

# Crosstalk

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



## St. Thomas parishioners are helping Ukrainian families settle in Ottawa South

BY LEIGH ANNE WILLIAMS

One year after the devastating war in Ukraine began, thousands of Ukrainians who fled the war are trying to make their way in Canada while worrying about family and the situation at home.

Leaving your home and bringing your children to a new country where you don't speak the language while your husband stays behind is difficult and painful. But Mariana Kateryniak and her sister-in-law Oksana Kateryniak and their four children get by with a little help from their friends at St. Thomas the Apostle in Ottawa.

It all started with a St. Thomas parishioner talking with her Polish neighbours, who had assisted several families and individuals to come to Canada from Ukraine. "They reached out for some financial help and support, so we were doing that, and then they contacted us to see if we could actually sponsor these families," Cathy Munroe, a parishioner and warden at St. Thomas, told *Crosstalk*.

St. Thomas said yes. Munroe, Sara Jordan, and Maureen Tracy (who is not a parishioner but a long-time



**The Kateryniak cousins —Davyd, Anna and Demian — are confident patrons of OC Transpo.**

PHOTO: CONTRIBUTED

friend who frequently volunteers for activities) formed a core planning team and then reached out to the church and other volunteers for help.

Munroe says this was a new situation for St. Thomas

parishioners, who had helped sponsor refugees before. Ukrainians are considered displaced people, not refugees. The federal government created a special program for Ukrainians, the Canada-Ukraine Authorization for Emergency Travel

(CUAET) that allows displaced persons from Ukraine to come to live and work in Canada for three years.

One of the major differences, she explained, is that sponsors of refugees must raise a certain amount of money before the people being sponsored can come. The Ukrainians could come as soon as they had their documents ready, they had a way to get to Canada and arrangements for someplace to stay.

The St. Thomas group provided five flights with donated Aeroplan points and purchased the last one. They had raised about \$24,000 so far.

Accommodations came as a godsend online when people offered donations and other necessities for Ukrainians coming to Canada.

Cate Soroczan offered free accommodations for all six of the family members in her Old Ottawa South home for nine months. "She is wonderful and a key part of our success to date," says Munroe.

One challenge was that the

► **Ukrainians settle, p. 4**

## Perth's affordable housing project gets bigger

BY DAVID HUMPHREYS

The town of Perth's zoning requirements have unexpectedly quadrupled the size of St James the Apostle's affordable housing project.

During last fall's municipal election campaign Mayor Judy Brown promised to provide town-owned land for the project. Upon inspection, it turned out that the only suitable land is zoned for 12 to 20 units of affordable housing.

As a result, St James has undertaken "a breathtaking increase in our goal," the Rev Canon Kenneth Davis says – from three units to 12.

The St James team, through a community group known as Caring Community Housing Initiative Perth (CCHIP), is working with the town and Carebridge Community Support, Lanark County's affordable housing and social service agency, on an expanded project. This involves revising a memorandum of understanding whereby Carebridge

becomes the owner and developer of the property.

The first step was a meeting with the town's development strategy team, chaired by town planner Joanna Bowes. "It was very encouraging," Canon Davis says. "The staff are sending us their 'shopping list' of design and development recommendations to apply for the land and develop it, including the gift of land and the waiving of development fees."

The designated land is one and a

half blocks away from Perth's main street and across from the town's largest public school. While there has been no expressed nimbyism (not in my back yard) objections, the St James team are taking steps to head it off as much as possible.

The town has a provision that anyone resident within 150 metres of the development can make representation up to and including an appeal.

► **Perth project, p. 3**



## FROM OUR BISHOP

# Following in Jesus' footsteps through Jerusalem and Galilee



BY THE RIGHT REVEREND  
SHANE PARKER

I know only a few words of Arabic, the language spoken by our partners in the Episcopal Diocese of Jerusalem. One beautiful, frequently used phrase is *In sha'Allah* or *Inshalla*, which means "if God wills" or "God willing." It is pronounced softly, often when saying farewell, expressing a hope of being reunited again one day.

My relationship with Jerusalem Diocese dates back nearly 20 years, and I have been there many times as a partner, a pilgrim, and a pilgrimage leader. Archbishop Hosam Naoum and I first met in 2004, when he was a parish priest in Nablus on the West Bank. We were cathedral deans together for over a decade, and this became a component of the partnership between our two dioceses—which had its roots in the 1990s and early 2000s before it was formalized about 15 years ago. Since then, there have been a number of partnership activities, including pilgrimages, visits, exchanges, advocacy and networking, a women's conference, parish partnerships, as well as financial support for health care institutions operated by Jerusalem Diocese.

I will, *inshalla*, be reunited with Archbishop Hosam and many friends in Jerusalem between March 17 and April 3. For 10 days I will lead



A view from the Mount of Beatitudes in Galilee.

PHOTO: CONTRIBUTED

a group of 29 pilgrims, comprising diocesan clergy and licensed lay readers, along with several others. On either side of the pilgrimage, I will be spending time in solidarity with our partners. Archbishop Hosam has invited me to preach in St George's Cathedral on Palm Sunday, and then to join him in the ecumenical Palm Sunday procession from the top of the Mount of Olives into the Old City of Jerusalem.

Archbishop Hosam will often say, "Every time a pilgrimage comes here, the population of Christians in the Holy Land increases." This is only partially amusing, in the sense that Christians are a minority in Israel and Palestine, and Anglicans are a minority of that minority; so pilgrimages and solidarity visits are concrete ways of demonstrating that the community is not forgotten by Christians in other parts of the

world.

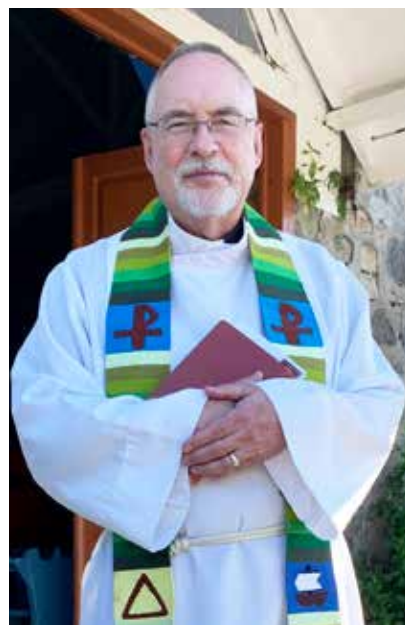
My preferred pilgrimage route goes from the desert to Jerusalem to Galilee (and then, as a last stop, Caesarea Maritima on the Mediterranean Coast). The desert portion is to allow jet-lagged pilgrims a chance to acclimatize—and to expand their horizons by looking out over the expanse of desert wilderness (and lunch in Jericho). From there, we delve into the complex layers of Jerusalem, where the footsteps of Jesus are often obscured by strata of ideology, archeology, culture, religion, conflict, and intense politics. It is impossible to escape the contemporary narratives of Israel and Palestine when you are there. Archbishop Hosam also says, "Please do not come and divide us further: listen carefully to both narratives and pray for the peace of Jerusalem."

While there are usually exquisite pilgrim moments in Jerusalem, they do not compare to the experience of being in Galilee. The complex layers quickly fall away as you travel up the Jordan River valley to the Lake of Galilee, and the sensation of looking out over it and seeing the natural contours that Jesus would have seen is profound.

The picture accompanying this column was taken from the Mount of Beatitudes, where pilgrims remember Jesus giving his sermon on the mount. Relatively few Christians are able to go on a pilgrimage to the Holy Land. While it is a help to do so, taking some time away from the complexities of life to read and reflect on the words of the Beatitudes in Matthew 5 will, *inshalla*, give you a rich and meaningful sense of what Jesus taught when he was there.

## CLERGY NEWS

Archdeacon Peter Crosby will retire effective June 10, 2023.



### Ottawa Pastoral Counselling Centre



Individual and Couples,  
Marriage and Family  
Personal Crisis  
Grief and Bereavement  
Stress and Depression

(613) 235 2516

209 – 211 Bronson Ave  
Ottawa, Ontario K1R 6H5

Some fees are covered by insurance.  
Call for information on fees and services.

[www.ottawapastoralcounsellingcentre.ca](http://www.ottawapastoralcounsellingcentre.ca)

The Anglican Church caring for the Community



# PARISH NEWS

PHOTO: CONTRIBUTED



## A group visit to a Sikh temple

On Jan. 14, diocesan interfaith officer the Rev. Canon Gary van der Meer led a group of parishioners from St. John the Evangelist in Ottawa on a visit to the Sikh Gurdwara.

“We received a wonderful welcome that included teaching, worship and music played on beautiful instruments, hospitality and answers to our many questions,” he wrote on the parish Facebook page and newsletter.

Here are some of the photo highlights

**The Rev. Canon Gary van der Meer and parishioners from St. John the Evangelist in Ottawa enjoyed meeting people at the Sikh Gurdwara and learning about their faith.**

and learning he shared:

The basis of Sikh religion is represented by the symbol in the photo at the top left, which represents the words, “There is only one God or one Creator or one Om-maker.” This is a short form for the full expression of Sikh faith: “There is one God and will always be ONE, the eternal reality, the creator, without fear and devoid of enmity,

immortal, never incarnated, self-existent, and realized through Guru’s teachings.”

The basis of Sikh worship is the chanting of the Guru Granth Sahib (the Sikh scriptures), texts called kirtans – which reminded us of the Psalms. The singing at the Ottawa Sikh Gurdwara Sahib is led by Bhai Manmohan Singh, a world leader in kirtan singing.

A gift Sikhs bring to all religions is hospitality which permeates all that they do. We experienced it in the sharing of food and their ease and enthusiasm in welcoming us. We are especially grateful to our tour leaders, Puran Kasbia, his wife Diljit, daughter Devinder, and grandson Jeevat. Look to March for our next interfaith tour!

### ► Perth project, from p. 1

“We are optimistic,” Canon Davis says. “We have begun a process at St James to help people adopt the word yimby (yes in my back yard), and we hope to have it taken on by many in Perth.”

The CCHIP team are working with architect Gillian McAllister on two options for a building: one with four units on three floors, another with six on two floors. Models will be available to show neighbours that the building will not restrict sunlight. In both models four of the units will be fully accessible, four will have more than one bedroom and four will be single units.



**The Rev. Canon Ken Davis is promoting YIMBY in Perth.**

The original plan called for only three units to be completed each year for three years.

The expansion makes the project eligible for grants from Canada Mortgage and Housing Corporation (CMHC), where five units are the minimum to qualify, as well as other government support.

Although the project will be larger, the fundraising goal of \$750,000 may not have to be changed. Donations are being channelled through the Perth and District Community Foundation.

Last year, St James recruited a team of six community leaders outside the parish to work with three representatives of the church

as a steering committee under the CCHIP banner.

Brian Perkin, a director of the Perth and District Chamber of Commerce, in his capacity as communications and community liaison for CCHIP has arranged through Algonquin College for the donation of a logo.

St James has about \$16,000 in available funds – seed money from the Anglican Diocese of Ottawa and from its own fundraising – to cover immediate costs such as revamping a website, surveys and architectural revisions.

## What’s right for you? You know best of all.

Beechwood can help make planning easy. Advance planning is a caring gift that will give comfort to your loved ones.

**Book your no-obligation appointment today!**

280 Beechwood Ave.- 613-741-9530 - [www.beechwoodottawa.ca](http://www.beechwoodottawa.ca)  
Owned by the Beechwood Cemetery Foundation and operated by the Beechwood Cemetery Company





► **Ukrainians settle, from p. 1**

house only had one bathroom for seven people, but two volunteers, Serge Choquette and David Tracy, converted a large closet into a bathroom.. St. Thomas set up a table at the community farmers' market that takes place on the church property on Saturdays (except during the winter). One couple from the church made little blue and yellow ribbon pins that they gave to everyone who put their name on a list to help or donate to the families. Donna Hicks, formerly the CEO of Habitat for Humanity for the NCR connected the St. Thomas group with Cundell Plumbing and Heating and Enertron Electric who provided free plumbing and electrical work.

Christine Habrowych and Myron Momryk, a couple with Ukrainian background who live in the neighbourhood, also provided a valuable gift when they offered to translate. Myron was with the St. Thomas group to meet one of the families when they arrived at the airport in Montreal. They also attend the same Ukrainian church.

The adage that it takes a village to raise a child (and help an uprooted family settle in a new place) is lived out as a big team of volunteers helped get the children enrolled in school, take nine-year old Davyd to soccer practice and help their mothers get to appointments and navigate their way through government and health care systems as well as preparing their resumes.

The three priorities now are helping the women find jobs, housing for after May 1 and fundraising, Munroe said.

They hope to find a new housing situation where their two families live together or close together, so they can help each other with child-care.

Munroe said their group would greatly appreciate help from volunteers with fundraising skills and experience as that is a looming challenge. Providing for six people



**Top: (L to R) Mariana celebrates her birthday with Joan Evans, Cathy Munroe, Maureen Tracy, Sara Jordan and Oksana. Below: Christmas with St. Thomas friends, and Dayvd and Pavlo enjoy a soccer game.**

since July has used up much of the initial funds raised, ““We’re trying to figure out what the biggest bang for the effort that we can do. My hope is that if they are moving out in May, I’d really like to get the first \$20,000 fast so I can say to them, “Don’t worry.”

The families have developed

good friendships with St. Thomas volunteers. “We’re dealing with them on a daily basis. Honestly, they are like my extended family,” Munroe said. “I was so behind, the kids came over and decorated my Christmas tree for me. I feel like I have two more daughters and more grandchildren. They are very close

to a group at the church who have been working hard with them.”

*Donations to the voluntary effort at St. Thomas may be received three ways: by cheque to St. Thomas the Apostle Anglican Church; via Canada Helps; by etransfer to stthomasenv@outlook.com.*



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

**The Rt. Rev. Shane Parker**  
**Bishop of Ottawa**  
Publisher

**Leigh Anne Williams**  
Editor

**Jane Waterston**  
Production

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

Crosstalk is a member of the Canadian Church Press and the Anglican Editors Association.

**Subscriptions**

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

**Advertising**

Crosstalk welcomes advertising from parishes, agencies and enterprises wanting to support our mission and reach our readers. Publication does

not imply endorsement by the Diocese of Ottawa or any of its principals, and Crosstalk reserves the right to decline advertisements.

Advertising enquiries should be directed to: [crosstalk.ads@gmail.com](mailto:crosstalk.ads@gmail.com)

**Submit a story or letter**

Editorial enquiries and letters to the editor should be directed to: [crosstalk@ottawa.anglican.ca](mailto:crosstalk@ottawa.anglican.ca)

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

**Next deadline**

**February 24, 2023**  
for the April 2023 edition



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.



# Q & A

## Meet Oksana and Mariana Kateryniak

BY LEIGH ANNE WILLIAMS

Both of the Ukrainian families being supported by St. Thomas the Apostle come from the city of Berezhana in the western part of Ukraine, about 100 km from Lviv.

When they arrived in Canada in July, sisters-in-law Mariana and Oksana Kateryniak did not speak much English, but they have been diligently studying and practicing and answered some questions from *Crosstalk* about their time in Canada and conditions in their homeland.

### How are things for your families in Ukraine?

**Oksana:** Our city is 50 km from the city of Burshtyn, where the Burshtyn thermal power plant is located, so there are often air raids and rockets fly over our city from time to time, but compared to other regions and cities of Ukraine, I can say that my relatives are currently in relative safety in Ukraine. My husband goes to work and financially supports my mother and his parents.

**Mariana:** For now, my family remains in Ukraine and copes with the new challenges that each new day brings. They work and do everything possible to win. I am very proud and worried about my husband. He serves in the Armed Forces of Ukraine, protects the territory of our country.

Our city is not bombed like eastern cities of Ukraine, but nevertheless, in every city, one feels and does not forget for a moment that there is a war in the country ... Some cities are under constant shelling, other cities are without electricity. .. So much depends on electricity. The light is turned on for two to three hours, then there is no light for six hours. It is very difficult. They do not have time to warm up the premises in schools and kindergartens. Children in schools write in mittens because the air



temperature indoors and outdoors is almost the same. Mothers worry whenever their children have to sit in air raid shelters....It seems that we have accepted one situation, learned to live with it, a new day is coming with new challenges. But the Ukrainian people are strong and believe in a free and better future.

### How are you all adjusting to life in Canada?

**Oksana:** My children and I love Canada. The picturesque nature of Canada reminds us of Ukraine. The climate in Ottawa is very similar to the climate of our area in Ukraine, so we did not need to acclimatize. My children are delighted with the local schools. They go every day with pleasure. And they really like the Canadian Museum of Nature in Ottawa ... and winter fun in the snow in Lansdowne.



**Mariana:** Yes, the children really like it in Canada....There are dogs in the house where we live, and the children are very happy about it. There are many parks and playgrounds not far from us. We often go for walks in our free time. I am glad that my children have such opportunities.

### What would you like to do in Canada?

**Oksana:** If the language was not a problem, my dream job would definitely be related to the beauty industry, namely care cosmetics and decorative cosmetics. This is my passion. In the future, I see myself as a consultant in the cosmetic departments of luxury cosmetics, for example, Estée Lauder, Bobby Brown, YSL, Shoppers Drug Mart or Nordstrom.

**Mariana:** I am a landscape designer by profession, and it would be a pleasure to work in Canada professionally. But at the moment, I am looking for any job. I understand that I have no work experience in Canada, but I am ready to learn and gain new experience.

### Have you made friends?

**Mariana:** I found friends among Ukrainians who were also forced to leave Ukraine because of the war, but I still have a big family of Canadian friends who take care of us. I thank God for helping me and my family through wonderful people. ...They do so much for us and think for us from the beginning of our arrival until today. I am infinitely grateful to each of them for their support, help, patience, time, open and kind heart

**Oksana:** During half a year of living in Canada, I found many good friends who became like family to me. I did not know before coming to Canada that this happens: when strangers on another continent of the globe can take care of you and help you like their own children, love and respect you; bring you and your children many gifts for Christmas from people you do not know at all, but you know for sure that these people have big hearts. I thank God that I have such friends!

We also want to thank all the parishioners of St. Thomas Church for their material and moral support for us and our children. And especially to our new Canadian family: Cathy Munroe, Sara Jordan, Joan Evans, Maureen Tracy, Beverly Ensom, Derwyn Sangster, Serge Choquette, David Tracy, Gwen Levesque, Channing Rodman, Jurek Elzanowski and our host Cate Soroczan. We couldn't do it without your care, help and support! You are incredible people!

# LEGACY GIVING



**where there's a will there's a way**

Do you want to make a significant gift that will transform the work of your parish ministries, your diocesan ministries, or the Community Ministries?

You can do it today-with a legacy gift through your will.

- costs you next to nothing during your lifetime
- preserves your savings and cash flow
- can be changed or revoked as needed
- allows you to be far more generous than you ever thought possible
- easy to arrange (A simple paragraph added to your will is all it takes.)

For questions and bequest wording, please contact the Diocesan Director of Communications and Stewardship Development.



# COMMUNITY MINISTRIES

## St. Barnabas invites St. Luke's Table in out of the cold

BY LEIGH ANNE WILLIAMS

St. Luke's Table has a new location for a Saturday program this winter in the parish hall of St. Barnabas Anglican Church in downtown Ottawa on Kent Street.

During the week, participants will continue to meet at the Bronson Centre, where the Anglican Community Ministry has re-established itself until its facility in the basement of St. Luke's Anglican Church, which was damaged in a fire in the church in October, can be restored. But the Bronson Centre space was not available on the weekends, so those who depend on St. Luke's for meals and important social connections and support had to spend their days on the weekends elsewhere.

The Rev. Canon Stewart Murray, incumbent of St. Barnabas, told *Crosstalk* that he had originally called the Rev. Dr. Canon P.J. Hobbs after the St. Luke's fire to offer the space in the St. Barnabas Parish Hall. The Bronson Centre location was closer to St. Luke's, but when St. Luke's Table received a grant for an additional Out of the Cold program for Saturdays, Hobbs



St. Barnabas facilities volunteer Warren Halligan shows St. Luke's Table program manager India Bedson (both centre) and the staff around the parish hall and kitchen. PHOTO: LEIGH ANNE WILLIAMS

contacted him.

Rachel Robinson, the executive director for Belong Ottawa (the new name for the merged Anglican day programs Centre 454, St. Luke's

Table and the Well) said the team at St. Barnabas was very welcoming and that everyone was excited about the new program. It will offer breakfast and lunch as well as social

recreation from 8 a.m. to 3 p.m. The program got started on Feb. 4, just in time before Ottawa's daytime temperatures dropped to -30 C the following weekend.

## Agencies come together to celebrate International Women's Day

BY LEIGH ANNE WILLIAMS

Eight organizations that serve women in Ottawa are planning to celebrate International Women's Day on March 8 together.

There will be food, entertainment and activities for the women and gender diverse people who use the organizations' services at St. Joseph's Church on Wilbrod St. at the event put on by Belong Ottawa at The Well, Cornerstone Housing for Women, (both Anglican Community Ministries) along with Dress for Success, Harmony House, Immigrant Women Services of Ottawa, Interval House of Ottawa, the Ottawa Rape Crisis Centre, and St. Joe's.

Sarah Davis, executive director of Cornerstone Housing for Women, told *Crosstalk* that this is the first time since the pandemic began that all of the organizations will host a joint event.

The pandemic deepened the agencies' connections, said Davis. "As you can imagine, crisis brings people closer together. Those partnerships are really forged to the point where we have memorandums of understanding with our sister organizations and are doing much more collaborative work on the

ground together," she said. "I don't think any of us would have made it through to "knock on wood" the other side [of the pandemic] without our sister agencies, so we're really celebrating the collaboration and partnerships, lifting each other up as we supported each other through the last three years."

It's also an opportunity to highlight some of the gaps in services that still need attention, Davis said. "We're always at maximum capacity. There was one day in December I believe when we turned away 22 phone calls, referrals to our shelter alone, and we're just one service organization." High inflation, near impossible rent increases and higher interest rates for mortgages are only increasing the number of people who are precariously housed, she added.

"The other organizations we're working with do different work, but there are intersections where our service users, [including] gender diverse folks, walk across and we're all at different parts of their journey, so we really couldn't support folks to move on and to achieve their goals without one another," said Davis. "It's nice to be able to get together and celebrate."



# Centre 454, St. Luke's Table and The Well day programs unite as Belong Ottawa

**BY STAFF**

The Anglican Community Ministry day programs — Centre 454, St. Luke's Table and The Well— are officially merging into one organization with the new name Belong Ottawa.

“Our new name and new logo is the result of a collaborative effort between staff and participants,” said executive director Rachel Robinson. “Collectively, we chose a new logo with a bold look and three coloured arches that represent the three day programs and capture our mission to be an inclusive, safe, and nurturing community for all.”

“The essence of our day programs has been to offer a place to belong to people who otherwise can often feel very unwelcome within our greater community,” said the Rev. Canon Dr. Peter John Hobbs, director general of the Anglican Community Ministries. “Now, the long tradition of our Anglican day programs will continue under a name that is so fitting for the work that we have done over the last decades and as we turn now to the future of our service to the community.”

The new name and logo will be on signs at all three locations and all communications from the programs, including a new Belong Ottawa website.

Robinson emphasized that the aim and heart of programs have not changed. The mission is still to be an inclusive community where no one is marginalized, and everyone is valued and supported. The programs will continue to provide safe spaces to connect people and create community in all three locations. They will continue to address basic human needs and foster dignity, wellness and hope for all.

The three programs have been working closely throughout the pandemic and have had one executive director since 2020.

Robinson has said that the experience of the pandemic demonstrated the power of the three programs pooling resources. They initiated outreach, delivering food to rooming houses and people on the street as well as helping them stay connected and offering showers, laundry, washrooms and social support.

That integration helped the

programs respond and adapt quickly when a fire damaged St. Luke's Anglican Church in October and St. Luke's Table was displaced out of its facility in the church basement. The next day, staff were able to deliver food prepared at the Well to people who normally came to St. Luke's Table.

The launch of the new name and logo were originally planned for fall 2022, but it was delayed as the staff pivoted to cope with the temporary loss of the St. Luke's Table location, which will reopen after the building has been restored.

Robinson told staff at the diocese that the programs could not go back to the way they were operating before the pandemic. “We can't if we want to be prepared for another crisis,” she said. “There are more people to help. We need to keep the channels among the three programs open so we can be flexible and move staff and resources to where they need to be. We don't want to lose that. We want to fortify it, so we are better prepared for whatever



# Belong Ottawa

**An Anglican Community Ministry**

the future holds.”

The merger extends to streamlined governance. Instead of three separate management boards Belong Ottawa will be reporting to one board composed of about nine individuals both from the Diocese and the community at large. The board, in turn, is appointed by the Community Ministries Committee of the Diocese.

— with files from David Humphreys

## OTTAWA, MEET AMICA THE GLEBE

It's official – Ottawa's newest premium senior lifestyles residence is open. With Independent Living, Assisted Living and Memory Care options available, you'll always have the support you need, when you need it. Our luxurious amenities and life-enriching opportunities are designed to make every day more extraordinary, no matter how you wish to spend it.

**This is Amica The Glebe.**

Come see what senior living without compromise looks like. Join us for a tour, meet our team, and enjoy a complimentary lunch in one of our beautiful dining spaces.

Please call 613-233-6363 to reserve your date and time. Learn more at [amica.ca/theglebe](http://amica.ca/theglebe)

**AMICA**  
THE GLEBE





# Week of Prayer for Christian Unity:

BY LEIGH ANNE WILLIAMS

Marking the end of the Week of Prayer for Christian Unity, clergy and parishioners from multiple denominations gathered at St. Andrew's Presbyterian Church in downtown Ottawa on Jan. 22 for an early evening worship service centred on this year's theme "Do good; Seek justice" from Isaiah 1:17. Twin reflections offered inspiration with examples of what churches can accomplish when they work together and a challenge to do more.

The service began with an acknowledgement that the service was being held on the unceded and unsundered territory of the Anishinaabe Algonquin Nation, the traditional keepers and defenders of the Ottawa River Watershed.

The service featured readings of five stories of racial injustice in Canada:

- The Rev. Chung Yan Lam, a Lutheran pastor who is associate incumbent at All Saints Westboro Anglican Church, read from Phyllis Kretschmer's account reported by CBC of her time at the Marieval Residential School.
- The Rev. Dr. Karen Dimock, the minister of St. Andrew's Presbyterian Church, read the story of Viola Desmond's fight against racism and segregation in Nova Scotia.



**Ed Bianchi, a familiar face for many in the diocese and a supporter of the Youth Internship Program, is retiring from KAIROS, effective Jan. 31. Happy retirement Ed!**

- Carol Fairbrother, a local Lutheran volunteer, read from the story Jade Nayler shared in a CBC story of her father Ging Gar Chew who arrived in British Columbia from China in

1919 and had to agree to pay a \$500 head tax. The tax was replaced in 1923 by the Chinese Exclusion Act, which meant he could never bring his family here.

- Ute Gerbrandt from the Ottawa Mennonite Church read from a CBC report on how rampant anti-Semitism led to rules that Jewish people could not rent or own resort properties on Lake Winnipeg before and during the Second World War and made it almost impossible for Jewish people to immigrate to Canada
- Rev. John Perkin of the Ottawa Baptist Association read from the story of Tamotsu (Tam) Nakazawa published in the *Terrace Standard*. Nakazawa was born in Canada but was among the 20,000 Japanese interned during the Second World War.

The stories were followed by two reflections. The first was from Ed Bianchi of KAIROS, an ecumenical organization that works for ecological justice and human rights. He offered some inspiration for churches and faith-groups who want to "do good and seek justice" from his experience.

While he was a student doing his master's degree in film and environmental studies in Toronto in the 1980s, he made a documentary. He chose to feature the Lubicon Cree in Northern Alberta, a group who had maintained much of their traditional life in their remote territory until the arrival of the oil and gas industry and who then felt the full impact of colonialism in the space of one generation.

When Bianchi returned to Toronto, he and another man who

had been in the region studying an outbreak of tuberculosis, created Friends of the Lubicon, a support group directed by the community. "Our goal was to raise awareness of the challenges this small group was facing," he said.

Churches and faith groups were also supporting the Lubicon through an organization called Project North. "With literally a half a dozen people, they managed to organize speaking tours and media engagement for the Dene and other Indigenous communities in the area in the late 70s, early 80s," said Bianchi. "If you were around at that time and you heard about the Dene and the Mackenzie Valley pipeline, it was most likely because of a Project North-organized event. That was churches creating space for Indigenous voices to be heard,... and it was because of the efforts of Project North and the churches that were part of Project North that the government commission, the Berger inquiry, then put a moratorium on development and essentially stopped the project from going ahead."

Within a few years, that tiny group of activists had more than 120 regional groups across Canada. Bianchi said it grew so fast that it essentially imploded, but the Aboriginal Rights Coalition rose from its ashes, with Indigenous people having a much stronger voice and presence in the coalition.

In 1988, the Alberta government granted Japanese paper giant Daishowa rights to timber on 29,000 sq. km of land that encompassed the Lubicon land claim. Daishowa sued Bianchi's group Friends of the Lubicon. "They said what we were telling people wasn't true.

► **Week of Prayer, p. 9**

**The Rev. Chung Yan Lam** is a Lutheran (ELCIC) pastor serving as the associate priest at All Saints Westboro Anglican Church. She is the Lutheran representative and vice-president in the Christian Council of the Capital Area and also serves as a vice-president of the Canadian Council for Churches. She worked with Josh Zentner-Barrett, music enlivener, to create the unique liturgy for the service based on the World Council of Churches resources. "I love doing this. Every year I look forward to doing it," she told *Crosstalk*. "It's fun for me as a Lutheran [serving] in the Anglican Church because ... that's my most comfortable space - [in full communion]. The broadness of the expression of our faith isn't just one Sunday a year."

She added that she is trying to involve more younger people and foster a new generation of ecumenists.



**The Rev. Chung Yan Lam worked with Josh Zentner-Barrett to create the event's unique liturgy.**



**Janice Horton**  
(St. Thomas the Apostle)

"The stories were very moving. ...I myself have come away with a sense of more understanding and also of peace. It was good to see so many people from different denominations.



**Jon Paquet**

"What brought me here today [was] a recommendation from friends. I liked the music. I liked the rock, the connection to the water [Indigenous elements in the service]. I believe in the Creator, the Great Spirit, God,... to me, it's all more than what we see...



# Seeking justice together

## ► Week of Prayer, from p. 8

We won that court case, and it was after we won the court case that they negotiated an agreement with the Lubicon,” he said. “And we were able to go court and be victorious because of the support we were getting from the churches through the Aboriginal Rights Coalition.”

Bianchi became national co-ordinator of the coalition in 1995. In 1996, the Royal Commission on Aboriginal Peoples released its final report with 440 recommendations in 5,000 pages. The coalition’s executive, which included Indigenous peoples, did not want that report to be forgotten, another dusty tome on a shelf. So, they created an exercise to help people remember the major themes and understand the history — the Blanket Exercise.

“That exercise grew from this tiny workshop that would happen in church basements and occasionally in schools to this huge project that in the last year before COVID was delivered to over 30,000 by a network of facilitators, most of whom are Indigenous facilitators, elders and knowledge keepers,” said Bianchi.

“KAIROS represented an opportunity for these churches to keep working together on social justice and human rights....KAIROS works globally on issues of racism, discrimination and on the impact of colonization,” he explained. “There were Blanket Exercises developed that reflect the experience of Indigenous Peoples in Australia, on

colonized peoples in Guatemala, Ecuador and the Philippines. These are all examples of the impact that the churches have had on this ongoing struggle for justice.”

The Rev. Monique Stone, incumbent of Julian of Norwich Anglican Church, challenged listeners to carry that work and energy into present problems.

She began by acknowledging that she spoke “as a white woman in a place of privilege who attempts to navigate the waters of allyship in my own context.” She shared that her own journey of allyship started in the diverse neighbourhood where she grew up but has been shaped most deeply by witnessing the racism experienced by her beloved four nieces and nephews whose fathers are from Jamaica.

Then, turning her focus to the church, she issued a rousing call for change: (excerpted)

“Do Good. Seek Justice. A cry of hope if we are willing to acknowledge that we have a racism problem in our predominately white churches and that God is calling us, here and now, to do the hard, uncomfortable work that is needed to write new stories,” she said...

What an amazing story it would be if I was not the person speaking to you today. That racialized women and men felt safe in these spaces; safe to speak, safe to voice truth and experience, and confident that their story telling would actually lead to action.

What an amazing story it would be if churches and church governance actively

acknowledged that if we do not have diverse representation; active representation not just tokenism, that we will not be able to reflect the kingdom that God seeks to reveal in this world.

What an amazing story it would be if white people could figure out how to be effective allies; not saviours. And how amazing it would be if we realized that in our ally-ship journey we will mess up and that we need good trusting relationships with each other in which we as allies can ask questions and that as we stand behind those who are leading that they can turn around and tell us the hard truths and speak safely when we mess up.

What an amazing story it would be if micro-aggressions and blatant racism stopped happening in churches. That you no longer heard someone jokingly saying they cannot pronounce a name. Or that no one asks a person of colour ‘where are they really from’ ...

What if we stopped siloing cultural differences away from the white normative .... You know when the 10 a.m. service is nice and British, but the weekday service has all the black music... what if we could tell the story of the ‘whole people of God’ in one place at one time... with all kinds of different music and accents and styles.

Think of a story that we would tell our children about the time when we realized being complicit in systemic racism was no longer acceptable and though even though we didn’t know exactly how to change it we just took that first step



**The Rev. Monique Stone issued a rousing call for change: Do Good. Seek Justice. Let’s write some new stories.**

in noticing and acknowledging with a commitment to doing something.

What an amazing time to be the church. All of us in all of our different ways. ...We have a God given opportunity to enter into this time of great, transformative, hard and difficult, life-changing work that has the capacity to impact our collective and individual abilities to see the kingdom of God fully revealed in our communities, our places of worship, our societies, our families, and in our own discipleship.

## Ottawa Valley service highlights partnership and charity

BY THE REV. CLAIRE BRAMMA

In contrast to the grey skies and snow flurries during the afternoon of Sunday, Jan. 22, the light and hope of being united in Jesus Christ prevailed when just over 60 people gathered at Grace Lutheran Church in Eganville for a special service of prayer during the Week of Prayer for Christian Unity. The service was organized by the Eganville Ministerial group made up of ministers from the Anglican Church, Evangelical Lutheran Church, Lily of the Valley Ministries, Roman Catholic Church and United church. It can also be said by the make-up of the congregation was a visible sign of God’s grace at work, bringing together people from across the Ottawa Valley from different background and denominations, in solidarity with what unites Christians at the core of their faith – love for God in Jesus Christ and love for neighbour.

This year’s theme was based on an important Bible verse about



**The Rev. Claire Bramma, Parish of the Valley; the Rev. Ralph Weigold, Grace Lutheran Church; the Rev. Gale Edmondson, Parish of the Valley; the Rev. Matthew Brown, Parish of the Valley; Michelle Robichaud, Melville United Church.**

PHOTO: MIKE BASHFORD

how to live out a life of faith: “learn to do good, seek justice, rescue the oppressed, defend the orphan, plead for the widow.” (Isaiah 1:17) The Rev.

Gale Edmondson (former chair of the Eganville and District Food Bank, EDFB) shared a story about how the genesis of the EDFB was a response

to the growing food insecurity in the region. The story also shed light on how partnership between church ministers, responding to Jesus’ command to “Feed My Sheep” (John 21:5), blossomed into a wider community endeavour that would have positive and transformative impacts. Rev. Edmondson’s story concluded with an anecdote about how a former client of the food bank, who eventually become a donor, expressed their deepest gratitude to them for the role that the food bank played in their life.

This story reminded all present that responding to the call to love God and one’s neighbour can bring tangible results—not only seeing others flourish but also inspiring others to be compassionate.

The Eganville Ministerial is grateful to Grace Lutheran Church for hosting this special service, and they hope to continue to foster partnerships between local churches and across the wider community.



# Walking with those who choose a medically assisted death and their loved ones

BY LEIGH ANNE WILLIAMS

Among the many demanding roles clergy step in and out of is providing pastoral care to people who are dying and to their loved ones. Intense as that care is, it is an ancient and familiar path for clergy, but changes in Canadian law in 2016 to allow medical assistance in dying (MAID) added a new and unfamiliar twist to that path.

Initially, eligibility was limited to terminally ill individuals whose natural death was deemed to be reasonably foreseeable, but that requirement was removed in 2021 after a 2019 Superior Court ruling found the “reasonable foreseeability” eligibility criteria as well as the “end-of-life” criterion from Québec’s *Act Respecting End-of-Life Care*, to be unconstitutional. Eligibility was also to be extended to individuals whose sole medical condition is a mental illness and who otherwise meet all the criteria, but the government has delayed that addition until March 2024 to allow more time to consider the advice from an expert panel and a special parliamentary committee on MAID and mental illness.

In the February 2023 issue of the *Anglican Journal*, Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, wrote about “The dilemma of MAID.” Looking back, she cited the church’s 1998 report “Care in Dying,” which described support for physician-assisted death as a “failure of human community,” and expressed concern that lack of adequate palliative care, strong family and community supports, and a culture that values youth and independence contributed to an environment where people want to avoid “being a burden.” Both that report and a 2016 report “In Sure and Certain Hope,” were rooted in the commitment to life as a gift from the Creator that is to be treasured, she said.

But she went on to write about the church’s current view. “God has gifted humankind with the capacity to extend life and alleviate suffering through medical intervention... However, some suffering may be prolonged and profoundly difficult to experience or to accompany. ... In these final, intractable situations, we acknowledge the conscience and autonomy of the individual to discern the way to choose, knowing that in whatever decision is made we must commit ourselves, and those we walk with, to the mercy and compassion of God. There is



PHOTO: CONTRIBUTED

PHOTO: LEIGH ANNE WILLIAMS



**The Rev. Canon Catherine Ascah**

no condemnation or abandonment, only deep sorrow that such suffering may precede our death—as well as hope rooted in God’s promise that nothing can separate us from his love (Romans 8:38-39) in this life or the life beyond death.”

Within this cultural, legal and ecclesiastical landscape are people struggling with illness and suffering who may be considering medically assisted dying and their families who may or may not agree with their



**The Rev. Rosemary Parker**

choice. The clergy members who serve them may have questions of their own about what to expect and how to navigate pastoral care in this still relatively new situation.

The Rev. Canon Catherine Ascah and the Rev. Rosemary Parker have both had several experiences with MAID and offered some of their insights in interviews with *Crosstalk*.

When asked about the ways in which the experience is different, they both commented on the fact

that a medically assisted death is scheduled.

“That’s a little surreal,” said Ascah. “I have been at the bedside of people who have died, and you know roughly when things are getting close, but you don’t actually know when it’s going to happen. With medical assistance in death, it’s very scheduled, whether it is in a hospital setting or in a home. ...It is a different feel because we are all sitting around, and we know what’s going to happen next in a very intentional way.”

“There is something unusual about having this on your calendar,” said Parker, who also described that aspect as surreal.

Asked if people look for reassurance about the church’s view of MAID, Ascah said, not usually at the scheduled time, but that often the person has called her earlier on as they considered the possibility to ask what the church’s position is. “My response has always been, ‘Before we get to that, what’s your family’s position on this? Have you talked with your family?’ In some cases, they have broached the topic and in some cases they hadn’t because they really did want to know what the church thought about it [first].” She said she tells them, “I am called to walk with you regardless of what you decide.”

“So, you’re okay with this?” people sometimes ask. “In some cases, I think people are looking for a certain level of sanction by the church. I am pretty careful how I choose my words around it,” Ascah said.

“I just say ‘I strongly encourage you to discuss this with your family, but if this is the decision that you guys decide to, that you want to go with, you need to know that I am going to be available to support you throughout that journey if that’s what you would like.’”

In one particular case, she said, the person had decided on medical assistance in dying very soon after a diagnosis and not all of the family members were okay with it. “I was able to meet with the individual and their family and say, ‘I hear that you don’t want this to be prolonged, but I strongly encourage you to just take one step at a time,’ so it did give the family a bit of a chance to process. Ultimately, it wasn’t the family that said yes, it was the individual, but I do think that there’s this difficult process.” Families want to support and honour their loved ones wishes, but it can be difficult for them during the process and afterwards, she said.



## ► MAID, from p. 10

Parker said that in her experiences with MAID, “The individual is generally very, very sure that it’s what God is calling them to do. And I think their strength and just their trust in everything is pretty profound. It’s their faith that is the greatest in the room...It’s a pretty inconceivable idea of deciding to die, but these individuals clearly trust where they are going, trust that they’re going to be caught on the other side. At birth we are caught by loved ones or nurses, and they trust that in a similar way there are loving hands to gather them there too.”

Parker has sometimes been asked to be part of earlier conversations, with doctors, for instance, but generally the focus is on the day of the appointment, she said. Sometimes she is in the room when the doctor comes for the procedure, but in other cases she spends time with the person and family before the doctor arrives and prays elsewhere during the appointment.

Ascah also observed that a MAID situation is, and has to be, very clinical. “You have to submit the application, that has to be witnessed. There’s an interview with the doctor and the plans all get made, but when the day actually comes, and the doctor comes and before they start administering the drugs, there is a final ask. There’s a certain script that they have to say so that it is very clear and unambiguous,” she explained. “The doctor introduces themselves to everyone in the room and says why they are there and then will ask the individual ‘Do you still wish to proceed with this procedure? The person has to be able to answer clearly and unambiguously.’”

Asked if she had practical advice for clergy colleagues who are new to MAID experiences, Parker said to “have a plan. The death is planned,

so it is okay for you to come in with a bit of a plan. And the family should have a plan. Sometimes the family knows exactly what they are going to do, and they have things that are meaningful for them.”

Both Ascah and Parker said that their roles on the day of the appointment are not very different from other palliative care cases.

Ascah said arrangements are made ahead of time if the person and their family want to take communion, and then she does Prayers for the Church and Prayers for the Dying.

Parker said she finds it helpful to bring some music. “Sometimes we’ll sing, ‘Amazing Grace,’ that kind of thing, to move a little away from words and the emotion of the moment and try to transcend it a little bit.”

In addition to Prayers for the Dying, Parker also recommended an ancient prayer adapted from *A Litany Anticipating Heaven*. “Sometimes, we say it together as the final medication is administered,” she said, offering this excerpt:

To the Kingdom of Heaven,  
**Lead her home.**

To the Garden of Delight,  
**Lead her home.**

To Eternal Bliss,  
**Lead her home.**

To the Land of Rest,  
**Lead her home.**

To the Company of the Saints,  
**Lead her home.**

To the Safe Harbor,  
**Lead her home.**

“And everybody in the room, including often the doctors, will join in this refrain of ‘Lead them home.’ And at the end of the day, that, as with any death, that’s what we are doing. We are passing the person from this world into the next. We are returning them to God,” Parker said.



Jane and François in 2018 when he was well.

## The experience of one next-of-kin

In July 2022 Jane Waterston’s husband François Bregha died of ALS, with medical assistance in dying. While not himself a member of any parish, François helped Jane make decisions about his funeral, burial and celebration of life, and was grateful, five days before he died, to spend an hour with the Rev. Colin McFarland.

“As you can imagine, the last week before François’ death was charged with emotions, memories, conversations and preparations,” Jane remembers. “At that point his mobility and energy were extremely compromised, but his mind was active and heart full. His priority was to say special goodbyes to many friends and relatives, with the phone and computer. He had had the opportunity to think about how best to leave us and he was always one to stick to the plan.”

“A formal pastoral visit from Colin just days before MAID was administered helped François pause and reflect,” she reports. They spent 45 minutes chatting quietly on the front porch, “then I joined them, wanting to be together for this as well. Before he left, Colin asked if we could pray together, and François (somewhat to my surprise) said yes. This is one of the happy memories I have of that very complicated time—I could see how the physical connection of holding hands and listening to Colin’s intercession brought peace and dignity to what we were going through.”

*Jane Waterston is a parishioner at St. Margaret’s Vanier and the designer and production manager for Crosstalk*

# Eligibility for MAID in Canada

Under Canada’s current law, in order to be eligible for medical assistance in dying, an individual must

- be eligible for Canadian health services
- be at least 18 years old and mentally competent (capable of making health care decisions)
- have a grievous and irremediable medical condition
- make a voluntary request for MAID that is not the result of outside pressure or influence
- give informed consent to receive MAID.

A grievous and irremediable medical condition is defined as:

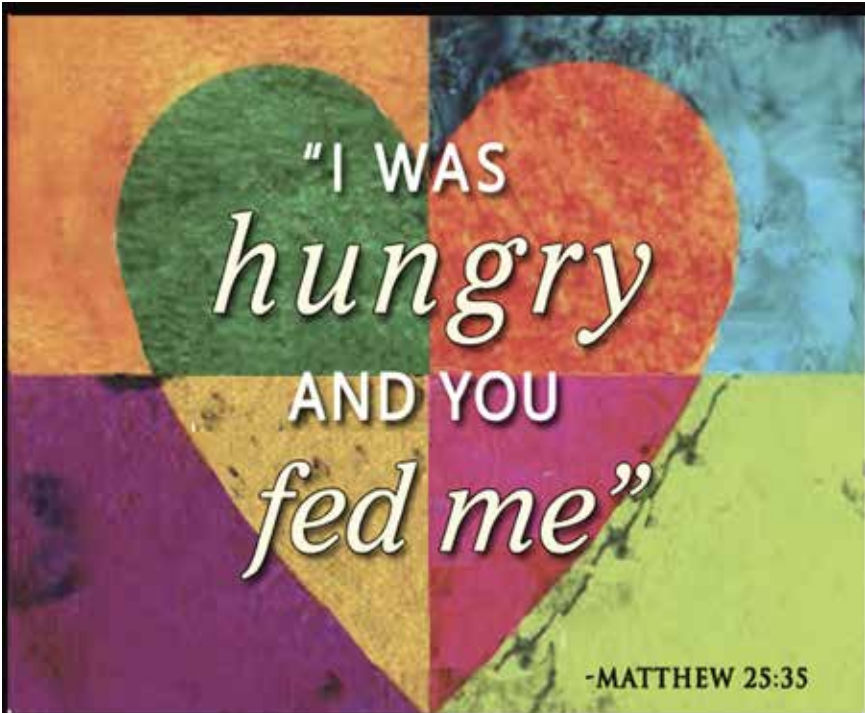
- a serious illness, disease or disability
- with an advanced state of decline that **cannot** be reversed
- experiencing unbearable physical or mental suffering from the illness, disease, disability or state of decline that **cannot** be relieved under conditions that the individual considers acceptable

The individual does not need to have a fatal or terminal condition to be eligible for medical assistance in dying.

Canada’s medical assistance in dying law allows an individual to waive the requirement for giving final consent just before MAID is provided, only if natural death is reasonably foreseeable, the individual’s doctor has advised that they are at risk of losing capacity to provide final consent. The individual must make a written arrangement with their practitioner to consent in advance to receive MAID on the chosen date. Any arrangement for the waiver of final consent will be considered invalid if, at the time that MAID is to be provided, the individual demonstrates refusal or resistance to the administration of MAID by words, sounds or gestures.

Under Canada’s current MAID law, persons suffering solely from a mental illness who meet all eligibility criteria and for whom all applicable safeguards are met would be eligible for MAID as of March 17, 2023. A proposed one-year extension to March 17, 2024 would provide additional time to prepare for the safe and consistent assessment and provision of MAID where the person’s sole underlying medical condition is a mental illness and allow time to consider the Special Joint Committee on MAID’s final report, expected in February 2023.





Today 4 Tomorrow, the Diocese of Ottawa's annual appeal, partners with Anglican Community Ministries, social service agencies with a strong track record of providing practical support and a sense of belonging for the most vulnerable people in our communities.

You can help Belong Ottawa (Centre 454, St. Luke's Table and The Well), Centre 105 in Cornwall, Cornerstone Housing for Women, the Ottawa Pastoral Counselling Centre (OPC) and the Refugee Ministry to serve people living precariously, struggling with poverty, and challenged by mental health issues.

Through your special gift, you can support the Anglican Community Ministries participants and give a meaningful gift to a family member, friend or colleague. With each gift that you make, you can personalize an e-card you can send, letting your loved ones know you made a gift in their honour.

To make a gift online please visit [todayfortomorrow.ca](http://todayfortomorrow.ca)  
 If you click the 'Dedicate your Donation' option, you can send one of our e-cards to your chosen recipient  
 For information, call 613-232-7124 ext. 221

PLEASE GIVE A GIFT AND SUPPORT ONE OR MORE OF OUR COMMUNITY MINISTRIES



**CENTRE 105**  
 Provide a welcoming place for people in Cornwall



**CENTRE 454**  
 Provide essential services to those experiencing homelessness

Give a meaningful gift and "Love your neighbour as yourself."  
 - Mark 12:31



**CORNERSTONE HOUSING FOR WOMEN**  
 Provide support for the only shelter and housing provider in Ottawa that is specifically for women



**OPC**  
 Ottawa Pastoral Counselling Centre (OPC)  
 Extend counselling support to those who lack resources



**REFUGEE MINISTRY**  
 Provide a safe community for refugees



**ST. LUKE'S TABLE**  
 Provide basic human necessities



**THE WELL**  
 Contribute to a safe community, nutritious meals, and other services for women and children



Anglican Diocese of Ottawa



# Black History Month celebrations begin with a call to serve as salt and light to combat racism

BY LEIGH ANNE WILLIAMS

Celebrations of Black History Month in the diocese began at St. Mark's Anglican Church in Ottawa on Feb. 5 with the return of guest speaker Dr. Joy Mighty, professor emerita from Carleton University, who was a keynote speaker at diocesan celebrations in 2022. She delivered another rich and inspiring homily.

"Who are Blacks in Canada?" she asked. "Blacks are people of African ancestry who live in Canada. They include 44% who were born in Canada—the ones, like my nieces and nephews, who understandably get quite annoyed when people keep asking them 'But where are you really from?'" she answered. "Blacks in Canada have 170 different birth places and over 300 ethnic or cultural origins."

This year's celebrations at St. Mark's centre on the theme: Black in Canada: the narrative and the vision. "Given their different backgrounds, experiences and paths taken to get here," she said, "there is not a single narrative about Blacks in Canada, but rather many narratives."

Black History Month was established to honour the legacy of Black Canadians. "It is a way ... of acknowledging the enormous contributions to culture, science, the arts, politics, and every other field of human endeavour that peoples of African descent have made to the advancement of humanity since the dawn of civilization," Mighty said.

"It is about celebrating Black resilience, innovation and determination that have helped

moved Canada towards a more inclusive and diverse society. We're not quite there yet, but we're getting there," she added, optimistically.

It is also about looking at the hard truths of history — Black enslavement, colonization, and other forms of subjugation, as well as recognizing and celebrating "the resistance and advocacy that have freed us from such oppression," she said.



Narratives must include the story of the over 4,000 Blacks enslaved in Canada, Mighty said. "Many people think Canada did not have slaves." She noted that Canada Post has just released a commemorative stamp of Chloe Cooley, whose fierce resistance to being transported from Upper Canada (now Ontario) to be resold into slavery in New York added momentum to the gradual abolition of slavery in the region."

She mentioned Viola Desmond, who fought her arrest and conviction for refusing to leave a whites only section of a theater all the way to the Nova Scotia Supreme Court, but was not granted

a posthumous apology and pardon until 2010.

Narratives must also include the destruction of Africville, a community established in Halifax by former American slaves who had been promised freedom and land, Mighty said. Instead, they lived without amenities such as sewage, access to clean water, and garbage disposal available to other citizens. Then in the 1960s, the city demolished Africville, displacing its residents in the name of urban renewal. In 2010, descendants finally received an official apology and some reparations.

Mighty also drew attention to the story of porters —"exclusively black men hired by Canadian railway companies to attend to every need of travellers aboard the luxurious pullman sleeping cars that traversed Canada from the late 1800s until the mid-1950s." The porters endured terrible working conditions such as 21-hour shifts, sleeping on mattresses on the floor of the smoking car, and low wages, she said. "They were even denied the dignity of being called by their own names as each porter was called George after the inventor of the pullman sleeping car....To improve their situation, the porters resisted, risking their employment and their lives, by secretly organizing. They established unions and fought for better wages and working conditions. Their struggle paved the way for equality of opportunity and fair employment practices for all Canadians," Mighty said,



Dr. Joy Mighty delivered a rich and inspiring homily.

Then she turned her attention to the second part of the theme: Black in Canada: the vision. "As past and present narratives of Blacks in Canada have shown us, racism is a sin that continues to darken our world. Jesus invites us, as both the collective body of Christ and as individual believers, to be visible beacons of hope amid the darkness of racism, to a light that ultimately points others to God," Mighty said. "This then is the vision of Blacks in Canada, to serve as the salt and light of the world, to be catalysts for change, as Mahatma Gandhi said, 'You must be the change you wish to see in the world.'"

## Anglican Foundation celebrating ACW support of Northern Clergy Housing Fund

"There has never been a swifter or more generous response to the establishment of a new fund than the ACW Council of the North Retired Clergy Fund to provide financial support for housing and living expenses to retired non-stipendiary clergy in the Council of the North," according to Dr. Scott Brubacher, executive director of the Anglican Foundation of Canada (AFC).

By the end of 2022, more than \$257,000 had been donated. Using funds from the sale of a property, "the Diocese of New Westminster ACW provided \$100,000 this past spring to launch the fund. Other ACWs across Canada then took up the challenge to do their part as well. And then an incredible \$150,000 arrived in early December as a memorial gift, from a donor who

wishes to remain anonymous," says Brubacher.

"In 2023, we will continue to work through the granting and disbursement process in partnership with the Council of the North. We expect to receive requests from retired clergy in need of assistance through the Council, and our goal is to begin to disburse funds to beneficiaries this year."

Canadian Anglicans began to learn more about the plight of northern clergy when the *Anglican Journal* published an article in December 2020 about the homelessness experienced by Rev. Jonas Allooloo, former dean of St. Jude's Cathedral in Iqaluit, Nunavut.

"Non-stipendiary clergy have made the church in the North viable and yet they will not receive a pension from the Anglican Church," says Gail Revitt, past president, New

Westminster ACW. "Our members felt called to respond to this housing crisis in a meaningful and tangible way."

"The council is very thankful to the New West ACW and the other visionary benefactors," said Bishop David Lehman, Bishop of Caledonia and Chair of the Council of the North—"The response to date has given so much hope that we may look to a future where those who have served the church are well-served in their retirement."

—Michelle Hauser, AFC

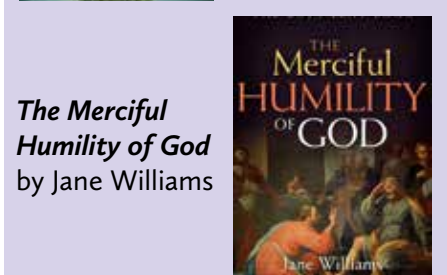
To make a gift to the ACW Council of the North Retired Clergy Fund please contact Michelle Hauser, AFC's Development & Communications Officer at [mhauser@anglicanfoundation.org](mailto:mhauser@anglicanfoundation.org) or visit [anglicanfoundation.org/donate](https://www.anglicanfoundation.org/donate).



### LENT STUDY OPPORTUNITIES



**Let Me Go There: The Spirit of Lent**  
by Dr. Paula Gooder



**The Merciful Humility of God**  
by Jane Williams

### Lent Fast for the Earth

Anglican Diocese of Toronto  
<https://www.toronto.anglican.ca/wp-content/uploads/2022/02/Lent-Fast-2022.pdf>



## CLERGY REFLECTION

## Finding peace at the end of the day

BY ARCHDEACON RHONDA WATERS

Many years ago, a wise person shared an observation that continues to resonate with me: *You can only do a day's work in a day.* It was a gift of freedom and perspective that I desperately needed at the time (and still do today!). It names the truth that, at the end of the day, whatever has happened and whatever I had hoped might happen or whatever needed to happen, a day's work has been done. It is, by definition, impossible for it to be anything other than that.

So many of us end our day burdened by the things we didn't get done and go off to bed with minds full of what is waiting for us in the morning—because there is always more waiting. More work at the office, more work at home, more work on our bodies and souls, more work on our relationships, more work for our communities. No matter how much is done, there is always more. And, in the good moments, I am glad of that work (well, maybe not the dishes). I'm



**Archdeacon Rhonda Waters is Incumbent of St. Helen's in Orleans** PHOTO: CONTRIBUTED

glad to be busy and challenged and growing and learning. I will always choose busy over bored—but there is a difference between busy and burdened. Feeling burdened leads to feeling guilty and resentful and

burnt-out, none of which increases productivity or health or faith. Busy turns into burdened when I forget two important truths. First, everything doesn't need to happen ASAP. Tomorrow will come, and it will have its own day's work. Second, if I let something drop, the whole structure won't come crashing down because I am not the only one holding it up.

*You can only do a day's work in a day* invites us to pause in our rush to assume that we should have done more. It invites us to notice what we accomplished rather than what is still waiting for us. It invites us to remember that we are only human and that being human is all we need to be. That can be a surprisingly hard thing to remember, given that we have no alternative. And yet, even in the months of lock-down, the pressure to be productive and be successful and be on the go (even if the going was all online) can become pressure to somehow be more than human—to somehow do more than a day's work in a day, which would require the ability to bend time itself!

When I was in university, I attended a Wednesday night Eucharist at the McGill Ecumenical Chaplaincy. Most weeks, we ended our service with a prayer that has become well-known around the Communion. It comes from Night Prayer in the New Zealand Prayer Book. It's a beautiful prayer, but the part I always needed the most is this: *It is night after a long day. What has been done has been done; what has not been done has not been done; let it be.* That prayer was a balm for my weary student soul, giving me permission to put the books away for the night, release the guilt accumulated during the many minutes (hours) of procrastination and simply be held in God's night, a beloved human child in need of rest.

*You can only do a day's work in a day.* So, I do a day's work each day (with an eye on the calendar so I know which work to do on which day) and, each night, I try to allow that to be enough. There is, after all, no real alternative.

## Major changes to Anglican Foundation grants program

BY MICHELLE HAUSER

The Anglican Foundation of Canada's (AFC) grants program will look substantially different in 2023 thanks to some important changes approved by the AFC Board of Directors in 2022. Effective Jan. 1, 2023, AFC moved from a semi-annual grant cycle to a quarterly one, with application windows open on Jan. 1, April 1, July 1, and Oct. 1 each year. According to Dr. Scott Brubacher, AFC's executive director, "This rolling entry to the grants program will give potential applicants increased accessibility and flexibility, which is intended to result in timelier decisions."

The board also approved the introduction of Category A grants of up to \$5,000 with no matching local funds required. "These category A grants were introduced for AFC's 2021 *Say Yes! to Kids* Request for Proposal and proved very effective," explains Rob Dickson, chair of the Grants Policy Working Group. "That experience demonstrated how the infusion of a few thousand dollars can have an enormously positive impact on ministry."

The long-established traditional AFC grants—up to \$15,000 and no more than 50% of the project budget—will become the new

**Quarterly Grant Application Deadlines**

**Mark your calendars!**

- January 1
- April 1
- July 1
- October 1

ANGLICAN FOUNDATION OF CANADA

Category B grant.

Lastly, the AFC board approved the introduction of Category C grants of up to \$50,000. "This new third category will allow the board greater discretion in approving larger grants where the impact will be most beneficial," explains Brubacher. "It will also allow AFC to be a more flexible funding partner in dioceses where a cornerstone project needs a major boost."

Rob Dickson says the new and

much larger Category C grants have the potential to be a game-changer for smaller dioceses. "The opportunity to submit a \$50,000 grant request is well-suited to a diocese that may have the capacity to bring only one project per year, but a transformational project the entire diocese can rally around."

Dickson says the Category C grant will be the one application a diocese is allowed to submit in a calendar year. In terms of the

matching funding requirement for such a project, that will be left to the discretion of the AFC board. Dioceses will need to articulate a strong case for merit, and the board will have to evaluate these applications very carefully.

The board also approved removing the requirement that grant applicants be current members of AFC. Dickson says, "It is more consistent with our value of generosity to invite applicants to donate out of a spirit of generosity to 'pay it forward.'"

These changes mark the conclusion of AFC's Grants Policy Working Group's year-long review. "The Foundation's role in resourcing a change-minded church in the wake of a global pandemic is only beginning to be defined," says Brubacher. "We hope our members and friends across the Canadian church will see in these changes to our grant program a deep and genuine desire to resource the church as faithfully and abundantly as possible, so that we may drive change, together, with hope, courage, and vision."

For more information on AFC's new grant categories or to apply for an AFC grant, visit [anglicanfoundation.org/apply](http://anglicanfoundation.org/apply).



## DIOCESAN ARCHIVES

### Clapboard buttresses

BY GLENN J LOCKWOOD

What are we to make of Saint Mark's Church, Avonmore, viewed here as photographed in the mid twentieth century? It looks so pristine, so perfect, and yet it has been gone for nearly 40 years. What happened to it anyway?

At first, it seems we need look no further than the pages of Faith of Our Fathers, a summary of early Anglican parish history published by the Anglican Book Society in 1957, when preparations were still underway for extensive flooding associated with the Saint Lawrence Seaway development. Leonard Johnson wrote, "Progress exacts its toll! In the path of the St. Lawrence Seaway stand three Anglican churches, one of them 120 years old, the other two 68 and 67, and two rectories which must, of necessity, be affected by this giant waterway system." At this time, Saint Mark's, Avonmore, along with seven other Anglican churches was to be made redundant, to be replaced by two new larger churches and rectories.

But wait! Avonmore was 10 miles inland from the Saint Lawrence. It was in no danger of being flooded by the new seaway development. Was it simply an excuse for some triumph of the philosophy that "bigger is better" in a time of ongoing clergy shortages? Avonmore was one of eight small churches slated to be sacrificed by the Diocese so fewer clergy were

### Saint Mark, Avonmore Stormont Deanery



Diocesan Archives 51 A7

needed to serve the same number of parishioners in two large new churches to be built by Ontario Hydro.

If that is what happened, we wonder what else lies beneath the surface of this idyllic little church? Were the clapboards hiding actual stone buttresses and masonry walls in Saint Mark's Church? And, speaking of mysteries, which end of the church we see here held the chancel?

Avonmore began as part of the Mission of Newington, later renamed Newington & Northfield,

as early as 1888. Land was donated by Catherine and Oscar Fulton in 1891 where the main body of this frame house of worship was built in 1892. Saint Mark's Church, Avonmore was consecrated by Bishop John Travers Lewis on 31 October 1892. In 1898, Avonmore became part of the Mission of Crysler & Newington. In 1906, it was a church in the Mission of Newington & Avonmore, with an outstation at Saint Augustine's Church, 8th Line.

By 1904, Saint Mark's fabric was extended by building a tower and

ample chancel. This last piece of information suggests that we are looking at the chancel end of the church here. The tower was a local landmark—a handsome composition that provided room for an ample vestry at the base, with its belfry distinguished by four turrets capped by finials. The lancet arches of the belfry vents were placed below a handsome band of interlaced quatrefoils. In the background a very long driveshed extends from one side of the photograph to the other.

In 1914, Saint Mark's became part of the Parish of Newington. In 1960, it was transferred to the Parish of Long Sault which had churches at Long Sault and Maxville. The rectory (shown here on the right) was sold in June 1961, and that year Saint Augustine's, 8th Line amalgamated with Saint Mark's. It was not until 1978 that Saint Mark's Church closed, with the last regular service held on 12 November. In the summer of 1982, Saint Mark's Church was deconsecrated and closed permanently due to needed expensive repairs to the building and a greatly diminished congregation. The land on which it stood was sold to Donald Duffy in 1985.

*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. insurance policies, letters, pew bulletins, photographs and paintings, scrapbooks, parish newsletters, and unusual records.*

### Anglican celebrations at Garrison Petawawa

BY HILDA YOUNG

St. George Chapel Garrison Petawawa is the chapel on base that encompasses all the Christian denominations except the Roman Catholic. On Saturday, Jan. 28 and Sunday, Jan. 29, the Anglicans celebrated two important events in the life of their community. On Saturday, the chapel hosted clergy from the Diocese of Ottawa and the Diocese of Central Newfoundland as Lt..Cmdr. Matthew Squires was ordained as a transitional deacon of the Diocese of Central Newfoundland jointly by Rt. Rev. Nigel Shaw Bishop of the Anglican Military Ordinariate, and Rt. Rev. John E. Watton of the Diocese of Central Newfoundland.



The event was supported by the chaplains on the garrison, both Protestant and Roman Catholic, as

well as local Anglican clergy from the Parish of the Valley. Nathaniel Glandon, who was the acolyte, was

just confirmed by Bishop Shaw last November.

On Sunday, Bishop Shaw confirmed Autumn Bridgewater and Alex Whittaker. When Bishop Shaw visited in November, he also confirmed Tristan and Isabell Glandon and Isla Bridgewater. The children being confirmed are all children of current or retired military members. Alex Whittaker is a commander of a unit on the garrison. It is a way to get the families more involved in the chapel community.

The local Anglican clergy work closely with the military Anglican clergy, so there was much support for Padre Squires.



# BULLETIN BOARD

## Pastoral Care Training Program, Spring 2023

BY JOSEPHINE HALL

As 2022 fades behind us and we look forward to the new year, we are pleased to announce our programs for spring 2023. Check out the brochure links below for program details including registration and payment information.

This spring we are again offering the afternoon Basic Training Course in-person as well as the evening Basic Course via Zoom. Both courses begin Monday, March 20, 2023 and run weekly until May 15, 2023 (including Easter Monday). Our Spring 2023 Basic Training Course brochure is available at <https://ottawapastoralcare.com/wp-content/uploads/2023/01/Spring-2023-Basic-Course-Brochure.pdf>

We are also excited to present a Continuing Education event on Tuesday April 18th from 7- 9pm by Zoom. This session will feature Lisa Boulay as she leads us in a conversation we call Let's Talk about Families. Together we will explore how challenging events can shift family

dynamics and how pastoral care can bring support to family members. Check out the program brochure at <https://ottawapastoralcare.com/wp-content/uploads/2023/01/Spring-2023.Con-Ed-Brochure.pdf>

Every second year, we hold a Coordinator's event for Coordinators of Spiritual/ Pastoral Care Teams/ Departments (or their delegates). This year's event will take place in-person on Saturday, April 15th from 10am to noon. Check out the program brochure for details at <https://ottawapastoralcare.com/wp-content/uploads/2023/01/Coordinators-Event-April-2023.pdf>

We invite you to share this information in your bulletins and newsletters. Spaces are limited so take a few moments and register today. For more information about these and other programs, visit our website's home page at [www.ottawapastoralcare.com](http://www.ottawapastoralcare.com) (613) 413-0384 [ottawapastoralcare@gmail.com](mailto:ottawapastoralcare@gmail.com) [www.ottawapastoralcare.com](http://www.ottawapastoralcare.com)

## Marriage Preparation online

To provide maximum flexibility for couples and clergy, the Diocese recommends an online Marriage Preparation webinar provided by HumanCare Marriage Prep at <https://www.marriageprep.com/>.

The pre-recorded webinar is designed to help participants learn and grow through viewing presentations and

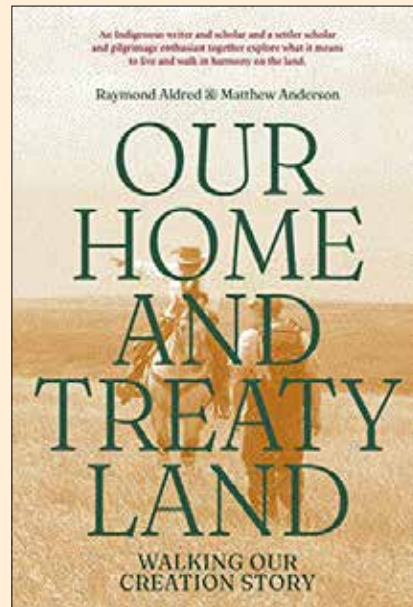
having couple conversations completed within 30 days of registration. A certificate of completion will be provided.

All couples are welcome and participation is not limited by gender, age, or previous marital status.

**For more information, please contact [mmurray@marriageprep.com](mailto:mmurray@marriageprep.com)**

## Online ecumenical series starts March 1

BY THE REV. CHUNG YAN LAM



The Christian Council of the Capital Area (CCCA) has for many years been encouraging ecumenical engagement through worship, education, and building mutual understanding and appreciation. During the pandemic, we discovered that online study series were more accessible for more people than our in-person gatherings. These sessions sparked friendships and discussions across Christian faith traditions. In celebrating the Week of Prayer for Christian Unity, we held a series based on the theme "Do Good; Seek Justice," co-facilitated by ecumenical leaders within our council as well as Saint Paul University.

Starting March 1, we will be holding our second 5-week (Wednesdays at 7 p.m.) online series based on the book "Our Home and Treaty Land" by Ray Aldred and Matthew Anderson, (Anglican and Lutheran, Indigenous and non-Indigenous co-authors). We are looking forward to open conversations and planning a nature walk together where we will take our learning to action, honouring the land that we walk together, seeking to create a shared story where it is built on mutual respect and regard for our common humanity.

To join these sessions, visit <https://www.christiancouncilca.ca/events>

**Treaty is key to the shared narrative, shared spirituality, and shared respect for the land that Ray Aldred says are necessary for our peoples – Indigenous and non-Indigenous alike – to walk well, to live well together on the land because Treaty still is, or should be, a lived reality.**

**66% of Canadian families haven't discussed their final wishes\***

Choosing funeral and cemetery plans can be overwhelming to a grieving spouse. Plan the details now. Together.

**Get started today. Scan the QR code to visit us online or call for a FREE 87 Decisions, Choices, and Things to Do™ brochure.**

**Kelly Funeral Homes**  
by Arbor Memorial

<b>Carling</b> 2313 Carling Ave. 613-828-2313	<b>Orléans</b> 2370 St. Joseph Blvd. 613-837-2370	<b>Somerset</b> 585 Somerset St. W. 613-235-6712
<b>Kanata</b> 580 Eagleson Rd. 613-591-6580	<b>Barrhaven</b> 3000 Woodroffe Ave. 613-823-4747	<b>Walkley</b> 1255 Walkley Rd. 613-731-1255

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

## Journeying as Allies

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

**March 26, 2023**  
The Great Bear: The Misewa Saga, Book Two  
by David A. Robertson

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: [allmyrelationseottawa.anglican.ca](mailto:allmyrelationseottawa.anglican.ca)

Missing the Punchline? **Hearing Loss is no joke.**

**GREAT WATERWAY HEARING**  
We Deliver Great Hearing

**Mobile Service Available**  
Call for a FREE assessment and trial  
**613 704 2532**

51 King St. E Suite 201 Brockville