

Crosstalk

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PHOTO ST. GEORGE'S COLLEGE JERUSALEM



The Very Rev. Richard Sewell, dean of St. George's College Jerusalem, thanks Anglicans worldwide for their fundraising efforts to help maintain the college as a centre for pilgrimages to the Holy Land.

Archbishop, dean share views from Jerusalem in fundraiser for St. George's College

BY LEIGH ANNE WILLIAMS

Bishop Shane Parker hosted a live webinar on Feb. 1 with Archbishop Hosam Naoum of the Episcopal Diocese of Jerusalem and the Very Rev. Richard Sewell, Dean of St. George's College Jerusalem. They spoke about the situation in Israel and Palestine and the great need for global support for the Diocese of Jerusalem's ministries and the small and fragile Christian community in the region.

The webinar was in support of Let Light Shine, the Canadian campaign for St. George's College, which is the Anglican centre for pilgrimage in the Holy Land. Chaired by the bishop, the campaign aims to raise \$250,000 to help the college maintain its operations and support reduced salaries for its staff while

the war has stopped all pilgrimages, the primary source of income for the college.

Dean Sewell explained that the college had already depleted its reserve resources when the pandemic stopped pilgrimages. People began to return again in 2022, and 2023 was a very good year until the war between Hamas and Israel ended pilgrimages completely in October of that year.

"Now to have dug deep into our reserves again through these 15 months, we are at that point where we would have to start to think about really extreme measures that I had never wanted to contemplate," he said. Some staff have had to go to half-time, and thus have 50% of their full-time salary, but a prime concern has been avoiding laying anyone off completely. "We talk

about being a family of college staff, and when things get really tough, you can't simply shed people.... If I have to let any of our staff go, there is virtually nothing else for people to do.... The economy is tanking because of the war.... Our staff are dependent upon us for them to have an income on which to live," the dean explained.

"So that's why the Let Light Shine campaign is so important. And I'm very grateful to Bishop Shane for doing a Canadian initiative on top of the US initiative and other parts of the world are also pitching in as best they can. And of course, the need across the board here is immense. The need in Gaza is beyond words and beyond comprehension really and that has gained a lot of support and we'll need that for many, many years to come."

Both the archbishop and dean spoke of their hopes and prayers that the ceasefire between Israel and Hamas will hold.

Archbishop Naoum noted that violence in the West Bank continues to ravage communities there.

He also spoke about the endangered Christian presence in the region. "The Christian witness here in the Holy Land has been an important and integral part of the character of Jerusalem and the Holy Land. We cannot imagine the fabric of the Holy Land without the living stones, we call them, ... witnessing Christians, who have been witnessing here for two millennia."

He explained that there about 150,000 Christians within the state of Israel.

► St. George's College, p. 5

BISHOP'S MESSAGE

When the prayers of our hearts cannot be put into words ...



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

There are 800 hectares of forest in the Gatineau Hills that are very familiar to me. I lived on the edge of this forest for five years when serving as the Incumbent of the Parish of Chelsea-Lascelles-Wakefield in the early 1990s and have spent many hours in it since. It is a place of deep familiarity and comfort.

There are no official points of interest in this part of the Gatineau Park and, until recently, no marked trails. The forest is bordered by three roads, giving it an elongated triangular shape. The roadways have no places to park, serving mostly to get people to other destinations—such that the forest has only a few human beings in it at a time.

Wildlife sightings are common, and I have frequently encountered evidence of deer, porcupine, bear, fisher, weasel, rabbit, and other small rodents—including flying squirrels. There are also many birds, big and small, hunters and hunted, and lots of woodpeckers—especially the large and noisy Pileated Woodpecker. After a snowfall, I enjoy following the trails left in the snow by forest creatures, just to see where they lead.

There are steep cliffs and a winding ridge that reaches up 250



PHOTO: CONTRIBUTED

metres along the eastern section of the forest, and it takes some work to get to the top of it. The ridge winds its way southward, broken by a creek valley before it reaches the southern point of the triangle. When the temperatures are low and the wind comes from the east, this unprotected ridge can get very cold, and snow can form into deep drifts and crevasses.

To the northwest, there are a few smaller hills and valleys, interspersed by brooks, springs, ponds, and the occasional craggy cliff. Over the years, beavers have modified this part of the forest, and I have come to appreciate marking time by witnessing the life cycle of these lodges and ponds.

There is a substantial pond in the central part of the forest, nestled

between the tall hills and winding ridge to the east, and the round, undulating hills to the north and west. The pond flows eastward over a robust beaver dam and forms into a brook, twisting its way through a marshy area before trickling downward and mysteriously disappearing into a subterranean passageway. Steep drops and crags make it difficult to trace its pathway from there, making the portal where the water disappears seem kind of mystical—the kind of place that ought to be named after a Celtic saint.

To the west of this large pond is a tall, graceful, white pine, which stands alone, keeping watch over the sanctuary of the forest. Every time I return, I visit this old friend, who has silently listened to the cares of my heart over the years. I call it the Vigil Tree.

The Vigil Tree seems to know that sometimes the prayers of our hearts cannot be put into words. Some things feel too big, or complicated, or painful to express in prayer. Sometimes there is nothing to say. The Vigil Tree seems to embody the words of Saint Paul, who taught that when we cannot pray or cannot find the words to pray, the Holy Spirit prays for us, interceding for us “with sighs too deep for words.”

Sometimes it is enough to go to a place that is familiar and safe, be it a forest, a church, a chair, or a window, and open your heart to God, wordlessly. And God, who searches your heart, will hear the prayer of the Spirit within you.


Editor's note:
A highlight from our archives, reprinted from the January 2023 issue of Crosstalk. Bishop Shane Parker's regular column will return in our next issue.

PHOTO: LA WILLIAMS



PARISH NEWS

Diocesan Council has approved the amalgamation of the four congregations of the Parish of Maberly-Lanark — St. John's Balderson, St. Paul's Lanark, St. Alban's Maberly, and St. Stephen's Brooke — under the name the Parish of Maberly-Lanark, effective Feb. 1, 2025.

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Celebrating the Week of Prayer for Christian Unity

BY LEIGH ANNE WILLIAMS

Christians from multiple denominations gathered on Jan. 19 for a special worship service celebrating the 2025 Week of Prayer for Christian Unity (WPCU). Each year, the week is observed from January 18 – 25, and the service in Ottawa is hosted by a different denomination. This year's service was at the Ottawa Mennonite Church.

Prayers and reflections for 2025 were prepared by the brothers and sisters of the monastic community of Bose in northern Italy. And because 2025 is the 1700th anniversary of the creation of Nicene Creed, the creed was a focus. The global theme chosen was a question "Do you believe this?" from John 11:26.

Dr. Murray Watson, a Catholic Biblical scholar, ecumenism activist and interfaith educator and adjunct professor at Huron University College in London, Ont., offered an inspiring reflection on that theme, which we share an excerpt from:

"There was a time when Christians could rely on mainstream Western society to generally support them in affirming their faith in Jesus' incarnation, his suffering, death and resurrection. But those days, the days of worship, of church and society in cahoots with each other, are pretty much gone. And that is almost certainly for the best for all of us. But what is left is a bunch of people like us, who continue to recite this Nicene Creed 1,700 years later, who counter-culturally and almost defiantly continue to believe and put into practice what it says about God and humanity.

"And as this year's 1700th anniversary reminds us, the fact that we can all affirm that creed is something both amazing and inspiring, especially if we know anything about the history of the theological infighting and feuding that went into its promulgation in 325.



Front row (L to R) Dr. Andy Brubacher Kaethler (Ottawa Mennonite Church); Rev. David Sherwin (United Church of Canada); Suzanne Le (Multifaith Housing Initiative); the Rev. Chung Yan Lam (Evangelical Lutheran Church in Canada); Lise Gauvin (Women's Inter-Church Council of Canada); the Rev. Matthew Brunet (Roman Catholic Archdiocese of Ottawa-Cornwall); Rev. John Perkin (First Baptist Church). Back row: (L to R) Dr. Murray Watson (Huron University College); the Rev. Canon Catherine Ascah (Anglican Diocese of Ottawa); Carol Fairbrother, Christian Council of the Capital Area treasurer; Nicholas Busch (Kanata United Church) and Gordon Smith (Greek Orthodox)

"But in a world like ours, it also reminds us that as members of Christ's one family, we should not be, we cannot be, strangers to each other, worse yet, hostile to each other, or triumphalistically gloating over each other's struggles.

"If that creed means anything, it's that we belong to each other on a fundamental, intrinsic level. We believe, it says, in one baptism. And we are united by faith that we must believe and profess and live together. Denominational labels have their place, and there is no denying the painful histories of our past divisions over those 1700 years, but we are living through a different time today. And that time calls us to a common, loving, credible witness to this Jesus we say we believe in, not as competitors, not as strangers, not even really as friends, but more as members of a single, if

fractured and imperfect, and highly dysfunctional family.

"There is no debating that it is not easy in our world to say, 'Yes, I believe this. Yes, I believe that Jesus is the resurrection and the life, the Son of God and the saviour of the world. Yes, I believe that God's love for us is more powerful than our selfishness, than our exclusions and our mistakes. Yes, I believe that God is still at work in this messed up world of ours, which He made, and which He loves.' It sounds quaint to people. For some of us there are days that those words do not easily come tripping off our lips. It's hard sometimes even to convince ourselves. The Easter triumph of Jesus is not as obvious in this world as we would prefer it to be. But in a culture where believing, and believing publicly, is increasingly challenging, ecumenism becomes even more important.

"We have always needed each other, but perhaps today we need each other more than ever before, not because we want to rebuild that Christendom and retake the levers of power in society, but because we can support each other in believing. We can reassure each other in believing. We can strengthen each other in believing. When believing is difficult, the power of our Christian community together is more important than ever, and denominational labels seem less and less significant.

"We have seen that phenomenon over and over again in totalitarian settings, where Christians of different denominations and churches have borne witness side

by side, have suffered together and died together for a faith they shared. But they have also lived together. ... I think of the broad ecumenical coalitions that came together to support the march for Martin Luther King Jr. in the Civil Rights era. I think of the ecumenical coalitions we have here in Canada, like KAIROS, who have been working for decades on environmental protection, justice for Indigenous peoples, international development, poverty reduction. I think of the Christians who even today come together in the wake of natural disaster and tragedy to stand hand in hand with other people of faith to meet concrete needs and be signs of solidarity and hope when they are faced with darkness."

The Rev. Canon Catherine Ascah is the diocesan ecumenical officer and represents the Anglican Diocese of Ottawa on the Christian Council of the Capital Area. She participated in the service reading one of the lessons in French.

The Rev. Chung Yan Lam also participated in the service, representing the Evangelical Lutheran Church in Canada, but is well known to Anglicans because she serves as associate incumbent at All Saints Westboro in Ottawa.

Music was a highlight of the service in beautiful hymns sung by a joint choir from Kanata United Church and the Ottawa Mennonite Church and led by choir conductors Eric Rupp and Nicholas Busch. Solos by cellist William Voth opened and closed the service. Nicholas Busch has recently been appointed director of music for St. John the Evangelist Anglican Church in Ottawa.



Dr. Andy Brubacher Kaethler of the Ottawa Mennonite Church in the church hall enriched by beautiful quilt work on the walls and joyful Christian fellowship.

PHOTO: LEIGH ANNE WILLIAMS

Ontario rebates the cost of ending chronic homelessness

BY DAVID HUMPHREYS

Two small windfalls for Ontario residents have created an opportunity for shelters such as Cornerstone Housing for Women and affordable housing projects to appeal for much-needed support.

The Ontario government has been sending cheques for \$200 to eligible taxpayers to help defray rising housing and living costs. This follows the government's abolition of the \$121 annual fee for renewing licence plates.

The Association of Municipalities of Ontario (AMO) analyzed data from 47 municipalities and reported that the cost of cancelling the licence fee, \$1.1 billion annually, happened to coincide with its

estimated one-time cost (above current levels) of eliminating chronic homelessness. Chronic homelessness basically refers to being homeless for more than six months or experiencing a recurrence within three years.

The AMO findings gave rise to questions such as, would you be willing to forego the \$121 (and/or the \$200 cheque) to contribute to housing justice in Ontario?

The emergency shelter for Cornerstone, an Anglican Community Ministry, has been turning away 100 women every month because its 165-bed shelter is constantly full. *Crosstalk* reported last month that the shelter struggles against rising costs to meet the

growing demand for its services.

In Perth, the Rev. Canon Ken Davis is appealing to residents who can afford it, to donate their \$200 cheque to Community Housing Initiative Perth (CHIP). "It's all about fundraising now," he says, referring to CHIP's 15-unit project in downtown Perth. More than 300 residents of the town are in need of affordable housing. St. James the Apostle, Perth plays a leadership role in the community project.

The AMO report, *Municipalities Under Pressure: The Human and Financial Cost of Ontario's Homelessness Crisis*, found that the number of people experiencing "known" homelessness — those known to the homeless-serving

system and largely including those in shelters, hotels, or in locations such as in tents or outdoor spaces — has gone up by 25 per cent since 2022.

The report found that refugees and asylum seekers who historically have not remained in shelters for prolonged periods are now increasingly staying in the system long enough to meet the threshold for chronic homelessness.

Cornerstone has seen an increase of 340 per cent in one year in the number of newcomers to Canada coming to the shelter.

To donate to Cornerstone: donate@cornerstonewomen.ca
To donate to the Community Housing Initiative Perth project: donate@Perthhousing.ca

Anglican Foundation launches annual Say Yes! To Kids campaign

BY MICHELLE HAUSER

Registration for the Anglican Foundation of Canada's (AFC) fifth annual Say Yes! to Kids (SYTK) campaign is now open. The 2025 campaign will launch on April 22 and close on June 30. All parishes, dioceses, and organizations seeking to partner with AFC are asked to [register by April 1](#).

Participation will be limited to 30 teams and registration is on a first-come-first-served basis. Teams will be asked to articulate a campaign goal and project focus at the point of registration. Most costs associated with youth projects and programs, including staffing, are eligible.

SYTK is an annual fundraising appeal sponsored by AFC. Launched in 2021 to encourage church-led pandemic recovery programs and initiatives, the SYTK movement has now provided \$755,000 in funding to more than 150 beneficiaries and fundraising partners for youth-



Join AFC's 2025
Say Yes! to Kids campaign
Register by April 1

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adults!

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[anglicanfoundation.org/
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focused ministry and outreach across the Anglican Church of Canada.

"The top three ministry impact zones have been faith formation, arts and education, and outdoor recreation," says AFC executive director Dr. Scott Brubacher. "It's wonderful to see the year-over-year impact as so many churches and dioceses are using SYTK to invest in youth retreats, Vacation Bible Schools, and part-time staffing to revitalize children and youth ministry programs." Other impact zones include food security and poverty reduction, reconciliation, and health and well-being.

At the close of the 2024 campaign AFC surveyed past SYTK participants. "Seventy-five percent of respondents told us they use SYTK to create a sustainable revenue stream for an ongoing ministry and that it's an important source of funding for them," says Brubacher. "We also heard how

influential the AFC Angel Donor matching gift program has been to local campaigns. We are all very grateful to the lead donors who, over the past four years, have championed this cause with donations totaling more than \$100,000."

At the close of the 2025 campaign, teams will have secured a grant of 80 percent of the funds raised, including any matching gifts or leadership giving boosts provided by AFC. Campaign funds will be disbursed in August. The 20 percent share that is retained by AFC will build up the Kids Helping Kids Fund to enable even more youth-focused grants across Canada.

Visit www.anglicanfoundation.org/apply/sytk to register today. For more information contact: Michelle Hauser, development & communications officer, Anglican Foundation of Canada mhauser@anglicanfoundation.org



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Please contact the editor for submission deadlines.



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

A Lenten journey to the Land of the Holy One

Let Light Shine: the Canadian Campaign for St. George's is offering an online Lenten program for use in parishes or for individual study.

River Through the Desert was first developed by Dean Richard Sewell and the staff at the college during the pandemic when travel was restricted and is now being re-issued for this Lent when the situation in



PHOTO: THE VEN. KATHRYN OTLEY

Israel-Palestine is still uncertain. The six-week study of readings, reflections and videos was intended to provide a taste of the beauty, wonder and inspiration of the Holy Land. The videos take viewers to the sites of some of the most significant moments in Jesus's life with reflections from Dean Sewell. It is available on the diocesan website as a free resource. Donations to the Canadian Campaign for St. George's College Jerusalem will be gratefully received. <https://ottawa.anglican.ca/news/la-lenten-journey-in-the-holy-land/>

► St. George's College from p. 1

All are Arabic-speaking congregations, aside from 30,000 to 40,000 Russian Orthodox Christians. In the West Bank there's about 60,000 Christians. "In both places, we are talking about less than 2% of the whole population.... In Gaza, before the war, there had been about 1,100 Christians, now there is exactly 650 Christians left, and if the borders would open, the fear is that ... we will lose half, if not more, of who is left there because of the situation unfortunately."

If the ceasefire holds, Archbishop Naoum said work must be done to rebuild trust and relationships between people of all faith groups. Going back far beyond October 2023, he said, "We need to come back to the day where the three religions lived side by side with one another. They fully trusted each other, fully had dignity among each other and mutual respect. I remember in my own village back in the north, ... these communities of Jewish, Muslim, Christian, Druze lived together side by side and they celebrated everything within their lives, whether funerals or weddings."

He added, "We can live together. There is so much to share as long as we respect each other, as long as we can have dignity and also most importantly have freedom and end the occupation of the Palestinian



Archbishop Hosam Naoum

territories in order to pave the way for a just and lasting peace."

Reconciliation is a focus at St. George's College and in its pilgrimages. Even before this war erupted, Dean Sewell said, "It's always been important for the college not simply [to take pilgrims] to visit the holy places but to engage with the diverse peoples of the land and to build bridges of understanding and to deal with the injustices that are at the heart of the suffering, so that people do not go away spiritually lifted by visiting the holy places but ignorant of the realities on the ground."

Not only do people who come on pilgrimage encounter Christians of many different denominations, "the College has always tried to engage with the religious communities beyond the Christian community,"

Sewell said. "For instance, when we go to Bethlehem, we will have lunch in the Aida refugee camp, and a group of Muslim ladies prepare a meal for all of us and talk about their project that cares for children with disabilities within Bethlehem in the refugee camp. That encounter breaks down all sorts of stereotypes of what Muslims are like and how Muslim women are treated within the Muslim community, within Israel-Palestine, and is so helpful to people to open their eyes to different realities."

Pilgrims also hear talks from different parts of the Jewish community to hear their perspectives, he said. "It works both ways. By inviting people, they feel affirmed, they feel heard, and by our pilgrims listening, they are educated, and their eyes are open to all sorts of things."

"Then once a year we have a difficult, challenging, but hugely fruitful course we call Sharing Perspectives.... Jews, Muslims, and Christians come from around the world, usually America, Canada, and the UK, on a pilgrimage together to visit with one another each other's holy places and to learn what those holy places mean. And that place of encounter here in a land which comprises Jews, Muslims, Christians, is such a profound experience, that it engages people in vulnerable places and takes them beyond maybe some of their set views. That has an impact both here in our communities, but of course, then when they go back

to their home communities, they can testify to what they've seen and heard and experienced. And this is an essential part of the college's ministry. And I think it will be even more so in the new reality when we're able to reopen," Sewell said.

Archbishop Naoum said that the diocesan institutions, including the Al Ahli Hospital and "are really beacons of hope in these communities because we offer services and ministry regardless of ethnicity, regardless of religion, regardless of the colour of the skin." The hospital was the only one operating throughout the 15 months of the war. He said they had to rely on the gifts and the generosity of people around the world, both Muslims and Christians and even beyond. People of good will who have supported that humanitarian work in a place that was devastated by war.

The diocesan schools, he added, offer education that includes "teaching values of accepting the other who is different from me. And this is by itself is a huge contribution to the community that reduces extremism, it reduces fanaticism, and also it paves the way for an open society where everybody is valued."

Archbishop Naoum added: "The idea is that no matter what, we are determined as a diocese, as people, as clergy, as heads of institutions, we are determined to continue with our ministry, to continue with our witness as disciples of Christ, to make difference in this world."



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/

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Trying something new — contextual mission and new worshipping communities

PHOTOS: JOANNE SWIFT

BY LEIGH ANNE WILLIAMS

Parishes throughout the Anglican Diocese of Ottawa are looking for new ways to engage in contextual mission.

What is contextual mission? The context for Anglican churches in the Diocese of Ottawa and in Canada has changed dramatically in recent decades. No longer predominantly Christian, Canadian society is now pluralistic, multicultural, multifaith, and largely secular, so contextual mission is about sharing the love of God in ways that help the church connect with and serve people in the wider community in this context.

Introducing two people presenting examples of their parishes' forays into contextual mission at Synod in November, the Rev. Thomas Brauer reminded everyone that contextual mission is not about getting more people to attend church or something a parish imposes on the community. It must be "a ministry of the resurrection, a ministry of Jesus, where we enter into the community as we find it and hear the need that is there and respond out of compassion, grace and love."

Epiphany's wish list

Kitty Galt, the Rector's Warden at Epiphany church in Ottawa, described a project that was inspired by a discussion following a Time of Prayer Bible study of a passage from the Book of Acts that described how a group of people in the early church did not claim private ownership of any possessions, but everything they owned was held in common. "Those gathered talked about what we felt God was calling us to as a community. We heard that there were several people within our parish and just outside its walls who had significant unmet needs. And we reflected that even though there were many within our parish who had resources to meet those needs, we couldn't connect the two because it's often difficult for people to speak up about their needs. We asked ourselves, how we could live out this calling to hold everything in common," Galt explained.

They wondered if they could create a wish list, similar to that used by Cornerstone Housing for Women with requests for specific items the women need. Talking it through, they came up with a plan for how Epiphany's wish list could work. "If someone had a need, such as money for groceries, a mattress, funds to register a child in a soccer club, they would send an email to an anonymous person called the wishlist coordinator. Wishes could



The Mark Ferguson Quartet can be heard at St. Paul's Osgoode for monthly jazz vespers. Mark Ferguson on piano and trombone; Mike Tremblay on saxophone and flute; John Geggie plays bass; and Jamie Holmes is on drums. Above: Scott Latham plays the vibraphone.



be published each week in the bulletin and the weekly parish email. If someone could fulfill a wish, they would also contact the coordinator who would facilitate the transfer. The names of wishers and wish fulfillers would remain confidential as much as possible."

Galt reported that from the time they began the project in May until Synod in early November, 10 wishes had been fulfilled, including a registration fee for a training course to become a new security guard for a new Canadian, a new tricycle for a grandchild, a ride to a medical appointment. "We are assessing the project to see whether it is meeting its original goal, and if not, we will adjust accordingly. We hope to be fulfilling your wishes for months to come," she said.

Crosstalk contacted the Rev. Simone Hurkmans at Epiphany for an update since Synod and indeed more wishes had indeed been fulfilled, including:

- A winter coat for a new mother for her first Canadian winter

- Used cellphone for preteen who cares for her siblings to contact her mom while she's on shift work
- Ladies' tap shoes
- Used laptop for preteen's homework needs
- Desktop monitor for new Canadian taking online classes

South Carleton Jazz Vespers

The second example of contextual mission in action came from the Parish of South Carleton. Churchwarden Dorothy Svendsen told the story of how the Rev. Allan Budzin was inspired by the long-standing jazz vespers service at All Saints Westboro in Ottawa and wondered if similar services could also attract a new worshipping community in a predominantly rural environment. "He took the risk and initiated jazz vespers, first at Holy Trinity North Gore, and then found its happy home at St. Paul's, Osgoode. Who knew that it was the motherload of jazz aficionados in Ottawa South," she said.

Jazz vespers is an hour of music, prayer, poetry, and reflection. The services have been held once a month (except for July and August) at 4 pm on Sundays since December 2023. The Mark Ferguson Quartet provides the music. "We have done jazz tributes to Leonard Cohen, Gordon Lightfoot, The Beatles, Paul Simon and Art Garfunkel, Duke Ellington, and for the 100th anniversary of our church, we did the jazz music of the 1920s," Svendsen reported. "Reverend Al provides the prayers, the poetry, and the reflections. It is a wonderful and different way to worship. We have attracted a core following and draw people from about six surrounding communities. On average, 60% of the congregation are new attendees and not regular members of our parish. Our numbers have steadily grown over the year, and we average about 55 congregants, sometimes more, sometimes less, often depending on the weather. We request a free will offering to help pay for the musicians, and we're about breaking even."

The reviews have been fantastic, said Svendsen. "One woman came up to me after her first visit, and she said, 'I just loved everything about this. I love the music, I love the storytelling,' and she said, 'I love the reflection, and I just love your minister. I'll definitely be back.' I've even had people stop me on the street telling me how much they enjoyed it and asking when is the next one. It's a joyous way to worship through music. [In October], Reverend Al has introduced Sunday Vespers for harp and flute at St. John's Richmond, and 50 people attended the service. The seeds for another new worshipping community..."

More information and a step-by-step guide to contextual mission are available on the diocesan website: <https://ottawa.anglican.ca/resources/for-parishes/contextual-mission/>

Your parish can also request a consultation with a contextual mission facilitator who will visit your parish, conduct workshops, help assess your proposed initiatives and assist you in completing your Future Fund Application. You can request a facilitator by email, contextual-mission@ottawa.anglican.ca

Crosstalk wants to publish more stories of contextual mission and new worshipping communities. Share your story and inspire others.

Email Leigh Anne Williams: editor@ottawa.anglican.ca

Contextual mission in Perth

Welcoming newcomers with Open Arms

PHOTO: THE REV. LIANA GALLANT

BY THE REV. LIANA GALLANT

During the early part of 2024, it became obvious in Perth that there was a noticeable increase in the number of newcomers arriving in town.

The new arrivals generally fall into two groups. Many are Internationally Educated Nurses (IENs) who have been recruited for two-year contracts in local long-term care homes. These nurses are well educated, many with Bachelor of Science in Nursing degrees, and bring valuable experience in areas such as labour and delivery, intensive care, emergency room and cardiac catheterization labs. Here in Perth, they're working as personal support workers while they seek to obtain their Ontario Nursing Registration qualifications.

Almost all are from India, the Philippines and Nigeria and are here alone, although a very small number have able to send for their spouses and children. According to current regulations, it may well be over a year before they can even apply to be joined by their families. All of them have young children and understandably are heartbroken by this news.

Most of the other newcomers are refugee claimants, primarily from Ghana. Having initially arrived in Montreal, they quickly learned that without speaking French, there were no employment opportunities for them there while their refugee applications were being reviewed. Somehow word came to them that Perth is a small, quiet welcoming community where they could find work. Over last summer, it is estimated that about 40 Ghanains arrived in Perth. As well as supporting themselves here in Canada, the majority of these newcomers are also trying to send money home to their families in Ghana. Unfortunately, they were advised abroad to come to Canada alone to apply as refugees and that they'd be able to send for their families once the process was started. Sadly, that's not the case, and they now anticipate being here without their spouses possibly for several years while the refugee application process grinds on.

When I became aware of this situation shortly after my diaconal ordination in May, I questioned what could be done to help all these new folks adjust to life in Canada. My research led to Linda Alexander, the recruitment and settlement officer for Lanark and Renfrew counties. We put our heads together and quickly put out a call to church and community members, local service providers and the newcomers themselves with a goal of creating a coordinated response to support



Open Arms helped these nurses prepare for their first winter in Canada.

and assist these newest members of our community. Out of this meeting, a grassroots organization called Open Arms Perth was formed!

One of the first pressing needs identified was that fall would soon be turning into winter, and most of the newcomers, of course, had never experienced snow. An information session on winter preparedness was created and very well attended.

Calls were put out for donations of gently used coats, hats and mitts, which then enabled Open Arms Perth to host winter clothing distributions — events, which parishioners from St. James helped with greatly. Rather than ask for donations of used boots, an invitation was sent to local churches for donations of money for the purchase of vouchers from Marks' Work Warehouse to help with buying new winter boots. St. James was the first church to answer that call, which consequently allowed every newcomer in need to buy new boots.

Other calls were well responded to for donations of furniture, household items and bedding. Again, parishioners at St. James were particularly generous in responding, donating bedding which also included many new, handmade quilts. As one of our donors said: "These people deserve to receive new things too!"

In December, space at St. James was made available for the nurses to hold a special celebration. These

are very hardworking people, and it meant so much for them to have a space to relax together and celebrate the Christmas season with their own foods and music.

The past months have been a time of real blessing for all involved in Open Arms — for newcomers, volunteers and donors alike. Best of all, and most touching to experience, are the new personal relationships being formed as we warmly welcome our brothers and sisters in Christ to Canada. For many their journeys have been really difficult, and we've been grateful to be able to help them along in some small way.

The Rev. Liana Gallant serves as a deacon at St. James, Perth.

The Future Fund launches — first application deadline on March 15

The Future Fund was created to financially support parishes' efforts in contextual mission and new worshipping communities.

Grant applications will be accepted twice per year. The first application deadline for 2025 is this month, on March 15. The second is on Nov. 1, 2025. Grant requests are flexible, ranging from under \$1,000 and up to \$10,000, based on project needs. Grant applications must be prepared and submitted electronically using the Future Fund application form on the diocesan website, which also provides information about the Future Fund and detailed information and instructions on how to submit an application.

The Future Fund panel offered this guidance for parishes considering projects and planning to apply for funding: "We are encouraging projects and initiatives which are local to the church's neighbourhoods, engage with new people and demonstrate an innovative approach to the creation of new mission and ministry. We will want to know about the process your parish followed to listen to your neighbours and identify their needs and aspirations, and how your project aligns with our strategic priorities to engage in contextual mission and create new worshipping communities."

More information is available on the diocesan website: <https://ottawa.anglican.ca/resources/for-parishes/future-fund-program/>

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You are Leaven mini-conference offers many inspirations

PHOTO: LEIGH ANNE WILLIAMS

BY CAROL GODDARD

Close to 60 clergy and laypersons attended the You are Leaven Ottawa mini-conference held at St. Clare's Anglican Church in Winchester, Ont. in the Parish of North Dundas on Jan. 18. It was hosted by the Anglican Diocese of Ottawa in collaboration with the ADO Learning Commons, Saint Paul University's Anglican Studies Program, and the Anglican Diocese of Montreal.

The mini-conference was organized by both lay and ordained members of the Anglican faith community. It was inspired by a similar four-day retreat "You Are Leaven: Fermenting Cultures of Spiritual Formation," which was supported by the national church and brought Anglicans from across Canada together in Mississauga, Ont. last April. The one-day "You are Leaven Ottawa" mini-conference featured a wide variety of workshops on three themes — Everyday Spirituality, Practices of Prayer and the Spirituality of Church Operations.

Archdeacon Rhonda Waters said the mini-conference provided an opportunity for people to discover innovative practices to take back to their parishes. She mentioned that the workshop leaders and facilitators from both the clergy and the laity were volunteers who wished to share practices they use to enable spiritual development.

The Rev. Dr. Jonathan Martin, another member of the organizing committee, explained the conference was intended to examine ways that church communities can encourage spiritual development through everyday activities. "God is already present," he said.

As people arrived at St. Clare's, they enjoyed a time for light refreshments and socializing before the Rev. Colin McFarland from St. Margaret's, Vanier in Ottawa called everyone into the opening worship by playing the "Washerwoman of Ireland" on his fiddle.

The morning session on Everyday Spirituality was divided into workshops for smaller groups:

- Pretzels with Auntie Patti – Pattie Robillard shared her family's Lenten tradition of making pretzels, an ancient symbol representing two arms crossed in prayer
- 10,000 steps for Jesus – Ron Hubbard shared his practice of spiritual walking
- Spiritual Formation through Role Playing Games — the Rev. Geoff Chapman guided participants through a session of Dungeons & Dragons, exploring themes of identity, morality, choices and the joy of imaginative play
- Doodling — the Rev. Fresia Saborio and the Rev. Dr. Neil Mancour of the Diocese of Montreal, explored ways of using paint, crayons and collage, doodling and drawing as a medium for expressions of soul and prayer
- The Creative Connection: Art and Spirituality — Karen Daley's group explored arts and crafts as



Altar Guild work can be an act of "hospitality that includes people who are participating in the work as well as an extension of warmth and love to the people who come into the space that they are caring for," said workshop leader Meghan Kitt (top left). It can also be a contemplative practice.



The Rev. Fresia Saborio and the Rev. Neil Mancour from the Diocese of Montreal met up with Dr. Sarah Johnson from St. Paul's University at the doodling session.

an expression of prayer, study of scripture, and focused thought

Heather Mallett, a parishioner at St. Thomas the Apostle in Ottawa, facilitates creativity workshops herself and told *Crosstalk* she was especially interested in learning "different ways to meld creativity and spirituality."

The Rev. Fresia Saborio said people are able to connect with the Divine and the Sacred in more ways than can be imagined, with shapes, colours and forms used to make the connection.

The design of St. Clare's lends itself to events such as this with the various areas of the church and technical equipment used for different groups and activities. Registration, coffee breaks and lunch as well as workshops were held in the hall, with other workshops using smaller spaces of meeting rooms, the Memorial Chapel, Nave, and the kitchen.

The other morning session Practices of Prayer was divided into four workshops.

- Introduction to Contemplative



PHOTOS: CAROL GODDARD



(Top) The Rev. Canon Kevin Flynn and Paul Dumbrille (bottom) participated in the Sacred Hospitality workshop.

Prayer Practices – The Rev. Canon Kevin Flynn offered a brief overview of the variety of contemplative practices with a focus on yoga.

- Spiritual Autobiography – The Rev. Mark Lewis and the Rev. Pat Martin offered participants a tool to help consider the critical moments in their lives and faith journeys
- Gospel-Based Discipleship – The Rev. Ben Stuchbery shared a highly adaptable prayer practice from the Indigenous church, which anchors people's common life in the life, death, and resurrection of Jesus through a shared engagement with a passage from the gospels.
- Praying with Music – Joshua Zentner-Barrett led an exploration of the spirituality of music in worship, engaging with psalms, short songs, instruments, and more.

After the whole group gathered together for lunch and some social time, they again broke into smaller groups for the Spirituality of Church Operations workshops:

- Shaped by the Altar Guild – Meghan Kitt led a group exploring expressions of beauty, hospitality, inclusion, and devotion in the altar guild and its work.
- Sacred Hospitality – The Rev. Dr. Jon Martin introduced the founding principles of sacred hospitality and the challenge to be open to the transformation that comes from genuine engagement and connection to the world around us.
- Change as Spiritual Formation – Archdeacon Rhonda Waters led a group exploring ways to respond to change in spiritually life-giving ways for both individuals and parishes.
- Spiritual Formation for Pastoral Caregivers — The Rev. Canon Hilary Murray led a group exploring the Divine call and how it is actualized through pastoral care and ways that it can deepen spiritual formation and one's relationship with God.

The day ended with everyone coming together for a closing worship service with Joshua Zentner-Barrett leading them in music and even a small foray into dance.

Dr. Sarah Johnson, director of Anglican Studies at St. Paul University, reflected on the day's aims and activities in a homily. Reminding those gathered that the church is not its buildings, it is made of people listening to and filled with the Holy Spirit. "Our aim today was not to become educated in strategies and techniques. Our aim was to share with one another how the Spirit is forming us through scripture and prayer and song, through ... writing and drawing, through role playing and pretzel making and more. Our aim was to receive from one another practices that we can bring back to our own communities that nurture openness to the work of the Spirit within us, among us and beyond us."

With files from Leigh Anne Williams

CLERGY REFLECTION

Reflections on the Cross

BY THE REV. CANON STEWART MURRAY

For me the journey of Lent is dominated by the long shadow of the Cross. The meaning of Christ's sacrifice and my understanding and response to His sacrifice is the heart of Lent for me this year. In the past years, it was easier to focus on the empty tomb and the Risen Christ of Easter morning, than to stand and look at the beaten and bleeding Jesus on the Cross of Good Friday. It is understandable that one would rather be in the beautiful garden of Easter than the dark and wind-swept hill of Calvary. But I have come to realize that to come to a deeper understanding of the meaning of Easter, I must spend time standing by the Cross of Calvary.

A series of questions confronts me at the Cross. Why was the terrible suffering and death of Christ necessary? Could not God have chosen another way to redeem us? I have always had difficulty with the extreme language of some writers that seem to portray God as demanding a blood sacrifice in



The Rev. Canon Stewart Murray is a retired priest of the Anglican Diocese of Ottawa

payment for the sins of the world, which seems to reduce the life of Christ to some legal/judicial payment of debts. This is not to deny the reality of original sin that has destroyed the relationship between God and His creation or the reality of suffering and death becoming an integral part of the human condition. But rather the difficulty with this language is that it leaves little room for the images of Christ as shepherd, as healer and teacher. The image of a loving God

who calls us into relationship with Him, of a loving Father as portrayed in the parable of the Prodigal Son is more in keeping with my understanding of the God revealed to us in Jesus.

The Cross was the sign of the reality and power of sin and death in creation and that Jesus through His suffering and death destroyed the power of death and by His resurrection open a new and living relationship with our Father. The Cross is the ultimate sign of God's love for you and me, that restores our relationship to the Father.

As St. Paul expresses in Romans 6:5-6: "For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin."

I found in a little book on the Orthodox faith the following quote which helped clarify my thoughts:

"St. Isaac the Syrian writes: "God the Lord surrendered His own Son to death on the Cross for the fervent love of creation. *For God so loved the world that He gave His only begotten Son* to death for our sake (cf. John 3:16). This was not,

however, because He could not have redeemed us in another way, but so that His surpassing love, manifested hereby, might be a teacher unto us. And by the death of His only begotten Son, He made us near to Himself. Yea, if He had had anything more precious, He would have given it to us, so that by it our race might be his own."

The Cross offers us a choice, to stay enslaved by sin, estranged from God or to chose to respond to the new life of the Resurrection and be restored to our true identities as people made in the image of God. The sacrifice of the Cross is God shattering the bonds of slavery and inviting us into His life. How awesome is this invitation, what love He has shown for us!

The question is are we ready to leave the shadows and move into the light of the new life of Christ? The shadows can be uncomfortable, but it is what is known. Responding to the call of Christ will move us out of ourselves and into a deeper relationship not only with God but with our neighbours and all of creation. Each one of us needs to look at the crucified one on the Cross and decide for ourselves. Will I reject His love shown at such a great cost?



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After two years of discernment and consultation, PWRDF's members* have approved a new name. Alongside Hope emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.

With its tagline — Anglicans and partners working for change in Canada and around the world — Alongside Hope honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.



Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit pwrdf.org/our-new-name.

* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.



Alongside Hope

Anglicans and partners working for change in Canada and around the world



Auprès de l'espoir

Anglicans et partenaires œuvrant pour le changement au Canada et à travers le monde

DIOCESAN ARCHIVES

Hamilton Hall, Hawkesbury Stormont Deanery

Where Good Taste Can Lead

BY GLENN J LOCKWOOD

This gracious image, a small snapshot, shows Hamilton Hall—the elegant family home in which Charles Hamilton, the first Bishop of Ottawa, was raised at Hawkesbury, as photographed circa 1910 from across the street. The two women sitting on the steps have not been identified, and, yes, parked at the curb we see an early horseless carriage.

The first bishop's father, George Hamilton (1781-1839) was born in Ireland of Scottish parents. By 1806, he had established a branch of the family trading business at Québec. In 1811, he together with his brothers William and Robert took over the Hawkesbury sawmills established by David Pattie and Thomas Mears and developed an integrated company. George Hamilton ran the Hawkesbury Mills, William operated in Québec, and Robert managed marketing in Liverpool.

The sawmill business was an appropriate enterprise for a family whose coat of arms featured a saw blade slicing through an oak tree and the word 'Through'— elements that were replicated in the seal and coat of arms of the Diocese of Ottawa in 1896. The sawmills and the fortunes of the Hamilton family went from strength to strength in the early nineteenth century, resulting in the construction of this large comfortable masonry structure with basement kitchen.

A family calamity occurred in the 1820s when George Hamilton was horrified to witness three children drown when the canoe in which they were travelling with their mother capsized in the Ottawa



DIOCESAN ARCHIVES 51 H7 1

River en route to Montreal. Many years later, Charles, the youngest son, had a Montreal silversmith fashion a chalice in memory of another brother who survived until 1864—a chalice that ultimately ended up at Saint Bartholomew's Church in Ottawa.

The Hamiltons were a prominent Anglican family at Hawkesbury. If they did not put up most of the money to build Holy Trinity Church in that village in 1844, they certainly underwrote Thomas Fuller's refashioning of that house of worship in 1859 into a structure

more in accordance with High Victorian Ecclesiastical Gothic Revival ideals being promoted by the Cambridge Camden Society and the Tractarians at Oxford.

That venture in church rebuilding was of a piece with Charles Hamilton's future. He decided upon a career in the church, and he went from strength to strength, first building Saint Matthew's Church at Québec, then becoming elected Bishop of Niagara, then Bishop of Ottawa, and eventually Archbishop of Ottawa.

In the closing decades of Queen Victoria's reign, it was a truth universally acknowledged that a bishop in possession of \$10,000 a year would want to manifest his good taste by building churches of impeccable good taste. We should not be surprised if Charles Hamilton used some of his family largesse to get his first bishopric established at Hamilton, Ontario (and named Niagara, not Hamilton), as he provided funds to get an ornate bishop's crozier created.

Awaiting the day Ottawa was made a diocese, Hamilton as Bishop of Niagara returned many times to open and consecrate churches. Like other wealthy men, Charles Hamilton seems to have subscribed to the philosophy, "Waste not, want not." The chalice he had made while at Québec, he brought back to Ottawa. When elected Bishop here, he brought his crozier from Hamilton, which explains why an enameled image of Niagara Falls appears on Ottawa's crozier.

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

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CALENDAR

PHOTO: JOANNE EWART

March 6

Coffee, Company & Conversation

St. Mark's Anglican Church
(1606 Fisher Ave., Ottawa)
10 am to 12 pm
Creative writing or Coffee and Conversation
(613) 224-7431

March 13

Coffee, Company & Conversation

St. Mark's Anglican Church
(1606 Fisher Ave., Ottawa)
10 am to 12 pm
St. Patrick's Day Shenanigans — A Celilidh and Irish Dancing. Guests Kevin Dooley, Irish singer and musician, and Brian Armstrong, Irish Country dance instructor.
(613) 224-7431

March 15

First deadline for Future Fund applications

St. Mark's Anglican Church
(See article on p. 7)
<https://ottawa.anglican.ca/news/new-ado-future-fund-grant-program-for-parishes/>

March 20

Coffee, Company & Conversation

St. Mark's Anglican Church
(1606 Fisher Ave., Ottawa)



10 am to 12 pm
First day of spring celebration for the weekly seniors' program in Ottawa's west end.
For more information:
(613) 224-7431

March 21

Alongside Hope (PWRDF) Supporter Appreciation Wine and Cheese Reception

St. Bartholomew's Anglican Church

(125 MacKay St, Ottawa)
5 to 7 pm
Celebrate PWRDF's new name and hear from the Ven. Patrick Stephens and Alongside Hope's Carolyn Cummins about recent visits with partners in Kenya. The many generous donors and volunteers in the Ottawa area are warmly invited to come to this special evening. Please email Anya Palmer at apalmer@pwrdf.org or call

(416) 924-9192 ext. 256 by March 10 to RSVP

March 27

Coffee, Company & Conversation

St. Mark's Anglican Church
(1606 Fisher Ave., Ottawa)
10 am to 12 pm
Home organization and decluttering. Guest A.Sakiyama is a home organizer/Konmari and Feng shui consultant.

March 30

Journeying as Allies book club

Julian of Norwich Anglican Church
(7 Rossland Ave., Ottawa)
2 pm to 4 pm
Discussing *Eagle Drums* by Nasugraq Rainey Hopson
allmyrelations@ottawa.anglican.ca

April 26

Art of the Heart retreat

St. Thomas the Apostle
(2345 Alta Vista Dr., Ottawa)
9:30 am to 1:30 pm
Walk the labyrinth. Explore the expressive arts. Discover ways in which hope and faith inspire us. Donations gratefully accepted. For more information or to register, reach Heather Mallett: ahmallett39@gmail.com or Susan Kehoe: smkehoe@rogers.com

St. Mark's thanks the Rev. Julian Campbell

BY LEIGH ANNE WILLIAMS

Parishioners at St. Mark's Anglican Church in Ottawa bid a fond farewell to the Rev. Julian Campbell at a gathering in the parish hall following his final service as their Incumbent on Jan. 12.

He was leaving later that week to take on new roles as Rector of Good Shepherd Episcopal Church in Wichita, Kansas and as co-chair of the social justice task force for the Diocese of Kansas.

Campbell is from the Bahamas, and he reminisced about the shock of arriving in Canada in the middle of winter when the snow was up to his knees.

Michael Perkin, stewardship co-ordinator for St. Mark's, offered words of thanks on behalf of the parish. He praised Campbell's ability to navigate his way in a new parish, in a new country, and just four months later, in a global pandemic. "What a way to begin a ministry," he said. "Fr. Julian and the dedicated team quickly initiated a YouTube ministry that took us through services and a celebration of virtual Holy Week and Easter. YouTube

led to live streaming," which Perkin noted continues and has brought viewers for services from the Bahamas, the United States, Great Britain and beyond."

Among the highlights of Campbell's time in the parish, Perkin mentioned renewals of pastoral visits and the pastoral care team, a focus on youth participation in services, outreach to students at Carleton University and lots of hard work to make the church's 75th anniversary celebrations memorable.

Campbell played a key role in diocesan anti-racism efforts. St. Mark's has planned and hosted many impactful Black History Month events during Campbell's tenure, and the parish was known for hosting excellent celebrations after those events enhanced by delicious food and sweets from the Caribbean, music and dancing.

The High Commissioner of the Bahamas to Canada, V. Alfred Grey, spoke at those events and attended the farewell service. He thanked Campbell for being a wise advisor and friend to him in Canada.

Campbell thanked the parish and said he felt "honored by the kindness you have shown ... over the



St. Mark's had a full house for the the Rev. Julian Campbell's farewell and send off. Above: Yolande Parsons, the Rev. Julian Campbell, Carlene Lucas, and Sheila Pitt.

Right: The Rev. Elizabeth December, Paulette Barker and Jenny Cookson

years, but also particularly on this Sunday." He asked for their prayers as he embarked on this new journey and promised to continue to pray for St. Mark's.





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