other aspects to a vastly changed parish landscape since the middle years of Queen Victoria's reign.

The first Anglican services were held in Clarendon by the Rev. Amos Ansley of Hull from 1827 to 1832. In 1839, the Reverend Samuel Strong of Bytown-Hull visited Clarendon and in 1840 construction began on the first Anglican house of worship. Began is the key word.

In late 1841, the Rev. Daniel Falloon came to reside here, holding services in a school until the first Saint Paul's Church at Shawville opened for Divine Service in 1842.

It was not yet completed. From such reticent acorns do mighty oaks grow. In 1843, the Reverend F.S. Neve of Clarendon opened mission stations in Bristol and Onslow townships, and travelled to Fort Coulonge, Havelock (Bryson), Portage du Fort and Quyon. Neve had reason to travel, as it was not until 1855 that the first Saint Paul's house of worship was completed. Although consecrated by Bishop Fulford on 26 August 1855, from 1857 until 1859 Clarendon had no resident clergyman. Services were supplied fortnightly by the Rev. John Gribble of Portage du Fort.

In 1861, Clarendon mission, including Shawville, Thorne and Leslie townships, had services at ten places. By 1864, the mission was whittled down to Saint Paul's, Shawville, James Caldwell's house



in Bristol, Clarke's Schoolhouse, and the odd service at Bristol Corners. By 1870, services were held in Clarendon, Clarendon Front, Starke's Corners and Bristol Corners.

On 15 July 1874, the cornerstone of the new stone Saint Paul's Church was laid across the street from the first house of worship. The following year Clarendon (as it was known) was accorded parish status, with services by 1876 being held at Shawville; the Clarendon Front schoolhouse, the 9th Line schoolhouse; the Starke's schoolhouse and the 8th Line schoolhouse.

The new church, like its predecessor, was not built in a day. It was not until 20 January 1878 that the old church was used for the last time, then dismantled, with its site being converted into the

handy burial ground we see here in the foreground. On 11 June 1880, the large stone Saint Paul's Church was consecrated by the Bishop of Montreal. It was not until 1895 that Clarendon, as it was called, became completely self-supporting and was awarded Rectory status.

This photograph, believed taken circa 1910, is historic. In the foreground, we see the burial ground site of the first church, and it in turn would be relocated to a new site. The driveway behind the church was soon made redundant by the automobile and eventually torn down. The ornate spire came to be regarded as old-fashioned and was removed, with a clock placed in the top of the sheered-off tower. The wooden portal to the vestry at the base of the tower was removed, as was the main porch. The bands of

diamond shingles in the roof would eventually go. The ornate iron fence around the church fell victim to a war drive for scrap iron.

The main structure survived unscathed until funding from the Province of Québec restored the spire in 2015. Notable features of the main structure were the dark stone quoins that contrasted with the rubble walls, a triple-arched west window, and a large chancel wing.

If you would like to help the Archives preserve the records of the Diocese and its parishes, why not become a Friend of the Archives? Your \$20 membership brings you three issues of the lively, informative Newsletter, and you will receive a tax receipt for further donations above that amount.



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CALENDAR

Nov. 4
A super day for bazaars! Check out these locations for delicious treats and treasures.

All Saints' Westboro Village Fair/ Bazaar

9 am to 2 pm
 (347 Richmond Rd.)
 Info: 613-725-9487 or
 www.allsaintswestboro.com

New-to-You Indoor Yard Sale

9 am to 1 pm
 Christ Church Bells Corners
 (3861 Old Richmond Road)
 To donate: Colleen at 613-795-9863

St. Aidan's In-person Yuletide Bazaar

10 am to 2 pm
 (934 Hamlet Road, Ottawa)
 Info: www.staidansottawa.com

St. Bart's "in-person" bazaar

1 pm to 4 pm
 (125 MacKay Street, Ottawa)
 Bazaar and tea room raising funds for Refugee Ministry, Cornerstone and Garry J. Armstrong Home.

St. Helen's Christmas Bazaar

9 am to 2 pm
 (1234 Prestone Drive, Orleans)
 Benefitting both the Basket of Warmth and food bank donations
 Info: office@sthelens.ca or
 613-824-2010

Women's Day in Manotick

10 am to 5 pm
 Along with Manotick stores and restaurants, St. James Anglican



PHOTO: LEIGH ANNE WILLIAMS

Church is participating in an amazing sale of jewellery and purses. Proceeds go to outreach projects. Donations of much needed feminine hygiene products for the food bank are welcome.

Nov. 5
All Souls Requiem for the Souls of the Faithful Departed

4 pm to 5 pm
 Christ Church Cathedral
 (414 Sparks Street, Ottawa)
 This Eucharist promises to be a beautiful and moving event. Names of those we remember will be printed in the Order of Service.

Additions welcome.
 Contact: info@ottawacathedral.ca
 613-236-9149
 https://www.ottawacathedral.ca/

Nov. 9 to 19
Online Auction, St. Matthew's in the Glebe

Art, books, experiences, vacations, valuables, beautiful things...
 (see ad on p. 7 for details.)

Nov. 18
Holly Days Bazaar

9 am to 1 pm
 Christ Church Bells Corners
 (3861 Old Richmond Road)
 Phone: 613-829-1826;
 www.christchurchbellscorners.ca

Nov. 19
Organ recital by Matthew Larkin

7 pm
 St. Stephen's Church
 (2821 St. Stephen's Street, west of Pinecrest and north of the Queensway)
 Matthew Larkin will perform on the Rodgers organ, from St. Martin's Church. Bach, Vierne, Laurin and Fleming. Admission by donation with proceeds going to Belong Ottawa, an Anglican Community Ministry. For more information, visit www.ststephensottawa.org

Nov. 24 and 25
Christmas Bazaar

St. Paul's, Hazeldean-Kanata
 4 pm - 8 pm on Fri., with chili supper
 9 am - 1 pm on Sat., with luncheon
 (20 Young Road, Kanata)
 Christmas gifts and decorations,

jams and jellies, baked goods, knitted and crocheted items, jewelry, toys, used books and CDs, Silent Auction
 Info: 613-836-1001 or email parishadmin@stpaulshk.org

Nov. 25
St. John's Christmas Market

10 am to 5 pm
 St. John the Evangelist
 (corner of Elgin and Somerset)
 Get ready for the festive season at a European-style Christmas market, with over 20 Ottawa artists and artisans offering their artwork and Christmas crafts for sale. This is a great chance to pick up artworks, hand-made gifts and Christmas ornaments for your loved ones or yourself.

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.

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Journeying as Allies

Join us to read and discuss books by Indigenous authors. All welcome!

October 1, 2023

Our Home and Treaty Land: Walking Our Creation Story
 by Raymond Aldred and Matthew Anderson

November 26, 2023

Those Who Dwell Below
 by Aviaq Johnston

February 18, 2024

Think Indigenous
 by Doug Good Feather
 Zoom discussion

April 7, 2024

True Reconciliation: How to Be a Force for Change
 by Jody Wilson-Raybould

Meeting times are 2pm-4pm at Julian of Norwich Anglican Church, 7 Rossland Avenue (at Merivale Road).
 Join our mailing list to receive updates before the book discussions.
Contact All My Relations: allmyrelations@ottawa.anglican.ca