

PERSPECTIVE

Formerly Crosstalk | THE ANGLICAN DIOCESE OF OTTAWA | SECTION OF THE ANGLICAN JOURNAL | SEPTEMBER 2025

Bishop Shane Parker elected as Primate of the Anglican Church of Canada

PHOTO: CHARLOTTE POOLTON/GENERAL SYNOD / ANGLICAN CHURCH OF CANADA

BY LEIGH ANNE WILLIAMS

Bishop Shane Parker of the Anglican Diocese of Ottawa was elected as the 15th Primate of the Anglican Church of Canada at the General Synod in London, Ont. on June 26.

His election was unexpected because he was not one of the four candidates originally chosen by the Order of Bishops and announced in April.

When the primatial election began on that day, the four candidates were National Indigenous Archbishop Chris Harper; Archbishop Greg Kerr-Wilson, bishop of Calgary and metropolitan of the ecclesiastical province of the Northern Lights; Bishop of Caledonia David Lehmann; and Bishop Riscylla Walsh-Shaw, suffragan bishop in the Diocese of Toronto.



National Indigenous Anglican Archbishop Chris Harper talks with Archbishop Shane Parker following his installation as Primate of the Anglican Church of Canada in London, Ont. in June.

► Primate election, See p. 2

Anglican Diocese of Ottawa newspaper renamed as Perspective

BY LEIGH ANNE WILLIAMS

It is a time of change. In addition to all the news about Archbishop Shane Parker's election as primate in this issue, you can see that *Crosstalk* has a new name and masthead.

Many readers will already be familiar with the name *Perspective* as the name of our online edition launched in February 2024. Having two names for the same publication has caused some confusion, and this change is intended to clear that up and bring both print and online editions together under one banner as our current bishop ends his time as publisher of the newspaper.

Early on after his consecration in 2020, Bishop Shane raised the idea of changing the name of the newspaper. He was concerned

that the word *crosstalk* had some negative connotations. Various dictionaries define it as an unwanted transfer of signals between communication channels, interference on an electronic device such as a telephone or radio, or a situation in which more than one person is talking at a time.

Choosing a new name for a publication, however, is challenging. After extensive brainstorming, an executive review of potential new names led to a final shortlist of three titles, with "Perspective" emerging as the leading option after thoughtful deliberation and consultations with archdeacons, other parish leaders, and senior staff at Ascension House. The director of communications and development at the time then presented *Perspective* to Diocesan

Council in the spring of 2023 as the recommended choice. From there, work began to select the typography for the masthead, while aligning the look and feel to the diocesan branding. I believe it was Bishop Shane's inspiration to incorporate a cross in the final e.

The original plan was to change the name of *Crosstalk* when the online edition was launched in 2024, but communications from the national church indicated that the *Anglican Journal* might end its print edition sometime in 2025, and the decision was made to leave the name *Crosstalk* on the print issue until that time.

While a move to online publication only is still expected, especially considering the financial challenges for the national church, the timeframe for the ending

of printed issues is still being considered. So, for now, the print issues of the *Journal* and diocesan papers will continue to be produced and distributed.

With that extended lease on life, our publisher instructed us to rename *Crosstalk* to work in tandem with the online edition, which enables us to deliver news, such as the surprise of the election this summer, in a much timelier way.

We encourage you to subscribe to the online edition in order to receive a link to each month's issue directly by email: www.ottawa.anglican.ca/subscribe/

Anyone who is not receiving the print issue and would like to can subscribe by contacting the *Anglican Journal*: <https://anglicanjournal.com/subscriptions/>

BISHOP'S MESSAGE



THE MOST REVEREND
DR. SHANE A. D. PARKER
BISHOP OF OTTAWA

Dear Clergy and People of our Diocese

June 27, 2025

Our journeys in faith often bring us to a place where we are faced with a decision to relinquish our own hopes, desires, and plans because God is calling us to something else. This is the way of Christ. This happens frequently in small ways, as we make day to day choices about how we will speak and act toward others, or how we will use our money or skills. Occasionally this happens in big ways, where we become aware that God is calling us far beyond ourselves, to serve God in a new way.

One of my favourite “call” stories in the Bible is Moses and the burning bush. Poor Moses keeps responding to God’s persistence and accommodations by saying “BUT” and offering more excuses—until God finally had enough and compelled Moses to accept. Moses’ personal life was forever changed as

he accepted the call to lead God’s people.

The call for me to allow my name to stand for the office of Primate of the Anglican Church of Canada became increasingly strong over the last several months. Like Moses, I kept pushing it away, reasoning that my commitment to our diocese and any number of heartfelt concerns were far more important than such a monumental disruption. In the end, during the Eucharist before the election on Thursday, resisting became too great, and I accepted, deep in my heart, that I needed to relinquish and entrust my life to God, and allow the General Synod, guided by the Holy Spirit, to decide. When the call for additional names came from the floor of Synod, I consented to let my name go forward, and so I became the Primate-elect of the Anglican Church of Canada.

I write to help you understand

what has happened and to assure you that there will be a measured and orderly transition over the next several months. I have complete confidence in our diocesan church: we have excellent staff and lay and clergy leaders, and we have done fine work to guide change and place our diocese in a good place as we face the future. All shall be well.

In due course, more details about the transition will be shared. For now, I ask for your prayers, courage, and trust as we, together, accept and faithfully respond to all the implications of God’s call.

With kindest blessings,

The Most Reverend Shane A.D. Parker

Bishop of Ottawa and Primate-elect

► Primate election, from p. 1

the results of the second ballot, Bishop David Lehmann’s prolocutor, explained that before the next vote, delegates also had the option to put forward a motion requesting additional nominations from the Order of Bishops.

And that is what happened. Two lay delegates submitted a resolution asking for additional nominations that was voted on and passed by the Order of the Laity.

The Order of Bishops discussions and decisions are private, so there is no information about their selection process, but when the third ballot was presented later in the afternoon, Bishop Shane Parker’s name had been added.

Following that vote, Archbishop Chris Harper requested that his name be taken off the next ballot.

Following the vote on the fourth ballot, Archbishop Kerr-Wilson withdrew his name.

Bishop Parker was elected on the fifth ballot. All of the candidates accompanied him into St. Paul’s Cathedral to be welcomed by rejoicing Synod delegates.

Canon Ian Alexander presented him with a cross, a symbol of “our servant Lord who lived amongst the poor, who was crucified, died, and is alive here and now.” The prolocutor continued: “He calls us into mission. May you lead us in witness to the world that genuine authority and true joy come only in walking the



GENERAL SYNOD LIVESTREAM.

As primate-elect Bishop Shane Parker told members of the General Synod of the Anglican Church of Canada that he would give the church “all that I am and all that I have until May 22, 2028.”

way of the cross with Christ, our saviour and Lord.”

Following prayers, Alexander presented him as the Primate-elect. Bishop Parker offered an initial reflection to Synod:

This has been a challenging discernment for me personally, and there will be challenges ahead personally. However, as I thought and prayed and eventually relinquished control and allowed my name to come forward, my mind went back to my memories of the Anglican Church of Canada, which

go back to my first memories.

I’m the child of Irish immigrants, baptized in St. Peter’s Church on Treaty 6 territory. And my first memories are from Fort Nelson, St. Mary Magdalene’s Church on Treaty 8 territory.

One of my earliest memories is playing outside the church of St. Mary Magdalene as the men, as they did in those days, insulated the attic of the church. And there were batts of pink insulation out and about which me and my brothers played in. I’m quite sure I carry a part of the

Anglican Church in my lungs, but it struck me that insulation can be helpful and insulation can insulate us. It can insulate us from God. We can be insulated from one another. We can even be insulated from our truest selves.

Our church at this time needs to remove a lot of insulation. We need to feel the cold and the heat and the wind and the fire. We need to understand our context without the insulation that has built up over so many years. Insulation between us and the world around us, between us within our church, between us as human beings. The next three years will be a time of removing insulation so we can feel the Holy Spirit, so that we can feel and hear one another and so that we can have the courage to create the church that we must be at this point in time.

And so, I will give you all that I am and all that I have until May 22nd, 2028.” [Primates are required to retire by their 70th birthday,]

I ask your prayers for the Anglican Diocese of Ottawa. This is not expected. This will be a hard transition, but I have complete confidence in our Diocese of Ottawa.

So now, may the peace of God, which passes all understanding, keep your hearts and your minds in Christ Jesus. And the blessing of God the Father, God the Son, and God the Holy Spirit be upon each of you this day and remain with you always. Amen.



Clergy and lay representatives of the Diocese of Ottawa took part in the installation service helping Archbishop Shane Parker don the cope and mitre of the Primate of the Anglican Church of Canada.

PHOTO: BRIAN BUKOWSKI/GENERAL SYNOD / ANGLICAN CHURCH OF CANADA

Archbishop Shane Parker begins new ministry leading the Anglican Church of Canada

BY LEIGH ANNE WILLIAMS

Archbishop Shane Parker was installed as the 15th Primate of the Anglican Church of Canada at the closing Eucharist service of the 44th session of General Synod at St. Paul's Cathedral in London, Ont. on June 29, 2025.

Clergy and lay representatives from the Anglican Diocese of Ottawa who had travelled to the Synod took part in the service presenting and supporting him: "Our family in Christ, we bring before you Shane Parker who has served among us faithfully as our bishop, chief pastor and sibling in Christ. With gratitude for their ministry among us, we send them forth to serve as the fifteenth Primate of the Anglican Church of Canada." They assisted him as he donned a deep blue cope and mitre representing the Office of Primate and Archbishop of all Canada.

Canon Ian Alexander, the retiring prolocutor, and Archdeacon Tanya Pibbs newly-elected prolocutor presented him with a primatial cross as the symbol of his office as primate with the words: "Lead us in witness to the world that genuine authority and true joy come only through walking the way of the cross with Christ, our Saviour and Lord." Chancellor Canon Clare Burns presented Parker with the Canons of the Anglican Church of Canada. The archbishop responded:

"Through the symbol of the cross of Jesus Christ, may God renew in each of us this day the willingness to die to self, that we may rise daily to a new life of servanthood in the Risen Christ. And may these canons govern us so that we remain in a right relationship with each other and always discern how they can encourage and empower each of us ... in our shared ministry as the body of Christ."

National Indigenous Anglican Archbishop Chris Harper who smudged Parker earlier in the service, also presented him with a feather. "On behalf of the Anglican Council of Indigenous People and our Sacred Circles, I welcome you as a colleague and sibling in Christ, that together we may continue to build up, honour and respect our ministries and peoples."

Parker was also welcomed by Bishop Susan Johnson of the Evangelical Lutheran Church in Canada and Moravian Church Canada and was presented with a gift from the Metropolitans of the Anglican Church of Canada.

The Secretary General of The Anglican Communion, Archbishop Anthony Poggio, and the Primate of Brazil, the Most Reverend Marinez Rosa dos Santos Bassotto welcomed him into the community of primates in the Anglican Communion.

Archbishop Santos Bassotto offered the sermon for the Feast of St. Peter and St. Paul. She reflected

on the Gospel text from John 21: 15-19 in which Jesus asks Peter three times "Do you love me?" Each time, Peter responds, "Yes, Lord, you know that I love you." And each time, Jesus instructs Peter to feed or to tend his sheep.

At the end of her sermon, Bassotto spoke directly to Archbishop Parker as he faces the challenge of leading the Canadian church through financial problems, major change and restructuring. "Shane, my dear brother in Christ, as you know, ministry, in our case, primacy, is not an honour but a call to service, mission, evangelization and to perform prophetic actions in the name of God and on behalf of the people."

But she said, "We are ordinary people with limitations.... And no matter how much we wish otherwise, we are not immune to weakness, mistakes or missteps. Recognizing that we are not perfect is essential in our ministry. It is crucial even for our own wellbeing."

"God called you, brother, to exercise a ministry of leadership different from maybe what you are used to. Do not be afraid. We live in a society that overvalues power and majesty. However, the first attribute of God is not power, majesty or strength, but compassion. This is the experience that Jesus communicates when he affirms himself to be a good shepherd. It is this compassion that Jesus shows when he accepts

Peter's limited love as sufficient to begin the journey....

"The ministry you are assuming now is not an easy task," she said. "And for that very reason, an awareness of our own limitations is important. On the other hand, our weaknesses and limitations do not invalidate or hinder God's grace. In other words, our frailties do not prevent Christ from acting in us and through us."

"Let us always remember that even shepherds, clergy, bishops, archbishops, are Christ's sheep. We are all God's sheep. And he himself wants to shepherd us. Let us strive to allow Christ to act in us and as His sheep, let us also be shepherds in His name."

Archbishop Parker offered this prayer to close the service: "God has abundantly blessed us with grandeur and beauty; from the waters of the Atlantic to the Pacific; across the Rockies and the Prairies; from the Arctic to the Great Lakes; across the Great Canadian Shield and the Laurentians. May what we share together across our country always unite us; may our faith empower us to faithfulness in all we say and do as the body of Christ. The blessing of God almighty, Creator, Redeemer and Sanctifier be with you this day and always. Amen."

The Rev. Dr. Sony Jabouin received as an Anglican priest

BY LEIGH ANNE WILLIAMS

On May 26, the Rev. Dr. Sony Jabouin was received as a priest into the Anglican Communion in a public celebration of the Eucharist at the Church of St. Bartholomew in Ottawa.

Originally from Haiti, he previously served as a parish priest in the Roman Catholic Church. Many friends and family from the Haitian community attended, including former Governor-General Michaëlle Jean, who read the lesson from Corinthians.

The service was bilingual, and the Rev. Simone Hurkmans moved smoothly between the English and French in an insightful sermon that she began by considering the phrase “stay in your lane.” Although it is often used as a negative admonition, she put it in a different light by referring to Bishop Mariann Budde’s sermon at U.S. President Donald Trump’s inauguration prayer service at the Washington National Cathedral. In it, Bishop Budde asked the newly elected president to be merciful and show compassion for people who were now fearful — people in the LGBTQ+ community, people who might be in the country without proper documentation, whose children fear that their parents might be taken away.

“Why that sermon resonated the way it did is because it’s not that different a sermon you would have heard in a lot of churches. These are foundational principles. These are not some radical, leftist woke ideas. This is pretty mainstream compassion, the pillars of human decency,” said Hurkmans. “Bishop Budde stays in her lane and encourages us to do the same. And from her lane, she can courageously do great things for her congregation, her denomination, her country, and our world.

“From our lanes, we can do great things for our congregations, our



Left — The Rev. Simone Hurkmans, the Rev. Canon Catherine Ascah, Archbishop Shane Parker, the Rev. Dr. Sony Jabouin, Meiping MacIsaac, Executive Archdeacon Linda Hill.

Below, left — The Rev. Dr. Sony Jabouin and former Governor-General Michaëlle Jean.

PHOTOS:
LEIGH ANNE WILLIAMS



denomination, our country, and our world.... Whether we’re in the working lane, retired lane, volunteering lane, student lane,... you name it,... When we get overwhelmed by the world, when we wonder what we can possibly do to help, it’s comforting to know that we can and should stay in our lane. We can do the next right thing within our contexts and our environments.”

Hurkmans added her own

qualification. We should stay in our lanes, gently, she advised. “I add this adverb gently, not only because this work of speaking out on behalf of the vulnerable from wherever we are takes courage and energy. I add it not only because it’s always good to be gentle with ourselves. I add it because gentleness is power.... Methodist minister and psychologist Thema Bryant says, gentleness is reflective of being at peace with yourself. You are not easily agitated or offended simply because someone has a different opinion. Gentleness is not based on fear, but in clarity of who you are.”

Turning to Jabouin, Hurkmans smiled and said that although some might think she was leading up to saying “Sony, you did not stay in your own lane... Or... ‘Sony, you were in the wrong lane and now you’re merging into the right lane.’ I will say neither of those things.”

Instead, she said: “Sony, you have always known that your lane is wide. Because you know that your lane is God’s lane for you. ... Your lane has taken you many places in your lifetime — from a

young priest, teacher, an instant school principal in Haiti, to a new Canadian academic and Roman Catholic parish priest, to being a caring and dedicated grade school and high school teacher, Christian educator, chaplain and advocate for your most vulnerable students. Your lane led you to worshipping in an Anglican parish on Ogilvie Road, to learning from experienced clergy, and laity about all things Anglican at our Cathedral and here at St. Barts. And now your lane has brought you here tonight to be received into our Anglican community. And you’ll continue learning in the Parish of the Valley this summer....,” she said.

“I’m honored to have journeyed in your lane for a time. I’m honored to be here this evening, and that I now get to call you my colleague and friend. Your intelligence, your wisdom, your humor, your experience, your loyalty, your trust in God, and yes, your gentleness are all assets that I greatly appreciate. I know that they will also be gifts to all whom you serve and serve with. I know you’ll help us all stay in our own lanes, gently.”



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(Formerly *Crosstalk*)

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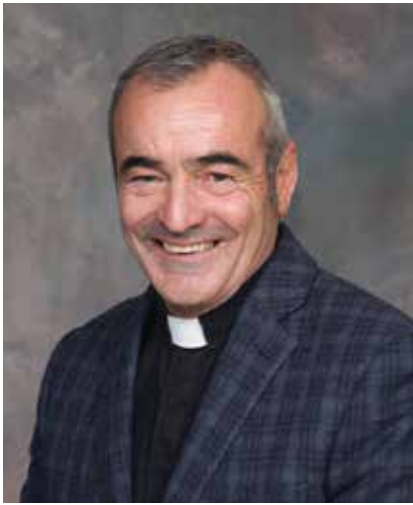
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Perspective acknowledges that we publish on traditional Anishinàbeg Algonquin territory. We recognize the Algonquins as the customary keepers and defenders of the Ottawa River Watershed and its tributaries.

CLERGY NEWS



The Rev. Bob Albert has been appointed Incumbent of the Parish of Huntley, effective July 2.



The Rev. Dr. Christopher Brittain, Dean of Divinity and Margaret E. Fleck Chair in Anglican Studies at Trinity College in the University of Toronto, has been appointed to the Cathedral Canonry of St. Anslem and as Canon Theologian, effective May 16, 2025. He will be formally installed at the Synod Eucharist on Oct. 23, 2025.



The Rev. Canon Dr. Peter John Hobbs, director general of the Anglican Community Ministries, will retire, effective Feb. 1, 2026. Making the announcement, Archbishop Shane expressed his heartfelt thanks for Hobbs' thirty-three years of devoted ministry in the Anglican Diocese of Ottawa.



The Rev. Dr. Sarah Kathleen Johnson has been appointed as an honorary canon of the Diocese of Ottawa, effective on the Feast of Saint Mary Magdalene, July 22, 2025. The appointment recognizes Johnson's work and true friendship as an ecumenical partner to the Anglican Diocese of Ottawa and the Anglican Church of Canada, in addition to her valuable ministry as a scholar, teacher, and mentor at Saint Paul University. Canon Johnson's appointment will be liturgically acknowledged during the Diocesan Synod Eucharist on Oct. 23, 2025.



The Reverend Lee Lambert has been appointed as Incumbent of the Parish of St. Stephen's Ottawa, effective Aug. 21, 2025.



The Rev. Felix Longdon has been appointed as Incumbent of the Parish of the Lower Ottawa Valley, effective Aug. 1, 2025.

Timeline for electing the 11th bishop of the Anglican Diocese of Ottawa

Synod Secretaries, the Rev. Canon Stephen Silverthorne (Clerical Secretary) and Margaret Porter (Lay Secretary) provided this information about the process and timeline for the Episcopal Election, which is set for February 28, 2026.

August 1, 2025 — Archbishop Anne Germond (Metropolitan of the Ecclesiastical Province of Ontario) issued a call for the convening of an electoral synod.

August 6, 2025 — Diocesan Council met to appoint members of the committees prescribed by the diocesan canons for the election. A Diocesan Administrator, Bishop Michael Bird, was also appointed at this meeting.

Autumn 2025 — Nomination forms and the diocesan profile are published. Nominations can be made at any point after the forms have been made public, up until the electoral synod is called to

order.

January 24, 2026 — Nominees whose nominations are received prior to this date are eligible to participate in public meetings.

February 6, 2026 — Names of all nominees whose nominations are received by January 24, 2026 are published, along with their relevant biographical information, and their written responses to a set of formal questions provided by the Episcopal Election Committee.

Between February 7, 2026 and February 21, 2026, four public meetings are held in locations throughout our diocese, allowing everyone an opportunity to meet the nominees in person.

February 28, 2026 — Electoral Synod is held at Christ Church Cathedral. Registration begins at 8am. Celebration of the Eucharist begins at 9am. Electoral Synod business begins immediately thereafter.



Bishop Michael Bird has been appointed as diocesan administrator, effective Sept. 21, 2025 until a new bishop is installed following the February 28 election. Bishop Bird now resides in the Diocese of Ottawa, but he was the 11th bishop of the Diocese of Niagara from 2008 until he retired in 2018.

The Rev. Canon Roger Steinke receives The Sovereign's Medal for Volunteers

The Rev. Canon Roger Steinke, a retired priest and now honorary assistant in the Parish of the Valley, has been awarded The Sovereign's Medal for Volunteers.

This medal, part of the Canadian honours system, is awarded by the Governor General in the name of King Charles III to individuals who have offered exceptional volunteer commitment to their local communities over an extended period of time. The Rideau Hall website states that medal recipients, "embody the



caring country we aspire to build."

Canon Roger was nominated for this medal by members of the Parish of the Valley in recognition of his faithful and sustained volunteer services to our Anglican Church of Canada as a retired priest, and for his volunteer service within the Kiwanis Club of Pembroke, notably in helping to ensure

the continuation of the Christmas hamper program following the abrupt closure of the Pembroke Salvation Army in 2019.

Congratulations!

— The Rev. Matthew Brown

How a coffee conversation led to a transitional housing project in Gatineau

PHOTO: DAVID HUMPHREYS

BY DAVID HUMPHREYS

There must be a better way to help people who are homeless and living in tents in winter as part of an encampment.

That was the shared view of a public-spirited developer and a dedicated Gatineau social worker.

On a cold Sunday afternoon in November of 2023 Jean-Pierre Poulin, president of Devcore Group, picked up a coffee at Tim Horton's and went for a walk. He came upon the encampment of homeless people on the site of the old Robert Guertin Arena.

"I couldn't believe how bad the problem had become," he says. He bought eight more coffees and sat down to talk to the campers. "I was really touched."

He felt that nobody was taking ownership for a serious community problem. "Why can't we fix this?" he asked the mayor of Gatineau.

His own next step was heading up a campaign that raised \$325,000 for a project to provide support to improve the lot of the campers. At first heaters, lamps, beds and chairs were provided. But it soon became clear that the problem was far more complex and was not going to work, either financially or beneficially by improving spaces in tents.

He called Nancy Martineau, a social worker of 33 years with the local CLSC (Quebec health and social services agency). "I can't do this alone," he told her. As part of her job, she had been checking on the welfare of the people in those tents.

When the CLSC refused her proposal to work part-time, devoting the other half to working with Poulin, she quit and went to work for Devcore. Poulin gave her the title, director of humanitarian affairs – an unusual job on the staff of a developer who owns and manages more than 3,000 housing units in Quebec and Ontario.

Working together, Martineau and Poulin eventually agreed that the "better way" would be converted shipping containers, adapted for safe and secure living as a transition out of homelessness.

Today, Village Transitiôn, a ground-breaking development on the site of the old arena, houses 38 residents who were previously in tents. Work is under way to expand the capacity to about 100.

Gatineau leased the city-owned land for 10 years to Transitiôn Quebec, a non-profit with Martineau as executive director and, for the first year, Poulin as chair. The city has a non-voting seat on the board.



Jean-Pierre Poulin, Devcore Group, felt no one was taking ownership for a serious community problem.

The city connected all the units to water and sewer systems. Each unit has heating and air conditioning, television and internet, stainless steel sink, fridge and cupboard. Some units have a shower, others have access to a central shower room. Residents can even choose the colour of their curtains from a sample selection.

There are common laundry facilities, storage spaces, a community garden, dog park and space for bicycles. To come are a communal kitchen, a sheltered outdoor space and a centralized administration centre for services temporarily housed in units now adjacent to the entrance.

The entire "village" has been landscaped with grass and trees and is surrounded by security fencing. Security cameras are monitored in one of the administration units. Three staff members are on site 24 hours a day.

Residents must pay 25 per cent of any income if they have any (earned or from social assistance) as rent for up to five years. They are required to have an exit plan that staff can help to develop. (Three residents have already moved out to subsidized housing). And they must abide by a set of rules. They are free to come and go but visitors are allowed strictly by arrangement.

Martineau says there is a lot of drug use, so staff work to ensure safe consumption.

Users are encouraged to place a red card in their window so staff can check on them every half hour.

Steve Moran, Gatineau councillor and commissioner for supporting the homeless, says the village is a step in the right direction: "These are not homes and we can't be

satisfied with just this project." But, he says, it is far better than living in a tent without adequate support.

Poulin says a similar project in Ottawa would be timely in view of increasing pressure on existing facilities. He has raised the subject with Mayor Mark Sutcliffe and says he is open to participating in future projects. He sees it as a cost-effective solution for other cities.

Laurent Lavallée, Gatineau's communications director, says the village has become the largest transition project dedicated to reducing homelessness in Quebec. "Many cities have reached out to us to understand how it was made," he says.

It was made by the initiatives of Poulin and Martineau, corporate and private donors and governments stepping up with financing. It can be done, Poulin says, "if everybody chips in."

The total cost is \$7.8 million. The Devcore Group provided a \$2.3 million loan. The City of Gatineau provided \$750,000 for each of the first two years, the province's "PSL" (rent supplement program) contributes between \$850,000 and \$900,000 a year. And there has been verbal confirmation that Canada Mortgage and Housing Corporation (CMHC) will contribute \$2.5 million through its Affordable Housing Innovation Fund.

Desjardins Financial Group has contributed \$200,000, and Poulin is hoping for a much larger commitment. "Chipping in," Poulin points to free band-width for 10 years from the Quebec Internet provider Videotron. He is hoping for free power from Hydro Quebec.

Attractive as the "village" may be, some tents still exist at the site

just beyond its fenced security area. Several tent dwellers are waiting for units in the village. But a few just prefer camping – an encampment, albeit much smaller, remains.

Cities have struggled to find solutions to the encampment phenomenon. The City of Ottawa dismantled a small one in the Byward Market only to find tents popping up elsewhere.

A fire at another of Ottawa's encampments last year highlighted the need for safe, heated transitional structures like those in Village Transitiôn.

In Toronto, there has been an encampment on land adjacent to St. Stephens-in-the-Fields Anglican Church for three years.

The City of Toronto closed it, carefully booking hotel rooms for all the tent dwellers. In time, many of the same people were back at the encampment.

Writing in *The Globe and Mail*, the Rev. Maggie Helwig, the rector, offered this observation: "There is a reason people may find encampments a preferable way to live (as opposed to shelters or hotel rooms)—because they offer simple human community." They are places where people look after each other.

Village Transitiôn is less than a year old. But so far, the evidence points to success in moving homeless people out of tents, giving them that sense of support and community that will empower them to overcome challenges, heal and move to stable housing.

The Rev Maggie Helwig's book, *Encampment: Resistance, Grace and an Unhoused Community* from Coach House Books is out now.

► **Transitiôn, to box on page 8**

COMMUNITY MINISTRY NEWS

Belong Ottawa launches Ride for Refuge fall fundraiser

BY LEIGH ANNE WILLIAMS

At its three locations in downtown Ottawa — Centre 454, St. Luke's Table and The Well— Belong Ottawa serves more than 600 meals a day and provides many more supportive services to a growing number of vulnerable people in the city. With both need and costs on the rise, the Anglican Community Ministry is hoping to raise \$20,000 with its first-time participation in the Ride for Refuge fundraiser on Oct. 4 to help meet urgent needs.

Belong Ottawa is proud to be joining dozens of charities across Canada for this family-friendly event that brings the community together to walk, pedal, push strollers, wheelchairs, and walkers, or pull wagons—all in support of people seeking hope, safety, and freedom.

Organizers hope parishes across the diocese will participate but also that they will spread the word in their communities.

There are lots of ways to get involved and help. Individuals can step up as team captains, form and register a team; invite friends, families, and co-workers to rally to fundraise, and then walk, ride or roll in the event from 10 am to 1 pm on Oct. 4. Those who don't want to form their



own team can join another team or donate funds to support a team.

"Ride for Refuge is a powerful expression of our community's compassion—people walking, riding, rolling, and pulling together to offer hope, safety, and belonging to those who need it most," Belong Ottawa's executive director Shauna-marie Young says. "As the number of people turning to Belong Ottawa continues to grow, so too does the importance of this event. We are thrilled to welcome our Anglican parish partners on October 4—their heart and energy are a gift to this movement," she added.

St. Aidan's Anglican Church, Elmvale Acres (934 Hamlet Rd.) has volunteered to be the start and finish point. Participants can choose the length of course that suits them — 2.5 or 5 km or bike 10 or 20 km. It is a great way to provide vital support for vulnerable people in Ottawa, but it can also be a fun opportunity for team building.

"If you haven't joined yet, there's still time—come be part of something that truly makes a difference," says Young.

Register at: <https://en.rideforrefuge.org/location/ottawaelmvaleacres>

At Centre 105, breakfast is always served with a smile

BY CAROL GODDARD

There was no shortage of either food or people attending the fundraising breakfast in support of Centre 105 which was held on June 5 in the hall of Trinity Anglican Church in Cornwall.

"The turnout, as always, was incredible," said Centre 105 executive director Taylor Seguin. "The Cornwall community is always willing to step up and support the charities in our city." He mentioned in a post-event email that 167 meals were provided at the fundraising event which ran between 7:30 and 9:30 a.m.

He explained the funds raised will be used for general operations, noting, "Funding, especially government funding, is often tied to new or special projects. At this time, most charities in this area are actually in need of funds for regular operations."

Seguin added that fundraisers such as this are important for the organization as it increases public awareness of its work with city employees, local politicians as well as the general public.

Guests at the fundraiser were able to tour the centre, including its "food storage space, laundry room and newly built shower space." Seguin mentioned that Centre 105 provides essential services such as the use of laundry facilities,



Working together at Centre 105 in Cornwall

Seated: Jane McMillian and Sarah Beach. *Middle Row:* Cornwall Mayor Justin Towndale, Councillor Elaine McDonald, Centre 105 Chair Maria Crosby, donor Judith Edgar. *Back Row:* Deputy Fire Chief Addison Pelkey, Councillor Denis Sabourin, Fire Chief Matthew Stephenson, Centre 105 executive director Taylor Seguin, the Rev. Mark Lewis, Cornwall chief administrative officer Tim Mills and the Rev. Canon Dr. P.J. Hobbs, Director General of Anglican Community Ministries.

showers, referrals to agencies, a safe social space and hot meals.

"Thank you SO much to our amazing community for showing Centre 105 so much love and support," said Seguin. He said staff were anticipating the summer of

2025 would be a very busy one, but noted that the Centre 105 team feels they will be able to meet the challenges ahead because of the support provided by the local community.

The next fundraiser for Centre

105 will be the annual Fall Breakfast Fundraiser, scheduled for Oct. 23, 2025. More information can be found on their social media pages or website located at www.centre105.ca.

Spotlight: The Ottawa Pastoral Counselling Centre (The OPC)

The Ottawa Pastoral Counselling Centre is one of the five Anglican Community Ministries, but due to the confidential nature of counselling, their important work often goes unsung. This is a first in a series of articles introducing readers to the OPC's team members, highlighting their work and specialties of their practices.

Mickeelie Farrell just joined the OPC team in June, and kids have a special place in her practice.

Does September and back-to-school stress increase calls for counselling?

The transition back into the school setting can be quite difficult for a lot of kids — some of those academic demands, especially for teens feeling the pressures in high school to figure life out. And there's a lot of new social anxieties that kids and teens seem to be facing these days.... Every generation is different, but these are kids who grew up in school in years during a pandemic and that has radically changed things for them... At least for myself and my other colleagues who work with kids, we definitely see an uptick in appointments. Maybe not immediately at the beginning of September when school starts,



Mickeelie Farrell joined The OPC staff in June.

but once things are settling in, some of the cracks or difficulties or challenges are starting to come up, then it can be a really difficult transition time for kids, parents, families as a whole. I've worked with kids mostly age 9, 10 and up, a lot of teens and young adults as well. Really the purpose is, whatever they're going through, to give them that safe place to just be seen and known and talk through whatever is coming up in their lives. Sometimes that's with their caregiver or their parents, whoever their main attachment

figure is, in the room. Sometimes not. It depends on what the family needs.

Do questions about managing screen time come up often?

Managing screen time has been a common issue that's come up with some of my younger clients, especially. For teens, it seems to be a bit more normalized. They're at an age in development where, they probably have a phone, and they're probably on social media, but even the management of that can be quite tricky.

For some kids, [being online] is a much more comfortable space to exist than maybe the day-to-day social environments that they find themselves in. So trying to find that balance with kids and parents. 'Okay, you feel safe online, but online isn't always safe. And screens and loads of screen time aren't always good.' The tricky thing with it is it becomes such a regulator of emotion for a lot of kids.

So, it's a question of how do we find a balance between the benefits of technology, the ways it connects us, the creativity it can really promote in kids and teens, but also being aware of the shadow sides and the dangers of it as well. The fact that real life is still happening around them and how do they how do they manage both in a way

that's healthy? How do parents and teachers and mentors and coaches and friends and friends' parents help kids manage those two different worlds that they sometimes live in, remembering that both do exist and that kids are sort of in that tension between the two.

Are there lots of concerns about addictive algorithms?

I would say that that one isn't generationally located. I think it's universal, like how I see older generations interact with their Facebook feeds or even how my generation of Millennials when we got hooked on Instagram or even on TikTok and the addictive nature that it has in all of our lives. All of us have inevitably been caught in that late-night doom scroll where we're just feeling flat and exhausted, can't do anything else and then you get stuck in and the algorithm feeds on that.... There's also now AI to be added into all of that in many ways and layers. ...All of us, I think, are struggling with it in different ways.

What do you find rewarding in your work?

I have a lot of clients who are neurodivergent...seeing a rise [in the numbers of people] navigating that well with kids and families, whether it's ADHD or ASD (autism), and families being really adaptive to their approach with kids and just letting kids have a space to breathe and find their way in the neurotypical world has been quite rewarding. I see lots of it, not just in my work with kids, but also late diagnosed adults as well. Seeing the shifts and maybe the move away from like stigma or some of the mixed messaging or the confusing messages that maybe my generation grew up with. Seeing a shift in knowledge and adaptations to meet kids' needs in that way has also been cool to be a part of, but it is also just really rewarding to see kids find ways through life that are just different and nuanced and unique for each of them.



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How to help support Village Transition (profiled in the story on page 6)

"Together, we can make a real difference," Village Transition says in its appeal for support. Its commitment is that 100 per cent of all donations will be invested in the maintenance and enhancement of its transitional housing and supports for its residents. This is a promising, innovative project in the Diocese of Ottawa that is worthy of support. "Participating is one way we can put our (baptismal) promise into action," Archdeacon Kathryn Otley says. She

is a member of the Bishop's Panel on Housing Justice and successfully oversaw the Hollyer House project at Christ Church Bells Corners. Archdeacon Otley continues, "Homelessness in our diocese has increased 268 per cent in the last five years. We are committed to addressing this issue through education, advocacy and action. Each year, we renew our baptismal covenant. One of the promises we make is to "strive for justice and peace among all people and respect the dignity of every human."

Not all parishes can start affordable housing projects, but they can offer support to existing projects in other parishes such as Ellwood House at St. Thomas the Apostle in Ottawa or the Community Housing Initiative Perth that St. James has spearheaded, or projects like this one. Village Transition receives donations and support from other Christian denominations. The initiative respects the dignity of people who are experiencing homelessness by offering them an

opportunity to safely and securely integrate into the community. It creates supportive connections and empowers individuals by setting expectations of personal accountability, individual responsibilities and bolstering autonomy. Village Transition empowers people, providing them with immediate shelter and psychosocial supports, giving them respect and hope, assuring them they are part of a compassionate community. <https://transitionquebec.org>

REFLECTION

Ceramic feathers can serve as a seed for a germinal ritual of reconciliation



BY THE REV. CANON DR. SARAH KATHLEEN JOHNSON AND JOSHUA ZENTNER-BARRETT

Did your parish receive a white ceramic feather in 2019? How has the feather shaped your community's engagement with Indigenous justice over the last few years? As we approach the National Day for Truth and Reconciliation, how might renewed reflection on the feather inspire ongoing action?

As a professor (Sarah) and a PhD candidate (Josh) in the Faculty of Theology at Saint Paul University, we learned about the feather through our relationships with the diocese. Both of us became interested in how the reception of these sculptures could provide a unique window into how local congregations are engaging with truth and reconciliation.

During the spring and summer of 2023, we conducted our research. Travelling more than 500 kilometres, we visited 17 parishes—west to Petawawa, east to Hawkesbury, north to Wakefield, and south to Manotick. We photographed 32 feathers and 38 church buildings and interviewed 26 people, including 15 priests and 11 lay people.

Our conversations started from the simple statement, "Tell us about the feather." Together, we discovered how parishes decided what to do with the feather, where they placed it, how they speak and feel about its significance, and whether it is connected to other actions related to Indigenous justice. We discussed how parishes relate more broadly to matters of truth and reconciliation, such as through land acknowledgements and other liturgical practices, opportunities for learning, strengthening relationships with Indigenous peoples, and advocacy and social action. We also explored the place of the feathers in church buildings, discussing the space and other significant objects. Beyond visits to parishes, we met twice with the All My Relations circle to learn about their perspectives on the feathers and their responses to our research.

Our research on the reception of the ceramic feathers in parishes across the Anglican Diocese of Ottawa prompted us to develop a theology of "germinal ritual." This understanding of the feathers emerged in conversation with the diocesan All My Relations circle. Although they do not use the term "germinal ritual," they describe the feather in related ways: "[The feather] was a really good initiative to spark something, and to move things forward," said



Ceramic feathers displayed in the worship space at St. Mary's Russell and Church of the Epiphany, Ottawa.

Larry Langois, a Huron-Wendat member of the circle, "It started people to ask questions. ...I think it just got a ball rolling." Installing a work of art like the feather in the worship space, voicing a land acknowledgement, and singing a song with connections to Indigenous communities are all examples of germinal rituals that might be part of an Anglican liturgy.

Our theology of germinal ritual is inspired by research on the ceramic feathers, botanical science, ritual theory, and especially the parables that Jesus tells about seeds. We understand germinal rituals to have four characteristics. First, these ritual acts are small beginnings, like a mustard seed (Luke 13:18-19), and we cannot expect them to accomplish very much right away. Second, germinal rituals yield varied outcomes depending on context, like seed

scattered in different types of soil (Luke 8:4-8), and do not guarantee certain results. Third, germinal rituals coexist with contradictory rituals, like wheat growing up alongside weeds (Matthew 13:24-20). Fourth, germinal rituals depend on human action while operating beyond human awareness, like a seed growing in secret (Mark 4:26-29), and may flourish in ways beyond human understanding and control.

Feathers occupy many different places in church buildings: inside and outside the worship space; in connection with altars, fonts, and pulpits; in relation to Indigenous symbols; and with or without written explanations. In some parishes, feathers remain in storage. Most feathers are stationary, displayed on a stand or in a frame or shadow box. At St. Thomas the Apostle Anglican Church, the feather is processed forward each Sunday in a box, held up during a land acknowledgement, placed on a stand in the chancel, and processed out at the end of the liturgy.

Studying the reception of the feathers across parishes reveals that there are a handful of parishes that both place the feather more centrally and regularly undertake action associated with truth and reconciliation such as educational events, relationship building with Indigenous people, and land-based practices like maintaining reconciliation gardens. The most active parishes are not necessarily the largest or most well-resourced parishes. But the most active parishes often have an advocate in the community for whom Indigenous justice is a priority (either a lay person or a priest), and this advocate involves others through the creation of a local leadership team. Feathers that were received in communities with this type of structure—or feathers that fostered the emergence of this type of structure—seem more likely to be linked to broader and longer term reflection and action.

For us, interpreting the feathers through a theology of germinal ritual helps push back on two common and problematic tendencies. First, it recognizes the limitations of ritual. Ritual is but one small step in a much larger transformative process. Second, it recognizes the value of ritual as one meaningful step toward social change. Ritual is not the final solution to all social issues, but neither is it irrelevant. In this way, a theology of germinal ritual can help us avoid putting either too much or too little weight on these practices. Germinal rituals should neither be abandoned nor trumpeted, but rather nurtured gently and persistently in hope.

In anticipation of the National Day for Truth and Reconciliation, consider how your parish may revisit the ceramic feather in new ways. Kathryn Fournier, Pinaymootang First Nation member of the All My Relations circle, said: "Maybe it's never too late: even those congregations that got their feather—and then within a month or two it was up on the wall somewhere—and that was it, and it stayed ever since and people haven't delved into that more." She wonders if it is time for "Feather 2.0: What does it mean now?"

On his way

Thoughts from our Bishop

Archbishop Shane Parker graciously took time to reflect on his episcopate and election with Perspective :

How are you navigating this change?

One of the peculiar things about the office of Primate is that you're quickly elected and installed, and you're it right away. For me, as everybody knows, this was not something that I had intended to have happen and then in the mix of the Holy Spirit and the election it came to me, and so very quickly I went from not being in and believing I shouldn't be in, to being in, and two days later, it happened.... On the Monday, the day after I was installed, I stopped by Church House to begin the onboarding, after a meeting early that morning to be briefed.... And so, for the last three short weeks, I have essentially been holding two offices, managing both.

Having been approached many times in the months leading up to General Synod and the election, you were aware that you could still become a candidate?

During the Eucharist that morning, I just had this sense of "I don't know if I can resist this," and a deep sense that "it's not my decision to make anymore. I need to allow whatever will happen," not knowing that there would be a call from the floor. ... The bishops were cloistered, and then when the motion came for more names, that was really the moment of relinquishing. It was not a joyful moment, it was just a profound moment of finally letting go. I think when we let go and allow ourselves to follow God or to respond to a call, there's a sense of having crossed a threshold from spending a lot of energy resisting to just almost being freed in a way. ...And, at some level, I knew it was going to happen without knowing it was going to happen. I think that's what discernment is all about. You almost see the thing unfolding. And I was very much at peace during that time.

Do you see parallels with your election as bishop here?

I had the privilege of being in our diocese for a long time, being in senior leadership for almost 25 years as the executive archdeacon, or diocesan archdeacon as I was known, and as the dean.I had a pretty good sense for where our Diocese was at and what it was ready for and capable of, and so, I

didn't come to it confused about what I was called to do. In the roadshow, as we affectionately call [great chapter meetings] in the election, I was very clear about what I would do. And I did what I was said I was going to do. The pandemic made it challenging in some ways. On the other hand, not much else was happening. And we did a lot of work, even during lockdown. People are wise. The people of our diocesan church know what's going on, they were well-aware something needed to happen and were primed for change. It was a matter of creating a vehicle for that to be expressed and then leading through it with many, many people alongside.

So, there was a sense of rightness about being elected when I was 62 at the end of a career. I was thankful to be called then because of all the things I was able to bring to it. And oddly enough, I feel that same sense of rightness growing in me with respect to this new position. I understand why God has called me to this at this time. And the way I'm wired seems to be aligned with where our national church is at in much the same way it was with our diocesan church.

You have been very focused on seeing our Diocese through that process of change. Are you concerned about its implementation going forward?

I have to say that I was not concerned about our Diocese in those moments of relinquishing and being elected. And every day since then, that belief has been validated. We have so many skilled people who have been part of the last five years, and our Diocese is in very good shape, and frankly, I think one of the reasons why people may have been interested in me is because our Diocese has such a good reputation. We have addressed a number of the big issues together, and that's been a strength of our Diocese. And without getting too far ahead, many of those things are precisely what needs to be addressed in terms of the national church as an organization, not so much the dioceses, although most dioceses need to face the same questions....

The Learning Commons and our triennial cycle ... are underway, but they're not firmly landed yet. I believe that our Diocese is aware of the importance of those two things, ... so the steering of those for the next half year or so, absent a bishop..., will be where the lay and ordained leadership of our Diocese will need to bring them



Archbishop Shane in his office at Ascension House in July as he balanced his work both as Bishop of Ottawa and Primate.

forward....The approach that we've taken, that I've tried to lift up, is we have tremendous talent across our diocesan church. [Similarly,] there's tremendous talent across the national church. It's not possible for Ascension House or Church House to make enough hires to equal that talent, so it comes back to that convening and coordinating and communicating role [outlined in the Pathways document approved by General Synod as the way forward for change.]

In many ways what we have done is really kind of classic cultural change in an organization. You consult, you listen, you build consensus, you articulate proposals, you refine them, and then you implement them.... People often underestimate the degree of difficulty and the depth of change. Often [people think], 'We'll just do a few little operational things, or we need a new strategy,' when in fact we actually have to change the way we think about ourselves, and that change will result in changes to the other things.

Are we there yet, in terms of changing the way we in the Diocese think?

One of the best sorts of evaluations of leadership is when you leave. And what I sense is that the changes that we have undertaken together are firmly embedded in the culture of our Diocese. Not everywhere uniformly, but I think in the principal clusters of leadership, there's a sense in which we have parish ministries, we have community ministries, clergy are priests of the Diocese. We can largely resource our central operations independently from relying on parishes for that money. We leverage all the assets and so

on in order to make Ascension House as self-funding as possible to leave more money for ministry and parishes, to have more money for the core ministries of the community ministries. So, I think that way of thinking, it's not just language when we say our diocesan church, the church is the Diocese and it has parishes. That awareness of the whole, that sense in which ... we are much stronger when we don't "other" one another or other our central office or other the bishop. There's a sense in which we're journeying through time together and we have so much we can offer to one another. And yes, it needs to be the highest standards of not-for-profit governance. [The image of the church as a stained-glass window offered by theologian Henry Chadwick] I think is extremely powerful. We have paid attention to the oak and iron where it was needed, and we've placed the glass in the frame in a way that it's ready to shine. And we just need to turn it towards the light a bit.

To honour and celebrate Bishop Shane's dedication and service, our diocese is establishing the Hearts of Compassion Fund to reflect his commitment to enabling our church to serve the most vulnerable members of society. Donations to the Hearts of Compassion Fund will be distributed annually amongst the Community Ministries of the Anglican Diocese of Ottawa as they continue to provide loving service, friendship, and support to people who live precariously and suffer.



Visiting parishes and meeting their reps at Synod meetings was one of his greatest joys through those years.

Can experiences in this Diocese serve the national church?

There is no program staff in Ascension House. It is all enabling and serving staff, people who keep the connections, who serve and support our ministries, who enable people to share their gifts, so I think that model has a lot of merit, and I believe that's a proper use of the national function, the office of the Primate even, to convene, to coordinate, to communicate, very important. The Pathways document is an extremely astute. The fact that it received over 90% approval means that there is a will to implement it and that's not lost on me....

We're a diocesan church with parish communities and community ministries, and the national church is a collection of 30 dioceses, and it's the body that, on the one hand, is the "parliament" that gathers every three years. But it's also a national not-for-profit organization that's designed to serve the church. And like a lot of organizations, over the years, there was mission creep. And in the times of largesse in the

'60s, it grew. We're not there now, and we need to understand, as the Pathways say, if our core purpose is to convene, to communicate and to coordinate, what falls under those categories in terms of what we have been doing, what doesn't and what we need to do, so there will be deep change.

I have three years. This is a finite term with an unambiguous mandate. What we did in our diocese during the Shape of Parish Ministry Consultation has already been done. The consulting has been done, the consensus has been built. We now need to kind of faithfully operationalize those six pathways, to create a provisional structure to steer change, to staff it, and sort out the sequence of change and work in six different pods or teams to bring about as much change as possible, leading to the next General Synod, where many of those changes would be ratified. Having said that, there are lots of ways to gain approval between General Synods. The Council of General Synod is one. It is also possible to convene

a General Synod between General Synods if necessary, so there are many tools which I'm anxious to explore and to use. But the principle we observed of lots of consultation, lots of iteration before we land will continue. Things will be tested and shaped and refined.

What were some of the highlights of your years as bishop?

Without exception, every parish visit was a highlight. I began this journey the day after the world shut down and the early months starting with the very unusual consecration being seen by more people than most consecrations but having only five people in the room at the time. I don't know how it came into my head but the idea of ADO On The Move, the podcast, that was very special because it wasn't about me. It was me talking to people across our diocese. And I think it allowed people to see me not as the bishop, but as a person who really loves the people of God. It was a lot of work and could not be sustained once the pandemic ended, but those 15 episodes remain quite precious... So that was a wonderful way to share the scope of our Diocese with one another. I enjoyed that very much.

And our Synods where we had those remarkable moments of unanimously or overwhelmingly approving the proposals emerging from the Shape of Parish Ministry Consultation. That represented the culmination of us working together in a way that is rare. Those moments when virtually every hand in the room approved of those three proposals, that was very powerful and very meaningful, because it spoke to the excellent leadership that had been given by many, many clergy and lay leaders to bring that about. That was special. And it's been five years, almost precisely five years, funnily enough, of pure joy. I've always felt thankful.

Your time as Bishop of Ottawa will wrap up with a worship service of thanksgiving on September 20th. What's the plan for that service?

Our experience here was very positive and something that's very important to me as I leave, is that

we celebrate our five years together as bishop, clergy and people. It's not a celebration of me and my ministry. On September 20th when we meet, it will be very much the story and celebration of our time together, because that's what matters. A bishop is a servant leader, is a facilitator, lifts up the body and its parts and enables them to grow into the full stature of Christ, and that's very important.

Tell me about the idea for the Hearts of Compassion Fund, which will support our Community Ministries?

The ministry that we've shared in the last five years is our story, our history, our collective legacy. Often when a priest leaves a parish or a bishop leaves, there's a wish on the part of people to somehow express thanks, and I do not want to gain materially from that thanks. We walk alongside the most vulnerable people in our communities, and I want our thanksgiving for our time together to be expressed as compassion and love for those who live precariously that we care for in many, many ways. And so that fund is an expression of our collective thanksgiving for the journey we have had together.

And it is to remember the poor, to remember the children of God that Jesus calls us to walk with.

What are your prayers for our diocese?

I pray for our Diocese in the sense that I hold it with affection, with love, and with much hope in my heart. I pray that what we have enjoyed together continues to be felt and flourishes as the life of our Diocese goes on. It was my joy to be in every parish in our diocese, at least once during my time, and to feel our diocesan church from the level of some of the smallest congregations, and the life and love that's in their communities, to the feeling of our Synod achieving consensus, is a remarkable and privileged place for a bishop, and I hope that deep sense of connectedness is something that's felt by everyone as we go forward.





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PARISH NEWS

Walking for world peace at St. Paul's, Shawville

Last summer, St. Paul's Anglican Church in Shawville, Quebec unveiled its new labyrinth path painted on the floor of its hall. On May 3, the church hosted its first official labyrinth walk.

The event was organized by church warden Jean Macnab to coincide with World Labyrinth Day, when people around the world walk labyrinths at 1 pm local time as an international meditation for world peace.

There are many reasons to walk a labyrinth — to find solace, strength, clarity, celebration, insight, to quiet the mind or to solve a problem. The labyrinth is designed to help you find your way.

Participants were introduced to the concept of the labyrinth. Names of the countries worldwide involved in war or conflict were read out loud. Each participant was given a heart shaped stone to carry as they walked the labyrinth. Following a short prayer, each participant was asked to pick a country or a conflict to focus on during the walk.



The participants entered the labyrinth one at a time, pausing in the centre to reflect before walking back out. At the completion of the walk each participant put their heart shaped stone in a bowl of water. Following the walk there was a time for reflection and discussion.

We plan to organize more labyrinth walks in the future. All are welcome.
— Jean McNab



St. John's, Richmond gave Tamara Connors a festive farewell party to thank her for her work and contributions to the parish.

PHOTO: CONTRIBUTED

Celebrating 240 years of Anglican ministry along the St. Lawrence

BY CAROL GODDARD

Trinity Anglican Church, in the Area Parish of the Saint Lawrence, held a year long celebration of Anglican ministry along the St. Lawrence River in 2024-2025. Father Adam Brown said that Trinity's anniversary year was focused on renewal, concentrating on "where we are and where we are going."

The Area Parish of the Saint Lawrence is composed of St. John the Evangelist in Lancaster; Christ Church Seaway in Long Sault and Trinity Church in Cornwall. Early information on Trinity Church is found in the history of the Diocese of Ottawa, *Faith of Our Fathers* by The Right Reverend Robert Jefferson and Leonard Johnson. "Trinity had its origins as a mission which was established in 1784 to minister to United Empire Loyalists who settled in the area," with the services held in homes until "the first church house" was established in 1787 at which time, "the Parish of Trinity was founded."

An integral part of the early history of Trinity Anglican is the role played by Bishop John Strachan who arrived in Cornwall in 1803 after being appointed as the first resident rector, and it was under his leadership that the construction of a parsonage and stables began. A log church, which fronted on Second Street, was built upon a



Trinity Sunday at Trinity Church: The Reverend Cynthia MacLachlan; The Right Reverend Shane Parker, Bishop of Ottawa; The Reverend Adam Brown and Owen Spicer.

PHOTO: VEN FRANK KIRBY

stone foundation, with services held in early 1806. Cornwall Grammar School became an important centre for learning under the leadership of Strachan. Strachan and his family moved to Toronto (then called York) during the War of 1812, where he served as Archdeacon of York and the first Bishop of Toronto.

King George IV provided six acres of land to "the rector and his successors," upon which in 1868 the construction of the present church was begun, and in 1875, it was consecrated by the Right Reverend John Travers Lewis, Bishop of Ontario. Initially, the name of the church was The Bishop Strachan

Memorial Church, but it is now known as Trinity Anglican Church. "I do see a lot of hope," Father Brown said, observing that the church is looking back to its roots in music ministry as the congregation moves forward. He explained that Trinity has historically been a centre of education, combining learning with arts and music. The renewing of the music ministry has begun with associations being formed with the Royal School of Church Music, as well as developing a senior choir as well as junior choir programme and the creation of music camps for school aged children. He noted that a

relationship between Trinity Church and McGill University has begun. Trinity Sunday, June 15, 2025, was a day of celebration. A Eucharist service was held, with almost 100 people attending the service at which Bishop Shane Parker presided. The Ven. Frank Kirby commented in an email that "Trinity Church in Cornwall was my last church in full time ministry. It was an honour to serve there for 10 years — the oldest parish in the Diocese of Ottawa, predating all the dioceses in Ontario. It is an impressive legacy, worthy of celebration. The liturgies on Trinity Sunday (June 15) were grand, with our Bishop, the Rt. Rev. Shane Parker, who began his ordained ministry as assistant curate here, presiding at the morning Eucharist." Archdeacon Kirby described the later choral evensong as as "a treat, with glorious music, fitting for the occasion. It was a joy to be part of it." Father Brown estimated that almost 60 people from the three churches that form the St. Lawrence Parish attended the choral evensong. During the following afternoon tea held in the church hall, people were able to view historical memorabilia and displays from the St. John the Evangelist, Christ Church Seaway and Trinity Anglican Church.

St. Paul's, Kanata shares its home, growing Christian love and unity

BY THE REV. CANON STEPHEN SILVERTHORNE

“How good and pleasant it is when God’s people live together in unity!” These words from Psalm 133 found joyful expression at St. Paul’s, Kanata this May. In what has become an annual event, the Coptic Church of St. Mina, Cyril, and St. Karas (SMCK), the Anglican Church of St. Paul’s, and the congregation of Catch the Fire (CtF), came together for a potluck luncheon. While enjoying traditional Egyptian fare from the Coptic church, and more familiar western cuisine from St. Paul’s and CtF, members of all three communities enjoyed an atmosphere of growing friendship and cooperation.

The event is the culmination of efforts by each congregation to grow in love and partnership with our fellow Christians. Starting in 2017 with CtF, and in 2021 with SMCK, St. Paul’s has shared its building with each congregation. Each exercises their own worship and ministry, and each enjoys office space for their administrative needs. In return, St. Paul’s receives help in covering its financial obligations. But these relationships are about so much more than a blessing of space and finances: they have brought about a flourishing of spiritual vitality and mutual care.

For St. Paul’s, one of the spiritual benefits of this partnership is regular exposure to church traditions very different from our own. Holy Week,



Members of all three congregations enjoy delicious food and fellowship together. PHOTO: CONTRIBUTED

for example, revealed both the unity and diversity of Christian traditions in a striking way. With some creative scheduling due to the Coptic season overlapping with the Anglican, the people of St. Paul’s and the SMCK were encouraged to visit each others’ services to experience them for themselves.

As a church founded in first century Egypt, Coptic musical and linguistic traditions are very different from Anglican practice. However, the points of unity were just as profound. The Nicene Creed

and Lord’s Prayer were immediately recognizable to all, and the Eucharistic Prayer pointed to the common trust we have in Christ and in his sacraments. Mutual visitation has only increased the sense of unity which Jesus has preserved within the diversity of Christian expression.

Catch the Fire is distinctive in a different way. Founded in 21st century Canada, it embraces a Pentecostal tradition of spontaneity and liveliness in worship. Its members and St. Paul’s parishioners often attend one another’s services,

and they pray for each other regularly. Jeff Duncan, Catch the Fire pastor, sees this as one of the greatest benefits of cooperation: “I remember the first time I saw a St. Paul’s bulletin and our congregation was listed as a regular prayer request. I was deeply touched.”

This commitment to prayer, along with social gatherings like the potluck, has been a powerful sign of care for one another. With each passing month, parishioners have grown more committed in friendship and in appreciation for each other’s way of living out Christian life. Fr. David Azer, priest at SMCK, echoes this: “The blessings have been many. Our two communities have developed genuine friendships and deeper understanding of Christian unity. Joyful moments—like the potluck and celebrating feasts together—stand out.”

None of this cooperation has resolved all the barriers to visible unity between the churches. There remain differences that prevent sharing some ministries and sometimes even sharing the Eucharist. We’re still saddened by these barriers, as they still detract from our common witness to the world. Yet, the simple commitment to deeper friendships, greater understanding, and mutual appreciation has laid the foundation for that deeper unity Jesus calls his church to embrace. In God’s grace, it is something we should all continue to strive for.

St. Clare’s celebrates 10 years

BY CAROL GODDARD

On May 4, St. Clare’s Anglican Church in the Parish of North Dundas celebrated a decade of service.

“In my short time here,... I have already noticed how well parishioners, who came from the separate churches originally part of the parish, work together, and how well parishioners who have joined St Clare’s after the new building was built have been integrated into the life of the community,” said the Rev. Jonathan Askwith, incumbent.

As people began arriving for the service, a sense of excitement permeated the building. Congregational leaders were busy greeting people, members of the church’s catering ministry were making last minute preparations for the dinner following the anniversary service, while guests and members of the congregation renewed acquaintances.

As the service began, Rector’s Warden Arlene Armstrong; the Rev. Jonathan Askwith, incumbent of St. Clare’s; Regional Dean of East Ontario, the Rev. Mark Lewis; the Ven. Rhonda Waters, Archdeacon of East Ontario and Bishop Shane Parker processed to the front of the church’s nave.

The bishop blessed the baptismal font, pulpit and altar. Music was provided by members of St. Clare’s music team Judy Hilson, Shawn Snider, Susan Rutters and Tracy, Ezra and Silas Van Gilst.

“I am very optimistic for St. Clare’s. It is a beautiful, practical and efficient building with a congregation and a priest who are willing to do whatever it takes to thrive,” said the bishop.

A delicious dinner had been prepared by members of the congregation and was served in buffet style after the service with ample opportunity to talk with friends new and old. Memories of a joyous celebration of a decade of service by members of St. Clare’s Church will remain with those who attended.

Reading for reconciliation

In recognition of the National Day for Truth and Reconciliation on September 30, members of the Journeying as Allies book discussion group have compiled a list of thought-provoking books that delve into Indigenous experiences, spirituality, and the path to reconciliation. (The full text of this article is available in the September issue of Perspective online at <https://ottawa.anglicannews.ca/>)

Think Indigenous: Native American Spirituality for a Modern World by Doug Good Feather

This insightful work, authored by a Lakota elder, offers readers a profound connection to Native American spirituality.

Braiding Sweetgrass for Young Adults: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants by Monique Gray Smith (Adapted from Robin Wall Kimmerer’s Braiding Sweetgrass) Kimmerer’s deep respect for plants and their teachings is a beautiful reminder of the importance of reciprocity and interconnectedness, key themes for reconciliation and environmental stewardship.

Permanent Astonishment by Tomson Highway

A deeply personal and moving account of growing up in a Cree family in northern Manitoba, this memoir is a beautiful exploration of how Indigenous culture persists in the face of adversity.

21 Things You May Not Know About the Indian Act by Bob Joseph

This book is essential reading for anyone looking to better understand the legal framework that has shaped the relationship between Indigenous peoples and Canada.

The Reason You Walk by Wab Kinew A powerful and endearing memoir that reflects on the author’s relationship with his father, a respected medicine man, and his own journey as a political leader and advocate for Indigenous rights.

Affiliated with the diocesan All My Relations Circle, the Journeying as Allies reading group welcomes readers of all backgrounds. Meeting four times a year, both in person and online, we discuss a mix of fiction, non-fiction, and young adult titles by Indigenous authors. These conversations deepen our understanding while helping us become better allies and advocates for reconciliation. To learn more contact allmyrelations@ottawa.anglican.ca.

St. Barnabas hosts star U.K. conductor and choir

PHOTO: LEIGH ANNE WILLIAMS

BY LEIGH ANNE WILLIAMS

The Church of St. Barnabas Apostle and Martyr was filled with glorious choral music on July 27 as the parish hosted the Chapel Choir of Pembroke College, Cambridge, U.K. during the Ottawa portion of the choir’s Canadian tour.

The choir of Pembroke students is led by renowned organist, conductor and broadcaster Anna Lapwood, who is just finishing her tenure as director of music at Pembroke and has been appointed as the organist at the Royal Albert Hall in London. She serves as the Artist in Association with the BBC singers.

Their concert at St. Barnabas included *Vigilate* by 16th century composer William Byrd but most of the pieces they sang were from contemporary composers, including Lapwood’s own composition *Arise, Shine*, which she said reflects on Jesus as the light of the world.

They also performed her arrangements of pop songs — Bob Dylan’s “Make you feel my love,” and Leonard Cohen’s “Hallelujah.” Lapwood said the master of Pembroke had asked her to do an arrangement of “Hallelujah,” one of his favourite songs, and they added it to their program for their Canadian tour because Cohen was Canadian.

The concert also included Eleanor Daley’s “Grandmother Moon” with lyrics by Mi’kmaq poet, Mary Louise Martin, which Lapwood said the choir has sung and loved for years and had special meaning for them as they visited Canada.

The Canadian tour included stops in Quebec City, Montreal, Ottawa,



St. Barnabas hosts Anna Lapwood and the Pembroke College choir from Cambridge, UK.

Kingston and Toronto. Lapwood said she and the choir were enjoying their trip and were particularly gratified by the warm audiences who had given them standing ovations at every concert. Ottawa was the first stop where they were being accommodated in home stays. Parishioners at St. Barnabas were hosting the choir members in their homes, and Lapwood thanked them during the concert for making them feel that they were with family.

The choristers were looking forward to the adventure of white-

water rafting on the Ottawa River during their visit to the city.

Lapwood is a passionate advocate for music education, diversity and equal opportunities in music. The choir travels to Zambia every three years, and Lapwood has visited to teach music programs every year since she went as an undergraduate student in 2017.

Even though, Lapwood is just 30 years old, she was told during her musical education to “play like a man.” In an interview with *Perspective* after the choir arrived

here, she said such bias continues to exist. “A lot of people have also said, ‘Stop banging on about it, it doesn’t happen anymore, that was 10 years ago, it’s not relevant anymore.’ Actually, one of my students told me as recently as maybe four months ago that they have been told exactly the same thing, and it just is there in historically gendered spaces,” she said.

“I think the ease with which people can slip into gendered language, which is implying that one gender is better than the other is slightly scary, and so what I’m trying to do is just be the opposite of that and try and tell everyone that they’re welcome and valid and that gender doesn’t mean anything in terms of musical ability. It’s just it’s complete nonsense.

“And I guess because I’m quite vocal about it, female organists tend to come and want to work with me because I talk about it quite a lot. And I’m lucky that we have two amazing female organ scholars. I’ve also had two brilliant male organ scholars. I think it’s just trying to make sure everyone feels welcome and included.”

Lapwood tells her students to be and play like themselves. The concert performance at St. Barnabas attests to the stellar success of that approach. As the crowd stood and applauded until Lapwood offered them an encore of “Somewhere Over the Rainbow,” arranged by one of the young choristers, she was alight with pride in their achievements.

They returned to St. Barnabas the following day to sing at the Sunday evensong service.

Atomic bomb exhibit inspires commitment to calls for peace

In late May, St. John the Evangelist in Ottawa hosted a powerful and moving exhibit of posters detailing the shocking destruction and harm caused in the Japanese cities of Hiroshima and Nagasaki when the U.S. dropped atomic bombs there in August 1945. It was also exhibited at Ottawa City Hall from Aug. 6 to 11.

Timed to coincide with the 80th anniversary of that horrific history, the subject seemed frighteningly relevant as the U.S. and Russia, both with nuclear arsenals, engaged in armed conflict. The exhibit was organized by Ban the Bomb Ottawa (BtBO) and the United Nations in Canada’s National Capital Region Branch [UNA-Canada (NCR Branch)]. BtBO is a group of individuals from faith-based, nongovernmental and local community organizations

and groups working for peace and nuclear disarmament. Debbie Grisdale, a parishioner at Church of the Ascension in Ottawa, is a member and played a key role in organizing the exhibit.

Grisdale explained that the posters were donated by the Hiroshima Peace Memorial Museum, thanks to the intervention of Setsuko Thurlow, who survived the bombing of Hiroshima as a 13-year-old schoolgirl and later immigrated to Canada where she has worked tirelessly for the abolition of nuclear weapons with several organizations including Voices of Women, the Canadian Council of Churches and the Campaign for Nuclear Disarmament.

She thanked the Rev. Canon Gary van der Meer, incumbent at St. John’s for opening the church doors to the exhibit.

Van der Meer said that when she first asked about using the church as a space for the exhibit, he thought, “This aligns with what I hope will happen at St. John’s, which is we will take very seriously that we pray for peace because we are surrounded by non-peace in our news, in our streets.... So I like very much that we have these posters in here, and that they remind us not just of the sacrifice and the loss, but of the calling for peace.”

— Leigh Anne Williams

Debbie Grisdale welcomed visitors to the exhibit at St. John the Evangelist.



Composer Andrew Balfour brings diverse people and musical traditions together

BY LEIGH ANNE WILLIAMS

Singers from many different choirs across the city gathered at Christ Church Cathedral Ottawa on June 14 for a workshop with renowned composer and director Andrew Balfour. Together, they filled the Cathedral with music that beautifully mingles choral works with Indigenous perspectives and language.

Balfour directed the composite choir through two of his original compositions and two of his arrangements of 16th century music by Thomas Tallis and Orlando Gibbons.

The workshop coincided with the tenth anniversary of the release of the Truth and Reconciliation Commission's report, and Balfour spoke about his experience of being one of thousands of children who suffered the systemic abuse of being taken away from their Indigenous families in the 60s Scoop. "I was taken away from my medicine, my language, my blood mother, my brothers and sisters and connections," he said.

"However, I landed in a wonderful, loving family. My father was an Anglican priest at All Saints Anglican Church in Winnipeg," he recounted as he introduced himself. His adoptive family was also a very musical family, which is how Balfour was exposed to a very broad range of music as a child, including choral music as a choir boy.

There were early indicators of his passions and talents. As a child, he would play at being a conductor. Hearing the opening of Bach's St. Matthew's Passion was when he was eight or nine was "mind-blowing," he shared. "I learned the codes," he added, "how to make music, when I was six or seven years old." That opened the door to his career as a singer, composer, conductor and sound designer that has taken him to across Canada and the world.

Along the way, there was also a difficult journey to reconnect with his Cree identity.

Balfour found a way to unite the two worlds musically. In a description of his album *Nagamo*, he explained that "by taking the choral music of the Elizabethan masters and other later choral music, I have reshaped the thoughts behind the texts, by changing the Latin to Ojibway or Cree perspectives. These are not direct translations of the sacred texts, rather a more Indigenous perspective of spirituality, but keeping the beauty of the polyphony intact."

Ispiciwin (Journey) combines Cree text with the 16th century music of



Orlando Gibbons' 'Drop, Drop Slow Tears.'

Four Directions brings Ojibway text together with 16th century music from Thomas Tallis "*Te lucis ante terminum*" (To thee before the close of the day), a hymn written to be sung at Compline, the last service of the day. Four Directions calls for the singers to add bird song into the piece at times, evoking the peacefulness of evening.

Qilak is Balfour's original composition inspired by a trip he made to Baffin Island and is a collaboration with Iqaluit folksinger and songwriter Madeleine Allakariallak with English and Inuktitut text. Balfour told the singers at the Cathedral that when he arrived on Baffin Island, far north of the tree line, he was struck by the immensity of the land and the sky, which inspired this work.

Ambe is also Balfour's original composition based on and inspired by an original song in Ojibway gifted to Balfour and the University of Manitoba Concert Choir by traditional drummer and singer Cory Campbell. The notes with the score say that Campbell describes the song as "a call to the people to the ceremonial way of life or the red road." Balfour explains that "the steady beat throughout represents the heartbeat of Mother Earth and the lyrical first soprano melody that emerges from this rhythmic texture at measure seven conveys the powerful totem of the eagle which represents the teaching of love, wisdom and strength."

Andrew McAnerney, associate music director for Christ Church Cathedral, said he was really grateful to Balfour for coming to Ottawa. "As was apparent to everybody, he's a very accomplished musician. He's

a great director and artist," he said, noting that he is in high demand and working on many projects.

McAnerney was delighted that the workshop drew singers from 15 to 20 different choirs. "That was tremendous work to get those 70 plus people together and singing those works... There was a range of difficulty. The *Ispiciwin* piece was relatively straightforward, whereas the *Ambe* piece was all its sort of rhythms and syncopation was quite a challenge, especially because he didn't take it slowly at all. He went full speed from the start." Most of the singers participated in a pre-workshop rehearsal with McAnerney and were helped by having the music to study in advance, he said.

McAnerney said that singing the songs in the three different Indigenous languages "opened a window for us." Balfour generously helped to bridge the gaps and open "a connection to a different world of music making. That was really special to have him there to explain it."

The morning workshop also included a conversation with the Cathedral's Dean Beth Bretzlaff asking Balfour some questions. He spoke about his love of Bach's music and that first time hearing St. Matthew's Passion and his memories of first travelling to England as a choir boy and singing in a cathedral that was 1,000 years old.

When she brought up the tenth anniversary of the Truth and Reconciliation Commission's report, Balfour shared his admiration for the commission's chair, Murray Sinclair, who passed away last year. He recalled listening to testimony at the TRC hearings in 2012 from 12 grandmothers, who were in their seventies and eighties at the time.

"I suddenly saw them as young, vulnerable children. How is it possible, that just down the street, the master of the universe, John A. MacDonald, and all of those racist people made decisions to send those children away?"

He said that he sees hope in education and the fact that young people in Canada are learning about that history now, and in the work of Indigenous artists as a force for change and healing.

He added that the word reconciliation is misleading because there never was a time of peace and good relations to return to, but he echoed Sinclair's words that "Reconciliation is an ongoing journey, not a destination."

There were many compliments from the singers who attended. Susan Johnston, whose children are part of the Cathedral choirs, told *Perspective* that she came out of curiosity and an appreciation for seeing an act of reconciliation through music.

Loutchka Prophete, a parishioner at Christ Church Cathedral, said: "Singing together brings us together." She compared it to Kintsugi, the Japanese art of repairing pottery using gold to join the broken pieces. "We must find the link, common ground, and these activities give us that common ground."

The next day, Christ Church Cathedral's Sunday Choral Eucharist marked the National Indigenous Day of Prayer as well as Trinity Sunday. Balfour was a guest director, and the Cathedral choir sang *Ispiciwin* and *Ambe*. That service was livestreamed and can still be viewed on the Cathedral's YouTube channel. <https://www.youtube.com/watch?v=R-LCHTEG-ZI>

CLERGY REFLECTION

Creating church in the forest

PHOTOS: THE VEN. MONIQUE STONE

The Peace of Wild Things
Wendell Berry

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives
may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the
great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still
water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.



BY THE REV. MONIQUE STONE

There is something sacred, imperfect and beautiful when you take church into the forest. To walk along a path with a group of people, who have rooted themselves in prayer and scripture at the mouth of a pathway, looking for a place to rest ourselves and open a backpack filled with the makings of an altar and Holy Eucharist.

This is what the community of Christ Church Bells Corners (CCBC) decided to do this summer. We have joined a growing number of church communities from across the world who have launched a 'Forest Church' as a unique expression of our faith tradition that takes place outdoors.

The Diocese of Norwich (U.K.) defines Forest Church in this way; "Forest Church is a type of outdoor worship and spiritual practice that emphasizes connecting with nature and finding spiritual meaning in the natural world. It's a contemporary movement with roots in Christian traditions that highlight nature and creation, like Celtic and Franciscan approaches, and aims to engage with God through the natural world."

On the last Monday of each month, 15 to 20 people have gathered at one of three different NCC trails to worship and share Holy Communion. We have been joined by newcomers who have heard about Forest Church through social media (including a young man who had never been to a church service before in his life), fauna (including an amazing encounter with the Barred Owl seen in the



**The Ven. Monique Stone
Incumbent, Christ Church Bell's
Corners**

picture above), perplexed onlookers, trees and wildflowers.

We gather first in the trail parking lot and ensure that we have bug spray and water and hand out bulletins. We then chat about existing shared knowledge about the trail that we are about to embark on. We don't pre-plan where our altar will be but discuss as a group what makes sense in light of the temperature and the abilities of those who have gathered on any particular evening. We adapt as we go (even if it means stopping because someone finds a rare wildflower, pausing the Eucharistic prayer on account of the beautiful snakes curling around the bullrushes, or taking a different path because someone knows that there are nesting owls that we might catch a glimpse of).

With an opening prayer and a reading from scripture we enter the trail with intentions to observe the space around us and

to walk together in fellowship and friendship. When we find a place to create an altar (usually at about the half-way mark of our walk) we prepare the elements and circle around to participate in the rhythm and ritual of our tradition. After the meal is shared, we head back and conclude with a closing prayer, blessing and dismissal.

The origins of Forest Church are often attributed to Bruce Stanley who is author of a book entitled; *Forest Church: A Field Guide to Nature Connection for Groups and Individuals* in which he provides an overview of an emerging trend that began in the U.K. in 2012 to take Christian worship outdoors. My own introduction to Forest Church happened when I met the Rev. Stephen Blackmer at the Re:Generate Fellowship Program through Wake Forest Divinity; a program that brought together church leaders interested in creation spirituality, environmental concerns, and food justice. Stephen created the Church of the Woods, a ministry connected with Episcopal Church of the United States that defines 106 acres of wild woods and wetlands in Canterbury, New Hampshire as an outdoor church. Today, Forest Church communities connect together through a Facebook Page with close to six thousand members from across the world.

Bells Corners is often referred to as an 'island' due to the community's three-sided boundary created by the Stony Swamp Conservation Area of Ottawa's Greenbelt. The fourth side of the suburb is Highway 417, stretching across the north end. This unique boundary has influenced the context and culture of Bells Corners since its inception in the early 1800s and continues to influence the use of community space today. During the COVID pandemic, the many NCC pathways that are accessed via Moodie Drive became a place of safe refuge for outdoor community gathering and connection. For parishioners at CCBC, the surrounding path network has been a place of spiritual connection for many years, and so the thought of using these lands for outdoor Anglican worship was an exciting idea that pulled together 16 individuals for the initial brainstorming meeting. Each service has been an amazing opportunity to use the richness of our tradition in the midst of creation.

Originally our team committed to four Forest Church services beginning in May and we have now extended to six services by adding September and October to the calendar (with hopes and prayers that we will not hit the 39-degree temperature we experienced at our July service). All are welcome at Forest Church and information can be found on our website: <https://christchurchbellscorners.ca/forestchurch/>. We promise it will be sacred, imperfect and beautiful and that together we will worship God, share bread and wine, and pray together.

Youth internship alumnus starts ecumenical student group at the University of Ottawa

BY LEIGH ANNE WILLIAMS

Last year, James Adair started a campus chapter of the Student Christian Movement (SCM) at the University of Ottawa.

Although he knew of some existing Christian groups on campus, “I didn’t see the kind of connection between faith and activism and social justice work that personally was something that actually drew me to becoming more of an active Christian when I was a teenager,” he told *Perspective*. Now 21 and preparing for his final year of a double-major political science and public administration degree, Adair participated in the Anglican Diocese of Ottawa’s Youth Internship Program (YIP) for two years as a teen.

The Student Christian Movement is an ecumenical, social justice-oriented, youth-led international movement. Adair said he knew of SCM, but his interest in it was re-invigorated when he read a biography of the late Canadian politician Tommy Douglas, who had been involved with the SCM in his youth. Realizing that SCM was still an active organization and wanting to create something on campus to leave for others after he graduates next year, Adair decided to create a chapter of SCM. During the summer he wrote out a plan about what he would need to do to get it all started when he was back in Canada, but in the fall, the Student Christian Movement posted a notice that they were hiring someone to start a club at the University of Ottawa. “This seems like it’s perfectly aligned,” Adair thought. He applied, got the job and began working a couple of hours a week to get it up and running.

He describes the group’s first year as fairly active. “We held a prayer service for Palestine and Lebanon in November that had about 20 to 30 people show up, including members of the Ottawa Palestinian Christian community. And that was hosted at St. Albans, so we were very grateful that St. Albans was able to give us that space,” Adair said.

The group also co-organized an event in February on migrant workers with the Filipino group Migrante. “I thought that it made sense considering we have so many international students and so many people on campus from around the world to do an event about migrant workers and international students.”

In March, they hosted an online discussion with two theologians, Dr. Michel Andraos and Dr. Jane Barter, discussing the roots of Christian Zionism in Canada. And prior to the



University of Ottawa student James Adair was drawn to the Student Christian Movement by its mix of faith with activism and social justice work.

federal election, the SCM group worked with the campus chaplaincy and Citizens for Public Justice to host an event called Engaging Faithfully for the Common Good about connecting Christian faith with political engagement.

In June, Adair travelled to Calgary to participate in the G7 Jubilee People’s Forum, organized by KAIROS Canada, which took place from June 15 to 17. KAIROS gathered pilgrims and activists from across Canada and the world to discuss their visions for global economic, environmental and social justice, with a focus on Jubilee 2025, a global initiative to cancel debt for low-income countries. Adair received a travel grant from the World Student Christian Federation’s Lois Freeman Wilson Fund. Wilson, who was active in SCM in her youth, went on to become the first woman to serve as Moderator of the United Church of Canada, the first Canadian president of the World Council of Churches, and a Canadian senator.

“It’s been interesting seeing like how large SCM used to be and the goodwill from that,” Adair says, noting that he’s met many supportive alumni.

Starting the campus SCM chapter has been really fulfilling, Adair said. It was challenge was to build from the ground up because contemporary students had no knowledge of the organization. “It’s been interesting trying to explain it to people and get them involved,” he said. “I think they see Student Christian Movement, and they’re skeptical because it sounds like something that might be scary for a lot of people.”

The new chapter drew interest from a diverse mix of students,

he said. “It’s some very devout Christians who have never really done political work or activist work in their lives, and then some political activists who maybe went to church when they were kids but who wouldn’t think of themselves as Christian, but they’re interested in the work that SCM is doing.” Both groups have seen value in connecting their faith with action, such as feeding the hungry, caring for others, he says. “We even have

one or two Muslim members and one or two like atheist members who say, ‘I just like going to your events. You do interesting stuff.’”

Adair says he invited a friend who he knew used to go to church to a prayer service. “They went and they hadn’t been to church since they went to university, and I think probably before that. But now they’re back home for the summer, and they’re leading a church group back home. I don’t want to say it’s because of SCM, but I think they were having a crisis of faith [questioning], ‘What is the value of this in this world currently?’”

He suggests that might be true more broadly. “For the prayer service for Palestine and Lebanon, we were able to get about 30 people in a church on the Friday evening during exam season. People didn’t have to be there, and a lot of people personally inconvenienced themselves to go to that, so I think that’s something maybe church leaders should listen to. People want that connection and the community. ... I don’t think people want to see a church that retreats away from the world or away from the world’s questions. They want to see a church that is saying, ‘You’re right. This is scary. This is hard, but also we can do something about it right now.’”



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DIOCESAN ARCHIVES

More Than Meets the Eye

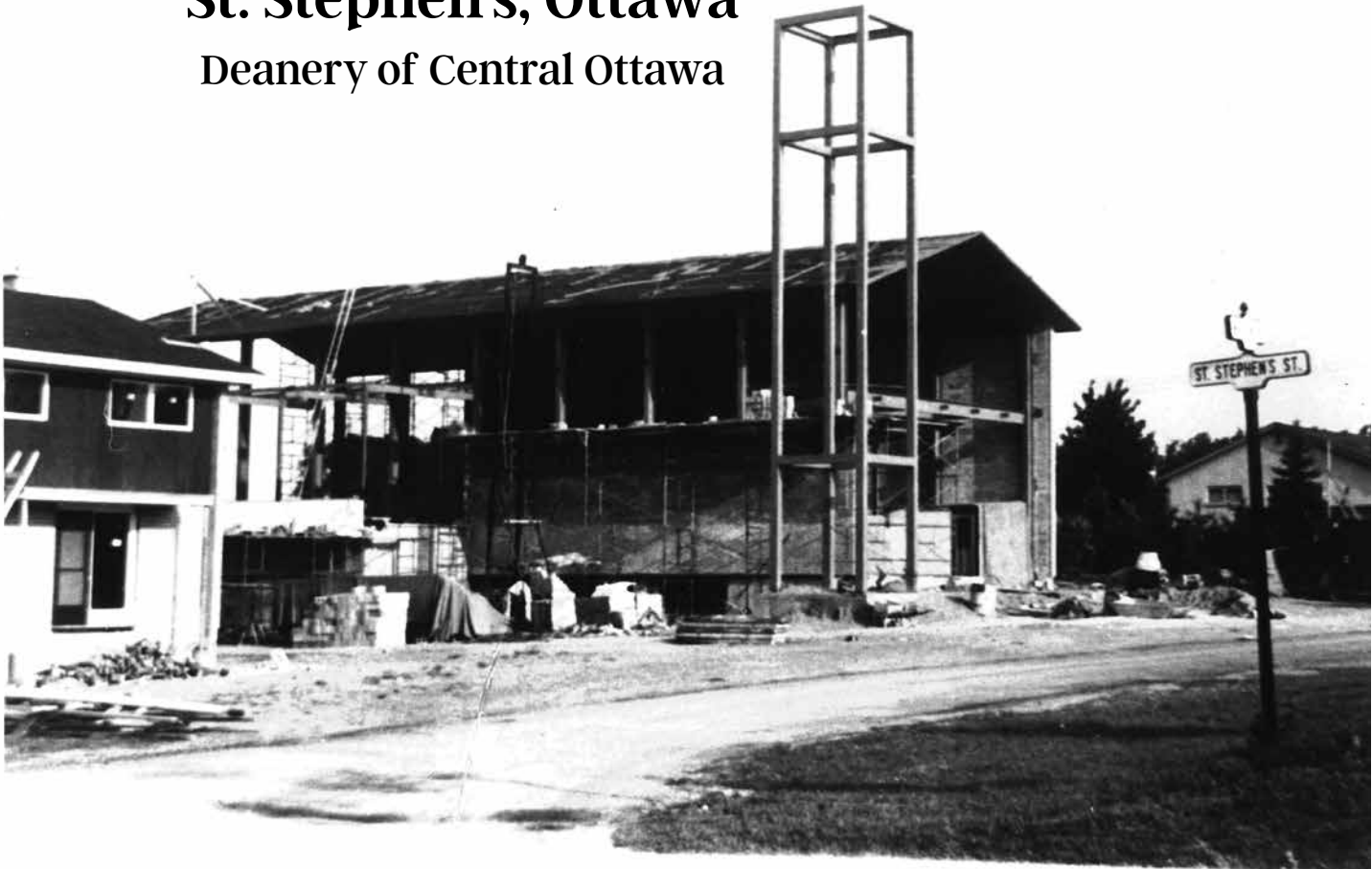
BY GLENN J LOCKWOOD

When we look at this photograph, we assume that we are looking at a new church under construction in an Ottawa suburb. That is to say, it appears to be in the process of being built from the ground up at some point in the 1960s and 1970s. And we would be wrong. For what does not immediately meet the eye is the fact that Saint Stephen’s Church, Britannia has a history stretching back to the late years of Queen Victoria’s reign. What we actually see here is today’s Saint Stephen’s Church, designed by parishioner Alan Hale, taking shape atop a ‘basement church’ that had served this parish as a house of worship from 1956.

There are two indications that this was a landmark building when construction resumed in the 1970s. First, there is the street sign indicating that this is the new location of a historic parish in the area. The second indication is the focal iron structure for the tower of the new church. Although new ideas about modern-looking buildings had been percolating since the late 1950s, the idea of a tower had a rather emphatic place in the larger history of Anglicanism.

To understand this, we must go back in time long before the idea of Anglicans worshipping at the summer resort of Britannia became popular, even back before the first churches were established in the Ottawa valley, to when the Church of England in England was contending with breakaway dissenting groups. Bound up as the Church of England was with the British state, it was the law of

St. Stephen's, Ottawa
Deanery of Central Ottawa



DIOCESAN ARCHIVES 51 012 2

the land that no group of people meeting for worship, except for the established Church of England, could build a tower on their church. The idea was that one of the purposes of a church tower was to hold the bell (or bells) that rang on Sunday morning to remind local inhabitants to go to church. The same rule held true in Ireland with the Church of Ireland, in Scotland with the Church of Scotland, and in Wales with the Church of Wales.

When settlers from the British Isles arrived in the Ottawa valley in the early nineteenth century, they assumed that the Church of England (along with the Church of Scotland) was the established church in Canada. (*The Quebec Act of 1774* guaranteed religious freedom to the Roman Catholic majority, effectively assuring them the right to have

towers on their churches.) In fact, Anglicanism technically never was an established church of Canada, but in the grip of their assumptions, early clergy took pains to make sure that the churches they built featured towers. That idea obviously was still compelling for various reasons as late as the 1970s.

Early Anglican services were held at the summer resort of Britannia in a hall shared with various other denominations beginning in 1886. In 1890, Anglicans built a frame house of worship that came to be known as “the little church among the pines.” It was not consecrated until 1916, but among its claims to fame was that it provided the setting for shooting the silent film *The Man from Glengarry* in 1922.

When the original church was secularized on 9 February 1956, the

bell was brought from its tower to this one. The need for having a bell tower in the new church was due to the bell itself having a history going back to the very roots of Britannia. It reputedly had been used on the estate of Judge William Cosgrove to summon workers from his vineyard at the end of the workday, only to end up calling parishioners at Saint Stephen’s to their weekly devotions.

The Diocesan Archives collects parish registers, vestry reports, service registers, minutes of groups and committees, financial documents, property records (including cemeteries and architectural plans), insurance policies, letters, pew bulletins, photographs and paintings, scrapbooks, parish newsletters and unusual items.

Remembering former *Crosstalk* editor Art Babych

Retired *Crosstalk* editor Art Babych passed away on July 13, 2025 at the age of 83.

Born in Moose Jaw, Saskatchewan, Babych began his career as a broadcast journalist. He started out at a radio station in Weyburn, Sask., and went on to work at radio and television stations in Calgary, Edmonton, Regina and Saskatoon.

Later in his career, he switched to print media, first writing for *The Prairie Messenger*, a Benedictine Catholic newspaper in Muenster, Sask. In 1992, he became the first Parliament Hill correspondent for the *Canadian Catholic News*, a news-sharing co-operative run by seven large Catholic newspapers in Canada. He was the first religion

reporter to be accredited by the Canadian Parliamentary Press Gallery.

Before his retirement in 2015, he was the editor of *Crosstalk* for 10 years, working with Bishop Peter Coffin and Bishop John Chapman as publishers during those years. During that time, he won numerous awards as a writer, editor and photographer from the Canadian Church Press as well as the Associated Church Press in the U.S. He also helped the Anglican Journal cover several General Synods.

An excellent photographer, Babych continued to pursue photography as a freelancer, but his family wrote in a memorial that it was his passion.

The current *Crosstalk* editor is grateful for his kind advice and generosity sharing his excellent photos with the newspaper in recent years.

He is mourned by his wife Marilyn, son Darren, daughter Crystal (Greg Lilbourne), and stepson Michael Emond (Hanady Rahme & Gabe), as well as his grandson and many nieces and nephews.

A former journalist himself, Bishop Bruce Myers of the Anglican Diocese of Quebec shared this memory and prayer: “Before Art and I crossed paths in churchland as diocesan editors, we’d already worked alongside each other as parliamentary correspondents in Ottawa in the mid 90s, grinding



out copy each day a few desks from each other in what was known as the Hot Room in the Centre Block on Parliament Hill. He was a great colleague and gifted journalist in both contexts. Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.”

CALENDAR

PHOTO: CONTRIBUTED

Sept. 20

A Service of Thanksgiving

Christ Church Cathedral
(414 Sparks St. Ottawa)
11 am
The Anglican Diocese of Ottawa warmly invites you to attend A Service of Thanksgiving for our Journey with Bishop Shane as we gather in the presence of God to celebrate Archbishop Shane's faithful leadership on his final day as our diocesan bishop. Clergy are invited to sit with family and friends, as vesting will not be required. If you are unable to attend in person, you are invited to watch the service in real time via the Cathedral's livestream. A festive reception will follow.

Sept. 30

National Day for Truth and Reconciliation

Oct. 4

Ride for Refuge

St. Aidan's Church
(934 Hamlet Rd.)
9 am to 12 pm
Form a team, join a team or sponsor a team in this family-friendly event that brings our community together to walk, pedal, push strollers, wheelchairs, and walkers. It's all to raise funds to help Belong Ottawa in its work providing more than 600 meals a day and many more essential services to vulnerable



Centre 105 recently held a Pet Care Day in partnership with the Ontario SPCA in Cornwall. The SPCA set up tables and handed out goodie bags to community members who might need a little extra support for their pets.

people in Ottawa.
<https://rideforrefuge.org/location/ottawaelmvaleacres>

Purple Tie Gala

Delta Hotel Ballroom
(101 Lyon St. N, Ottawa)
5:30 pm to 10 pm
Cornerstone's 7th annual gala fundraiser. An evening of live music, delectable cuisine, inspiring stories, a thrilling auction and more. Your generosity directly supports the programs and services at Cornerstone Housing for Women.

For more information:
cornerstonewomen.ca/purple-tie-gala-2/

Oct. 4 – 18

Diocesan Synod Registration

Synod delegates can access registration forms on the Anglican Diocese of Ottawa website. ottawa.anglican.ca/synod

Oct. 5

Walk for the Centre

1:30 pm
Canadian Martyrs Church

(100 Main Street, Ottawa)
Walk in support of the Centretown Community Food Centre (CCFC). The two to four kilometre walk goes to Pretoria Bridge and west to Queen Elizabeth Pathway. Online donations can be made at www.centretownchurches.org/walkathon

Oct. 23

Centre 105 Fall Breakfast Fundraiser

Trinity Church Hall
(105 2nd St., Cornwall)
11 am
Come out for a delicious breakfast and help Centre 105 provide meals, laundry, showers, a safe social space and other supportive services to vulnerable people in Cornwall. Parking is available at 25 Trinity Avenue and 310 York Street

Opening Eucharist for the Diocesan Synod

Christ Church Cathedral
(414 Sparks St., Ottawa)
7 pm
All are welcome.

Oct 23 - 25

ADO Diocesan Synod

St. Elias Centre (750 Ridgewood Drive, Ottawa)
Delegates and clergy gather for the annual Diocesan Synod, a prayerful and collaborative time to reflect on our shared mission and ministry. Information: ottawa.anglican.ca/synod

Journeying as Allies

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

October 5, 2025

For Joshua
by Richard Wagamese

November 16, 2025

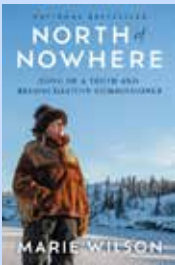
What I Remember, What I Know
by Larry Audlaluk

January 18, 2026

North of Nowhere
by Marie Wilson
 Zoom discussion

March 22, 2026

Waiting for the Long Night Moon
by Amanda Peters



Meetings are on Sundays from 2pm-4pm. Join our mailing list to receive updates and location information before the book discussions.

Contact All My Relations: allmyrelations@ottawa.anglican.ca

St Mark's Anglican Church
COFFEE COMPANY & CONVERSATION IS BACK!
FALL & EARLY WINTER 2025
a weekly gathering for seniors in the community
SENIORS – COME & JOIN US
September 11 to December 18
Thursdays at 10:00 am
St Mark the Evangelist Anglican Church
1606 Fisher Avenue, Ottawa
For more information contact: St Mark's at 613 224 7431

WE ARE BACK! THURSDAYS AT 10AM
UP-COMING ACTIVITIES

September 11	Welcome Back with a special Irish Cultural Event - co-hosts CCC and Nepean/Rideau/Osgoode Community Resource Centre (NROCRC) - Irish entertainment, culture, snacks and luncheon to follow
September 18	Bridge & Games - or - "Koffee Klatsch"
September 25	Creative Writing Group - or - "Koffee Klatsch" for non-writers
October 2	Guest: Catherine Grove , author of historical books related to Upper Canada's fascinating history, speaking on Canada's heroines who were part of that history
October 9	Bridge & Games - or - "Koffee Klatsch"
October 16	Guests: Dr. Jazz! - an amazing morning with three of Ottawa's best-known musicians .. Ottawa Jazz Festival & the NAC - Not to be missed!
October 23	Creative Writing Group, Bridge, - or - "Koffee Klatsch"
October 30	'Hallowe'en Hijinks' - It's Back! – spooky fun, food, - and the annual Costume Contest
November 6	Bridge & Games - or - "Koffee Klatsch"
November 13	Post Remembrance Morning
November 20	Guest: Mike Martin , noted Ottawa writer and author of the "Sgt. Wildflower Murder Mysteries" - set in Newfoundland
November 27	Creative Writing Group - or - "Koffee Klatsch" for non-writers
December 4	Pre Christmas "Koffee Klatsch"
December 11	Stories Shared about Christmases Past
December 18	'Christmas Joy' - a joyous morning celebrating the Christmas season - sing along with pianist and song leader, Joy Bowerman

Christmas Break until January 2026

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