

# Crosstalk

THE ANGLICAN DIOCESE OF OTTAWA | SECTION OF THE ANGLICAN JOURNAL | FEBRUARY 2025

PHOTO: THE VEN. CHRISTOPHER DUNN



**Archbishop Anne Germond encouraged the Diocese of Ottawa to be steadfast in hope and good works through 2025.**

**See page 6 for a summary of her New Year's Day message, delivered at Christ Church Cathedral Ottawa**

## Housing crisis adds pressure on Cornerstone shelter, Belong Ottawa and other agencies

BY DAVID HUMPHREYS

Despite more than doubling its capacity in 2024, Cornerstone Housing for Women's emergency shelter is forced to turn away more than 100 women seeking help every month. And the number of newcomers to Canada who have come to the shelter has increased by 340 per cent in a year.

These numbers, taken from the report to diocesan Synod of the Rev. Canon Dr. Peter John Hobbs, director general of Anglican Community Ministries, are consequences of the chronic shortage of affordable housing.

The Cornerstone shelter, expanded last year from 60 to 165 beds, is constantly full because there is no supportive housing available.

"Many of the people we are seeing are capable of living independently on their own," Shannon Miller, director of Cornerstone's emergency shelter operations, says. Some will need supports. The wait to get into housing is "ridiculously long," she says, so women stay in the shelter or perhaps rely on the mercy of family or friends, neither of which are necessarily good options, particularly when there are health issues.

It's difficult to get well in a shelter, she says. People need security in their own space where they are in control.

Sarah Button, executive director of the Centretown Ottawa Citizens Coalition (CCOC), owner-operator of 1,700 affordable units in the city, shares a similar experience. "People are staying put," she says. "That's a lack of choice." More than half of CCOC's units are highly subsidized.

In a "normal" (pre-pandemic) year turnover in CCOC units would be about 200 units while in 2024 it was

less than 100. Residents in arrears were higher last year than at any time in CCOC's 50 years.

Multifaith Housing Initiative (MHI), the non-profit operator of 422 units, has also experienced the reduced turnover rate and the increase in arrears. Typically, some of MHI's tenants have come from shelters.

Executive director Suzanne Le says the situation has been compounded by a backlog at the Ontario Landlord Tenant Board. When all else fails, a case of arrears goes to the board for an ordered payment plan. The pre-pandemic time to get a hearing was about three months, meaning an accumulated rent backlog could be manageable. Today, the typical wait is about nine months by which time it's impossible to develop a manageable recovery plan, and the tenant is out in the cold. Some turn to shelters and Belong Ottawa and other support services.

Some turn to the healthcare system or even commit petty crime to access the penal system. "The cost to handling homelessness by that method is immense," Le says.

When people can't afford to pay their rent, their food is the first casualty. They turn to the food banks for relief. "We know that the lack of affordable housing is directly linked to food bank use," says Rachel Wilson, executive director of the Ottawa Food Bank.

The food bank supports 112 emergency food programs across the city, including Belong Ottawa and the FAMSAC Food Cupboard in Hollyer House at Christ Church Bells Corners.

► **Housing pressure, p. 4**



# BISHOP'S MESSAGE

## Moving through seasons and cycles



**THE RIGHT REVEREND  
DR. SHANE A. D. PARKER  
BISHOP OF OTTAWA**

As each calendar year progresses, we mark time with hours, days, weeks and months. In our diocese we are blessed to experience all four seasons of nature, marking time as winter opens into spring, then summer and fall before the cycle begins again. The recurring seasons of nature provide a sense of deep, primal reassurance in a way months of the year and hours of the day cannot always offer.

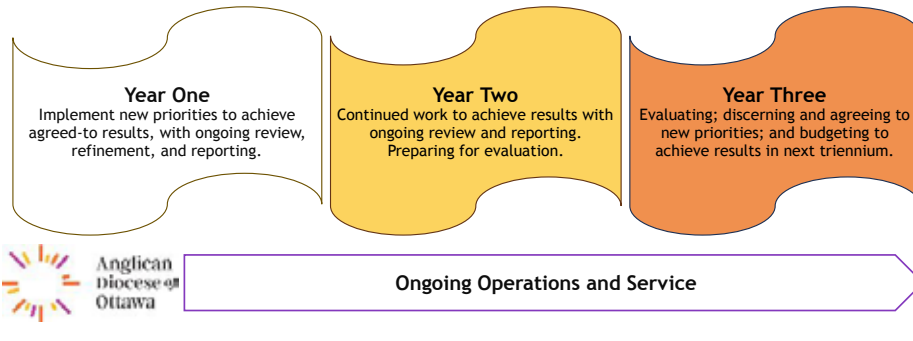
The Anglican tradition contains a way of marking time which is somewhere between the natural seasons and hours of the clock. Observing the cycle of the Church's Year (often called the liturgical year) is a profoundly reassuring way to mark time. From the first Sunday of Advent to Christ the King Sunday, the Church Year holds seasons and days that draw us to the very heart of our faith in Christ, inviting us to recall and celebrate all that God revealed and promised to us through the Incarnation, Crucifixion, Resurrection and Ascension of Jesus, and the giving of the Holy Spirit.

I strongly encourage clergy and



### A Clearly Defined and Strategic Triennial Cycle

We have learned how to listen well to one another and to the Holy Spirit as we discern the mind of Christ and build consensus around what we are called to do. This is the starting point for each new triennium. From there, our triennial cycle will involve working to achieve agreed-to results, evaluating our efforts, discerning and agreeing to new priorities, and budgeting to achieve new results in the next triennium.



parishes to pay careful attention to shaping the liturgy for each part of the Church Year, so the Sundays and Holy Days within each season are clearly distinguished—creating an annual cycle that becomes as familiar and reassuring as the seasons of nature. Seasonal liturgical notes, prepared by the Bishop's Liturgical Advisory Panel, have been

authorized to assist parish clergy and worship planners by providing a blend of directives, suggested guidelines, and encouragement to exercise appropriate creativity as we observe the Church Year as a diocesan church. The notes may be found in the "For Parishes" section of our diocesan website.

In December, our Diocesan

Council approved the adoption of a different kind of cycle—a strategic triennial cycle designed to ensure that we remain attentive and responsive to what God is calling us to do as we move through the temporal tasks of planning and budgeting. Some time ago, we decided to approve a new budget every three years, and we saw this as practical and helpful. Moving forward, we will locate the setting of our budget within a clearly defined and strategic triennial cycle, as shown in the graphic accompanying this column.

In recent years, we have learned how to listen well to one another and to the Holy Spirit as we discern the mind of Christ and build consensus around what we are called to do. This is the starting point for each new triennium. From there, our triennial cycle will involve working to achieve agreed-to results, evaluating our efforts, discerning and agreeing to new priorities, and budgeting to achieve new results in the next triennium. I look forward to working with Diocesan Council to fully implement our new triennial cycle.

As we move into the second year of the current 2024-2026 triennium, focused on our agreed-upon priorities, our Learning Commons will come into its full strength—offering training, learning opportunities, modules, resources, and networks to help us have healthy, thriving parishes that are well-equipped to serve. I pray that each parish will actively embrace and participate in the offerings of the Learning Commons as we seek to move faithfully through both the eternal seasons of our Church Year and the practical segments of our new triennial cycle.

PHOTO: CONTRIBUTED

## CLERGY AND STAFF NEWS

**The Rev. Julian Campbell** has been appointed Rector of Good Shepherd Episcopal Church, Wichita, in the Diocese of Kansas, effective Jan. 13, 2025.

**The Rev. Stephanie McWatt** has been appointed full-time Assistant Curate at the Parish of St Helen's Orleans for the term Nov. 27, 2024 to July 31, 2025.

**Amy Elliot** has been hired as the administrative assistant for the diocesan Property and Asset Management department. She has a background in providing high-level administrative support and years of experience in the Ottawa non-profit community.



**Bishop Shane Parker visited the Anglican Studies community at Saint Paul University for the last Eucharist of the fall term. Pictured with him above are the Rev. Margo Whittaker (Chaplain); Dr. Sarah Kathleen Johnson (Director of Anglican Studies); Josh Zentner-Barrett (PhD student and Director of Music); Charlie Scromeda (MDiv student).**



# Palestinian student visits and shares experiences in Jerusalem

BY LEIGH ANNE WILLIAMS

Let Light Shine: The Canadian campaign for St. George's College Jerusalem that aims to raise \$250,000 to support the college during the current war is a new expression of the close and long-standing partnership between the Anglican Diocese of Ottawa and the Episcopal Diocese of Jerusalem.

On a personal level, the partnership also opened the door to a strong friendship that has grown between Archbishop Hosam Naoum and Bishop Shane Parker over the years. At Christmas, that friendship brought another special visitor from East Jerusalem to Ottawa.

Tareq Qirreh is an 18-year-old student who came to the University of Toronto in the fall to begin a science degree as the first part of his plan to go to medical school, specializing in immunology or neuroscience.

Tareq was a student at St. George's School (adjacent to the college) from kindergarten until he finished high school. In his last year, he was the Secretary General of the school's model/simulation of the United Nations. When Archbishop Hosam learned that he had applied and been awarded a scholarship to study at the University of Toronto, so far away from his family, he asked Bishop Shane to offer support to him. The bishop met Tareq in Toronto in the fall and invited him to spend the Christmas holidays with his family in Ottawa.

Tareq graciously agreed to a conversation with *Crosstalk* to share a bit more about what life is like for Palestinian Christians in Jerusalem these days.

## How is your family doing back home?

"They're doing fine, but I miss them. Sometimes it's really hard. When Iran was bombing East Jerusalem and all of these places, it really felt bad not to be there with my family.

## Were you worried for them?

"Not really that worried because we are kind of accustomed to it, but when you are away you feel that you kind of left them and they are experiencing that."

## Do you have brothers or sisters?

I have one brother and two sisters. I am the second youngest. My younger sister is three years younger than me; she's still in high school. My other sister, she's studying law, and she's two years older than me, and my brother is four years older than me.

## How did you decide to apply to Canadian universities?

"I was looking for places that can give me a certain type of education



in life sciences.

... Israeli universities don't have ... immunology as an undergraduate program and not neuroscience. They have really general programs, and I wanted something to be more specific and more rigorous, and I only found that in North America."

## Is your scholarship for all four years of your degree?

Yes, but it only covers about 60% [of the very high tuition for international students].

## What is it like to be a Palestinian Christian in East Jerusalem?

I have lots of bad experiences in terms of discrimination. It feels that you always have to prove yourself more than other people would prove themselves just for the same treatment, just because your identity is holding you back. Not only as a Palestinian, but also as a Christian. Lots of people in Canada don't know that. Christianity is the prevalent religion here, but actually, we're a small minority in Palestine.

## Has discrimination increased since the war started?

Generally, on an average day you will not really encounter that much discrimination, but sometimes things just happen. [One day last year] I saw three policemen. I was going to take a governmental exam, something really significant in ... our curriculum, if you fail it you have to repeat the whole year. They stopped me and they asked me, 'Are you a terrorist?' ... *Mukharrib* it literally maybe translates to destroyer. ...

and I have an Israeli travel document. When you go to the airport, they just hold you for longer, and they do all of the scanning and all of the stuff that they would do for people who hide drugs and stuff like that.

## So, you aren't an Israeli citizen?

I am a permanent resident.

## Even though you were born there?

"Yeah, and my parents were born there. My parents' parents were born there. I know that, for example, my mother's family, they live in the old city. They've always lived there."

## How are you finding your time in Canada so far?

"It's really cool. People are so hospitable. My friends from back home, they kind of scared me. I took it with a grain of salt, but they told me when you study abroad you're going to be discriminated against in some sense because you're Palestinian. But I've never experienced that in Canada. Actually, when I first came here and I went to the University of Toronto Scarborough, it's a big campus, so I was lost. I asked a guy [for directions]. He asked where I'm from. I told him. I was reluctant but I just said it anyway. Then I just saw a big smile on his face, and from that moment I just knew I was welcome in Canada."

## Aside from this trip to Ottawa, have you had a chance to see and do different things in Canada?

"I really studied extremely hard the first semester, but we went to downtown Toronto a lot, me and my friends, and just that I love how diverse it is. You can try any cuisine you want."

*Bishop Shane has established a fund to assist Tareq Qirreh. Please contact the Bishop's Office if you wish to help out.*




**PERSPECTIVE**  
ADO online newspaper



Anglican  
Diocese of  
Ottawa

**Perspective is ADO's new online newspaper.**  
Enjoy *Crosstalk* featured news and updates  
plus more – read it anytime and from anywhere  
in the world.

**Don't miss out Sign up today!**  
[ottawa.anglican.ca/subscribe](http://ottawa.anglican.ca/subscribe)



Ottawa.Anglican.ca | Read ADO Perspective  
[ottawa.anglicannews.ca](http://ottawa.anglicannews.ca)



► **Housing pressure**  
from p. 4

Belong Ottawa’s food consumption has gone up by 30 per cent in one year at the agency’s three locations. Food comes from the Ottawa Food Bank, in-kind donations from stores and some is purchased at market prices.

Breakfast and lunch are served daily at St. Luke’s Table and Centre 454, and three meals a day at The Well.

Executive director Shauna-Marie Young says that while users aren’t asked about their shelter situations there is anecdotal evidence that Belong serves the homeless, those precariously housed in shelters, and increasingly, people who are housed. In total, Belong Ottawa helped about 500 people daily in 2024.

Ottawa Food Bank users are paying market rents that they can’t afford. Thirty-seven per cent of the customers are children who are part of a family that is feeling the pinch, this in spite of the federal government’s Canada Child Benefit, and in spite of the current two-month exemption of GST on a range of consumer goods that ends on February 15.

The Ontario Senator Kim Pate told the Senate Finance Committee in November that the cost of the GST holiday far exceeds predictions of the total cost of a guaranteed liveable income for those in poverty.

Whatever the merits may be of a guaranteed income – an idea that has been floated for decades – it is the kind of holistic approach that all providers of subsidized housing and food support agree is needed.

Canada Mortgage and Housing Corporation considers a household that must spend 30 per cent or more of household income on housing to be in core housing need. One in five of all households in the City of Ottawa fall into that category.

The food bank’s Rachel Wilson says the greatest challenge for food banks is that there is no order of government dedicated to food



PHOTO: LORRAINE TELL



PHOTO: LEIGH ANNE WILLIAMS

**Above— Shauna-Marie Young, executive director, says Belong Ottawa helped about 500 people daily in 2024.**

**Left— Cornerstone Housing for Women’s new and larger emergency shelter on Carling Avenue, Ottawa.**

insecurity and poverty. “We have to lobby separately,” she says. “There is no agency that is responsible for, or responsive to, the issues we’re facing. That makes it very challenging for our sector to get anything done.”

Less than two per cent of the food bank’s funding comes from government. “We’re deeply reliant on the community and we’re just not able to keep up.”

Shannon Miller of the Cornerstone shelter used the same words as she described the lack of movement out of the shelter because of the lack of affordable housing and the rising cost of food. The number of staff has almost doubled since the pandemic, but

that too increases costs.

“We can’t have a conversation about housing affordability without also talking about incomes,” CCOC’s Sarah Button says. House prices and rents have outpaced income growth by several times.

Both CCOC and MHI are members of the Ontario Non-Profit Housing Association and support advocacy for tax and funding measures to expand the supply of affordable housing, including the establishment of a standing roundtable of representatives from governments and stakeholders to formulate co-ordinated measures.

Similarly, the current proposal of the Canadian Housing and Renewal Association (CHRA) calls for a

**Belong Ottawa serves the homeless, those precariously housed in shelters and, increasingly, people who are housed.**

“Team Canada” strategy bringing together all levels of government, the community housing sector and private organizations.

The key problem writ large is the inadequate supply of affordable housing: only four per cent of Canada’s housing stock meets affordability criteria compared with eight to 10 per cent for peer countries.

There is no solution in sight for this complex housing and social crisis. As the operator of Belong Ottawa’s food and social support services, Cornerstone’s shelter and supportive housing and a partner in development of affordable housing, the Anglican Diocese of Ottawa is a leader in taking incremental steps in the right direction.

Having completed 157 units in partnership with parishes and community groups in recent years, about 125 more units are in development over the next two years. Many parishes are members and supporters of Multifaith Housing Initiative, which will own 133 units of affordable housing in the Dream LeBreton project currently in construction. Thirty of those units, supported by a donation from the diocese, are designated for Indigenous people. The Anchor Project in development with Julian of Norwich parish will add about 75 more units. CCOC has broken ground on 20 units and hopes to begin construction of 70 more in 2025. Such are steps of incrementalism, replicated around the country, the best available hope for more housing justice.



**Crosstalk**

A publication of the  
Anglican Diocese of Ottawa  
[www.ottawa.anglican.ca](http://www.ottawa.anglican.ca)

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

**Leigh Anne Williams**  
Editor

**Jane Waterston**  
Production

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

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

**Subscriptions**

For new or changed subscriptions, please contact your parish administrator or visit: [www.anglicanjournal.com](http://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 Anglican Diocese of Ottawa (ADO) or any of its principals, and *Crosstalk* reserves the right to decline advertisements.

Advertising enquiries should be directed to: [advertising@ottawa.anglican.ca](mailto:advertising@ottawa.anglican.ca)

**Submit a story**

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

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

Please contact the editor for submission deadlines.



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



## BLACK HISTORY MONTH

# Black Anglicans in the Diocese, 1881-1923: Discrimination

BY GLENN J LOCKWOOD

In 2022, the Rev. Canon Hilary Murray proposed that she and the Archivist work together on an exhibit to mark the presence of Black Anglicans in the Anglican Diocese of Ottawa. They soon agreed to create a cycle of exhibits to cover the 242 years that Black Anglicans have resided in this region. They divided this time period into five sections.

They began with the period 1929-1977—a time during which the first Black person, Blair Dixon, was ordained an Anglican priest in the Diocese (1966). In 2023, they focused on the first swath of time in the cycle, 1784-1832, when the first Black Anglicans are recorded being baptized and married in Anglican parishes here, some of them either arriving as enslaved persons or escaping the institution of slavery in the U.S. In 2024, the focus was on the next time period, 1833 to 1880, noting the under-reporting of the Black presence at a time when the memory of slavery was omnipresent, while the U.S. Civil War raged, and Reconstruction began.

This year, our focus is the period falling between 1881 and 1928. It started only 20 years after the Emancipation Proclamation was made in the U.S., and just when Reconstruction was effectively being shut down in the southern U.S. Of the five periods examined in our project, it is the most curious due to the lack of regional information and photographs and the surprising fact that during this time some Blacks began returning to the U.S.

The 81 Black inhabitants of the Diocese of Ottawa listed in the 1911 census (this number may also be under-reported)—like all Blacks in North America—were haunted by the legacy of slavery. They lived at a time when much of the population in eastern Ontario and western Quebec was migrating west to the opening prairie provinces.

Although slavery had been legislated out of existence, first in the British Empire and later in the United States, it left Blacks in an economically disadvantaged position in North America. The rise of the Ku Klux Klan from the 1860s on saw many former slave states enact laws that enforced segregation. Blacks were exploited at the lowest wages as a matter of course, and news of lynchings terrified them. Those migrating north to U.S. cities closer to Canada occupied the lowest rungs on the economic ladder.

Canada had long prided itself on being a haven for those escaping from slavery in the U.S. from the 1830s to the early 1860s. But, as James W. StG. Walker wrote in his book *Racial Discrimination in Canada: The Black Experience*, even as the Underground Railway was celebrated in touring productions of Harriet Beecher Stowe's anti-slavery



PHOTO: DIOCESAN ARCHIVES

**Some 85 per cent of Blacks in the Diocese of Ottawa in 1911 were concentrated either near Cornwall or in Ottawa. The remainder were isolated in service roles such as the hired man/chauffeur of Reeve James Code shown in a remarkable 1903 photograph of farmers breaking stone to make gravel for the roads.**

two-volume novel *Uncle Tom's Cabin; or, Life Among the Lowly*, which was published in 1852—visiting even the smallest hamlets in the region—it underlined the continuing low economic status of Blacks in North American society.

Prevailing race theory and the racist stereotyping of Blacks in print media, and notably in the 1916 silent film *Birth of a Nation*, reinforced negative stereotypes of Blacks. "The ideology of racism came from outside Canada, but it landed on fertile soil," Walker wrote. The following excerpts from his book paint a vivid picture of the racism Blacks faced in Canada during this era:

"White Canadians could identify with the European rulers of overseas empires, finding in themselves the same virtues which led European civilization to dominate much of the globe...

"It was this intellectual environment that was met by the first large body of American blacks to enter Canada since Confederation. Among the six hundred thousand Americans attracted by the Canadian immigration recruitment campaign were a few blacks, but it was the deterioration of conditions for blacks in Oklahoma, following statehood in 1907, that produced a wider movement into Canada. Already experienced with farming techniques useful on the prairies, and encouraged by immigration literature, approximately thirteen hundred blacks from Oklahoma settled in Alberta and Saskatchewan between 1910 and 1912.... Their numbers, and the fear that this was the first wave in a potential flood of black migrants, brought demands for special legislation to preserve the West for whites only....

"Public petitions and municipal resolutions from all three prairie provinces urged Ottawa to ban further black immigrants and to segregate those already there.... Newspapers in Toronto, Ottawa and Montreal supported Western resolutions, citing the American example as "proof" that blacks were inferior and disruptive, and similar sentiments were expressed in federal parliament.

"The Liberal government prepared an order-in-council in 1911 to prohibit black immigration for one year, but it was never proclaimed. Fear that relations with the United States could be damaged, and that black voters in Ontario and the Maritimes would be alienated apparently prevented such an overt restriction. Instead, less formal measures were adopted. Agents were sent into the South to discourage black migrants: medical, character, and financial examinations were rigorously applied at border points, with rewards for officials who disqualified blacks; American railways were influenced to deny blacks passage to Canada. Continued by the Conservatives after their 1911 election victory, this subtle campaign had stopped all black immigration by 1912 without the necessity of ever declaring a formal racist policy.

"Similar attitudes excluded blacks from participation in mainstream activities all across Canada. This was demonstrated dramatically during the First World War. Anxious to do their part for nation and empire, young black men volunteered for overseas service. Though no blanket restriction was imposed, individual commanding officers were entitled to refuse black volunteers, and most did so....

"Blacks were concentrated in specialized corners of the inter-war economy, the men as waiters, janitors, barbers and labourers, and the women as domestic servants, laundresses, and waitresses. The elite among the men worked as railway waiters and porters. This range shrank as difficult economic circumstances displaced white workers, so that waiting jobs and other personal contact positions passed increasingly to whites. The blacks' near-monopoly of railway service was breached when the position of dining-car waiter became a white preserve, leaving blacks as sleeping-car porters with no opportunity for promotion to senior roles.

"The persistent notion that blacks belonged apart denied them admission to many recreational facilities, including dance halls, swimming pools, skating rinks, theatres, and hotels. Although there was no absolute barrier, for local practices varied considerably, the restrictions consistently reflected a belief that white superiority could be undermined by intimate contact. Attempts to entrench segregation through formal laws during the 1920s were unsuccessful, but discriminatory practices were upheld in the courts as legally acceptable. In 1919 the Quebec Appeal Court declared it legal for Loew's Theatre in Montreal to continue its practice of restricting blacks to balcony seats. Ontario courts in 1934 found it legal for a restaurant to deny service on grounds of race."

*Next year, we will focus on the most recent phase, the years 1978 to 2026, when the numbers of Black Anglicans increased exponentially and a number of Black clergy began serving parishes in the Diocese of Ottawa.*



# Archbishop offers inspiration for facing the challenges of the new year

BY LEIGH ANNE WILLIAMS

Archbishop Anne Germond, Acting Primate of the Anglican Church of Canada, kept up a long-standing annual tradition of delivering the homily at the New Year's Day service at Christ Church Cathedral in Ottawa.

Thanking Bishop Shane Parker for the warm welcome to the Anglican Diocese of Ottawa, she observed "that on the day the secular world is picking up and recovering from the party of the night before, the church's first act of the New Year is rather counter-cultural. Not huddled in fear or darkness but gathered at the brightest time of the day for a communal feast as Christians have done from time immemorial. Here we are, the body of Christ, ready to offer this year to the Lord, to pray for the church and the world, and to take Jesus into ourselves. And then strengthened by one another and His body, fully prepared to face the world and live and proclaim the gospel."

Germond said that her time as acting primate, since Archbishop Linda Nicholls retired in September, has given her reasons to feel optimistic about the future of the church. "As I catch glimpses of our church in every corner, I see such generosity of spiritual leadership and of time, talent and worldly goods," she said. "My great hope is that our parishes, dioceses, provinces and national church will continue to be vital places of worship and service where everyone knows they are a "someone" and that they belong. And a place where through good teaching and formation all are invited to deepen their life in Christ."

Looking ahead to the meeting of the General Synod of the Anglican Church of Canada later in the year, she noted that the chosen theme of the gathering, "They will soar on wings like eagles' (Isaiah 40:31) has a strong focus on hope, strength and renewal. At this synod we will be electing our 15th Primate, who will lead us prayerfully with strength and courage and a healthy dose of realism into a new and exciting, but unknown future."

Mentioning global issues such as the Russian invasion of Ukraine, an intensified war in the Middle East, the climate crisis, and widespread poverty and hunger, both at home and abroad, Germond acknowledged that political, social and economic crises only seem to be deepening and that the church is not immune to these challenges. "We all know the tough decisions that lie ahead, and in some ways, it feels as though the very foundations

PHOTO: THE VEN. CHRIS DUNN



PHOTO: THE VEN. CHRIS DUNN



PHOTO: L.A. WILLIAMS



PHOTO: SANDRA HAMWAY



**Clockwise: Archbishop Anne Germond; the Cathedral's West Window and Advent wreath; Dean Beth Bretzlaff welcomes everyone to Christ Church Cathedral Ottawa.**

of our world are being shaken. 'Where shall we go, or to whom shall we turn?' she asked.

"Look up, I say. Do not be afraid. Your Redeemer has come, and today, eight days after the Feast of the Incarnation, we mark the day He was named *Jesus*—Emmanuel, God with us," she said. "The One who stood with us in our COVID fear, to whom we have prayed in every moment of darkness and despair, stands with us still, offering everything the world cannot give. The One whose 'name is above every name' has come as one of us in great humility into the very depths of our bondage and despair to bring us hope. This Jesus, named today, is the One who is totally and utterly trustworthy."

And she offered this inspiration for stepping into a new year of unknowns and challenges: "Let's do

it by singing a new song to the Lord, remembering that we are never alone in any struggles we might face and that together we embody the love and humility that Christ exemplified.

"Paul's letter incorporates what is believed to be one of the earliest Christian hymns. I wonder why Paul, who was never ever at a loss for words, let a hymn speak for him?" she asked. "Perhaps it was, as one writer said, 'because the very act of singing is itself a way of supplanting fear with audacity.' The act of singing together has always been a powerful act of faith and solidarity. It transcends mere words, offering a communal expression of confidence in God..."

"Our habit and practice of singing together as the church is one of the oldest ways of reaching down, down, down into the depths of

who we are to draw from the wellspring of life and abundance there is in Jesus," the Archbishop said. "As we begin a new year, let us embrace His love as an active, communal force—a love that sustains, transforms and unites. And let us go out into the world singing and rejoicing to make the holy and precious name of Jesus and His love be known."

The full text of Archbishop Anne Germond's homily is available on the Anglican Church of Canada website and the full service can be viewed on Christ Church Cathedral Ottawa's YouTube channel.



# Welcoming the new year at Christ Church Cathedral

Following the New Year's Day Eucharist service, Anglicans from across the diocese gathered at a festive reception to share some holiday cheer.

PHOTOS: THE VEN. CHRIS DUNN



The Rev. Christine Muise (Parish of the Valley) and the Rev. Dr. Mary-Cate Garden (Parish of Huntley)



Daniel and Wanita Jerusalemiec. Wanita is office coordinator at the Cathedral.



Carolyn Otley and the Ven. Kathryn Otley (All Saints Westboro). Above, right— All My Relations Circle members Audrey Lawrence and Gwynneth Evans



Katherine Shadbolt-Parker and Tareq Qirreh; Marilyn Brownlee, Sheela Albert and Aleesha Katary.



Archbishop Anne Germond and Dr. Colin Germond



Bishop Eric and Dr. Patricia Bays



Bishop Shane Parker talked with those who attended the Eucharist service from near and far and thanked Archbishop Anne Germond for coming to Christ Church Cathedral and to the diocese of Ottawa.



# CLERGY REFLECTION

## Love yourself as your neighbour

*Editor's note: In our January issue, the last paragraphs of the Rev. Rosemary Parker's reflection were inadvertently cut off. Crosstalk sincerely apologizes and now offers readers the chance to read the full article and enjoy its conclusion.*

**BY THE REV. ROSEMARY PARKER**

A few years ago, I was feeling uncertain about a sermon I wrote for the Baptism of Jesus (Matthew 3:13-17). The Gospel reading itself is beautiful, describing the moment that the Spirit of God descends upon Jesus and God claims Jesus as God's cherished son. Unfortunately, I felt that my sermon failed to capture that beauty; the words did not flow, the message had not crystalized, and it was Sunday morning—my time had run out. I messaged a clergy friend to commiserate, but their response completely floored me: "Rosemary, you are God's beloved child, and with you, God is well pleased."

In Church Land, we tend to focus primarily on the first half of Jesus' second Commandment: "Love your neighbour." When our parishes collect donations for the food

bank, sponsor refugee families, or support isolated seniors, we know that we are doing God's work of loving our neighbours. There is a sense of confidence and rightness in outreach projects—we are fulfilling our mission as Christians—and everyone is eager to contribute. Even our smaller, rural parishes in this diocese are very generous to the community. Before it closed, St John's Innisville always made sure to have a Mitten Tree at Christmas and extend the warmth of God's love to their neighbours in need.

Yet what about the second half of Jesus' second commandment: "Love your neighbour as yourselves?" After my sermon mishap, I realized that I do not always feel like God's beloved child or even worthy of God's love. That may sound funny, but take a moment and reflect on this: Do you feel God's love and grace truly extends to you, personally?

This is more than important to our life as Christians than it may seem. When we do not feel love for ourselves, we can become brittle. If we cannot forgive ourselves for mistakes or imperfections, we struggle to forgive others for their own flaws. If we cannot accept God's forgiveness for ourselves, we



PHOTO: CONTRIBUTED

cannot extend God's forgiveness to others. Sometimes in Church Land, this manifests as a strong emphasis on everything being precise and perfect, because we want to offer God our very best. Unfortunately, this can then create a culture where anything or anyone less than perfect is judged or corrected.

The good news is that God's love is not judgmental or corrective but expansive and encouraging. When I got up to preach that sermon, I tried to focus on God's love for me and allowed my imperfect words to be carried by God's perfect grace. This shift in thinking is far more than just a silly self-help strategy; it strengthens our ability to be

in community with one another. Feeling calm and comfortable in our own selves then allows us to be gracious and kind with those around us.

After all, there is more than one way to love our neighbours. It is not limited to outreach projects or food drives. It is also about treating one another with dignity, respect, and compassion each and every day—just like God treats every one of us, as God's beloved children. As the legendary Drag Queen Rupaul says, "If you can't love yourself, how the hell you gonna love somebody else? Can I get an Amen?" Amen!

*Rosemary Parker is Incumbent of St. Aidan's parish in Ottawa.*



## WARM UP AT AMICA THE GLEBE

If you or a loved one are concerned about spending the colder months at home, consider a winter stay at Amica The Glebe. Here, you won't have to worry about the challenges that come with winter. Instead, you'll enjoy the comfort and connection of a caring community of seniors, while staying in a private suite with access to premium amenities and professional, personalized care.

Who knows, you may just warm up to winter after all.

To learn more about a winter stay or to book a private tour, call Luisa at 613-233-6363

**AMICA**  
THE GLEBE



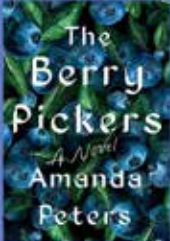

33 MONK STREET • AMICA.CA/THEGLEBE

### Journeying as Allies

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

**February 23, 2025**  
The Berry Pickers  
by Amanda Peters  
Zoom discussion

**March 30, 2025**  
Eagle Drums  
by Nasugraq Rainey Hopson

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

### THEOLOGICAL EDUCATION BURSARIES AVAILABLE!

**AFC Bursary Program**  
Supporting the formation of future leaders of the Anglican Church of Canada is one of the most impactful ways AFC funds transformational ministry across Canada!

**Apply at:**  
[anglicanfoundation.org/apply](http://anglicanfoundation.org/apply)





## ICI ON PARLE FRANÇAIS — RÉFLEXION

## Le Credo de Nicée

PHOTO: CONTRIBUTED

LE RÉV. CHANOINE  
KEVIN FLYNN

Quelqu'un m'a demandé il n'y a pas longtemps pourquoi nous récitons le Credo ou Symbole de Nicée lors de l'Eucharistie dominicale. Pourquoi introduire dans un acte de culte une série de déclarations dogmatiques destinées à l'origine à tracer des lignes de démarcation entre « les orthodoxes » et « les hérétiques » ? Il se trouve que l'année 2025 marque le 1700<sup>e</sup> anniversaire du Concile de Nicée, qui a donné son nom au Credo de Nicée. (La forme actuelle du Credo a intégré les enseignements d'un autre concile œcuménique, celui de Constantinople en 381). La question arrive donc à point nommé. La personne avec qui je me suis entretenu reflétait la tendance assez répandue à considérer le Credo comme une déclaration doctrinale officielle de ce que nous croyons mutuellement. Ces croyances sont parfois appelées « dogmes de l'Église ». C'est une façon particulièrement inconfortable d'en parler. Que nous donnions ou non notre assentiment mental à ces dogmes, il se peut qu'ils ne fassent pas brûler nos cœurs d'amour.

Le dogme suggère le « dogmatisme », une attitude d'esprit qui considère sa propre compréhension de la Tradition chrétienne comme la seule légitime et ne tolère aucune autre opinion. Il encourage l'illusion que nous pouvons contenir le Mystère et l'enfermer dans une formule qui définit à jamais sa nature, que nous possédons déjà la plénitude de la Vérité.

Nous ne pourrions jamais posséder la plénitude de la Vérité. Il ne peut y avoir de dernier mot sur Dieu. Nous ne pouvons pas comprendre Dieu définitivement, totalement, même au ciel. Saint Grégoire de Nysse (+394) a enseigné qu'au ciel, nous grandissons sans fin en Dieu, apprenant de plus en plus de choses sur Dieu, devenant de plus en plus semblables à Dieu. Cet apprentissage infini, sans fin, n'est pas seulement ce qu'est réellement le ciel, c'est aussi ce qu'est la vie de foi sur terre : une connaissance et une conscience de Dieu de plus en plus grandes à travers un amour de plus en plus grand.

Le Credo ne « contient » donc pas Dieu - il ne place aucune limite à l'intérieur de laquelle nous pouvons faire l'expérience de Dieu. Le Mystère de Dieu est plus



**Le révérend chanoine Kevin Flynn est le pasteur de la paroisse St-Bernard-de-Clairvaux**

grand que les formules qui tentent d'exprimer Dieu par des mots. Le Credo est une image inspirée - une image vraie - de la réalité inépuisable de Dieu et de ses relations avec le monde.

C'est peut-être pour cette raison que l'Église orientale, suivant l'ancien usage des Pères, appelle rarement les vérités contenues dans le Credo des « dogmes », mais les qualifie de « mystères ». Il ne s'agit pas de les expliquer ou de les définir trop rapidement, mais de les proclamer, d'y réfléchir et de s'en approcher avec émerveillement et crainte. Le Credo n'est pas une liste de « faits » sur Dieu, mais un acte d'adoration du mystère de l'amour de Dieu : une célébration de tout ce que Dieu a fait pour nous.

Le Credo, tout comme les sacrements (souvent appelés « les mystères »), les prières et l'ensemble de notre Tradition de foi, ne peut être appréhendé par notre esprit rationnel. On pourrait dire que les Credo sont des tentatives pour être le moins trompeur possible sur ce que l'on peut dire de Dieu. En d'autres termes, pour connaître et comprendre ce qui est vrai, il est nécessaire de renoncer à ce qui n'est pas vrai. Les mystères de la foi ne peuvent finalement pas être contenus par un effort cérébral. Ils ne peuvent qu'être accueillis au cœur de notre être, réjouis et embrassés.

Dans cette perspective, il est peut-être plus facile de comprendre la place du doute dans la vie chrétienne. Si nous pensons que la foi doit nous donner une certitude absolue et inébranlable de ce que nous professons croire, nous voyons le doute comme l'ennemi de la foi. Au mieux, c'est une épreuve ; au pire, un péché grave.

Cependant, le doute n'est pas toujours dangereux pour la foi. Le doute peut être une réaction nécessaire et naturelle de la raison humaine face à toute situation où elle n'a pas le dernier mot. Sans la capacité de la raison humaine à



**Iznik, Turkey, the site of the Council of Nicaea**

douter d'elle-même, à remettre en question et à repenser ses propres solutions et conclusions, aucun progrès ne serait possible dans aucun domaine de la connaissance ou de la science. Le doute est le signe que la connaissance que nous possédons ne peut jamais être absolue mais doit toujours rester incomplète.

Pourtant, comme tous les autres aspects de notre nature, notre raison - notre esprit pensant - peut vouloir trop en faire. Elle peut refuser d'accepter ses propres limites. Elle peut soulever des questions et exiger des réponses rationnelles dans des domaines où il n'y en a pas. La source de la plupart des controverses ou « hérésies » qui ont causé tant de dissensions dans l'Église primitive réside précisément dans le désir de certains théologiens chrétiens de se débarrasser de la nature paradoxale des vérités de la foi et de ne choisir qu'un seul côté du paradoxe.

Les ariens, par exemple, affirmaient que, puisque Dieu ne pouvait être sujet au changement, il lui aurait été impossible de prendre la nature humaine et que le Christ, qui était pleinement humain, n'aurait pas pu être pleinement Dieu. Les nestoriens insistaient sur le fait que Dieu ne pouvait pas naître d'une femme et que, par conséquent, Marie ne pouvait pas être la Theotokos, la porteuse de Dieu ou la mère de Dieu, et

que l'humanité du Christ n'aurait pas pu être totalement réelle. Les manichéens pensaient que, puisque Dieu ne pouvait être tenu pour responsable de l'existence du mal dans le monde, il devait y avoir deux dieux : l'un responsable de Dieu, l'autre du mal.

Le Credo, en tant que partie de la grande Tradition de l'Église, a toujours souligné la nécessité de conserver les deux côtés de chaque paradoxe. Il a également insisté sur le fait que les mystères de la foi doivent nous apparaître comme des paradoxes, parce que notre esprit ne peut pas embrasser la totalité du Mystère vers lequel ils pointent. Ils ne présentent pas des vérités différentes et contradictoires, mais ne sont que des aperçus partiels de l'unique Vérité inconnaissable et inexprimable.

Bien que le Credo puisse être lu en privé, sa place la plus naturelle est donc dans l'acte principal du culte de l'Église, cette occasion où nous nous ouvrons et nous donnons au grand Mystère, reconnaissant que notre vie de foi sera toujours un voyage à l'intérieur du Mystère. Le Credo nous donne les grandes lignes de la grande histoire de ce voyage et nous donne une raison d'élever nos cœurs et de rendre grâce.

*This text in English is available in the February issue of Perspective: ottawa.anglicannews.ca*



## DIOCESAN ARCHIVES

### Church of the Epiphany, Barry's Bay Deanery of the Northwest

#### Volunteer Labour

BY GLENN J LOCKWOOD

Here is Church of the Epiphany, Barry's Bay, photographed by Brian Glenn on 23 June 2010. It appears rather unusual for an Anglican house of worship. The reason it looks the way it does is explained by Leonard Johnson: "Volunteer labour, and a fair portion of it given by adherents of the Roman Catholic Church, built all four Anglican churches in the Parish of Combermere, surely one of the most rugged and extensive [landscapes] in the Diocese."

The history of the Church of the Epiphany goes back some generations to 1898 when the potential for growth at Barry's Bay on the Opeongo Road was first noted in the Diocese of Ottawa Synod Journal. It seemed to be an idea whose time had come, for the following year, Barry's Bay was made an outstation in the Mission of Combermere. In 1901, Barry's Bay was transferred to the Mission of Killaloe.

It is one thing to call a church into existence, but, to paraphrase Shakespeare, when you call it, will it come? In other words, will it be sustained? From 1907 to 1911, Barry's Bay was not listed in the Synod Journal, but in that latter year an Anglican congregation began to be listed at Barry's Bay, as part of the Parish of Combermere.

Part of the early difficulties of Anglicanism at Barry's Bay was having no house of worship. In this regard there is an inconsistent narrative. On the one hand, the 1949 Synod Journal notes that Anglican services were held in the United Church in the village. On the other hand, another source indicates that prior to 1955, the United Church pulled out of the vicinity



DIOCESAN ARCHIVES BRIAN GLENN FONDS PE08 E102

when most of the Madawaska valley was flooded in 1942.

What seems to have happened is that local Anglicans purchased the United Church property in 1955, and the main building we see here was constructed, complete with a very steeply pitched roof. Its placement above a parish hall in the basement meant that parishioners had to climb at least twelve steps if they wished to attend church.

The challenges of life and ministry in the Barry's Bay area were well summarized by the Rev. Stephen Kenward in the mid-1950s: "The district is one of hills, lakes, rivers and woods, country never intended for farming and, where it is done,

farmers depend more on the woods than on farm produce. The tourist industry is the main support of the people of this whole area."

"I have six congregations, plus Algonquin Park in the tourist season. Centreview and Bell's Rapids services are held in their school houses," Kenward stated. "(In addition to St. Paul's at Combermere, the other churches are: Union Church, Barry's Bay; Holy Trinity, Madawaska, and Saint Anthony's in Whitney.)"

The first services within the walls of the new Church of the Epiphany, Barry's Bay, were held on Christmas Eve, 1957. Three years later, the Church of the Epiphany

was dedicated by Bishop Ernest S. Reed of Ottawa on 6 July 1960. The sparse record fails to record when the new entryway covered with a veneer of stone and fronted by a striking yellow ochre door was built.

A house to serve as a new rectory was purchased in Barry's Bay for the Parish of Combermere in 1998, and the old rectory was thereafter demolished.

*If you would like to help 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.*



The situation is dire for the staff and their families, and for the future of the College itself.

#### Let Light Shine: the Canadian Campaign for ST. GEORGE'S COLLEGE JERUSALEM

The Anglican Centre for pilgrimage, education, hospitality, and reconciliation.

*"We are asking all our friends around the world to come together to help St. George's College and to walk with us during these dark times of war and distress."*

**The Most Reverend Hosam Naoum**  
Archbishop of Jerusalem and The Middle East



More info: [www.StGeorgesCollegeJerusalemNAC.org/](http://www.StGeorgesCollegeJerusalemNAC.org/)

**Donate Now**



# CALENDAR

PHOTO: THE VEN CHRIS DUNN



**Feb 28**

**2024 charitable giving deadline extended**

The Government of Canada announced on Dec. 30 that it would extend the deadline for charitable giving for the 2024 tax year until Feb. 28, 2025 in order to mitigate the impacts of the four-week Canada Post strike and mail stoppage.

**March 5**

**Lent begins**

**March 15**

**Deadline for Future Fund applications**

Do you have an innovative idea about how to lovingly serve your

community? To partner with other groups to serve the needs of the broader community? To create a new worshipping community?

The Future Fund supports contextual mission and new worshipping communities, aiming to enhance parish engagement with the world through impactful projects.

Find resources, including a step-by-step guide to contextual mission and information about the Future Fund Grant Program in the "For Parishes" section of the diocesan website. There are two deadlines for applications per year. The first is on March 15.

For more information: [ottawa.anglican.ca/resources/for-parishes/contextual-mission/](http://ottawa.anglican.ca/resources/for-parishes/contextual-mission/)

**Fashion, fun and food**

## St. Thomas the Apostle marks Black History Month

BY THE REV. MARIA NIGHTINGALE

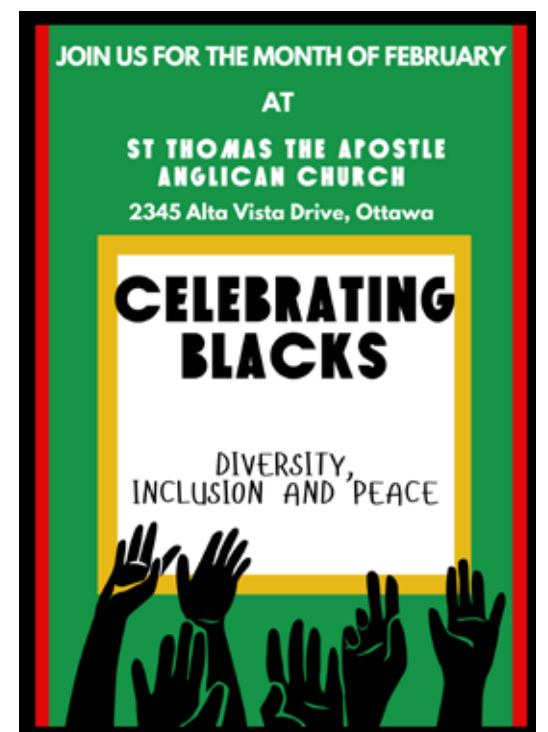
St. Thomas the Apostle invites the people of our diocese to a month of celebration to commemorate Black History Month. Our theme is Celebrating Blacks: Diversity, Inclusion and Peace.

Two Saturday events are planned. On Feb. 8, from 2 pm to 4 pm in our parish hall, we are hosting a fashion show with clothing from a variety of countries from around the world. A display of arts and crafts will also enhance our understanding of the diversity of black culture in countries of the Caribbean, North America, and Africa. On Feb 15 at 1 pm, Kathy Armstrong and

Stacey Can-Tamakloe from Carleton University will lead a drumming workshop, which will be followed by a panel discussion on the topic of 'Black Contributions to Peace' from 3 pm to 4 pm in the parish hall.

At our 10 am Sunday worship, we will have special guest preachers throughout the month of February and an enhanced coffee hour following the service with finger foods from different African and Caribbean countries each week.

We hope you will be able to join us for worship or some of these special events! (2345 Alta Vista Dr.)



## Drumming and dinner extravaganza at St. Stephen's Ottawa



**Valentine's Day, Feb. 14, 5:30 pm**

You are invited to an interactive African drumming event complemented by a buffet of African and Caribbean foods. Drumming with Sadio is a perfect way to honour Black History Month, while enjoying dishes from African and Caribbean traditions.

Dinner will be at 6 pm, and the drumming will start at 7 pm.

Please call the church office at 613 828-2472 or email [sscometochurch@gmail.com](mailto:sscometochurch@gmail.com) to reserve a spot as the parish hosts would like to keep tabs on numbers coming to prepare enough food.



## WINTER SEASON 2025

**COFFEE COMPANY & CONVERSATION**



a weekly gathering for seniors in the community coffee, goodies and featured activities

Every Thursday 10:00am to 12noon starting January 9, 2025

**SENIORS – COME & JOIN US**



**St Mark's Anglican Church 1606 Fisher Avenue, Ottawa**

**UP-COMING ACTIVITIES**

- February 6** Coffee & Conversation
- February 13** *Valentine Hearts Event* – with Rob
- February 20** Bridge & Games - or - Koffee Klatsch
- February 27** Guest: **Bruce Deachman**, *Ottawa Citizen* feature journalist "Reporter about town" and author of the book "Front Page Ottawa", a collection of the *Citizen's* most significant stories since 1845





*THE VISTA ON SPARKS*  
 Retirement *by Signature*

Tours available by appointment.  
 Call to book your tour today!

613-809-2212 | [www.thevistaonsparks.com](http://www.thevistaonsparks.com)  
 412 Sparks Street, Ottawa, ON K1R 0E4



Ask us  
 about  
 our winter  
 stays!

# The Vista on Sparks is now open!

Now leasing all-inclusive one bedrooms starting at \$6,895

- Full Kitchens
- In-suite Laundry
- On-site IT specialist
- Fitness centre & Aqua Fit classes
- Outdoor space on main, 3rd & 18th floors
- Independent living



- Four gourmet dining experiences
- 24-hour Concierge
- Town car service
- In-house physician
- 24-hour nurses station
- Assisted living
- And much, much more!