

# Crosstalk

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

PHOTO: LEIGH ANNE WILLIAMS



## Support helps make affordable housing into homes

BY DAVID HUMPHREYS

When it comes to housing society's vulnerable citizens, creating safe, accessible and adequate spaces is just the beginning.

As the diocese's goal of creating 125 affordable housing units has been reached and surpassed, attention has turned to making sure that the tenants are successfully housed and supported.

Christ Church Bells Corners is moving ahead with a support system for Hollyer House. "Our focus is the dignity of the resident," says Archdeacon Monique Stone.

And even before sod is turned on its 15-unit residence, Community Housing Initiative Perth (CHIP) led by St. James the Apostle is planning for a team of "navigators" with lived experience to work alongside new tenants who need a helping hand with running a household.

Christ Church Bells Corners (CCBC) whose 35-unit Hollyer House opened last year, has established a residents support fund with initial funding of \$4,000. (As of March, 11 of Hollyer's 35 units had been rented.)

The fund allows CCBC to purchase items for residents such as linens and dish towels. The fund can be used for anything that is needed by a resident that is best purchased new rather than used.

As well, the parish has a residents support coordinator, Cath Seguin, who has been involved in the Hollyer project from the beginning. She is available to contact or be contacted by new tenants who are in need of help. An initial "welcome package" is provided to residents as they move in.

Counselling for the most vulnerable – usually those relocating

from Cornerstone Housing for Women's emergency shelter and Chylalis House shelter -- is available from the Support Services division of the Western Ottawa Community Resource Centre located on the ground floor of Hollyer House.

Tenants who come from the City of Ottawa's social housing wait list have the added benefit of the support of a social worker.

In Perth, St. James the Apostle volunteers are hoping to break ground on CHIP's project this year. The Rev. Canon Ken Davis has met with staff at the Table Community Food Centre who employ a group of "navigators" with lived experience to help clients access needed services.

He says the idea of an "alongsider ministry" is the echo from a Syrian refugee sponsorship program of which St. James and the diocese were huge supporters.

"Each family had an amazing team helping with everything from banking, language, healthcare and childcare."

Stephanie Corrin, social justice and advocacy coordinator of The Table's community food centre and colleagues have agreed to train teams of two screened volunteer "alongsiders" for each of the planned 15 units. Recruiting and training will begin once construction is well under way. The coordinator of the teams -- and probably some volunteers -- will be from St. James.

Corrin says her office is willing to work with volunteers, share experience and expertise, and be prepared to address and assist with any individual concerns that arise for the CHIP residents.



## BISHOP'S MESSAGE

# When God showed us the way home



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

I have often travelled to my parents' homeland of Ireland over the years and have spent many long days in the beautiful mountain region of Connemara, Co. Galway, hiking solo to each of the highly varied peaks of the Twelve Bens, and through most of the moody summits of the Maumturks.

About 10 years ago, I plotted out a hike in the southern range of the Maumturks. As you can see in the contour map accompanying this column, my route covered a "flat" distance of about 10 kilometres, travelling from east to west. I arranged for someone to drive me from the end point, where my car would await me, to the start point at the base of Corcogemore, which rose sharply from sea level to 609 metres. Not exactly a light warm-up, but it was exhilarating to reach the summit, with a 360-degree view of the region.

The way I chose relied on travelling through a series of peaks on the "saddles" that joined them—zigzagging my way through the range without having to go back down to sea level. And so, from the summit of Corcogemore, I hiked northwest and then southeast on a saddle up toward the first peak of Mullach Glas at 622 metres.

The mountains of Connemara are in close proximity to the sea, and in a single day it is possible to unexpectedly find yourself in clear skies, sheeting rain, blasting wind, or fog: very heavy fog. As I made my way along the generous summit of Mullach Glas, a thick fog suddenly started to roll in—as you can see in the second photo.

It became impossible to move safely. I had only a metre of visibility in any direction and my compass was almost useless. I tried to read the ground immediately beneath me as I moved northwest toward what I hoped was a narrow saddle with steep, craggy sides that would lead to the 630-metre east peak of mighty Binn Mhor. When I suddenly found myself on the precipice of a jagged crag, I realized I had lost all sense of location, direction, and perspective. I had to wait it out,

PHOTOS: CONTRIBUTED



### Fog rolling in on the Maumturks, Co Galway, Ireland

conscious that it might be several hours or even overnight before it was safe to move.

After some attempts at moving gingerly to see if I could find the top of the saddle, only to feel the gaping edges of more crags, something remarkable happened. Suddenly, there was a gap in the dense fog that opened up like a cathedral—showing how off track I was and revealing the saddle that would take me over and up to the relative safety of Binn Morh's east peak and the plateau that would lead to its central, 661-metre summit. I paid attention, saw where I needed to go, and moved forward with determination.

I share this story because it speaks to paying attention to moments where God unexpectedly opens up the fog in human existence to show us all what we need to know and what we need to do. The resurrection of Jesus is such a moment.

On the Sunday of the Resurrection, we celebrate the wonderful mystery of God casting aside the boundaries of time

and space, causing us to see the powerful love that fills human hearts with meaning, purpose, and indestructible hope. The Resurrection of Jesus is God telling us to pay attention to what he taught if we want to find the way to walk closely with God—and actually feel close to God.

The Christian tradition affirms that God is uniquely revealed in

Jesus Christ. In other words, if you want to know what God is all about, look to Jesus and you will find the answer.

Christianity holds the belief that God, the transcendent and eternal Creator of all things, visited time and space in the person of Jesus to show for all time that God is with us and that God is love.

Through Jesus, God tells all creation that nothing can be separated from God's redeeming love, and that we will find salvation—the discovery of who we truly are and what we are called to do—when we accept and share God's love. God, in Jesus, shows all human beings that those who entrust their lives to God can become radically free to give sacrificially to this world—to live as spiritually strong people who, with humility and confidence, seek to serve others and to challenge anything that injures, corrupts, or destroys the integrity of all that God has made to be good and just.

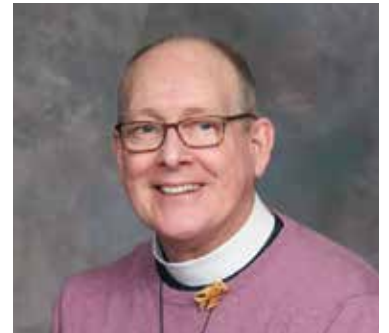
Christians believe that the way to God is the way of Jesus; wise Christians know that the way to God is not bound by simplistic verbal formulas, notions of prosperity, and national or cultural affiliations. If you pay attention to Jesus, you will see that the way to God is found in living your life with kindness, courage, gentleness, justice, faithfulness, compassion, mercy, self-control, generosity, goodness, prayerfulness, forgiveness, patience, trustworthiness, peace, hope, and, above all, love.

The fog of human life was opened up for an abundant moment when God raised Jesus from the dead, vividly confirming that all he taught us is trustworthy—showing us where we need to go to walk closely with God, to feel close to God. Go there with all the determination you can muster and safely find your way home.

## CLERGY NEWS



The Rev. Canon George Kwari has been appointed Incumbent of the Parish of St. Barnabas Ottawa, effective May 5, 2025.



The Rev. Canon Ken Davis will retire on July 1, 2025, after four decades of devoted and fruitful priestly ministry in the Anglican Church of Canada.



# Anglicans honoured at Rideau Hall ceremony

Her Excellency Governor General Mary Simon awarded the King Charles III Coronation Medal to Garth Hampson at a ceremony at Rideau Hall on Feb. 20. Hampson's rich bass-baritone voice is well-known to Anglicans throughout the diocese, particularly for leading the music at Anglican services at St. Vincent's Hospital in Ottawa for 60 years. He was among 100 Canadians selected by the Governor General herself to receive the medal; in total, across the country, 30,000 were awarded on the recommendation of senators and regional officials. Hampson received the medal in the category of Extraordinary Service to the Crown, as "retired RCMP Officer whose vocal talents have supported various community charities and brought joy to people across the country."



Garth Hampson, who has often sung at Rideau Hall, received a Coronation Medal from Governor General Mary Simon. His daughter Diana, wife Eleanor and son Brad enjoyed the celebration with him.

PHOTO: ANNE-MARIE BRISSON, RIDEAU HALL



**Governor General Mary Simon awarded the King Charles III Coronation Medal to the Rev. Canon Aigah Attagutsiak at a ceremony at Rideau Hall on Feb. 20.**

Canon Attagutsiak was among 100 Canadians selected by the Governor General herself to receive the medals, created to celebrate the king's 2023 coronation. She was honoured in the category of Reconciliation for "for offering dedicated and compassionate pastoral care as an educator and spiritual leader, and for providing a communal place for meals and gatherings."

Canon Aigah told *Crosstalk* she was honoured and felt that the honour extended to her parents who always cared for and opened their home to orphans, widowers and anyone who was vulnerable, and who taught her their values.

PHOTO: PETTY OFFICER 2ND CLASS LOUIS-PHILIPPE DUBÉ, RIDEAU HALL.

## News flash from Ascension House

### CBRs now online!

A newly consolidated and updated version of the Canons, Bylaws and Regulations is now available on the diocesan website. With thanks and congratulations to Chancellor Canon Henry Schultz for that achievement! <https://ottawa.anglican.ca/resources/canons-bylaws-and-regulations-cbr/>



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

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Archbishop of Jerusalem and The Middle East



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

**Donate Now**



# Branches of Hope project celebrates success — 24,000 trees planted in Uganda and Ottawa

PHOTO: JOHN BOTTRIELL

BY VALERIE MAIER

In 2022 the Diocesan PWRDF/ Alongside Working Group were inspired by a PWRDF partner visiting Ottawa who describing the tragic consequences of changing climate occurring in Uganda. This led to taking bold action to develop a reforestation project, not only for Uganda but for Ottawa as well. The program ended last fall, and the results are in. We have many people to thank for the outstanding success of planting almost 24,000 trees globally.

Acknowledging the mutual threat of climate change, the working group began by challenging local parishes to plant trees, while supporting tree planting in Uganda. This twinning relationship and the opportunity for local action caught the imagination of Anglicans here. This year alone, 410 native species trees were planted in the diocese and over 23,000 trees in Uganda.

Sourced from local tree nurseries, red maples, black spruce, sugar maples and basswood seedlings were planted in the diocese. Through a generous donation from Christ Church Cathedral, we were able to distribute trees while encouraging recipients to donate funds in support of St. Jude Family Projects, a PWRDF partner in Uganda. We are extremely grateful to all who made donations, and to our parish contacts who facilitated the distribution and to all who planted trees in their gardens and neighbourhoods.

St. Jude Family Projects in Uganda distributed a variety of native and fruit-bearing species. Among the native trees are *Faidherbia albida* (*Musita/Nsabya*), known for its ability to improve soil fertility and provide shade and fodder;



**L-R: Pam Hazen, gardener; Barbara Bottruell, PWRDF parish representative, and the Rev. Lee Lambert, incumbent at St. Thomas Stittsville. Tree provided by Branches of Hope project.**

*Markhamia lutea* (*Musambya*), valued for timber, medicinal uses, and shade; *Maesopsis eminii* (*Musizi*), a fast-growing tree used for timber and soil improvement; and *Albizia coriaria* (*Musisa*), another important nitrogen-fixing species. Additionally, recipients requested and received fruit trees such as jackfruit, mango, avocado, guava, papaya, and banana.

By partnering with PWRDF/

Alongside Hope these native trees will count towards the Communion Forest, a Lambeth Conference global initiative from 2022 dedicated to “renewing the life of the earth across the Anglican Communion and beyond” by forest protection, tree growing and ecosystem restoration.

The program was highlighted at St Stephen’s Church and the

Alongside/PWRDF Meet Our Partners event in November. Many thanks to St. Stephen’s for hosting, to their amazing cooking crew, Basic Kneads Bakery who donated the bread, and all who attended.

Walking alongside our partner in Uganda we have made a difference in our community and indeed the world. Thank you for inspiring hope for a sustainable future for all.



## Crosstalk

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

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Bishop of Ottawa  
Publisher

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*Crosstalk* is published 10 times a year (September to June) and mailed as a section of the *Anglican Journal*. It is printed by KT Web Printing, Toronto, and mailed by Elite Bindery and Mailing Services, Scarborough.

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

### Subscriptions

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Suggested annual donation: \$25

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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.



## PARISH NEWS

# All Saints Westboro's food bank cares for its neighbours

BY LEIGH ANNE WILLIAMS

Walking or driving by on Richmond Road, many people don't know that All Saints Westboro has a busy food bank that has been quietly helping its neighbours for 40 years. But those who go there know that the Westboro Region Food Bank (WRFB) is a special place that offers a lot more than just food.

"Some of our volunteers have been here for five, ten years....We get to know the people who come," explains Martine Doré who co-ordinates the operations and efforts of 40 volunteers. "Some people just want to come get the food and go, and that is 100% okay. Some people are here because they are seen, acknowledged, appreciated. I had one gentleman say, 'Oh my God, you remember me? Maybe I make a difference in the world.' People feel welcome when they come here, and they walk away with more than just food— a sense that 'This is a place I can go. I'm respected. They understand my unique barriers, they try and work with those barriers.'"

The Rev. Chung Yan Lam, All Saints' associate incumbent, told *Crosstalk* that the food bank is an integral part of the church's ministry, and the parishioners are deeply committed to it. All Saints has partnered with First United Church to share the building, and Lam says that parishioners from both congregations form the food bank's most steady base of donors. There is always a basket of food near the altar. "When we are participating in worship...breaking bread together, we remember those who are without," she said. They call all the visitors to the food bank neighbours.

Although Westboro is an affluent part of the city, Doré said there are hidden pockets of deep poverty. The neighbours who visit the food bank come from subsidized seniors' residences, emergency housing shelters and shelter overflows in the area. There are also many newcomers to Canada. Staff and volunteers make frequent use of a translation app so they can communicate with people who speak a myriad of languages.

All Saints' role providing a home for the Westboro Region Food Bank is vital, Lam points out. Without the space in the church, including heat and light and water utilities, it would be too expensive for a food bank to pay for any space in the area. This is an important point for the federal government to weigh as it considers a proposal from the finance committee to end tax-exempt status for churches, she says. "We



**Martine Doré, who recently retired from Cornerstone Housing for Women, now brings her smile and talents to All Saints Westboro, working with the Rev. Chung Yan Lam.** PHOTOS: CONTRIBUTED



need people to understand that the Westboro Region Food Bank is an arm of what we do here. All Saints Westboro needs to be here so that we can do this work."

Like all of the branches of the Ottawa Food Bank, WRFB is facing challenges to stretch limited resources to meet increasing needs. Doré said there has been a 90% increase in visits to the Ottawa Food Bank partners since 2019. "Even the same amount of money doesn't go nearly as far when you think about the increased demand, the escalating costs of food, diapers..." she said.

Visitors to the Westboro Region Food Bank come once each month to receive a three-day supply of food and essentials such as diapers and feminine hygiene products. Doré said that the previous day they had to divide the few diapers they had between two households.

"The fruits and vegetables we got Friday only served our Monday food bank neighbors. We had to buy \$200 worth of fruits and vegetables to serve everyone today because at the end of the day we were left with about six red peppers, a couple of

cucumbers."

All Saints makes such purchases from the Westboro Region Food Bank's trust fund. "The church has a trust fund that is allocated and designated for the food bank to purchase the extra food in order to maintain a certain standard," Lam explained. "Many people during COVID especially appreciated how this food bank was giving a lot of fresh fruits and vegetables."

Donations to the Westboro Region Food Bank are also designated towards the purchasing of food to supplement declining supplies from the Ottawa Food Bank and various administrative costs to keep the food bank running smoothly. Lam noted that organizations such as the Legion and the Westboro Business Improvement Area fundraise and have been strong supporters.

In the fall, the Westboro Regional Food Bank moved to serving people by appointment. The system helps them organize the food distribution, and they have found that it is less stressful for those coming to the food bank. Lining up together tends to increase anxiety about whether there will be enough food. Lam says there is an orderliness to the appointment system that reduces tension. Visitors feel that they are seen and have a place and time that is reserved for them by name.

Doré says they still take walk-ins as exceptions if a visitor is new or

unable to make appointments. "We don't want anyone to leave a food bank hungry," she says.

The number of appointments per day fluctuates, but it is common to have 28 to 30 appointments in a day, which represents a much larger number of people because each household may have multiple members or sometimes multiple generations living together. One household they serve is a family of 12.

All Saints also has a New-to-You thrift shop in the church. "Within this more affluent area, [people] donate very lightly, gently used items.... We can then offer them to people in need, as well as we sell it to people who want to buy less, recycle and reuse, and so it's able to do that for us," Lam said. The shop is one of the instrumental ways for the community at large can support the sustainability of the Westboro Regional Food Bank. All proceeds from the New-To-You Shop are used to support the parish's operational costs in order to continue being a compassionate presence in Westboro, she explained.

The two ministries complement each other. Lam said that volunteers pay attention to what the neighbours who come to the food bank might need. If it is a cold day and someone doesn't have a hat or scarf, they take them up to the shop and give them something.

Good neighbours, indeed!



# All Saints Greely makes a difference one milk bag at a time

PHOTOS: CONTRIBUTED

BY GRACE JONES

What do you do with your milk bags? Do they have a use before going to the landfill? In the hall of All Saints Greely approximately 1,500 milk bags are diverted from the landfill each and every Tuesday evening. They are prepped and woven into sleeping mats and sit-upons which then provide a little bit of comfort and dryness to those living in difficult situations.

To date 319 large sleeping mats and 316 sit-upons have been shared with outreach organizations in the Ottawa area. Belong Ottawa, Shawna's Outreach, JFS Streetsmarts, Highjinx, Ottawa Inner City Ministries, Somerset West Community Health Centre, are some of the organizations who hand them out where needed.

You might ask how a small but mighty congregation does this. The answer is simple. In June 2022, we asked the community to come, and the community came. They came from far and wide to weave and they are still coming. People from three years old to 95, with five new people dropping in just in January. Others prep the bags in their own homes.

On any Tuesday evening, you will find an average of 15 people in the hall, most of whom are from the community. We haven't got an exact count, but we estimate our biggest turnouts have had at least 70 people.

Tuesday evenings are filled with camaraderie, non-stop chatter, sharing, laughter and often support for one another. When we held a winter warmth collection drive for outreach, someone dropping off items in the church thought there was a party happening in the back. Everyone is welcoming, non-judgemental and keen to reduce waste in the landfill and help others. Lifelong friendships have been made.

Last fall, we asked people why they come to weave. Wendy told us: "I love the people who attend. I really enjoy the great conversations and learn so much. I have made many new friends who are so kind and helpful and funny and cheerful. I like being able to contribute to a worthy cause and help other people."

Penny said: "One Tuesday night I was really tired and didn't think I'd attend. Then I thought about the homeless having so much less than my blessed life. I felt I could give up two hours of my time to perhaps make their lives a little more comfortable. Thanks for giving us the opportunity to serve others. We have a lot of fun, too."

Lynn responded "I kept seeing Facebook messages and was



**Top: All Saints Greely volunteers in action, weaving milk bags into mats and enjoying each other's company along the way. Bottom row: Shawna's Outreach shared photos of people using the mats. All Saints Greely attaches notes for a personal touch.**

interested, but I passed by a few posts before I decided to take the drive to Greely and see what it was all about. I was intrigued by the idea of making mats out of milk bags and wanted to learn how to do it.... I must say that I felt a little intimidated at first, seeing that everyone seemed to know each other and definitely knew what they were doing, but I was welcomed in from that first night, which I really appreciate. Amazing people in this group, who are all very welcoming and cheerful and make it a fun time!"

Laura said: "It is a great way to help out those in need and also a great way to reduce the amount of plastic that makes its way to the landfill. Meeting all of you and hearing your stories has also kept me coming back."

How dedicated are the weavers?

At Christmas this year, we switched to Mondays so that we wouldn't miss weeks during the holidays. The push was on to finish the 300th sleeping mat by the end the year, and on Dec. 30th that was our unspoken goal, and we didn't leave until it was done.

Do the mats actually make a difference? Yes! Streetsmarts told us of giving a mat to someone who was so excited to go home, throw out his bed, and replace it with a milk bag mat as his building was ridden with bedbugs and the bugs do not like plastic. Someone who received a mat from Ottawa Inner City Ministries told them: "I love this. It's so warm. I won't freeze tonight." A man shared with Shawna's Outreach that it is the reason he's still alive. He has carried it to Montreal and back and can't imagine being without it. They

have also been seen lining a tent to provide some insulation from the cold. A mat was also given to someone who was newly house but didn't have a real bed yet.

Interested in learning or hearing more about this outreach ministry? Just ask, as we would be more than happy to come and share a presentation with you.

Do you have milk bags to donate? Donations of clean dry milk bags are always welcome. Flattened is helpful but not necessary. We just love milk bags. They can be dropped off at the church in the bin outside, any Tuesday evening between 7 and 9pm or, contact us to make other arrangements.

The need is great and with God's help, your help, and the help of our amazing local community we will continue to make a difference one bag at a time.



# Sharon York, passionate director of the Ottawa Pastoral Counselling Centre, mourned

Sharon York, the former executive director of the Ottawa Pastoral Counselling Centre, died on Feb. 5, 2025 at the age of 68 following a sudden diagnosis and swift progression of cancer.

In a pastoral announcement, Bishop Shane Parker wrote: “Sharon helped thousands of people in the course of her career as a skilled, wise, compassionate, and faithful counsellor. She will be greatly missed and grieved, even as her life is celebrated with much thanksgiving. May the hopeful light of Christ, which burned brightly in Sharon, bring comfort and peace to her family and all who grieve her passing.”

Heather Fawcett, who succeeded York as the executive director of the Ottawa Pastoral Counselling Centre (the OPC) after she retired in 2023 told *Crosstalk* that there has been an outpouring of grief at the Centre among the many people whose lives she touched. York retired after a long career with the OPC, including 11 years as its executive director. She continued a remote practice as a psychotherapist at the OPC until recently.

Fawcett described her as a wise and kind mentor who loved to laugh, remembering how she listened thoughtfully to the challenges faced by her successor but also teased her from her retirement saying, “I’m glad it’s you not me.”

“She was a life-force,” Fawcett said, “not only a life force but a life-giving force.”

The Rev. Dr. Canon Peter John Hobbs, director general of Anglican Community Ministries (including the OPC) said York was held in the highest regard for her therapeutic abilities. “Sharon was respected, but she was also really loved... People really cherished their relationships with Sharon, and it’s not an understatement to say by any stretch of the imagination that she made a remarkable impact on



the lives of individuals she cared for, but also in our diocese,” he said. “Her commitment to the OPC goes back 30 years or more. She was the clinical coordinator or supervisor. She was, for many years, the person that people would call, particularly clergy....Although she did one-on-one work with people who wanted psychotherapy, she was also there in a consultative role for parish clergy if they were facing a particularly challenging pastoral situation. It may or may not have resulted in a referral to the OPC, and very often it did, but in other circumstances, it helped just to be able to have a sounding board.” He added, “I’ve always said that one of the great measures of Sharon’s excellence as a

psychotherapist is that the clergy of this diocese entrusted their families to her.” York was instrumental in creating the OPC’s Counselling Support Fund (CSF), which is used to provide financial assistance for people who need counselling but can’t afford the fees. “She worked tirelessly to establish that fund. And by the time she retired, there was more than \$200,000 in it,” said Hobbs.

“Sharon held a conviction. Anyone who wanted counseling should have it, which actually is a conviction that we shared,” Fawcett said. “Because we both believe therapy ought to be available for all who hurt and have experienced loss or trauma and who

want to work for themselves as part of growing and healing, and it ought not to be available only to those who can afford it. And so, because of this, Sharon was passionate about building and sustaining OPC’s Counseling Support Fund (CSF).”

Fawcett shared that she and York had a conversation this past November about balancing stewardship of the Counseling Support Fund with compassion “because there’s only so much money and we don’t want to exhaust the fund that we have. There’s such a high demand.” But she said that York reminded her of her view that the “OPC is God’s ministry and it is his money. ...He knew who would be coming our way and what they needed. Our goal as EDs was to have compassion, to use the money well and to trust him to provide. She also spoke to me about the importance of fundraising in order to ensure the fund would always be available, and so it came as no surprise that in lieu of a retirement gift or flowers for her funeral, she wanted people to honour her by supporting that which she was so very passionate about and that was the Counseling Support Fund.”

York’s family wrote this moving tribute to her: “Sharon touched the lives of many people through her therapy work, her advocacy, and her community building. She was a fair and kind person, who strove to help people heal and to make the world a better place. She was quick to laugh, quicker to hug, and she lived her life to the fullest. She was a gardener, a kayaker, a runner, a baker, a tea drinker, a kitchen dancer, a star gazer, and a jam maker. She was an amazing mother, sister, partner, and friend.” Information on how to donate to the Counselling Support Fund can be found here: <https://tinyurl.com/3nwueu7t> — LA Williams





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# BLACK HISTORY MONTH EVENTS 2025



PHOTO: THE REV. MARIA NIGHTINGALE

Victoria Sajuyigbe models a Nigerian Ankara top made from wax-printed cotton fabric.

Anglican parishes in Ottawa marked Black History Month with joyful celebrations of Black culture in music, dance, food and fashion.



Princess Taiye (left) is the granddaughter of the great Oba Eweka II, the king of the Benin Kingdom from 1914 to 1933. She showcased the culture of Benin modelling a white dress and coral beads, which were worn by royalty as a symbol of wealth and status.

Right: Shallom Omofuma (right) wears a traditional Nigerian caftan, known for intricate embroidery and worn for parties and special occasions.

## Fashion show

St. Thomas the Apostle created and hosted a fashion show celebrating an array of style from a variety of African countries on Feb. 8. Parishioners from St. Mark's and St. Thomas teamed up to model beautiful clothing from different regions in their home countries of Ghana, Nigeria, Liberia, and Reunion Island in the Mascarene Islands.

Dr. Joy Mighty, professor emerita from Carleton University and a St. Thomas parishioner, narrated the show and offered a brief introduction noting that African clothing and fashion provides a glimpse into diversity of different African cultures. Traditional clothing differs within each country from region to region, she said, adding that fashions may also vary considerably within a society according to age, social class, generation, occupation, and geography, and may change over time.

Mighty reminded the audience of ways in which fashion has been an important expression of politics and identity: "During the rise of the civil rights and Black Power movements in the West in the late 1960s/1970s, the phrase 'Black is beautiful' became extremely popular. It transcended into fashion and into how Black people in the west wanted to dress and look. They wanted to show their pride in being Black, something that had previously been treated as inferior because of the history of slavery and colonization that Black people around the world had suffered. So, Blacks began wearing clothes and especially accessories with African themes, adapting the styles and bold colours of traditional African clothing, as if to say 'see me, hear me. I am here. I am Black, and I am proud, and I am beautiful.'

There was also a rich display of African arts and crafts in the St. Thomas parish hall.



Joseph Emmanuel Amuah modelled an outfit from Ghana (Western Africa). It is handwoven with thick threads and sewn by hand with large needles. This is very commonly used in Northern Ghana for all occasions.

The smock was famously worn by Ghana's founding fathers when they declared Ghana's independence from the British on March 6, 1957.



Fola Omotay models a boubou dress made from the Adire fabric, which comes from the Egba women of southwestern Nigeria.



Fola Omotay models a white blouse, a striped wrapper of A'nger fabric wrapper, which originated with the Tiv people of Nigeria, and a head tie known as gele.





Right, above : Yassmina Premakanthan modelled a dress now associated with the Séga Maloya dance, which originated in the 18th century on the sugar plantations of Réunion during the time of slavery. Asher is wearing an outfit from Ti Baba, a handmade collection designed and made on Réunion Island.

Nnamdi Chiboka wore ISI Agu Attire from Southeastern Nigeria (Igbo). This is a traditional Igbo outfit featuring a richly embroidered tunic with a tiger (Agu) motif, often in red, black, or blue, paired with trousers or a wrapper. Originates from the Igbo people of southeastern Nigeria; historically worn by chiefs and titled men at traditional weddings, chieftaincy coronations, cultural festivals, and formal events. Once reserved for elders, it is now widely embraced. Often styled with coral beads, a red cap (Okpu Agu), or a walking stick for a regal touch.

Emele Awala modelled an elegant Ankara styled gown with head tie, which can be worn to parties and weddings.

Top left photos: Mayowa Ojo and his son wore the white buba, sokoto/iro and fila/gele set, which is the traditional costume of the Yoruba in Southwestern Nigeria. They also modelled the blue Agbada, the flowing robe traditionally worn by the Yoruba.

PHOTOS:  
THE REV. MARIA NIGHTINGALE AND  
LEIGH ANNE WILLIAMS



Joseph Amauh modelled a shuka, commonly known as the Maasai regalia. It is made from red, blue, green, or yellow plain fabric, often with striped patterns. It's a traditional Maasai blanket from Kenya worn by both men and women. It is draped over shoulders, with one end thrown over one shoulder.



## Dining, drumming, dancing

**St. Stephen's** hosted a party on Feb. 14 that included a wonderful buffet of African and Caribbean dishes and an interactive drumming workshop from Juno-award winning musician Sadio Sissoko.

Originally from Senegal, Sissoko travelled from Montreal to share his music with more than 100 people of all ages. He was welcomed back enthusiastically after offering a similar workshop last year, and many of those who attended last year returned wanting more.

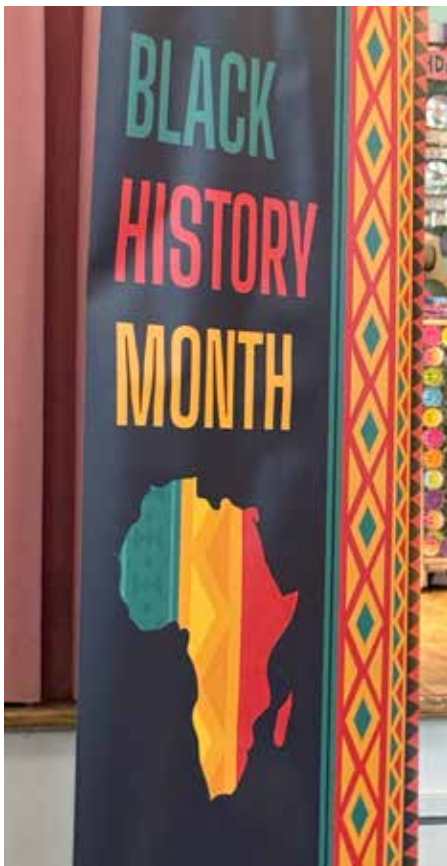
Sissoko brought many drums with him, and they were distributed and shared among those who wanted to try drumming. He led the group through drumming rhythms and patterns until the whole hall resonated with the music and energy.

His partner Nicole Glaze, who has studied African dance extensively, danced and invited everyone to come dance as well.

Sissoko also closed the evening with quieter songs played on the kora, a traditional African string instrument, which has a harp-like sound.



**Clockwise from left: Sadio Sissoko plays the kora; Kathy Gibb enjoys some drumming; the Rev. George Kwari and Shirley Braithwaite cut the cake; and Katherine Shadbolt Parker, Bishop Shane and the Rev. George Kwari and Epiphania Kwari.**



**St. Thomas the Apostle** also hosted an African drumming and dance workshop on Feb. 15.

The workshop was led by Carleton music professor Kathy Armstrong and Stacey Cam-Tamakloe, who came to Canada as a graduate student from Ghana in 2021 and just completed her Master's degree in music and culture. She is an artist-in-residence with Carleton Music's West African Rhythm Ensemble. Armstrong was an orchestra percussionist when she first travelled to Ghana to study music there in 1990 and has been working on projects between Ghana and North America ever since.

They, too, passed out drums to people who attended the workshop and began teaching some of the simpler rhythms from traditional Ghanaian music.

Once the crowd of about 30 people attending had warmed up their senses of rhythm and fun, Cam-Tamakloe invited them over the other side of the hall to teach them some traditional Ghanaian dance moves while Armstrong led the rest of the attendees on drums and other instruments to keep the beat going. It was definitely a challenge to keep up with Cam-Tamakloe's graceful and athletic move, but it was so much fun!



**Above, right — Joan Hounsell, Kathy Webster and Sheila Pitt enjoy the afternoon out in celebration of Black History Month.**

**Left — Stacey Cam-Tamakloe and Kathy Armstrong, Ottawa experts in West African percussion, led the drumming and dance workshop.**



# One Love – Black contributions to peace

BY LEIGH ANNE WILLIAMS

St. Thomas the Apostle also hosted a Black History Month panel discussion on Feb. 15.

With Dr. Joy Mighty moderating, the chosen theme was Black contributions to peace. The panelists were:

- Dr. Joseph Amuah, senior researcher at the Canadian Institute for Health Information, originally from Ghana, and a parishioner at St. Mark's.
  - Josiah Davies, St. Thomas of the Apostle parishioner, who came to Canada from Liberia
  - The Rev. Felix Longdon, a PhD candidate in theology at St. Paul University, an Anglican priest from Ghana, serving as interim priest in the Parish of Bearbrook-Navan.
  - Victoria Sajuyigbe, a product marketer and a parishioner at St. Thomas, originally from Nigeria
- They discussed several public figures who have made important contributions to peace:
- Martin Luther King
  - Kofi Annan, Ghanaian diplomat, secretary-general of the United Nations from 1997 to 2006 and recipient of the 2001 Nobel Peace Prize
  - Influential Jamaican singer-songwriter Bob Marley
  - Former South African President Nelson Mandela and Archbishop Desmond Tutu

Joseph Amuah added that the idea of a Truth and Reconciliation Commission, which originated in South Africa, is an important Black contribution to peace. "People are given the opportunity to actually share their experiences, have conversations with those who are the perpetrators, and then come to peace for themselves and by extension their society." He noted that Canada followed this model for its Truth and Reconciliation Commission and that it had also been used in Sierra Leone and Rwanda. "There's nothing like the victims having conversation with the perpetrators and gaining that peace. That is the reality of it. Retribution doesn't move anyone forward."

The panelists also reflected on what peace means on a personal level.

Josiah Davies, who grew up in Liberia when the country experienced 20 years of civil unrest, spoke about how that political situation made it nearly impossible to have any personal peace. "I couldn't have calm as a person because...I was afraid, thinking if I walked to the road I could get shot by other people or someone could harm me or my parents. So, when I want to consider peace, I think about that state of mind where I'm at ease. I can have food, I can have water, I can have shelter, I can



**Dr. Joy Mighty, moderator**



**Victoria Sajuyigbe**



**Dr. Joseph Amuah**



**Josiah Davies**



**The Rev. Felix Longdon**

have clothing, I can say hi to my neighbour, I can be of help in my community."

Victoria Sajuyigbe agreed that the conditions in the society play a big role in how much peace people feel personally. She explained that if she sees people around her suffering from chronic poverty, she can't feel at peace in her own life.

All four panelists had migrated to Canada and spoke about the challenges of integrating into a new country.

Sajuyigbe said she felt she had to work twice as hard as non-immigrants to achieve the same things.

Amuah described an experience when he was teaching first- and second-year students at a university in Calgary who said they couldn't understand him. Amuah was puzzled because he was teaching statistics with mostly numbers and formulas, not difficult language, and people always seemed to understand him in other settings. He wondered: "Maybe they've never seen someone like this before, and so they are sort of struggling to see maybe why you are the one ... teaching them this class, and so, it manifests in a different way, that we don't understand what you're saying." But once they got to know him, they were soon coming to his office to ask for help with their studies.

Mighty asked the panelists about

the role of the church. "Has the Anglican church played a role in moving us toward peace?"

Longdon said the church's liturgy is very inclusive. "It tries on the idea of unity in diversity. We try to tap into each and everyone's gifts in the church."

Davies mentioned the Anglican Church of Canada's participation in calling for a ceasefire in the Israel-Gaza war. Aside from what the leaders do, he added, "what we can do is just show love to one another and that will spread like the branches of a tree."

Much of what the panelists focused on were ways that individual people in the church make a difference and have welcomed them into their worshipping communities.

Sajuyigbe said she has been attending St. Thomas for about two years. "When I came into this church, I was welcomed with open arms and there was so much love.... The fact that the priest smiled at me, looked into my eyes, called my name, made a difference. I could see that the church was very intentional. And what more intention can the church have than what we are doing right now, giving us the opportunity to sit down here and educate others about who we are, about our experiences."

Amuah shared the story of how he began to attend the 8 am Sunday

services at St. Mark's Church but would always hurry home right afterwards to watch soccer. "One day while I was slipping out, this lady called to me. 'Hi, how are you? I see you every time, but you leave so early.' I thought, 'Oh my God, I've been caught,' he said, laughing. She asked him for his name and contact information so they could stay in touch and soon after his wife told him an elderly lady from the church had called their home. "Before that I hadn't really talked to anyone. So that was what drew me." Gradually, he began to stay for coffee, got to know people and became a part of the community.

Mighty shared her own story of moving to Kingston, Ontario. Her parents came to live with her, and "we decided we would church shop.... We were looking for a church that would be welcoming" she said. They started at Christ Church Catarauqui. After the service, they wrote their names in the guest book. "A couple of days later, there were three ladies who rang the doorbell. They brought bread and flowers welcoming us. It touched me. ...And then Father Ed came and visited. That was the end of the shopping. We had found a church," she said. "It starts with just one person being kind or open or welcoming to another person."



## ICI ON PARLE FRANÇAIS — RÉFLEXION

# Le Symbole de Nicée : l'unité dans la diversité

LE RÉV. CHANOINE KEVIN FLYNN

À l'occasion du 1700<sup>e</sup> anniversaire du concile de Nicée qui a lieu cette année, j'ai tenté dans mon dernier article de rendre compte de la place du Credo ou Symbole de Nicée dans l'Eucharistie dominicale. Plutôt qu'une explication ou une définition limitative du mystère de Dieu, il s'agit plutôt d'un indicateur fiable des dimensions de ce mystère tel qu'il nous a été révélé en Jésus-Christ.

Il y a bien sûr beaucoup plus à dire sur le Credo. Tout en évoquant le mystère de Dieu, il parle aussi de l'Église. Le Credo proclame que l'Église est « catholique ». C'est-à-dire que l'Église est pour tous les peuples. L'Église elle-même est le symbole de ce qui se passe dans la création dans son ensemble. L'Église et la création tout entière sont orientées vers leur accomplissement dans le Royaume de Dieu. Ce que nous essayons de vivre dans l'Église est un signe de la destinée de la création tout entière. Loin de tout réduire et de tout ramener à une monotonie fade et grise, une telle intégrité affirme les dons et les



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

caractéristiques authentiques de l'humanité. Saint Paul proclame que « dans le Christ » il n'y a « ni Juif ni Grec, il n'y a ni esclave ni libre, il n'y a ni homme ni femme » (Gal. 3:28). Il nous dit aussi qu'« il y a diversité de dons [...] diversité de ministères [...] diversité d'opérations » (1 Cor. 12:4-6). Une fois de plus, nous rencontrons un paradoxe : l'unité est maintenue par la diversité. Ensemble, elles constituent la catholicité.

La catholicité est également

synonyme d'authenticité.

L'authenticité de la croyance et de la pratique en découle, car elles dépendent du consensus de l'Église. Nous apprenons la foi authentique en considérant et en suivant ce que les chrétiens font et pensent. Il n'est pas toujours facile de discerner ce qu'implique exactement la foi authentique dans de nouvelles circonstances. C'est pourquoi nous déterminons les questions importantes en convoquant un concile et en vérifiant le consensus de l'Église. Les anglicans font partie de ces chrétiens qui considèrent que les conciles universellement reconnus de l'Église, tels que ceux de Nicée et de Chalcédoine, ont une autorité particulière pour exprimer la foi authentique sous la direction de l'Esprit. En tant qu'expression de cette foi, le Symbole de Nicée est devenu l'une des structures de l'Église dans laquelle s'incarne sa catholicité.

Les Credos sont donc catholiques dans les deux sens du terme. Ils exposent la foi authentique, mais pas comme un ensemble de propositions à recevoir intellectuellement. La foi est plutôt une attitude et une direction de

toute la vie. Lorsque nous nous joignons à d'autres chrétiens pour proclamer les Credos pendant le culte, nous partageons une attitude et une orientation communes envers le Christ.

Il est possible de se focaliser sur la lettre d'une doctrine correcte et de perdre de vue le caractère universel de l'Église. Lorsque les Églises excluent de leur communauté ou de leur culte des personnes de race, de classe, d'orientation sexuelle ou autre qui ne sont pas correctes, elles refusent de faire partie de la communion toujours plus large qui ne peut s'arrêter à toute la création. L'œuvre du Christ a une portée universelle. En effet, limiter cette portée aux seuls êtres humains, c'est ne pas voir que « la vie du monde à venir » inclut toutes choses (Col. 1:20). La tâche royale et sacerdotale de l'Église est de vivre cette catholicité, en traitant toutes les personnes et toutes les choses avec l'honneur et l'amour qu'elles méritent, car elles sont des créatures ayant une destinée éternelle.

*An English translation of this article is available online in Perspective.*

<https://ottawa.anglicannews.ca/>



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## CLERGY REFLECTION

# Where does our help come from?

BY THE REV. CANON STEPHEN SILVERTHORNE

Probably the hardest part of a clergy person's job is dealing with death. Through the many joys of ministry, we never know when death and its sorrows might force itself into our day. In my own ministry, I have had days when a baptism interview has been filled with joy and laughing children. Then the next meeting is with a family crushed with grief, coming to plan a funeral service.

Most difficult are those times when clergy are called to the bedside of a dying person. Like me, most clergy come into that hospital room filled with a sense of powerlessness. What can we offer that will change anything? Prayers of comfort and words of condolence can bring some relief, but they cannot change the reason why we were summoned. A person lies dying.

Non-clergy may not face these situations as often, but they will face them. We all lose loved ones, and we all proceed through life with the knowledge that we are mortal. We too will face the end of our life, and we too will be powerless to prevent it.

These gloomy truths are the kind of thing we usually prefer to



**The Rev. Canon Stephen Silverthorne is the Incumbent of St. Paul's, Kanata**

avoid thinking about. Yet Good Friday and Easter ask us to think about them a lot. We are asked to consider Jesus' betrayal, his arrest, his abandonment, and his death. In Good Friday's service, we hear once again the whole sordid story of our innocent Lord's death as a criminal, and we look at the ugliness on display as crowds bay for his blood. These make us think about our own sorrows, our own sins and sins inflicted upon us, and about our own mortality.

So why not avoid looking? Why be reminded of death's power and humanity's frailty? We do it because we cannot avoid these

things forever. And we look at them without fear because doing so is the only way we can be reminded of the greater power of Christ. At the heart of the Easter story is the proclamation we all need to hear: that through Jesus' power, death's claims have been proven false. He has crushed them under his feet.

In a funeral sermon by Rev. James Goodloe, he puts it well:

"Death pretends to be Lord over us. It's not. God alone is the Lord over our lives. Death tries to have the last word about who we are. It doesn't. God has plans for our lives that even death cannot destroy. Death struts its seeming great power, but its power is broken. To Christ belongs the victory. Though death will lay claim to all of us, it will not hold us all, for we do not belong to death. We belong to God in life, we belong to God in death, and we continue to belong to God in that new life on the other side of death."

All this is true because of Jesus' death and resurrection. Good Friday and Easter reveal that we belong to Jesus. We were bought with a price.

Sin claims power over us, and it mocks us whenever we stray from God's path. It tells us that we are worthless, guilty, and unwanted. Death claims power over us, and

pushes us to despair whenever we feel its approach. It tells us that it will take us, and never let us go. Jesus' work at Easter shows us that these are lies.

Jesus took the sin of the world upon himself at the cross, even the sins of those who crucified the Son of God. Jesus took the sting of death upon himself at the cross, even the deaths of those who had not yet been born. In bursting from the tomb, he showed that these had no power over him. In welcoming us as his brothers and sisters, he shows us that they can have no power over us as well.

This Easter, don't be afraid to acknowledge your fears and frailties. Don't be afraid to acknowledge your sins and mistakes. Jesus knows all about them. Instead, bring them to him. He will bear them on the cross, and he will reassure you that they have no claim on you. You are his, and you always will be. When things go wrong in this life, he still has plans for you. And when this life comes to an end, he will still have plans for you. He will not let you go.

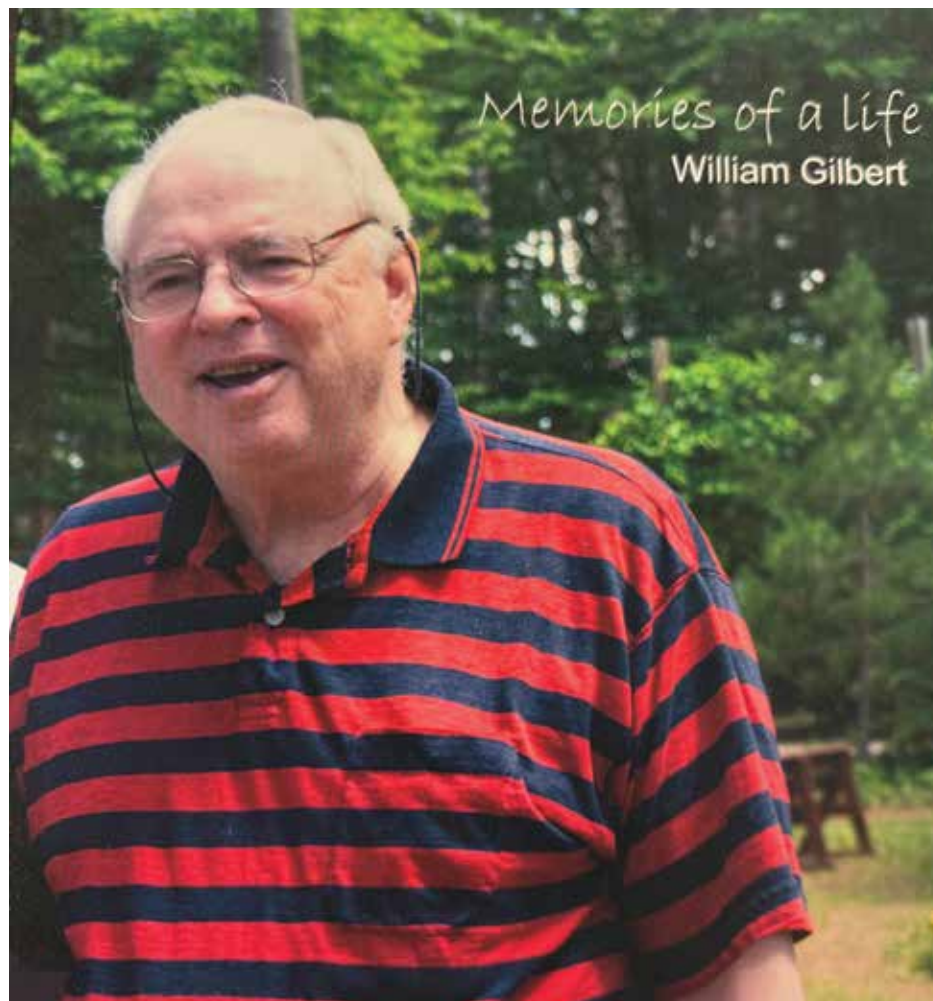
This is the reason we cry out: Alleluia! Christ is risen. It is good news for all who are burdened by the cares of this life, and it is good news for you.

# Remembering the Rev. Canon William Gilbert

The Rev. Canon William Gilbert, a retired priest of the Anglican Diocese of Ottawa and former editor of *Crosstalk*, passed away on Jan. 27, 2025 at the age of 87.

Born and raised in Toronto, Gilbert earned an Honours Bachelor Degree in History at the University of Toronto in 1959. He graduated with a Bachelor of Sacred Theology degree from a Trinity College in Toronto in 1962. In 1962 and 1963, he was ordained deacon and priest in the Anglican Church of Canada by Bishop Ernest Reed of the Anglican Diocese of Ottawa. Subsequently, he served as a parish priest at St. Richard's Church, Ottawa, in the Parish of Petawawa, and at St. Martin's Church, Ottawa.

In 1969, Gilbert graduated from the Ottawa Teacher's College and was a teacher at Hopewell Avenue Public School in Ottawa for four years. In 1973, he accepted a position as programme officer with the Anglican Diocese of Ottawa and also edited *Crosstalk* for several years. His son, Bill, who has worked



as an accountant in the diocesan financial ministry for many years, told *Crosstalk* that he remembers his father laying out the stories and photos for issues of the newspaper on a light table. "He loved it," he said.

Gilbert was later appointed as diocesan director of programme.

In 1975, he was awarded a Master of Education Degree from the University of Ottawa. Gilbert was invested as an honorary Canon of Christ Church Cathedral, Ottawa. In 1990, he was appointed parish priest of St. John's Church in Richmond, Ontario, from which he retired in 1998. — LA Williams

**This photo is taken from the cover of Canon Gilbert's autobiography, which he published in 2018. It is available at the Diocesan Archives.**



## DIOCESAN ARCHIVES

### Saint John, Innisville Deanery of the Southwest

#### A Picturesque Rural Setting

BY GLENN J LOCKWOOD

The former Saint John's Church, Innisville looks almost timeless in its rural setting, at least when viewed in daytime. This photograph from fifty years ago was taken before the cross atop the steeple became highlighted in neon, virtually assuring that this house of worship had a presence for travellers passing by on Highway 7 at night.

Saint John's Church had not always been located here, as the previous frame and log worship structures had been located in the village of Innisville proper. In the generation leading up to the building of this house of worship on this site in 1911, we forget that there were tensions between farmers and prominent parish members resident in many villages across the diocese: mainly because so many of the former out on their farms in the rural concessions were in debt—sometimes irretrievably so—to the latter for their services as doctors, merchants and tradesmen.

So, it was almost inevitable that when the time came to build a large new stone church to replace the small, plain frame building that had been the site of Anglican devotions at Innisville since the 1850s, there was a tussle between building the new church in the village proper or out on a larger rural site in the nearby countryside.

Saint John's picturesque site here tells us that the farmers won that battle, but the real winner was a tried and true design produced by Ottawa architect John W.H. Watts. Watts had a number of regional church designs to his credit. They included Saint Margaret's, Janeville [Vanier] (1887); the first Saint Matthias's Church, Ottawa (1890),



DIOCESAN ARCHIVES 51.12.4

Saint Paul's, Renfrew (1900); Saint James's, Port Elmsley (1900); Saint Augustine's, Galetta (1902); Saint Mary's, North March (1908), Saint Thomas's, Woodlawn (1915), and Christ Church, Ashton (1915).

Watts was an English-born architect and a member of the Royal Academy who by the early 1880s had immigrated to Canada and was living in Ottawa. From 1882 to 1896, he was appointed Curator of the fledgling National Gallery of Canada. He is reputed to have persuaded the Gallery to make its first purchases of Canadian works of art. His main work was as Assistant Chief Government Architect, ostensibly working for Thomas Seaton Scott who back in the 1860s had designed a handful of Anglican

churches including Trinity, Cornwall.

Watts's Anglican churches were all private commissions, designs carried out after hours apart from his duties at work for the federal government. His early designs differed from one another, but by the turn of the century his designs featured three signature features. The first of these was a curving chancel ceiling with curving ribs. The second was a rounded apse. Watt's third signature design was a landmark square tower culminating in a belfry surrounded by four pylons crowned by a tall spire. Watt's signature style became so obvious that the design of the churches at Innisville and Ashton is exactly the same except for the placement of the tower.

There were differences between

even these two churches. Saint John's, despite being on a rise, was five steps up from the ground, whereas Ashton was only one step up. Saint John's had a shallow eyebrow gable on the roof, where Ashton did not. Finally, Ashton had pointed windows in its chancel, whereas Innisville featured square windows with pointed traceries. Decreasing attendance led to Saint John's, Innisville being deconsecrated in August 2024.

*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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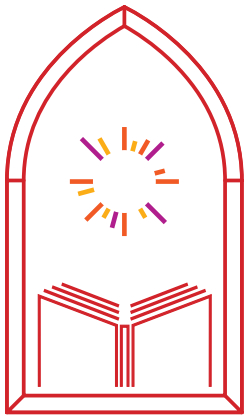
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# CALENDAR

PHOTO: LEIGH ANNE WILLIAMS

April 5



**ADO Learning Commons**

**Property and Finance for Clergy, Churchwardens and Treasurers**

Emmanuel Anglican Church, Arnprior (287 Harrington Street) 9:30 am to 12:30 pm

The workshop is part of the ADO Learning Commons, a set of resources and educational opportunities designed to help your parish thrive.

Presentations will be made by Sanjay Grover, Director of Financial Ministry and Joel Prentice, Director of Property and Asset Management. Amy Elliot, our new administrative assistant for property, will also be in attendance.

This workshop will also be of interest to parish Property Committees.

Register: <https://www.eventbrite.ca/e/property-finance-for-clergy-churchwardens-treasurers-tickets-1267660910909>

**Save the date!**

There will be another workshop on Governance, Safe Church and HR Issues at Holy Trinity in Pembroke on May 3.



April 5

**Compline Night Prayer**

St. Paul's Anglican Church (20 Young Rd. Kanata) 7:30 pm

This ancient form of prayer is a service for ending the day and asking God's peace on the night to come. Involving hymn, chant, and silence, it is celebrated by candlelight.

April 18

**Good Friday**

April 20

**Easter Sunday**

April 26

**Art of the Heart retreat**

St. Thomas the Apostle (2345 Alta Vista Dr., Ottawa) 9:30 am to 1:30 pm

The theme for the day will be Hope (and Faith). We will be doing art/craft activities and offering the opportunity to walk the labyrinth. Susan Kehoe and Heather Mallett have been facilitating these days of creativity and prayer since 2017..

For more information or to register, reach Heather Mallett: [ahmallett39@gmail.com](mailto:ahmallett39@gmail.com) or Susan Kehoe: [smkehoe@rogers.com](mailto:smkehoe@rogers.com)

**UP-COMING ACTIVITIES**

- April 3** Koffee Klatsch - and/or - Creative Writing Group
- April 10** Guest: **The Glebob Jazz Trio** with guest singer – well-known jazz artists who play 'old standards' in a mellow style and have been featured at the Ottawa Jazz Festival
- April 17** Bridge, Games - and/or - Koffee Klatsch
- April 24** **Antarctic Adventure** – Janis and Michael's excellent and amazing visual journey

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- May 1** Bridge, Games - and/or - Koffee Klatsch
- May 8** May Flowers and Asian Heritage Month
- May 15** Guest: **Mary Jane Maffini** – well known former mystery bookstore owner and award winning local author of twenty mystery books, featuring fictional Ottawa area women in three different series that are beloved by crime readers. Books will be available for sale.
- May 22** Creative Writing - and/or - Koffee Klatsch
- May 29** **Ode to Spring** and Songs of Romance – musical entertainment by Guests: **Yin Le**, vocalist & **Felicia Cui**, pianist

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- June 5** Bridge, Games - and/or - Koffee Klatsch
- June 12** Koffee Klatsch - and/or - Creative Writing Readers
- June 19** End of Season **Lunchette** to celebrate CCC and the Summer Solstice



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