

Crosstalk

THE ANGLICAN DIOCESE OF OTTAWA | SECTION OF THE ANGLICAN JOURNAL | APRIL 2024



Praying and singing for peace in Gaza —St. John the Evangelist parishioners Gloria Fox, Peggy Lister and Mary Frances Marshall lift their voices at a large ecumenical peace vigil at the Human Rights Monument in downtown Ottawa on March 6. (Read more on Gaza on p.3 and more about the vigil online in *Perspective*.)

Diocese donates \$75,000 to support Indigenous housing in LeBreton project

BY DAVID HUMPHREYS

The Multifaith Housing Initiative (MHI) has warmly welcomed the diocese's donation of \$75,000 to support Indigenous housing in the major Dream LeBreton project on Ottawa's LeBreton Flats.

Bishop Shane Parker said the gift was made to MHI "specifically to assist in the construction of 30 units for Indigenous households, as a sign of our church's ongoing commitment to both reconciliation and affordable housing." He expressed the hope that the gift will encourage others to donate. The funds for the donation came from sale of the Christ Church Maniwaki

property, the bishop added.

Suzanne Le, executive director of MHI, said the gift "will help generate significant momentum for our fundraising efforts, not only within the Anglican community but across all faith communities in Ottawa."

MHI is launching the Dream LeBreton Capital Campaign, with a goal of raising \$1.6 million to help offset the cost of building the 30 units for Indigenous households.

"This will ensure that we can offer Indigenous families a lower rent (an average savings of \$300/month) on each unit in perpetuity," Le says.

MHI is also giving priority to veterans, new immigrants, women

and children, and adults with cognitive disabilities.

MHI will own and operate 133 units, as part of a much larger development, in partnership with Toronto-based Dream Unlimited Corp. In all, 600 rental units will be built with a mix of affordable and market rental rates.

The project comprises two towers of 30 and 35 storeys located at 655 Albert St. between the new city library and the Pimisi LRT station.

Dream LeBreton says the project will be Canada's largest residential zero-carbon development, using wastewater energy and solar power-generating systems. It will include retail space, a café, as

well as services such as health, daycare, bicycle maintenance and a community hub.

In addition, a community supportive housing model, a hallmark of MHI, will offer other programs such as a milk and eggs service for pregnant and new mothers, writing groups, coding workshops for children, sewing classes, homework clubs, community gardening, and baby playgroups.

"I think it's going to be the heartbeat of this city with a place for everyone," Le says.

► **LeBreton housing, p. 3**

FROM OUR BISHOP

There is always more than we can see



BY THE RIGHT REVEREND SHANE PARKER

The Risen Christ first appeared to women—as attested by the gospels of Matthew, Mark, Luke and John. This striking placement of women in the very dawn of Christian faith is highly significant and corrects cultural norms that had given men predominance in the Hebrew Scriptures. Much of the Bible and its interpretation have been affected by cultures dominated by men, but throughout time all human beings have been able to receive, understand and rejoice in its central message of reconciling and empowering love. This is because God transcends culture and lovingly enters into the lives of every person in equal measure.

In Jerusalem, there is a place called the “Garden Tomb” which was discovered in the early 1880s by Major General Charles Gordon, who had no training in history or archeology. It lies outside the walls of Old Jerusalem, near the Damascus Gate, in a place some say was the garden of Joseph of Arimathea.

The Garden Tomb is in a pleasantly landscaped compound with manicured pathways. Groups of visitors stroll around in an orderly fashion, enjoying the relative silence and lush shrubbery. You can take



The Edicule, covering the site of Christ’s tomb PHOTO: CONTRIBUTED

time in the tomb itself, which is pretty close to what you would expect: a big round stone is rolled away from the doorway, the inside is simple, still and unadorned, and there is a shelf for a body to lie on. It is picture-perfect, you might say—like being in the middle of a nicely illustrated Children’s Bible.

The more widely accepted site of Jesus’ tomb, going back many

centuries, is inside the walls of the Old City in the sprawling Church of the Holy Sepulchre. It takes a moment to realize that this large, complex building sits on what was once an abandoned stone quarry, with a rocky rise called Golgotha, and many tombs. Over the years, almost all superfluous stone was hewn out and carted away, and chapels were built around the top of

Golgotha and the tomb where Jesus was buried: the places where Jesus died on a cross and rose from the dead.

In the midst of various architectural styles, chapels and spaces, with dark walls, layers of holy ornamentation, many lamps, and people from every corner of the earth, stands the Edicule, the structure which surrounds the site of Jesus’ tomb. A line-up outside the entrance slowly moves along, and four people at a time are admitted into it. It is close and crowded inside, with iconography everywhere: one of the attending Orthodox priests mutters something and points to “the spot” (a horizontal ledge where the body of Jesus lay) and then it is time to keep the line moving.

The Church of the Holy Sepulchre tears you away from the culturally conditioned pictures held in your mind: it is larger than life and filled with vibrant, sacred mystery. It is a bit like the experience of the women encountering the Risen Christ: nothing is what you would expect.

The cruel death of Jesus on a cross at Golgotha tells us that God is present within the lowest places of our humiliations, injuries, sorrows, pain or loss. The Resurrection of Jesus within a congested tomb tells us that the hope we need to sustain us in this life can never be destroyed. It is the most profound statement of God’s abundant grace: there is always more than we can see, there are always more possibilities for life, there is always hope.

At Easter, we celebrate the wonderful mystery of God casting aside the boundaries of time and space, and the limits of our understanding, causing us to see the powerful love that fills human hearts with meaning, purpose and hope.

CLERGY & STAFF NEWS



The Rev. Dr. Caroline (Caz) Ducros has been appointed Incumbent of the Parish of Chelsea-Lascelles-Wakefield, effective May 1.

The Rev. Mark Lewis has been appointed Regional Dean of East Ontario, effective Mar. 1.


Karen McBride has been recognized as a postulant for ordination in our diocese, effective Feb. 8, 2024.

The Rev. Victoria Scott has been appointed Regional Dean of Central Ottawa, effective Mar. 1.

The Rev. Margo Whittaker has been appointed Priest-in-Charge (part-time) of All Saints Church, Greely, effective April 7, 2024.



Marcela Hurtado has been appointed as diocesan Donor Relations and Development Officer.

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Dean Richard Sewell shares his view of the war in Gaza and Israel and urgent need for ceasefire

PHOTO: THE VEN. CHRIS DUNN

As news of the war in Israel and Palestine and humanitarian disaster in Gaza worsens daily, Bishop Shane Parker shared and commended a recent video conversation with the Very Rev. Richard Sewell, the Dean of St. George's College in Jerusalem, which provides an update on Anglican ministries in the region and his compassionate Christian perspective on the conflict.

Dean Sewell visited the Anglican Diocese of Ottawa as the guest speaker at the 2023 Synod in October.

In the video conversation with the Rev. Barkley Thompson, president of the North American Committee for St. George's College, Dean Sewell spoke of the suffering the war has caused for all people of all faiths in the land, with a particular focus on the humanitarian crisis in Gaza.

"We have an enduring situation where every day, hundreds of people are dying in Gaza with a massive military attack on 2.2 million people in Gaza who have nowhere to escape to, they have nowhere to hide, and they are completely vulnerable.... The vast majority of people who are dying are Palestinian civilians. And on top of that, there is very little aid getting in. Almost all of the hospitals now are completely inoperative, so people who get severe injuries are unable to get the sort of medical care that they need. And people are starving. And that is really biting hard now. And there has been a lack of water as well."

He explained that the situation is the result of "a combination of Israel's determination not to allow aid and necessary supplies in because they don't want it getting in the hands of Hamas, and also because there is a significant demonstration by Israelis at the gate going into Gaza of people preventing aid going in."

Asked about the state of the Al-Ahli Hospital in Gaza City that is run by the Episcopal Diocese of Jerusalem, Sewell was able to report a bit of good news that it is miraculously still able to function.



Dean Sewell spoke movingly about the war at Synod last October.

"Our Al-Ahli hospital is one of the very few shining lights in the whole of this situation. The initial missile attacks on Oct. 17 were the last significant damage that we had done, although we were sieged for three days, but we never stopped operating even under that siege. ...Al Ali Hospital is not a general hospital,... it does not have the facilities for dealing with the sorts of catastrophic injuries that people have, but that is what it is doing. It is operating within the buildings which are mostly still okay, and they are finding a way of treating the many, many injured and sick, increasingly those with diseases caused by hunger, malnutrition." Sewell asked listeners to pray "first and foremost for the staff of that hospital and all other medical staff working through Gaza who are working in intolerable, unbearable conditions relentlessly with no escape. And they are doing their extraordinary work, mostly Muslims with a few Christians together. Many people still are sheltering in the grounds of Al-Ali hospital so it is somewhere between a refugee camp and a hospital."

When asked what Christians around the world could do to help, Dean Sewell thanked everyone for their prayers. He also offered these suggestions for other ways to help:

"Please pepper your political representatives with letters calling for a ceasefire. ...Nobody can make the ceasefire happen except the warring parties, but... by writing, ... that's helping them to see that's what people are wanting. It's not the end game but nothing good will happen until there is a ceasefire."

"If you know ways of buying goods from Palestinians in the West Bank, in Jerusalem, ...who have an online presence, you can buy goods from them. This will keep them and their families alive and with food on the table."

"Strengthen your links. If you have any personal links with people in Israel and Palestine, just send them an email...convey some care and concern and ask how we are and how we're coping. Just be in touch."

"Please develop and strengthen links with Palestinian and Israeli organizations who work for a better land here and work to bridge gaps. And there are many fantastic ones, certain ones that we closely associate with, like Musalaha and Kids 4 Peace...Jerusalem Peace Builders.

"And please don't look away from this situation...I know it is sometimes overwhelming, and you don't have to live and breathe at every moment of the day like I do, but simply turning off and saying, 'No, I can't cope with any of that anymore, I can't do it,' that really does leave us bereft. So stay in touch with the news, with the developments, in the way that is manageable for you. But please don't just look away from us."

"And finally, I'd say,do not let your language become infected by the language of hatred and division, where you demean and diminish the pain of the other side as if it were nothing. If we do not engage in what I'm calling a radical empathy, which reaches beyond those that we naturally feel an affinity to, we will be perpetuating this same awful conflict in our own communities, so finding words that bridge are important."

A ceasefire is essential, he said. "Everybody in this land, Jewish-Israeli, Palestinian-Israeli, Palestinians in Gaza and in the West Bank, everybody in Jerusalem, all over this land, everybody is angry, and everybody is afraid about the future. and simply comparing and

contrasting and competing for who has the highest cause to do what they are doing is futile.... All conflicts eventually come to an end by sitting down and working out the terms of the ceasefire and that is what has to happen," he added.

► LeBreton Flats, from p. 1

"The kind of community we're building, I would like to see used as a model for the country."

While Indigenous peoples represent four per cent of the population in Ottawa, 32 per cent of people experiencing homelessness identify as Indigenous according to the Ottawa Point-in-Time Count.



Proponent's graphics of what the future may hold for LeBreton Flats.

Ottawa hosts the North American Cathedral Deans' Conference

BY LEIGH ANNE WILLIAMS

PHOTO: LEIGH ANNE WILLIAMS

Dean Beth Bretzlaff and a team from Christ Church Cathedral have been preparing for months the 2024 North American Cathedral Deans' Conference, which will take place in Ottawa from April 18 to 21. The conference is held in a different city each year, and the last time the cathedral and dean hosted the conference was in 2007.

Dean Bretzlaff said that some members of the planning team helped with the 2007 conference, so they have the benefit of experience.

"The theme is cathedral as meeting place," she told *Crosstalk*. "Ottawa is from the Algonquin word *adàwe*, which means a safe place to trade, and so we are inviting them to come and bring their experiences, exchange stories and knowledge, and take home new connections and inspiration." She added that the theme is also particularly apt because "we are meeting at the confluence of the Ottawa, the Rideau, and Gatineau Rivers, which feature on the cathedral crest and our new logo."

The aim of the conference is to give deans from across North America the opportunity to network and get to know each other's context, she said. "It's very unique every year wherever you are."

Last year's conference was hosted by the National Cathedral in Washington, D.C., so Bretzlaff offered to host, with the idea



Dean Beth Bretzlaff with Cathedral staff and volunteers will welcome more than 80 deans and partners to Ottawa, April 18-21.

that it would be good to go from one national capital to another. The conferences, however, will be very different in character and atmosphere. The conference in Washington was very political with many high-profile speakers, and the days were packed with events, the dean said, recalling that one of the days was a full 14 hours with no breaks.

The team is aiming for a more relaxed atmosphere and structure this year.

Those who attended the Ottawa conference in 2007 visited the Governor General's residence and Parliament, so Bretzlaff said this year's conference won't repeat those stops, but there is time built into the schedule for the guests to visit some sites of their own choosing.

This year's conference will begin on Thursday with registration of the expected 80 to 100 deans and partners, and an orientation for new deans, followed by evensong, at which Bishop Shane Parker will speak. "Since he was a dean for so long, he has lots of wisdom to share," Bretzlaff said. "Albert Dumont, the Algonquin teacher in residence at our cathedral and advisor to our bishop, will offer an official welcome to the land at a dinner hosted by the bishop that evening," she added.

Friday will begin with morning worship for those who wish to attend. Cathedral parishioner Julia

Thompson, who is an executive coach and has worked extensively in reconciliation and anti-racism, will speak. Then the deans will learn about this cathedral's context and that of the diocese.

In the afternoon, the deans will be bused to the RCMP stables to watch a practice for the renowned musical ride and tour the stables. That will be followed by a bus tour of the National Capital Region.

The day will be capped off with dinner and a kitchen party featuring the band Cécilia, one of North America's best fiddle acts with Celtic and Quebecois influences.

Saturday morning will again feature worship and then National Indigenous Archbishop Chris Harper will speak to the deans about the creation of the self-determining Indigenous church within the Anglican Church of Canada and other Indigenous concerns. Two of the deans who work closely with Indigenous communities will offer their experience as well.

After the annual meeting and group picture, the Canadian deans will meet over lunch. There may be time for special interest groups to meet before the deans are free to explore Ottawa that afternoon and evening.

The conference will end with a full choral Eucharist on Sunday morning. "It's going to be beautiful, with full choirs and amazing floral arrangements" said Bretzlaff. The Dean of Coventry Cathedral in England, the Very Reverend John Wittcombe, is coming to the conference, and he will preach on Sunday morning. Coventry Cathedral is home to the Community of the Cross of Nails, a global network of about 260 churches including Christ Church Cathedral Ottawa, dedicated to the work of peacebuilding and reconciliation.



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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.

PARISH NEWS

St. Paul's Hazeldean-Kanata celebrates its 150th

BY THE REV. CANON STEVEN SILVERTHORNE

Inaugurated in 1874, St. Paul's Hazeldean-Kanata celebrated its 150th anniversary on Sunday, Feb. 25.

"St. Paul's history begins with Irish settlers who arrived here in 1818," notes Canon Roger Young, a member of the congregation and a descendant of one of the parish's founding families. While local Anglicans first met in a church used communally by several local denominations, they soon outgrew it. "To meet the needs of a growing community, a larger new Anglican or 'English Church,' called St. Paul's, was built and opened across the road in 1874."

Since then, the building has been replaced twice: once in 1937 to rebuild after a devastating fire in 1935, and once to replace that church with the current modern building in 2004.

With Bishop Shane Parker presiding, the anniversary celebration featured a service of Eucharist with confirmation and the reaffirmation of baptismal vows, followed by a potluck luncheon. "The service was beautiful and very meaningful for me" said Lynn Williams, who along with Marsha Fisher reaffirmed her baptismal vows in the service. "We even sang two hymns that we had 45 years ago in the U.K. when I was baptized and confirmed."

For Margaret Anthony, a fellow parishioner, the "celebration

PHOTOS ALLISON STORTZ



Lynn Williams and Marsha Fisher renewed their baptismal vows and Tabea Silverthorne was confirmed at the service of thanksgiving. Rachael and Evelyn, right, celebrated the heritage of the parish in period bonnets and pinafores.

service was topnotch! It was a joyful experience made even more so by the attendance of so many familiar faces from the past. I was particularly moved by Tabea [Silverthorne]'s confirmation. It reminded me of my confirmation in May 2022, which I considered to be a huge step in claiming publicly and proudly that I am a Christian."

In gratitude for their past service, two former incumbents and their spouses were honoured through the rededication of different areas of the church building. The late



Canon Rick Marples and his wife Judy were honoured with the rededication of the parish nursery in their name, while Canon John and Gayle Bridges were honoured with the rededication of the parish chapel in theirs. Both couples were instrumental in the parish's growth over the past three decades.

The service also celebrated the parish's history with an extensive display of photographs and other artifacts from the church's past and with greetings shared from past clergy. "I was here when they broke ground for this church," said Bishop Peter Coffin (ret.). "This has always been a faithful and a passionate congregation, and so you built a new church."

Parishioner Heather Colls agreed, noting the church's involvement with the Kanata Food Cupboard (KFC) as an example. Founded in 1985, "it started actually as an inter-church council referral line. We wanted the community to tell us what they wanted or needed," she said. With the volume of grocery requests going up dramatically, St. Paul's partnered with other local churches to start a food bank in the church's basement. It remained there until the Food Bank outgrew the space in 2020. Heather still coordinates the St. Paul's contingent of volunteers who help at the KFC's new space.

St. Paul's plans to keep up an emphasis on the parish's history over the coming year with a number of events and pictorial displays.

St James optimistic as Perth council changes affordable housing policy

BY DAVID HUMPHREYS

St. James the Apostle's affordable housing project in Perth is back on track.

Two motions passed by Perth's Town Council have left the St. James outreach group optimistic about its plan to create 10 units of affordable housing on town land at 63 Halton Street.

St. James organized and works through a steering committee known as Community Housing Initiative Perth (CHIP). The project is St James's contribution to the Anglican Diocese of Ottawa's campaign to create 125 units of affordable housing in celebration of the diocese's 125th anniversary.

One approved council motion amended the town's strategic plan so it can designate surplus lands to be used to establish affordable housing.

The second required that proposals must be based solely on the creation of affordable housing, with the town offering the land at a nominal cost of one dollar.

In December, the council called a halt to any initiatives on affordable housing and ruled that proposals for town-owned land must be open to anyone interested.

CHIP was concerned that the policy would allow for conventional housing by developers, promising a small number of units somewhat below market rent but nowhere near rates needed for people who are on wait lists for affordable housing.

The town issued its Request for Proposals (RFP) for affordable housing on the Halton Street site in February and the CHIP group worked feverishly to file its proposal before the March 20 deadline.

"We've been working to this

moment for a number of years," Canon Ken Davis of St. James says. "We've established a solid partnership with Carebridge Community Support, a non-profit affordable housing provider that has completed similar projects in the county."

Co-chair David Kroetsch of St James is elated by the new motions and says the town's new Request for Proposal (RFP) rules align positively with CHIP's plans.

"We are extremely pleased that council has made this bold commitment to affordable housing in Perth," he says. "This support is desperately needed so that the community can now move ahead to create secure housing for marginalized residents, as has been done in Mississippi Mills and Smiths Falls."

One of the reasons the council put

forward in December for its change of heart was the need to consult Lanark County. The county had issued an RFP strictly for affordable housing with a \$1.5 million grant.

Following the negative reception that CHIP got in December from the town council, senior officials of Lanark County invited representatives of the group to a meeting to discuss the way forward.

The CHIP group's plan has always centred around Carebridge Community Support owning and operating the project.

Out of the meeting with the county came a plan whereby Carebridge would create a Memorandum of Understanding (MOU) for a proposal asking the town to grant Carebridge the land on condition that CHIP is awarded Lanark's \$1.5 million grant.

► Perth housing project, p. 9

Youth talk about a more inclusive, accessible world

BY LEIGH ANNE WILLIAMS

The diocesan Youth Internship Program (YIP) provides participants with many different types of learning opportunities through work experience, mentorships, as well as faith formation discussions and leadership sessions. Throughout the year-long program, they also learn with and from each other. This year, Sydney Sharpe (they/them) shared their experience and perspective as a 17-year-old who lives with cerebral palsy in a discussion with fellow interns. In a follow-up interview with *Crosstalk*, Sid kindly shared some of the insights about disability, equity and inclusion from the YIP discussions.

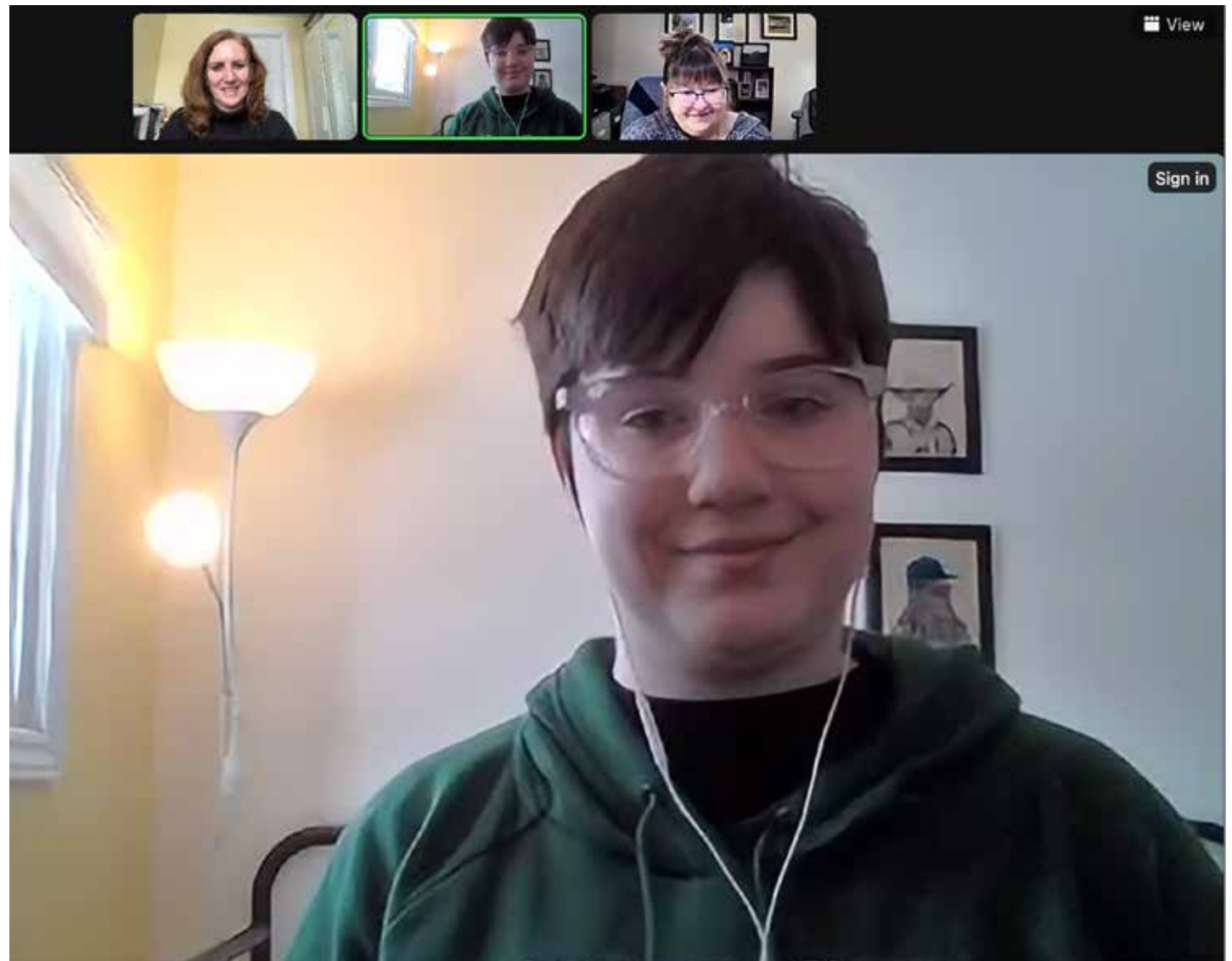
Sid prefers to be described as a disabled person. “Different people have different preferences,” they explained. “My disability is central to who I am and has affected me so much that it is a part of me. It can’t really be taken out of the equation of who I am.”

Every intern has a mentor. Sid’s mentor, Chantal Huinink, who is a motivational speaker, author, social justice advocate, and an elected counsellor for the Region of Waterloo with a physical disability participated in the leadership session with the interns as well.

She added a bit more about how the language preferences about disability are changing. “In an effort to avoid labelling people with language that implies a deficit, some people prefer not to use the word ‘disability.’ In recent years however, in recognition that having a disability is not a negative thing and ‘disability’ is not a bad word, many are reclaiming it and self-identifying as, ‘disabled people.’”

Some people may prefer “people-first” language, which identifies the person’s name before the disability—Susan, who uses a wheelchair—for example. If someone is willing to disclose their disability (and different people have different levels of comfort with that) Sid suggested that it is best to ask what words they prefer in a similar way to learning what gender pronouns individuals use.

Another important point of etiquette and respect is asking a person with a disability if and how they would like help with something. Asking for consent “Can I help you? or asking what someone might want help with is very helpful,” Sid said. “I’ve had some experiences where someone just helped me, and it was kind of a bad experience because I didn’t ask for it and they touched me without my consent. I’ve also heard stories about disabled people who are wheelchair users having been moved out of the way in a grocery store or a setting like that,” they explained. “So it’s just



Sid Sharpe took part in an online interview for this article, with *Crosstalk* editor Leigh Anne Williams (top, left) and youth ministry animator Donna Rourke (top, right).

really important to ask what they need and if they can touch you and how can they help just because that ... has some very vulnerable moments and it takes a lot of courage to ask for help,” she said.

Sid shared a Powerpoint slide with a quote from the World Health Organization. “Disability is ... not just a health problem it is a complex phenomenon reflecting the interaction between features of a person’s body and features of the society in which he or she or they live. Overcoming the difficulties faced by people with disabilities requires interventions to remove environmental and social barriers.” ... I’d like to say that it’s not difficult being disabled, it’s difficult being disabled in a world where they don’t accommodate you,” they added.

Sid walks with a cane but explained that they use an ambulatory wheelchair at school, so that they still have energy left at the end of the day for homework and other activities.

The high school they attend does its best to accommodate, Sid said, but challenges still crop up like when the elevator was out of service for a long stretch. They attended math class virtually from the downstairs level using the Teams app for video conferencing, but it was difficult to see what was on the whiteboard and to ask questions. “My other teacher, and I love this teacher with all my heart, took the class

downstairs into the cafeteria so I could be a part of the conversation.”

When a fire alarm went off, they also discovered that the safety plan to evacuate the building required stairs and didn’t work for Sid. The school came up with an alternate plan, but “it was an eye-opening experience where I realized if there was an actual emergency, the teacher wouldn’t be able to get me where I needed to go because I am a wheelchair user at school, so I can’t go down those stairs.”

Sid shared another frustration with the other interns. “It’s really hard to find fashionable clothing that I can put on myself,” they said. “I want to fit in with the fashion trends and be stylish, but a lot of those clothes have buttons [or straps or clasps] on them, which is hard with my disability.... cerebral palsy makes tasks with motor functions very difficult.”

Sid wishes more designers considered universal design, which keeps people with disabilities in mind from the beginning. “Usually, when I buy shoes, they are two sizes too big because they have to accommodate the plastic of my orthotics, but recently I have found shoes that are made for disabled people by a disabled person. They’re called Billy Shoes and they kind of zip around the orthotics or foot so that you can actually do it yourself without any help and so you just unzip the top part of the shoe, put

your foot into it and zip it around.”

Both Sid and Chantal said they found the responses from the other YIP interns encouraging. “In my experience, not a lot of people want to challenge their ideas and go out of their comfort zones and take into consideration other people’s perspectives,” Sid said. “So that was just really heart-warming, and it almost brought me to tears. They were very open to seeing things from your perspective and making some changes in the way they interact with disabled people but also just educating themselves on misconceptions and issues that they might not be aware of.”

Sid was especially appreciative of Penny’s response because she works at a shoe store and wanted to increase accessibility at her job, looking at the types of shoes they offer and cleaning up areas that may be a tripping hazard.

In a separate faith formation session, the interns also talked about disability in the Bible. They discussed the story of Jesus healing a man who had been blind since birth (John 9: 1-41). The disciples ask Jesus who sinned, this man or his parents, that he was born blind?”

“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.”

► **Inclusive world, to p. 7**

► Inclusive world, from p.6



Billy Shoes, which zip up easily, were created by a designer with a disability for people with disabilities.

They discussed the ways in which the community sinned in not accepting the man. Sid added that the story relates to ideas that disabled people still encounter when people say that God can heal them just as Jesus healed the blind man. “Trying to fix someone is not the best idea because [firstly] they might not want to be cured. They might be happy just being themselves but also you’re dehumanizing them.” Donna Rourke, animator of youth ministry for the diocese, added, “We’re created in God’s image. We’re God’s image bearers, every single one of us.”

Sid’s YIP work placement is with the Anglican parish of West Quebec, where they have focused on having

To learn more about increasing inclusivity and accessibility, join online discussions:

**April 25
12 noon to 1 pm**

**May 28
7:30 pm to 8:30 pm**

**Email
donna-rourke@ottawa.anglican.ca
for more information.**

some workshops on mental health and other issues. Next year, they plan to attend Algonquin College to study radio broadcasting and podcasting. “I chose Algonquin and Carleton in the future just because Algonquin and Carleton share a residence that is fully accessible with attendant services. Those services actually help you do daily tasks like there’s someone cutting up your food, helping you put on your orthotics, and they are the only post-secondary institutions in Canada that offer that service.”

Sid chose to study broadcasting and podcasting “because I find it so important to have that disability representation in visual and audio media and express those concerns

Thoughts on inclusivity from others in the conversations:

“I strive to find ways that ensure everyone feels included in our society and social groups. Our past leadership session has proven to me how much work has to be done, and how we have so much more to learn and improve on in our communities.” - **YIP intern Ainsleigh MacInnis**

The speakers’ approachability and deep and discernable care made for an accessible and thought-provoking introduction to the topic. Not only did they equip us with practical guidance for making our churches more accessible, welcoming, and Spirit-filled spaces, they also introduced us to the rich and liberating invitation offered by theologies of disability: not only for those of us who are experiencing disability, but for the whole church to come to know God more fully and more deeply.”
- **Sarah Keeshan, Master of Divinity student at St Paul’s University and YIP faith formation leader**

“It was a pleasure and an honour to be asked to design and present this session for YIP. The sharing of some of the participants’ personal experiences added a richness to the session and it is my hope that all in attendance left with a broader understanding of what inclusivity and belonging could look like as well as practical and easy suggestions for ways they can expand inclusivity in their communities, workplaces, schools and churches.” - **Breanna Pizzuto, Leadership Session facilitator**

Recommended Reading

My Body Is Not a Prayer Request: Disability Justice in the Church
by Amy Kenny

Disability and the Church: A Vision for Diversity and Inclusion
by Lamar Hardwick

Demystifying Disability
by Emily Ladau

Disability Visibility by Alice Wong
Online Resource
<https://opendoors.idrc.ocadu.ca/>

about disability and bring awareness to the topics that are important to me.” Based on the impact among

their peers in the YIP program, it looks like Sid is well on their way to that goal already.



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St. Mark's wraps up a rich Black History Month

St. Mark's Anglican Church in Ottawa offered abundant gifts to help observe Black History Month in February — an eloquent guest speaker for each Sunday of the month, a panel discussion, a fashion show, as well as a feast and a live band on the final Sunday. All of the services were live-streamed and there are links to them on the St. Mark's website.

Guest speaker Paul Mugarura complemented and thanked St. Mark's on its efforts. "There are many people in this country and all over the world who use religion as a way to divide our countries and sow division and fear. And there are times that I find my feelings of hope just challenged by this reality. But every time that I feel a sense of despair, I run into congregations like yours that are willing to have the hard conversations. Did you know that congregations that observe Black History Month are not the norm? They are an anomaly. You are an anomaly, but you are an encouraging anomaly. Thank God for you." — *LA Williams*



St. Mark's hosted a discussion on the final year of the UN Decade for People of African Descent. On the panel were: The Rev. Julian Campbell, Incumbent, St. Mark the Evangelist Anglican Church; The Rev. Deacon Elizabeth December-Lovell, Julian of Norwich Anglican Church; Joseph Emmanuel Amuah, manager of Indigenous Health, Canadian Institute for Health Information; The Rev. Felix Longdon, PhD candidate in theology at Saint Paul University & University of Ottawa, priest from the Anglican Church of Ghana & Anglican Diocese of Ottawa doing supply work at St. Mary's Anglican Parish, Navan; and Victoria Sajuyigbe, product marketer and member of St Thomas the Apostle.



Paul Mugarura

Paul Mugarura who leads a Sunday afternoon worship service at Trinity Anglican Church on Bank Street, offered a reflection on Feb. 4. He is also part of the team leading the diocesan effort to increase Anglican parishes involvement in contextual mission and new worshipping communities.

Mugarura spoke about the history of colonialism in Uganda where he spent much of his time growing up and where his father was an Anglican priest. "We have to, with humility, accept the fact that the church has been complicit in many troubling events over the centuries,"



Yolande Parsons

he said. He held up the Apostle Paul as an example of someone who did not expect people to give up their cultures and languages to conform, but someone who "tried to be all things to all people" as he preached the gospel in their context.

Yolande Parsons, immigrated to Canada from St. Vincent in 1982 and quickly got involved in the Winnipeg Black community and issues of the time, such as marches and efforts calling for the release of Nelson Mandela. She later was also a part of the National Black Committee on Aids (NBCoA) in



The Rev. Dr. Anthony Bailey

Manitoba and Ontario.

Yolande is a graduate of Heritage College & Seminary and is now tracking for pastoral ministry with the Free Methodist Church in Canada (FMCiC). She is the women's ministry coordinator and chair of the Board at Arlington Woods Church.

On Feb. 18, Parsons spoke of the early history of Black people in Canada and the Underground Railroad and a few of the important figures in the struggle for freedom and equality. She then focused on how all people were created in God's image and how Christians



Vergeneas Alfred Gray

"as ambassadors of Christ in his kingdom, ... are called to be people of reconciliation."

The Rev. Dr. Anthony Bailey is the coordinating minister of Parkdale United Church. He has degrees in social work, theology, philosophy of religion and ethics and culture. He has studied and worked in countries such as Barbados, the USA, Kenya and Jamaica. He provides multicultural, diversity and anti-racism workshops and training to churches, schools, community

CLERGY REFLECTION

Abide in my love

BY THE REV. ROB DAVIS

Sadly, the truth of it is that it is hard enough for me to love those who love me, let alone those who do not. So the new commandment that Jesus laid on his followers, “Love one another as I have loved you” (John 15: 12), seems to be the opposite of ‘good news’; really just another impossible demand laid upon me, another reason to feel guilt at my utter inability to follow. How can I possibly love as he loved? Jesus loved not only his followers but also the Samaritan woman, enemy of his people; he loved the centurion, oppressor of his people; he loved the servant of the high priest who had come to arrest him; he even loved those who were actively crucifying him. And yet John insists that his commandments are not burdensome! (1 John 5: 3)

Of course, I do know why I find his commandments burdensome and that is simply because I don’t remember often enough that his first requirement was, “Abide in my love.” Now, when I hear the word, ‘abide’, I tend to immediately think of the old hymn, *Abide With Me*, probably because that was the only place I ever heard the word used. But as I thought of that hymn here, I realized that it is reversing what Jesus said, asking him to abide with me rather than that I may abide with him. And I thought of how many of our prayers and hymns are asking exactly that of God; to be with us, to be close to us, to help us in what we want to do. But Jesus is



PHOTO PEXELS/ALEXSEI MZHACHEV



The Reverend Rob Davis is a retired priest of the diocese.

clear: first and foremost, abide with me, abide in my love.

Then, as I thought about abiding in Jesus, realizing that I was thinking of it as a quiet, passive, waiting for something to happen time, I was reminded of an experience, years ago, when I first watched the Hell or High Water event in Petawawa. ‘Hell or high water’ generally means for us ‘the worst that can possibly happen’ and is usually attached to

a promise, such as “I’ll be there, come hell or high water!” But in Petawawa, it is an annual event, held in the spring when the water is still running high, in which kayakers, canoeists, and rafters race down the rapids of the Petawawa river. I had only just heard about the event at a funeral I was conducting so, when the funeral was done, I went on down to the river to watch.

There I stood, on the bank of the river in my formal clergy outfit, much to the amusement of some of the participants who didn’t seem sure whether I was there to bless the race or to offer last rites. But I watched in some awe as kayakers raced their tiny ‘playboats’ through rapids that looked like certain death to me. More, I saw others playing in standing waves that, I had always been warned as a canoeist, were a deathtrap. One had his bow caught by the front of the wave, driving his boat under, but he just did a complete forward flip and returned

to surfing the wave as if nothing had happened. Then I saw him do it again, clearly on purpose this time! They were having such fun that I kind of wished I was out there myself, death trap or not!

I realize that this event came to mind because what they were doing, those people playing in the rapids, was abiding in the river. It was not a static or dull abiding. They weren’t just sitting there waiting—they were at home, utterly comfortable, exulting in the power and the joy of the river. They had been there before, they were used to it, they were experienced, and so they knew how to use the power to create the joy. Me, I was just a spectator, a visitor, watching from the safety of the shore but longing to be a part of the action.

Too often that’s the way I am with Jesus. I visit, drop in for a chat, but I don’t abide. But I long for more, so I pray, ‘Be with me!’ Or I sing, ‘Abide with me!’ If, however, I want the real joy, if I want to be a part of the action, then I need to jump in, to take the plunge and abide with him. The more I do that, the more I learn to read and use the currents of his love, the power of his love, the more I find myself playing in those currents, lifted by the waves, racing through the rapids, even flipping now and again to immerse myself in that refreshing love. Then indeed, the commandment to love is not a burden but a part of the adventure, a joy in itself. I might even find myself actually looking for opportunities to love, just as those kayakers were looking for waves to play in.

So may it be for all of us who love the Lord. Amen.

► from page 8

agencies, media, government departments, police services, and other community groups.

Speaking at St. Mark’s on Feb. 11, Bailey began by illuminating some Black (Cushite) people in the Bible that are not widely known to be Black, such as early church leaders Simeon and Lucius and later focused on important Black figures in more modern history. He also spoke of the way the concept of race was invented as a way of categorizing people by Europeans, including philosopher Immanuel Kant, in contrast to the way God’s people are presented in Revelation as “a great multitude from every nation.”

Vergeneas Alfred Gray was born in the Bahamas and became a teacher and a lawyer. First elected to Parliament in 1987, he was a minister of several departments in

the Cabinet for 10 years, as well as the executive chairman of the Broadcasting Corporation of the Bahamas. Mr. Gray was appointed as High Commissioner of the Bahamas to Ottawa, Canada in October 2022. He serves as a minister at the New Destiny Baptist Church in Nassau.

Speaking at St. Mark’s on Feb. 25, Gray highlighted the accomplishments of important figures in Black history, some well known such as South African president Nelson Mandela and Dr. Martin Luther King, but also individuals who are not household names such as Dr. Patricia Bath, who developed laser surgery for cataracts, and astronaut Dr. Mae Jemison. Gray made a donation to St. Mark’s on behalf of the High Commission.

► Perth housing project, from p. 5

Carebridge’s track record in the county and CHIP’s work on the project over four years helped to position CHIP as the best candidate.

Rental costs will be at or below the defined affordable housing rates set by Lanark County, and are to remain as affordable housing for a least 30 years.

While the town will provide the land, council said it is not able to waive property taxes, permit fees and development charges.

The county’s family and social services department will determine eligible tenants from a waiting list of more than 300 people in the town.

The plan calls for 10 units (single and multiple bedrooms with accessible units of each) but if 12

units are more attractive to town council CHIP will be ready to comply.

Local architects have helped create conceptual drawings. “The design for a 10-unit building has been shaped by input from our meeting with neighbours of the site last May,” Canon Davis says.

“After their input, we were moved to rework our plans for 10 units that would require fewer parking spaces with the lowest possible environmental impact. The layout would also provide attractive mutual greenspaces, improved drainage and a design that fits well with surrounding properties and buildings—most like two-story single lot homes.”

DIOCESAN ARCHIVES

Promising Beginnings and Change

BY GLENN J LOCKWOOD

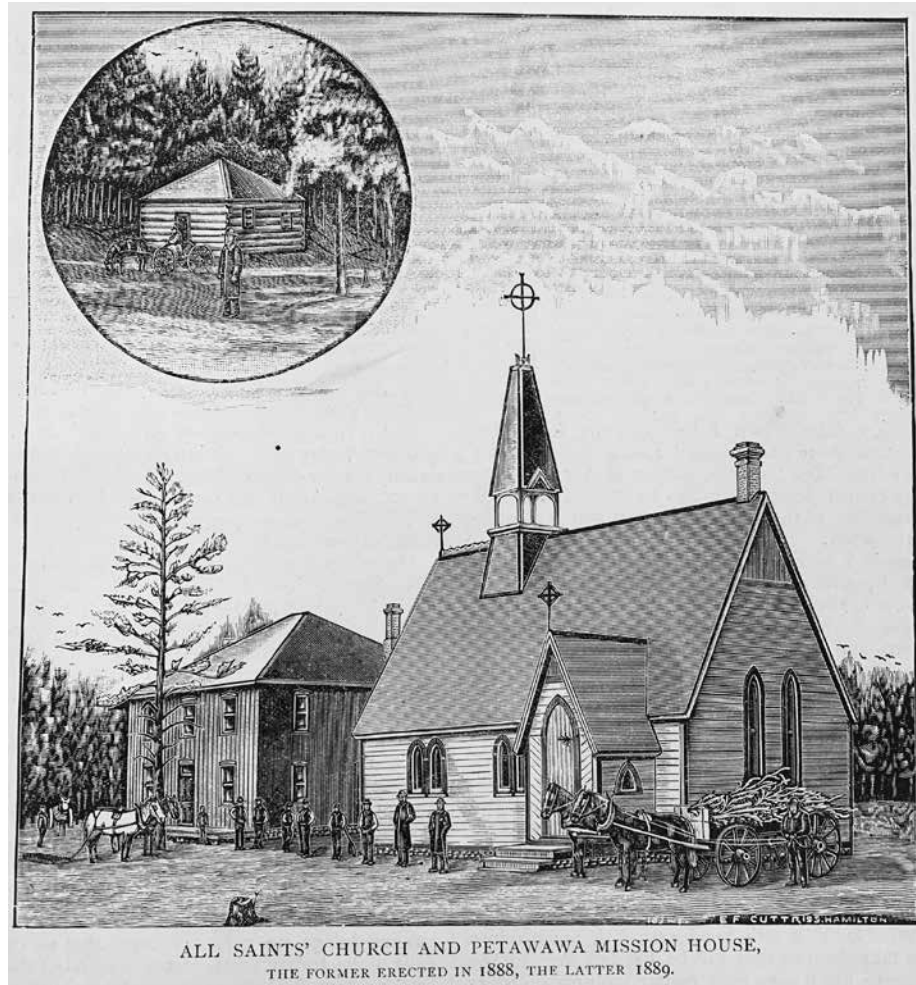
Petawawa is first mentioned in 1887 as a station of the Anglican Upper Ottawa Mission, based at Pembroke. A cornerstone for a church at Petawawa was laid on 22 August 1888, and it opened on All Saints Day. Was there another parish or mission where such speed resulted in the building of a purpose-built house of worship? Here we see it while still new, as engraved in the pages of *The Canadian Church Magazine and Mission News* in 1890, with the insert showing an outlying log shanty in which services were held.

Petawawa, in short, was promising. As early as 1890, the Upper Ottawa Mission was divided in two: Mattawa and Petawawa. The Mission of Petawawa consisted of All Saints; Saint George's, Alice; and congregations at Chalk River and Tennant's Station. By 1891, Petawawa had five stations with the addition of a new outstation at Point Alexander. Petawawa's promise, it was assumed, was due to it being the central place in a large landscape.

The new church was so small it did not have a separate chancel wing. Perhaps the finest design features on the exterior were the ornate hinges on the pointed entrance door and the paired windows on this steeply gabled structure.

Tiny as it was, All Saints Church was consecrated on 27 October 1891 by Bishop Charles Hamilton of Niagara. The scattered mission had

All Saints, Petawawa Deanery of the Northwest



DIOCESAN ARCHIVES 51 P5 5

its challenges. In 1892, North Alice was added as an outstation, and in 1893, Saint Oswald's, Chalk River opened. Although by 1896, Alice and North Alice were gone from this mission, in 1897 Saint Cuthbert's and Tennant's Station were added. In 1907, Petawawa briefly was listed as vacant, due to a shortage of clergy.

There were promising rumours. The buying up of farmland for a military base at Petawawa led to Saint Cuthbert's being closed. In

1908, Petawawa became a single point mission, only to be dissolved in 1910, as All Saints became an outstation of Mattawa. In 1915, a new mission of Petawawa was created: with outstations at Chalk River and South Alice. This lasted only six months, as Petawawa now was served by a military chaplain.

Promise at this point gives way to mystery. What happened between 1916 and 1926? It seems that the church closed due to most members moving away, only to reopen a

decade later on 17 November 1926. In 1927, the district of Chalk River, Deux Rivières, Mattawa, Petawawa, Rutherglen and South Alice was served by the Rev. Frederick Ellis and the Rev. Richard S.V. Crossley. Summer services were held at Algonquin Park and at the Petawawa military camp.

By 1930, the Rev. Mr. Jarvis at Petawawa travelled along the CNR line to Brent and along the CPR as far as Mackey Station, holding services. By now Petawawa had seven points, including Brent, Chalk River, Kathmore, Mackey, Point Alexander and South Alice, as well as summer services in Algonquin Park hotels. In 1931, a Saint Francis's Chapel established at Point Alexander, to be discontinued in 1934. In 1939, a parish reorganization combined the Parish of Pembroke with Petawawa to be served jointly by two clergy. By 1949, there was a new outstation at Rolphton where services were held in the recreation hall for people involved in the Des Joachims (pronounced *Da Swisha*) hydro project. In 1952, a church was being built at Hydro's expense for the use of all clergy ministering in that community.

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.

PHOTO: COLIN MACKENZIE

Archives to the rescue

Generally, the work of the Archives does not have the same urgency as the Anglican Community Ministries such as Belong Ottawa, Cornerstone or Centre 105 because it does not address crisis situations like homelessness. But now and then, our work and purposes come together.

In February, a telephone call came from a woman worried about her brother who was homeless and on the streets. He was a troubled soul, and she was especially worried for him as he had lost all of his photo-I.D. except for his OHIP card. She hoped we would have a record of his baptism in one of our rural churches. Would we accept his OHIP card as photo-I.D., as opposed to the usual passport or driver's licence? The Archivist explained that the Archives could not ask for an OHIP card (any more than a SIN card) as photo-I.D., but he would accept one if her brother chose to proffer one.

The Archivist then quickly checked in the parish register database at the Archives. He noted two entries regarding the brother's baptism. The first reference turned out to be misleading, as there was no indication that the brother had been baptized in the 1950s as his sister said.

But the second reference was to a page in a Service Register (sometimes referred to as a Vestry Book) which showed that the infant had been baptized on a particular date. The Archivist concluded that the baptism had occurred on a busy day at the peak of the baby boom. He telephoned the woman, asked her to fill out the 'Request for Certificate' form he was mailing her, and he would try to figure out some solution.

Going back to the database, the Archivist noted that there was a third reference to the man's baptism. It turned out he had been baptized at a different church than the one his sister thought, and the Archivist was able to issue the certificate. The sister telephoned to express her joy at him being able to obtain this crucial proof of when he was born.

— Glenn J. Lockwood



For the record: The chapel and nursery at St. Paul's Hazeldean-Kanata have been rededicated in honour of two former incumbents and their spouses. Above, Gayle and Canon John Bridges (seen above with Incumbent Stephen Silverthorne) are recognized in the parish chapel's new plaque.

CALENDAR

April 7
This is our Cathedral
 10:30 am to 2:30 pm
 Christ Church Cathedral (414 Sparks St., Ottawa)
 For youth 12 – 19. Youth involved service, lunch and scavenger hunt.
 To register: email donna-rourke@ottawa.anglican.ca

April 21
Solemn Evensong and Benediction
 7 pm at St. Barnabas (70 James Street)
 Guest Preacher Dean Chris Dow—Diocese of the Arctic

April 26
Living in the Age of the Spirit
 7 pm to 9 pm at St. Aidan's Anglican Church (934 Hamlet Road, Ottawa)
 Sr. Elizabeth Ann of the Anglican Sisters of St. John the Divine will lead a quiet time to ponder such

PHOTO: THE VEN. CHRIS DUNN



questions as “How do people of faith listen for the leading of the Holy Spirit in their lives?”; What does being Spiritual and Religious even mean in today’s culture?”

Cost is \$45. Presented by the Ottawa Area Associates of the Sisters of St. John the Divine. To register, please email Marilyn Box at marilyn.e.box@gmail.com

PARISH LEADERS TRAINING ADO LEARNING COMMONS

April 13
Property and Finance for Churchwardens and Treasurers
 Christ Church Bells Corners (3861 Old Richmond Road, Nepean)
 A free workshop on property and finance issues for churchwardens and treasurers with advice from Ascension House staff: Sanjay Grover, director of financial ministry; Joel Prentice, director of property and asset management; Executive Archdeacon Linda Hill; Canon Henry Schultz, diocesan chancellor.

May 4
Governance & Human Resources for Churchwardens
 9 a.m. to 12 noon
 St Aidan's, (934 Hamlet Road, Ottawa)
 A free workshop on governance and human resource issues for churchwardens with advice from Ascension House staff: Paul Lex, director of human resources; Canon Henry Schultz, diocesan chancellor; and Executive Archdeacon Linda Hill.

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UP-COMING ACTIVITIES

April 4	Mark Van Dusen: Journalist and Broadcaster, Writer (<i>"How to Stitch a Chicken"</i>) and <i>"Gentleman Farmer"</i>
April 11	Creative Writing Group or Coffee Klatsch
April 18	"Show & Share" Life experiences; hobbies and activities, talents and skills
April 25	Bridge / Games or Coffee Klatsch
May 2	Book Sharing and/or Coffee Klatsch
May 9	Bridge / Games or Coffee Klatsch
May 16	Meg Stikl from A.I.M. Fitness and Rogers TV: Presentation & Demonstration on Fitness & Healthy Aging for Older Adults
May 23	Bridge / Games or Coffee Klatsch
May 30	PLAID with Leslie Worden & Friends: A lively musical group with guitars, ukulele, accordion and songs
June 6	Creative Writing Group / Bridge or Coffee Klatsch
June 13	Brenda Chapman: well known Crime Fiction Writer (author of over 20 books), and member of Crime Writers of Canada and Capital Crime Writers
June 20	End of Season Celebration Lunch

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