

# Crosstalk

The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / December 2017

## Primate for the Province of Jerusalem and the Middle East Visits Ottawa

BY REV. LAURETTE

GLASGOW, Special Advisor for Government Relations

Autumn in Canada is a season of Thanksgiving. Harvest festivals abound as nature robes itself in glorious colours of golds, ambers, and reds. As we celebrate the rich abundance of God's creation, we also give thanks for our companion relationship with the Episcopal Diocese of Jerusalem.

The recent visit of Archbishop Suheil Dawani, Bishop of the Diocese of Jerusalem and Primate for the Province of Jerusalem and the Middle East, and his wife

Sahfeeqa reinforced within us the deep bonds of friendship we have forged over the years, in prayer, in partnership, in mission, and in mutual support between both our churches and our institutions.

Together, we walk the path of the living stones, a powerful reminder of Jesus' call to love and serve God and others. We embrace and give thanks for this ministry, men and women together, sharing the ministry God has called us to embrace.

In Ottawa, Montreal, Deep River, and at the House Bishops, we heard Archbishop Suheil and Shafeeqa's

messages that actions speak louder than words in the ministry of reconciliation, that a diminishing Christian witness in the Middle East continues to forge relationships and build bridges, that western initiatives need to be imbued with wisdom, and that the key to peace lies in Jerusalem.

While in Ottawa, the Dawani's also visited with the Diocese's women who participated in the Women's Conference in Jerusalem, last November, spoke to a Cathedral Arts gathering, and met with several local politicians.



PHOTO: SUBMITTED

October 18, 2017, Archbishop Suheil and Shafeeqa Dawani, were reunited with the delegates from last November's Women's Conference in Jerusalem. Afterwards, Archbishop Suheil was installed as a Canon of Christ Church Cathedral, Ottawa; in the seat of St. James of Jerusalem.

### ReImagine: Preaching in the Present Tense

#### In Review

BY MORGAN BELL

The Rev. Mark Whittall's first book, *ReInvent*, recounted how a small Anglican church was formed by the grace of the Holy Spirit into a thriving Christian community, along with the gifts and challenges that planting a mainline church in Canada's capital presents.

Whittall's new book, *Re-Imagine: Preaching in the Present Tense*, invites the reader into the pews of that same St. Alban's Church to receive the Word that God has for them in this time and place. Whittall presents an anthology of sermons, theological reflections, and

real-life stories which demonstrate how the Living God is alive and at work in the Church – especially through the preached word.

Karl Barth's maxim about preaching with the Bible in one hand and the newspaper in the other is fully embodied in Whittall's book. He shows the reader that the Good News of Jesus Christ has a hold on our entire existence and he shares God's loving Work in any manner of situations: as it is preached to a fearful congregation after Islamophobic violence, or a joyful crowd at a baptism and renaming rite for a trans-gendered Christian, or even to inquisitive

See STORY, p. 3

## Diocese Explores Use of Church Properties for Affordable Housing

More than 300 Anglicans gathered on November 03, at the St. Elias Centre in Ottawa for the annual meeting of Diocesan Synod.

During the gathering of Synod, the Diocese of Ottawa recognized with gratitude, the receipt of a \$75,000 seed grant from the Ontario Trillium Foundation (OTF) to develop conceptual models for the use of church property in providing affordable housing.

Local MPP's John Fraser and Yasir Naqvi were on hand to commend the Diocese for its vision and ongoing work in community

service, and especially for its commitment to affordable housing.

"I applaud the Anglican Diocese of Ottawa for their leadership on the affordable housing file and for working to develop models for affordable housing on church properties," said John Fraser, MPP for Ottawa South.

"Thank you to the Anglican Diocese of Ottawa for taking a leadership role in caring for the most vulnerable in our community," said Yasir Naqvi, MPP for Ottawa Centre. "This grant will allow the Diocese to re-

develop church properties to include an affordable housing element."

The project, funded by an OTF seed grant, has enabled the Diocese to conduct feasibility studies for the redevelopment of church properties that would include an element of affordable housing. As well, through the OTF grant the Diocese has been able to identify potential partnerships with other organizations who when joining together can build stronger communities to meet the needs of people struggling with homelessness.



FROM THE BISHOP



*Blessings  
and Peace  
Be With You  
This Holy Season*

*+ John and  
Catherine*

NEWS

Clergy News and Updates

**Rev. Canon Catherine Ascah**

will be inducted as Incumbent of the Parish of St. John the Evangelist, Smiths Falls, on the Eve of St. Andrew the Apostle; Wednesday, November 29, 2017, at 7pm. The Ven. Brian Kauk will officiate, and The Very Rev. Shane Parker will preach. Clergy are invited to vest in choir habit or alb and stole; the liturgical colour will be red. Reception to follow.

**Rt. Rev. Michael Bird, Bishop of the Diocese of Niagara**

has decided to step down from his Episcopal responsibilities, and will take a position on the clergy team that will ultimately serve the Parishes of Whitewater, Eganville, Pembroke, Petawawa, and Barry's Bay area; beginning June 01, 2018.

Church Converted into 'Spiritual Living' Centre

**By Anglican Journal**

Parishioners have converted an Anglican church on Salt Spring Island, off Vancouver Island, B.C., into a centre for fostering spirituality of all kinds.

On September 30, a development team composed of members of the Salt Spring Anglican Parish officially opened the Star of the Sea Centre for Spiritual Living and Practice, located in the former St. Mary's Church, Fulford, B.C. The centre, team members said, will offer programming of various kinds in spirituality and the arts, with the goal of serving as a bridge not only between Christians but also between

Christians and those of other faiths, or of no defined faith.

The idea for the centre arose about three years ago, when members of the Salt Spring Anglican Parish—which included three churches, including St. Mary's—felt that more could be done with St. Mary's, which was falling into disuse. A development team was assembled, and the idea took shape. The team presented the idea to the diocese of British Columbia, which provided financial support.

In a keynote address at the opening, Canon Herbert O'Driscoll, former dean of Christ Church Cathedral in the diocese of New Westmin-

ster, said he saw the centre as setting in motion "a journey, one where we join a multitude of seekers on a great pilgrimage where our quest is to discover an enduring landscape where we can be fully human, at peace with ourselves, with one another, with our mother Earth, and with that Source of our Being for whom there is a Name in every language."

As of press time, the centre had a website ([staroftheseassi.ca](http://staroftheseassi.ca)) and a program of events for the remainder of 2017 and early 2018.

*Diocesan Post*



**The Right Reverend John H. Chapman**  
Bishop of Ottawa

and **Ms. Catherine Chapman**  
together with

**The Very Reverend Shane Parker**  
Dean of the Anglican Diocese of Ottawa  
and **Ms. Katherine Shadbolt Parker**

wish to invite you to a

**New Year's Levee**  
on Monday, January 01, 2018  
from two to four pm.

at

**Christ Church Cathedral**  
**414 Sparks St**  
**Ottawa, ON**

Preceded by  
Holy Eucharist in the Cathedral at 12 noon.

**The Most Reverend Fred Hiltz**  
Primate of the Anglican Church of Canada  
will preach at the Eucharist

The Primate and his wife  
**Ms. Lynn Samways-Hiltz**  
will be in attendance at the Levee





**Cathedral Christmas Services**  
414 Sparks Street

**December 24**

**Sung Eucharist for All Ages:** At 4pm. With the Christmas Pageant.

**Choral Eucharist:** At 8pm. With the proclamation of the Christmas Gospel.

**Festive Choral Eucharist:** At 11pm.

**December 25**

**Sung Eucharist:** At 9am. With hymns.

**Choral Eucharist:** At 11am. With procession to the crèche and Children's Homily.

**January 01**

**Choral Eucharist:** At 12 noon.

**Holy Eucharist & Bishop's Levee:** Noon, followed by Levee at 2pm.

Info: 613-236-9149  
cathedral@ottawa.anglican.ca  
ottawa.anglican.ca/cathedral

NEWS

**Relmagine...**

- Continued from page 1

minds exploring the relationship between Christian doctrine and physics.

Yet Whittall's book is not a collection of "novel" or "cutting-edge" sermons which simply seek to show the skill of the homilist and author or show how "relevant" his church truly is. The reader holds in their hands the work of a Scripture-soaked, prayer-formed, Spirit-led man with a scientist's mind and a pastor's heart. If anything, this book reminds us that God still has an eternal message for this fallen world which God so desperately loves. Whittall's book does not shy away from difficult topics (such as the problem of suffering) or controversial topics (the Canadian Church's implication in the residential school system and our continued institutional racism), yet his point is not to underscore his "enlightenment" or "radicality." The underlying theme of Whittall's book is that the Creator of All is present and active in all things –from

Whittall's own experiences of the Way on the Camino de Santiago, to encountering the Incarnation on a mission trip to Nicaragua. This is to say, Whittall's book is nothing if not authentic. (He is after all, a devotee of Charles Taylor).

Yet above all, it is Whittall's commitment to Biblical preaching which truly makes this book soar. Far from being a memoir of Whittall's experiences that simply happens to look like a book on preaching (as many preaching books seem to be these days), he is a committed "lectionary preacher." As he explains, he strives to let the Spirit at work in the Word use Whittall's own words, skills, weaknesses, and experiences to share the Gospel to a searching people week after week. His book does not seek to strong-arm some lines of Scripture into his own interesting tales to prove a predetermined point, but rather to let his own experiences and insights be subsumed and absorbed by that grand Living Narrative which makes the

Christian world-view intelligible. That is, Scripture isn't thrown at the congregation or the reader: Whittall invites us into it.

This book is recommended for anyone who is committed to struggling with, proclaiming, or receiving the preached Word of God.

Laypeople will find a testimony which underscores the importance of not simply hearing a Sunday speech, but encountering the sermon as an extension of God's Living Word.

The preacher will find a beautifully-crafted resource replete with theological reflections on the homiletical task and pastoral insight from a seasoned priest.

Even one who scoffs at the idea that a dusty collection of ancient texts could possibly have a contemporary relevance will here find proof that when it comes to proclamation and the pulpit, God has certainly not given up on this world yet.

# Synod: Together on the Way

By PJ Hobbs

From November 2 to 3, over 300 members of our Diocese met at our annual Synod. Elsewhere in this edition of Crosstalk, there is reporting of the going on at Synod (see p. 6-7).

For those of us close to the working of the Anglican Church of Canada, of which our Diocese is a part, an understanding of Synod is almost second nature. Truth is, not everyone knows what a Synod is or does, including members of our own church.

If I tell a friend who is not a member of the Anglican Church, "I am attending Synod this weekend," I am met with inquisitive looks. On the other hand, they get it if I say, "I am attending the Annual General Meeting (AGM) of our Church."

In many ways, Synod is just that – the AGM of our Diocese.

Diocesan clergy and lay members, elected each year by their parish, come together

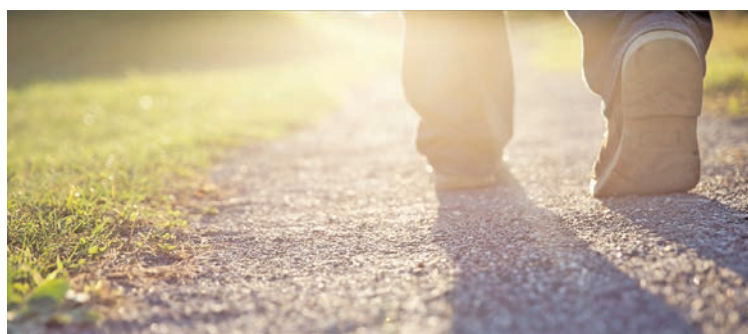


PHOTO: LIGHTSTOCK

to do the work of governing our Church, the Diocese.

Chaired by the Bishop, Synod includes resolutions, presentations, discussions, debates, elections to various bodies, financial reporting, and a budget presented for approval every three years (we adopted three year budgets as a Diocese in the 1990s).

A meeting of Synod though, is more than an AGM. We begin with worship, a Eucharist at the Cathedral on Thursday evening, and we pray and sing throughout our meetings. We are often graced by visi-

tors bringing greetings. We are blessed by guest speakers. Outside of formal proceedings there is conversation, fellowship, displays, and networking. For the extrovert who loves meetings, it is energizing; for the introvert who doesn't, it must be grueling.

I have been to about 40 Synods at three levels of the Church. Imagine! That is a lot of Synods. Over the years, Synods have been marked by debate and conflict, on any number of issues: remarriage of divorced persons, the ordination of women, change to our prayer books, same-sex blessings, and even budget

debates – I can recall a budget not being passed and having to gather again in a few months later (we moved to three year budgeting shortly thereafter).

This year our Synod was marked by many informative presentations, some table discussions, and inspirations teaching by Archbishop Fred Hiltz, Primate of the Anglican Church of Canada. We did not have many resolutions and virtually no debate.

This was unusual, though I suspect not the beginning of a trend. We have had lots of debate in the past. I expect there will be more in the future. Discernment and decision on critical issues is an important element of a Synod, albeit at times difficult and even painful. On more than one occasion, I recall being called to silence and prayer prior to a difficult debate or decisive vote.

I remember a teaching from Bishop John Baycroft, in which he explained the

root of the work Synod. It is a blend of two Greek words, *sun* meaning "together"/ "together with" and *odos* meaning "the way"/ "a road" (while I certainly trust Bishop Baycroft on this, I did corroborate by looking to my Greek-English lexicon). So, synod means "together on the way".

That is a meaning to which it is worth holding firm.

We live in a time in our world when the hope, love, and compassion of the gospel are needed. Whether in our own backyard or globally.

Within the church, we live in a time of change, uncertainty, consolidation, and renewed mission. In such times, it is good to remember, whether in a formal session of Synod or simply chatting with a friend, that we are called to be fellow travellers, together on the way.



**DIOCESAN ARCHIVES**

**Pembroke Deanery**

*Correction Notice: Due to an error by the Editor, the November edition of Crosstalk published the incorrect article from Archives. What follows is the correct article from Archives for November 2017.*

**As Ottawa Valley As It Gets**

**By Glenn J Lockwood**

Some Anglican churches in the Ottawa Valley claim special status either because of their age, their size (either being smallest or largest), and because of their various unique links with fame (royal visits, architects, etc.). It is possible for Saint John's Church, Tramore uniquely to claim to be the prototypical Ottawa Valley church. Here we see Saint John's, Tramore, as photographed by Brian Glenn on the seventh day of October 2011.

What, you may ask, could possibly make Saint John's, Tramore especially typical of the Ottawa Valley? Tramore, as many people know, is located halfway between Golden Lake and Round Lake in Renfrew County. It was established as a post office in Hagerty Township on 1 October 1873. The first postmaster was one Peter Foy. Worship services at Tramore (sometimes misspelled Traymore) were first held in a log building put up in 1885 by a Presbyterian, the Reverend Robert Mills of Eganville. The land for this house



of worship was donated the previous year by William J.R. Foy; presumably a close relative of the postmaster.

Log buildings, even in Renfrew County, quickly came to be regarded as synonymous with the pioneer era, especially so after 1900 once North American publishers began putting out volumes advocating log houses and camps as "Wilderness Homes." Less than a generation after Tramore's first house of worship went up, it was taken down, and replaced with a frame structure, possibly as late as 1906. Families contributing to build the new church were Presbyterian, Methodist and Anglican. Clergy from all three denominations held services alternately, but "the congregation was usually the same." By 1913 most Presbyterian

families had moved away. Tramore first emerges in the Anglican Synod Journal in 1911.

In 1911, Tramore was an outstation of Madawaska Mission. In 1929 the Boyd Block exterior was added to the frame walls. Boyd Block was a "trade name for a type of concrete granite block manufactured by Boyd Brothers in the Ottawa Valley in the 20th century." Other firms manufactured concrete blocks with an outer surface that attempted to resemble rock-faced building stone. In early 20th century Smiths Falls, for example, another trade name was "Compostone," and it ranged in quality from the lowly cinderblock made of ashes to hollow concrete blocks. Boyd Block with its polished terrazzo surfaces was made as

late as the 1940s.

During the 1930s Madawaska was vacant and was served by various members of the Church Army. In the 1940s Madawaska, including Tramore, was transferred to Eganville where it remained for the rest of the twentieth century. By 1965 an experiment of combined services was instituted where congregations at Killaloe and Tramore worshipped at Killaloe. It does not seem to have been successful, yet neither Tramore nor Killaloe was closed. Beginning in 1982 Killaloe was served during the winter and services moved to Tramore in the summer. This arrangement was still going as late as 2001.

DIOCESAN ARCHIVES,  
BRIAN GLENN FONDS PE14 E100

**NEWS**

**Church Offers Public Bereavement-Themes Evening**

**By Anglican Journal**

A Nova Scotia church is reaching out with an annual evening of reflection for anyone who has ever suffered the loss of a loved one.

For seven years, St. John's Anglican Church in Wolfville, N.S., has been hosting "Praying Our Goodbyes" on the evening of All Soul's Day, November 2. The event, which is aimed at the general public, involves, among other things, a reading by a guest speaker who shares how his or her spirituality proved a support in time of grief. (Last year, the guest speaker was local novelist Christy Ann

Conlin, author of *The Memento*.) There is also a music performance and audience participation in the form of easy-to-sing hymns or other songs, the lighting of candles and prayers. A display table provides books and contacts to local bereavement support groups. Refreshment follows the service.

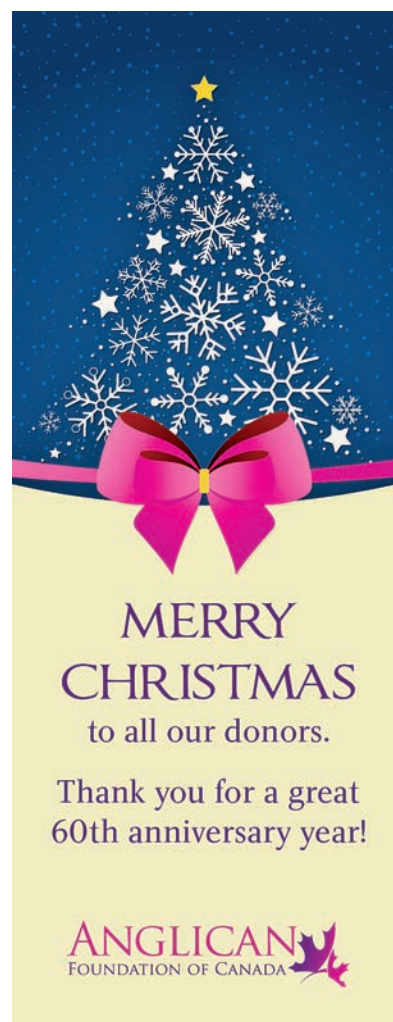
The event is advertised through posters put up throughout the town, Internet community bulletin boards and widely distributed emails.

"We're trying to use this as an opportunity to draw people together, who may not

be our regular worshippers," says rector the Rev. Sandra Fyfe. "We all have something in common—we've all lost people who have died... There's a universality in that we're all trying to make sense of suffering and loss.

"We want people to walk away knowing that the church was there for them in an important moment."

*Diocesan Times*



**Crosstalk**

A ministry of the Anglican Diocese of Ottawa.

[www.ottawa.anglican.ca](http://www.ottawa.anglican.ca)

**Publisher:**

**The Rt. Rev. John Chapman,  
Bishop of Ottawa**

**Editor:**

**Stephanie Boyd**

*Crosstalk* is published 10 times a year (Sept to June) and mailed as a section of the *Anglican Journal*.

Printed and mailed by Webnews Printing Inc. in North York, Ontario, *Crosstalk* is a member of the Canadian Church Press and the Anglican Editors Association.

**Subscriptions:**

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**Stephanie Boyd**

**Crosstalk**

**71 Bronson Ave.**

**Ottawa, Ontario**

**K1R 6G6**

**(613) 232-7124, ext. 245**

Submission Deadline for the January edition is November 27, 2017.



## REFLECTIONS

# Prayer in the Face of Tragedy

By Rev. Jason Pollick, Incumbent at St. Margaret's, Vanier

I wanted to address something that has been on my mind for quite some time, and that is the reaction we have to tragedy, whether that be a human-made tragedy or a natural disaster.

One of the blessings/curses of social media is that we know almost instantly when tragedy strikes, and we can broadcast our reactions almost instantly. Like most people of faith, I turn, at least in part, to prayer as a coping strategy. Some people choose to post on Facebook or Twitter that they are praying about the event in question.

Here is the thing: nobody actually knows what prayer accomplishes exactly. There are those who would (and often do) say that prayer accomplishes absolutely nothing. There are those at the other end of the spectrum who believe that prayer can and will accomplish all things.

Both extremes are simply not helpful. The former is obstructively cynical, the latter hopelessly naive.

So where does that leave prayer? The best I can do is offer what prayer accomplishes for me.

Like everyone else, I react to things. When I see a tragedy in the world, I am filled with anger, rage, even hatred for the person/people who perpetrated it, or in the case of natural disaster I am filled with an overwhelming sense of helplessness and hopelessness because I simply feel powerless to do anything about it.

While these are common and natural reactions, I think you would agree when I say these are simply not useful or productive emotions to feel.

This is where prayer comes in for me.

For people who do not pray or meditate (the two terms are synonymous for me), I think the assumption is that folks who do pray say something like this: "Please dear (insert deity here), let the dead get into heaven and please punish all the bad people, feed all the hungry people, and clothe all the naked people," and then they dust



PHOTO: LIGHTSTOCK

off their hands and feel that they have done their good deed for the day.

Sadly, there are probably people whose prayers and meditations go no deeper than this, and perhaps it is right to chastise them.

But few non-praying-people ever bother to ask us praying-people what it is we are praying about, and so snide memes which are no substitute for engagement abound.

So here is why I pray and what I pray for:

- I pray so that I do not fall victim to the same feelings of hatred, anger, rage, fear, and sadness that motivate so much human-made tragedy, because I so often feel them automatically well up within me when I hear about tragedy.

- I pray so that I do not give myself over to the feelings of helplessness and hopelessness that threaten to paralyze me in the face of tragedy.

- I pray to reflect on how I can best go out and actually do something to alleviate the suffering brought on by tragedy.

- And sometimes I pray because there is really nothing I can do, because the tragedy is on the other side of the world, or it is happening to someone I love, and grief and anger are the only things on my soul, and prayer is the only thing I've got.

In short, I don't think that prayer affects anything outside me. I don't think it brings rain or sunshine, I don't think it affects the outcome of hockey games, or how well I do on a test. But prayer has a profound effect within me. Prayer prevents me from reacting from the baser elements of my nature, from doing or saying something I might regret. The best secular prayer there is, is simply counting to ten when you are upset. That's what prayer does: it forces me to pause so that I can respond

to tragedy thoughtfully and deliberately, rather than in a reactive manner.

The whole point about prayer is that you are supposed to pray THEN go out and do something about it, if you can, and the fact is that many people do just that. I know that some people hate seeing "Praying for..." on their feed because they think it is cheap. They think it is a form of slacktivism, and that the posters are not actually doing anything useful, and so they post acerbic memes in response like "Or you could actually do something useful."

Newsflash: those memes are equally useless, and unless you are actually going out and doing something more useful than praying, you should probably think twice before posting them.

Here is the thing: when tragedy occurs, we are all affected. We are all impacted in some way, and we all react in different ways. Some people post "Praying for..." Some people decorate their profile pic with a flag, slogan, or what have you in order to express solidarity with those who are suffering. Some people hug their children a little tighter before going to bed. Some people give money, donate relief items, get on a plane and go to the affected areas.

Bottom line, these are all valid responses, including sharing prayers. I would much rather see Facebook light up with "Praying for..." instead of "Kill all..." because it means that other people out there are reaching out from a place of sympathy, empathy and solidarity, rather than a place of indifference, animosity and divisiveness. They are trying to act or react from a better place than the people who perpetrate tragedy.

Who am I to take that away?

Read more: <http://bit.ly/2iCSkDk>

## Two Minute Interview

Steve Sibbald  
Youth Leader

**Current spiritual home:** All Saints Westboro with St. Matthias

**Born:** Ottawa

**Hidden talent:** Fixing things; a Dilbert kind of guy

**Furthest you have been from home:** India

**Favourite place on Earth:** On top of a mountain. I've climbed a few, and on every peak I feel close to God.

**3 things always in your fridge:** Beer, good Dijon mustard, apples

**Appreciate most in your friends:** Candor; friends who are honest in pointing out character flaws, etc.

**Favourite Bible verse or story:** Jeremiah 29:13

**Heroes in life:** Neil Armstrong



## NEWS

## Church Uses Outdoor Cupboard to Connect with Homeless

By Anglican Journal

A Mississauga, ON, church is connecting with homeless people in the neighbourhood by offering free food and other necessities in an outdoor cupboard.

This June, volunteers at St. Peter's Anglican Church built "The Little Deacon's Cupboard," a wooden box with glass cabinet doors resembling a free book exchange depot, not far from the church. The idea, says the church's incumbent, Canon Jennifer Reid, was that local people would stock non-perishable food and drinks in the box, for the needy. The cupboard, based on similar food cupboards offered by churches in the southern U.S., allows people to get free food and drinks anonymously and in privacy.

Since it was built, the cupboard has also begun to serve as a means of communicating between parishioners and local homeless people. A handwritten note of thanks was found in it, after which churchwarden Allison Gray left a small notebook allowing users to list things they especially needed. In response to written requests by users of the cupboard, donors have begun to stock it with other provisions, including toiletries, socks, underwear, cutlery and can openers. Inspired by the response to the cupboard, the parish is now considering converting a janitor's closet into a shower room and installing a washer and dryer for the homeless.

*The Anglican*



NEWS



“The Church of Christ

# Highlights from the 136th Session of the Synod of the Diocese of Ottawa

**Bishop’s Charge**

The Rt. Rev. John Chapman opened Synod recognizing “as we gather this night on the traditional territory of the Algonquin Anishnabe Nation”. He began by telling everyone that we are “going to change the world, save lives, be instruments of God’s peace, usher in a world without violence, heal the sick and broken hearted, end homelessness and poverty, create a world that trusts in God and nurtures God’s love” and like Sarah, Abraham, and Moses we don’t know whether to laugh or weep at our inadequacies. We have been called by Jesus to the river of baptism, to contemplate our faith and listen to the call, to embrace the mission of Jesus, and to care for God’s people. In conclusion everyone is requested to go to their home parish and invite a few representatives to attend the New Year’s Day Eucharist at the Cathedral to stand together to renew our baptism, renew our commitment to blaze a new path so that the mission of God continues among us in this Diocese. At the Synod Eucharist, Ven. Brian Kauk was collated as the Archdeacon of Lanark. Rev. Beth Bretzlaff was installed as the Canon of St. Joanna; Rev. Linda Hill was installed as the Canon of St. Hilda of Whitby; and Rev. Pat Martin was installed as the Canon of St. Mary of Magdalene, respectively.



**Synod Greeting**

Mayor Jim Watson gave praise for the work the Diocese does in our city through Cornerstone Housing for Women, Centre 454, The Well/La Source, St. Luke’s Table, the Ottawa Pastoral Counselling Centre, and Refugee Support. Our involvement helps make Ottawa a more caring community.



**Ontario Trillium Foundation, Seed Grant Recipient**

John Fraser, MPP of Ottawa South, and Yasir Naqvi, MPP for Ottawa Centre were present to celebrate the receipt of the Ontario Trillium Foundation seed grant to the Diocese for the study of affordable housing on church properties. Both spoke about our work in fighting homelessness and being advocates for affordable housing and look forward to continuing to work with us to achieve an end to homelessness and securing more affordable housing.

**Homelessness and Affordable Housing**

Slide Presentation, as well as the accompanying presentation notes, will be made available for use by parishes. Every parish is encouraged to become involved; to learn, pray, advocate, and act. Learn the needs of your community, identify your strength and assets, speak up for the voiceless, get involved in Diocesan Ministry or start a local ministry, work with groups already established within community. Goal of 125 housing units by 2021 is well on it’s way.

**Parish Ministry Committee (PMC) and Parish Ministry Institute**

New Initiative with PMC, as well as the Ecclesiastical Province on Ontario, is Elder Care. The ministry of PMI is exciting and provides education to parishes about ways to do our jobs better and smarter. If you’re interested in being a student at PMI, there are 30 spaces available. More info about PMI, please contact Canon Peter Lackey [st.helen@on.aibn.com](mailto:st.helen@on.aibn.com)

**Youth Internship Program (YIP)**

Initially funded through GIFT, YIP continues to grow. Beginning in January 2018, the next cohort of interns will experience faith formation, Christian mentorship, leadership training, and an internship placement. It is open to youth in grades 11, 12, or first year university/college. If you have any questions: contact Donna Rourke, program coordinator. [donna-rourke@ottawa.anglican.ca](mailto:donna-rourke@ottawa.anglican.ca). More info: <http://bit.ly/2ApL067>

**Rev. Canon Sarah Hills**

Canon for Reconciliation at Coventry Cathedral. Community of Cross of Nails: Healing the wounds of history, learning to live with differences and deliberate diversity, and building a culture of peace. A cross of nails was made from medieval nails recovered from the bombed ruins of Coventry Cathedral in 1940 have become a symbol of reconciliation. [coventrycathedral.org.uk/ccn](http://coventrycathedral.org.uk/ccn)

**Deadlines and Submission Guidelines for Crosstalk**

**Deadlines:**

- January - November 27
- February - December 29
- March - January 25

**Submission:**

- News - 500 words or less
- Articles - 700 words or less
- Letters to the Editor - 300 words or less
- Reviews - 400 words or less
- Original Cartoon or Artwork - contact the Editor

**Photographs**

- Very large, high resolution (at least 300 dpi)
- JPEG or TIFF format
- Include name of photographer.

**Question or Information:** Contact the Editor at: [ott-crosstalk@ottawa.anglican.ca](mailto:ott-crosstalk@ottawa.anglican.ca)

(613) 232-7124, ext. 245

**Online Submission Form:** <http://bit.ly/CommReq>



## NEWS

in Every Age”



## Highlights from the 136th Session of the Synod of the Diocese of Ottawa



### The Most Rev. Fred Hiltz

Guest speaker The Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada, referenced the Five Marks of Mission that shape our lives and define what it means to be Anglican. We live in a world where we have many Christians but their are only part-time disciples. “Let us not allow ourselves to be robbed of the joy of the gospel” – Pope Francis. Give us humility and grace to be that kind of church, following in the way of Jesus in the world, to care for all without reserve.

Our world is too big for anything but truth, and too small for anything but love. Pope Francis “prefers a church that is bruised, hurting, and a bit dirty because it has been out on the street.” We are called to be a servant church rooted in our Lord’s ministry. Learn more about Human Trafficking and how the Anglican Church of Canada is working with partners on this issue:

[anglican.ca/issues/human-trafficking](http://anglican.ca/issues/human-trafficking)

### Today 4 Tomorrow (T4T)

Diocesan Annual Campaign; to-date T4T is building foundations for better churches and compassionate communities. New aspects of the case for 2018 will include Engaging With the World, and Strengthening Congregations. Through T4T we are building a strong church to respond to the Gospel Call.

### Companion Diocese of Jerusalem

Women who participated in the Women’s Conference with our Companion Diocese of Jerusalem presented highlights of their time in Jerusalem; where much was learned by members of both Dioceses in regards to theology, hope, and solidarity.

### Primate’s World Relief and Development Fund (PWRDF)

The Diocese of Ottawa contributes the second highest amount of all Canadian Dioceses. We learned about 2 major ongoing projects: Maternal Newborn & Child Health in Africa, and Pikangekum Water Program, as well as response to international and national relief effort. [pwrdf.org](http://pwrdf.org)

### Community Ministries

Cornerstone Housing for Women, Centre 454, Ottawa Pastoral Counselling Centre (OPC), St. Luke’s Table, The Well/La Source are all expanding their services: from OPC’s opening of a satellite in Manotick, to other Ministries extending their hours. All of their work is born out our love for neighbour.

### Trinity Cornwall Drop-In

Learned from Centre 454 and others about how to start up a new community ministry. It started small, but grown now to a three-day drop-in where breakfast is served and social recreation happens. Please pray that funding for this needed ministry will be provided.

### Hospital Ministry

Civic, General, and Queensway Carleton Hospitals have pastoral care teams, where they volunteer to a large church of transient people. New program available for training: Emergency Spiritual Care Assistance Team (ESCAT) in response to “Code Orange Calls”

### Refugee Ministry Working Group

In 2012 we had 5 sponsoring churches, we now have 68 sponsoring groups (parishes as well as community groups) within Ottawa. Going forward the need is greater than ever, please consider how you can support the work of our Refugee Ministry.

### Property and Finance

New funding available through the Innovation Fund, to support innovative and courageous ways of being church and of advancing the work outlined in our “Embracing God’s Future” roadmap ([ottawa.anglican.ca/EGF.html](http://ottawa.anglican.ca/EGF.html)). Dare to Dream, Think, Create. Guidelines/Application for grant: [ottawa.anglican.ca/Announcements.html](http://ottawa.anglican.ca/Announcements.html)

### Real Estate Working Group

Net proceeds of the sale of surplus properties held by Diocese are held in the Church Extension Fund, Real Estate Legacy Fund, Real Estate Stewardship Fund.

### Communications

Stephanie Boyd, Communications Officer, highlighted the various responsibilities of her role; including editing and layout for Crosstalk as well as the Diocesan Newsletter, monitoring and posting on our various social media channels, managing the Diocesan website, dealing with media relations, and providing consultation to staff and clergy. A new website is currently under construction for the Diocese that will better highlight the work of the Diocese, vs. the current site which highlights our governance. Encouraged parishes to take a look at Canva, a free tool to assist with graphic design work (facebook posters, flyers, community announcements, etc.) See more: [canva.com](http://canva.com)

### Nominations Report

For Trinity College Corporation: Rev. Canon Roger Young and Jane Waterston.

For the Advisory Panel on Termination of Clerical Appointments: Rev. Canon Catherine Ascah, Ven. Frank Kirby, John McBride.

For Provincial Synod: Rev. Laurette Glasgow, Ven. Brian Kauk, Rev. Kathryn Otley, Ven. David Selzer, Irene Barbeau, Kim Chadsey, Ron Chaplin, and Michael Perkin

For Diocesan Council: Rev. Canon Catherine Ascah, Rev. Deacon Peter Cazaly, Rev. Simone Hurkmans, Rev. Eric Morin, Rev. John Wilcox, Peter Martin, and Georges Tadros. Thanks for the hard work of departing members of Council – Rev. George Kwari, Rev. Hilary Murray, Michael Perkin, and Rev. Carolyn Seabrook.

*Prepared By Cindy Hurst-Boyd*

*For a comprehensive look at Synod, please visit:*

[ottawa.anglican.ca/Synod.html](http://ottawa.anglican.ca/Synod.html)



PHOTO: ANDREW HARKNESS

*Members of the All My Relations Working Group with Archbishop Hiltz*



REFLECTIONS

# Reimagining the Nativity

**By Rev. Canon Stewart Murray, Incumbent at St. Barnabas, Ottawa**

Call me old fashioned, but I still like to send Christmas cards to friends and family every year. I usually try to find ones that depict the nativity scene with the Holy Family in the stable complete with angels, shepherds, and assorted animals. I have often chosen one using copies of famous paintings of the Nativity or one year even if an icon of the holy scene.

This year, however, I found it difficult to find a card I liked. There were many lovely ones to be found but, in lights of the events in our world, the depictions were too pristine and almost artificial; they pictured a scene that seemed so idealized that

it no longer conveyed the drama and truth that is the Incarnation.

The first Christmas the Holy Family was living during an oppressive occupation of their homeland and was forced to go to Bethlehem by the authorities to register for a census and no doubt for taxation. They has little. Mary was about to give birth and the only place available was a stable. Not the tidy and pristine stable of the Christmas cards, but a stable with the sounds, smells, and mess of the working stable of a busy Inn. The Incarnation was not into a world of peace and tranquility, but one of strife, poverty, oppression, and hopelessness.

In light of this understanding of the Incarnation,

what would a modern nativity scene look like?

Would it be the Holy Family in the tents of a refugee camp, surrounded by the noise of conflict and the cries of malnourished children fleeing violence in their homelands?

Would it be on an overloaded boat of desperate people on the sea seeking to find a better life?

Would it be in a shelter for the homeless?

Or in the tents of a safe injection site in a city park?

Such images speak to me of a God who seeks us out, to meet us in the midst of the brokenness and messiness of the world of today, and not some sanitized nativity of our imagination.

The coming of God in the

person of the infant of Bethlehem was the moment that God entered into time with the purpose of healing the broken relationship with all of us and with His creation.

The Incarnation was God's response to our prayers for healing, peace, and hope in our world and in our hearts. The cost of this reconciliation was the Cross and the resurrection, for that is the final chapter of this part of the story of salvation.

Our Parish communities are places where the Incarnation continues to be found and experienced, Our Parish communities are where the powerful and the privileged, the vulnerable and the powerless come together in a common desire to know Christ and His grace.

In the Sacraments we encounter the fullness of Christ's healing presence, in worship we renew our relationship with Christ and one another.

Together, we seek to bring hope to our world through service and our willingness to engage one another and the stranger at our doors.

This is not an easy mission.

It will at times be difficult, messy, a source of conflict and frustration, but it also holds the possibility of great healing, joy, and transformation.

This Christmas, let us all accept the invitation from Jesus to be His body in the world today, that we might be the next chapter in the story of the Incarnation.

*Celebrate what's important in your life, and let your family cherish all the memories.*



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PARISH NEWS

# Ottawa's Christmas Church

By Brenda Houle, Events Coordinator, St. James Leitrim

St. James Anglican Church, Leitrim known as "Ottawa's Christmas Church" will be aglow again this year for Christmas.

St. James is one of the oldest (built in 1860) and smallest churches within the area.

This spectacular lighting show will start with our Lighting Ceremony at 7pm

on November 30, which will include refreshments.

The lighting will continue to January 08, from 7pm 'till morning.

Drive down Bank Street to the corner of Leitrim (4540 Bank St) and get into the spirit of Christmas to celebrate our Christ's birth.

Free will offering of tuques and mitts will be collected for the less fortunate.



PHOTO: GLENN CLARK

**St. James, Leitrim, is locally known as Ottawa's Christmas Church; will be lit for Christmas from November 30 until January 08.**

STEWARDSHIP

# "With Our Thanks and Praise"

By Rev. Jessica Worden-Bolling, Incumbent at St. Mark's, Nepean

When enquiring about stewardship resources, Jane Scanlon suggested that I attend the "With Thanks and Praise" stewardship gathering in Chateaugay, Quebec.

The Keynote Address was on "Leadership and Congregational Giving" by the Very Rev. Andrew Asbil, Dean of St. James Cathedral, Toronto. He gave a moving talk about how people give to the church when they feel personally involved in the meaningful work being done.

We also heard from two congregations about using the "I Intend" workbook a resource available through [anglican.ca](http://anglican.ca). They took five weeks to immerse their congregation in an exploration of stewardship as it applies to

our lives, using the 5 Marks of Mission as the foundation.

What is unique about the "I Intend" program is how thorough and reflective it is. Each week the readings focused on one of the 5 Marks of Mission. There were guest speakers who shared their area of expertise on the subject at hand. Study groups during the week followed-up with a more in-depth discussion on the weekly theme. Additional workshops complimented the Sunday focus and allowed for the congregation to enter into the topic more deeply. Everyone in the congregation was also provided with a booklet that included reflections for each week's theme; with time built into services to allow for people to ponder what changes they would like to commit to making after being inspired

by the weekly topic.

One of my favourite parts of the conference was a presentation on "Maximizing Generosity with Electronic Giving" by Paul Nazareth, Vice-President of Community Engagement for Canada-Helps. Paul brought his great sense of humour to an often sensitive topic and helped us all see some areas where our parishes could become more accessible when people are moved to give. Knowing that the collection plate will always be a weekly tradition, he suggested churches have electronic donation options on their websites. Many of our congregations already have this in place and yet others would benefit from having this simple, yet effective way to welcome people's generosity when the spirit moves their hearts.

FROM THE EDITOR

By Stephanie Boyd

This time last year, I was preparing the December edition of Crosstalk while travelling by plane, en route to Jerusalem for the Women's Conference with our Companion Diocese of Jerusalem.

Today, I am preparing the December edition of Crosstalk while travelling by train, en route to Toronto to attend Provincial Council; similar in function to Parish and Diocesan Council's but for the Ecclesiastical Province of Ontario.

(I have to say, as much as I prefer train travel; it is much easier to edit the layout of the paper through the turbulence of a plane, than through the rocking of a train.)

I would like to take this time to thank everyone for another wonderful Synod; in particular, I would like to thank Rev. Geoffrey Chapman who once again coordinated with all of the Synod presenters and tirelessly aggregated their various presentations into one beautiful slide-deck; allowing for seamless transition between pre-



senters, as well as provide a common look and feel.

Additionally, I would like to thank Leslie Worden, who worked behind the scenes to assist with the setup and running of the Information Technology systems.

While the preparation and running of Synod is an immense amount of work, I always delight in the experience of being present at Synod, and would like to thank all of the delegates for making this year another fun experience.

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## DIOCESAN ARCHIVES

## Ottawa East Deanery

## A Church Built by Women

By Glenn J Lockwood

Janeville (later Vanier) was a village where Ottawa's Rideau Street crossed the Rideau River to become Gloucester's Montreal Road. Janeville's origins date to the 1830s when Donald McArthur settled here. The village was named for his wife. Local Anglicans who wished to attend Anglican services were obliged to drive in to one of the churches in Ottawa or a comparable distance to either New Edinburgh or Leitrim until the Rev. E.A.W. Hanington from Saint Bartholomew's began holding services in local homes in 1886.

The cornerstone for a new stone church was laid by Lady Agnes Macdonald, wife of Prime Minister Sir John A. Macdonald, on 13 October 1887. The new house of worship was envisioned as a "chapel of ease," and was built on land donated by Eleanor G. Olmstead. The new house of worship was not consecrated until 19 October 1890 by Bishop John Travers Lewis.

At first Saint Margaret's was part of New Edinburgh



Parish, but by 1897, Janeville Mission emerged. The active role of women in building the church was touted in 1889:

*JANEVILLE. - The Woman's Auxiliary in conjunction with St. Margaret's Church, has just completed its first quarter's existence, the organization had been a success from the start, though the congregation is small, 15 good church-women are active members, their combined influence is making itself felt in Church matters... Girls and*

*boys branches have been formed to help on Church work, and make the rising generation interested in these things as they should be, and grow up intelligent church men and women - their own Church is not forgotten, as a very handsome prayer desk is being made to their order, improved lighting of the Church is also under construction, which will no doubt be an accomplished fact before the dark days of winter set in...*

Here we see the interior

of Saint Margaret's, as photographed by M. Harmer at Christmas circa 1900, showing the church as festooned by the women.

Saint Margaret's was built with its chancel on the east end, the first in the immediate Ottawa area to have a rounded apse. Saint Margaret's was different from other Anglican churches in the city in other respects. It had a tower with battlements. It also had a

weathervane surmounted by a cockerel - an attribute of Peter the Apostle, alluding to his denial of Christ and repentance. The architect was J.W.H. Watts, an English immigrant who arrived in 1874 and who designed a number of Anglican churches in the Ottawa Valley before going on to specialize in designing mansions for members of Ottawa's super-rich elite at the turn of the century.

Watts's larger design for Saint Margaret's included the small triangular windows. Watts, who was director of the fledgling National Gallery, is reputed to have painted the reredos we see here showing a seated Christ between two standing women, with symbols of the four evangelists - Matthew, Mark, Luke and John - portrayed below them.

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

DIOCESAN ARCHIVES 51 03 7

## REFLECTIONS

## Prayer Matters

## Is God Always There?

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

If your experience of prayer is anything like mine, at time you wonder if God is really there when you pray. Sometimes we have a deep sense of God's presence, and sometimes we have no sense of the Divine reality. We can't imagine that God exists. Sometimes we have deep feelings about God's goodness and love, and sometimes we feel only boredom and distraction. Prayer has a huge ebb and flow.

Some people who have powerfully experienced God through Scripture may find that they can no longer find meaning because they can't feel God's presence.

We often harbour an ideal image about what constitutes



prayer, and how we might sustain ourselves in it. Behind this notion is the belief that prayer is always meant to be full of excitement, interesting, warm, carrying spiritual insight, and carrying the feeling that God is near. Coupled with this is the equally erroneous notion that the way to sustain feeling and fervour in prayer is through constant novelty and variety, or through dogged

concentration. Classical writers in spirituality assure us that, while this is often true in some stages of our prayer lives, when we are neophytes at prayer and in the honeymoon stage of our spiritual lives, it becomes less and less true the deeper we advance in prayer and spirituality.

Fortunately, for anyone who has tried to sustain a prayer life over a long period of times, the great mystics tell us that once we are beyond the early, honeymoon stage of prayer, the single greatest obstacle to sustaining a life of prayer is simple boredom and the sense that nothing meaningful is happening. But that doesn't mean that we are regressing in prayer. It often means the opposite.

I can express this no better than Ron Rohlheiser, OMI, who provides a useful way of

looking at this kind of situation when he writes:

*"Imagine you have an aged mother who is confined to a retirement home. You're the dutiful daughter or son and, every night after work, for one hour, you stop and spend time with her, helping her with her evening meal, sharing the events of the day, and simply being with her as her daughter or son. I doubt that, save for a rare occasion, you will have many deeply emotive or even interesting conversations with her. On the surface your visits will seem mostly routine, dry, and dutiful. Most days you will be talking about trivial, everyday, things, and you will be sneaking the occasional glance at the clock to see when your hour with her will be over. However, if you persevere in these regular visits with her, month after month, year after year, among everyone in the whole world you will grow to know your mother most deeply and she will grow to*

*know you most deeply because, as the mystics affirm, at a certain deep level of relationship the real connection between us takes place below the surface of our conversations. We begin to know each other through simple presence. You can recognize this in its opposite: notice how your mother relates to your siblings who visit her only very occasionally. During those rare, occasional visits there will be emotions, tears, and conversations beyond the weather and the trivia of everyday life. But that's because your mother sees these others so rarely. Prayer is the same. If we pray only occasionally, we might well experience some pretty deep emotions in our prayer. However, if we pray faithfully every day, year in and year out, we can expect little excitement, lots of boredom, regular temptations to look at the clock during prayer ... but, a very deep, growing bond with our God."*



PARISH NEWS

# Cross-Training: Making a Difference

By Sharron Hanna

In the athletic realm, cross-training can involve a mix of aerobic, strength training, and flexibility workouts that lead to whole body fitness. Transferring that concept to the Christian realm yields a mix of activity that can provide young people with a firm grounding in Christian values, community support and involvement. Here at St. Martin's children and young people can experience the benefits of Cross Training offered every Sunday throughout the fall, winter, and spring. Hannah Marsh, St. Martin's Director of Youth and Family Ministries is the inventive point person responsible for coining the name and delivering the Cross Training program. She brings a wealth of wisdom, teaching, and coaching experience to the post.

In considering declining parishioner numbers, Hannah is guardedly optimistic that formal Christian religion is adapting to the changing times, albeit slowly. Given that parents want the best for their children, Hannah has no problem agreeing that despite the overloaded schedules of young families, building in some exposure to formal religion is important. Even though many parents are themselves the product of burgeoning Sunday School classes that grounded them in the values they now raise their children by, they have stepped away from attending, in part she feels because religion strikes them as being outdated. "It's not a popular thing."

Hannah looked online for inspiration on what to call the program, seeking something that offered a transition

from the more formal, rigid weekday school classroom, and in the process opening up a lot of doors that don't have to be labelled school. Her experience teaching students in East London schools affirmed for Hannah the role that Cross Training can play in reinforcing Christian values here in her home community.

A key takeaway from St. Martin's Cross Training is that it's about much more than just Bible stories; it's about community, serving, and about Jesus being more than a teacher.

Hannah offers this key message to parents and parishioners alike: "Don't be afraid to get involved. Involvement is essential, otherwise the children and young people will conclude it is not important."

## BAZAARS & HOLIDAY FAIRS



**November 24**  
**St. Paul's, Kanata**  
 20 Young Rd  
 4pm - 7pm  
 Evening bazaar with Cilli Supper. Feat. toys, books, kids room, Christmas decorations, quilts, knitting, jewellery, crafts, jams & jellies, and baking.  
 Info: 613-836-1001  
 stpaulshk.org

**November 25**  
**Christ Church Cathedral**  
 414 Sparks St  
 12 noon - 4pm  
 Holly Tea and Bazaar. Feat. upscale items, attic treasures, fine china, silverware, jewellery, books, and a wide variety of home baking, jams, jellies, pickles, preserves,

soups, and pies. Tea sittings at 1pm, 2pm, and 3pm. Entertainment by members of the Cathedral Choirs.  
 Tickets for the tea: \$10  
 Info: 613-236-9149  
 ottawa.anglican.ca/cathedral

**Holy Trinity, Metcalfe**  
 8140 Victoria St  
 11am - 2pm  
 Feat. frozen chicken pot pies, crafts, bake table and Christmas puddings. Lunch, chicken pot pie: \$10  
 Info: 613-821-4592  
 parishofmgv.org

**St. Barnabas**  
 70 James St  
 10am - 2pm  
 Feat. attic treasures, deli treats, preserves, Christmas baking, jewellery, raffle table, books, DVDs and CDs. Snowflake Cafe with homemade lunch. Entertainment by the St. Barnabas Choir.  
 Info: 613-232-6992  
 stbarnabasottawa.com

**St. John's, Richmond**  
 67 Fowler St  
 1pm - 3pm  
 Christmas Tea & Bazaar.  
 Info: 613-838-9643  
 saintjohnsrichmond.ca

**St. Luke's, Ottawa**  
 760 Somerset St W  
 11am - 2pm  
 Feat. baking, pickles, jams, candies, crafts, and a white elephant. Loonie/Toonie Lunch from 11:30am-1pm:  
 Info: 613-235-3416  
 stlukesottawa.ca

**St. Paul's, Kanata**  
 20 Young Rd  
 9am - 1pm  
 Feat. baking, jewellery, gently used items, Christmas table, kid's shopping, meat pies, jams and jellies, books and more. Luncheon available.  
 Info: 613-836-1001  
 stpaulshk.org



**December 02**  
**Epiphany, Gloucester**  
 1290 Ogilvie Rd  
 9am - 1pm  
 Community Christmas Fair Feat. local artisan craft tables, Christmas baking, hospitality tables incl. complimentary muffins & beverages, Christmas carollers, and a visit from Saint Nick.  
 Info: 613-746-9278  
 epiphanyanglican.ca

**St. George's, Gatineau**  
 111 rue Broadway Est  
 11:30am - 1:30pm  
 Christmas Bazaar & Tea Feat. crafts, gently used goods and baking. a festive tea, served with sandwiches and baked goods: \$7  
 Info: 819-663-1816

**St. James, Manotick**  
 1138 Bridge St  
 10am - 3pm  
 Christmas Market Feat. hors d'oeuvres, cookies, gifts, and Christmas pudding Lunch available: Homemade tourtière with dessert.  
 Info: 613-692-2082  
 stjames-manotick.org

**December 09**  
**St. Paul's, Dunrobin**  
 1118 Thomas Dolan Parkway  
 11am - 1pm  
 Christmas Bazaar & Bake Sale. Feat. home baking.  
 Info: 613-832-2733

**December 16**  
**St. Columba, Ottawa**  
 24 Sandridge Road  
 10am  
 Traditional Holly Sale. Feat. fresh holly, baked goods, jams and jellies, and embroidered gifts.  
 Info: 613-749-5103  
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**November 21**

**Solemn Exposition of the Blessed Sacrament:** At 10:30am at St. Barnabas (70 James St). A time to be still and pray in the fullest of Christ's presence in the Blessed Sacrament. Info: 613-232-6992 parishoffice@primus.ca

**November 23**

**Living the Questions 2.0:** At 7pm at Julian of Norwich (7 Rossland Ave). A safe place for exploring faith and asking questions. The format of each session includes a video, guided discussion, spiritual exercises, and bible study. Info: 613-224-7178 julianofnorwichottawa@gmail.com julianofnorwichottawa.ca Presented Thursdays through to Dec 14

**November 23-26**

**Cursillo Men's Working:** The Ottawa Anglican Cursillo Men's 124th Weekend.

**November 25**

**Christmas House Tour:** From 10-3pm at the Parish of Huntley (3774 Carp Rd). Enjoy a day in Carp, touring homes and 1 church, each decorated for Christmas. There is a home for everyone; from a Modern Smart Home to a historic Farm House built in 1875. Bring your printed ticket to the Parish Hall, 3774 Carp Rd, to pick up your House tour Brochure & Map. Tickets: \$25 Info: 613-839-3195 huntleyparish.com

**Prepare for Advent:**

From 9:30-3pm at St. Luke's (760 Sommerset St W). Prepare for Advent with a Pilgrim's Way guided silent retreat day. Exploring the theme 'Holy Listening: Awareness of God's Presence and Action' through teaching, liturgy, and Centering Prayer. Registration: \$35 Info: 613-728-1242 coeo.community

**November 26**

**St. Luke's Recital Series:** At 7:30pm at St. Luke's (760 Somerset St W). An Advent adventure in art song, exploring the kind of life Jesus might choose next time he's born on earth. Vaughan Williams Songs of Travel, Samuel Barber Hermit Songs, Hebrew songs of

spiritual longing, and French songs of romantic desire. Feat. Aditi Magdalena (mezzo) & Huguette Voyer (piano), w/special guest John & Ann Amyot. Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca http://bit.ly/2uIsOUK



**December 01**

**Christmas Through the Ages:** At 7:30pm at Christ Church Cathedral (414 Sparks St). The Cathedral Girls' Choir and friends, directed by James Calkin; feat. Benjamin Britten's "Ceremony of Carols" and light seasonal favourites. Info: 613-236-9149 ext. 20 ottawa.anglican.ca/cathedral

**Labyrinth Walk; Theme Rejoice:** From 7-9pm at St. Luke's, Ottawa (760 Somerset St W). Introduction and Labyrinth walk; followed by refreshments at 8:30. Note: last walker entering into Labyrinth is at 8:15. Suggested donation: \$10-20 Info: 613-235-3416 office@stlukesottawa.ca pathadventures.com

**December 03**

**Advent Carol Service:** At 4:30pm at Christ Church Cathedral (414 Sparks St). Advent Carol Service with Cathedral Choirs. Info: 613-236-9149 cathedral@ottawa.anglican.ca ottawa.anglican.ca/cathedral

**Advent Lessons and Carols:** At 7pm at St. Matthew's (217 First Ave). Advent Carol Service with all choirs. Info: 613-234-4024 stmatthewsanglicanchurch@bellnet.ca stmatthewsottawa.ca

**Advent Procession with Carols:** At 4pm at St. James, Perth (12 Harvey St). The Advent Carol service starts in darkness with the choir processing around the church with candles, singing, and pausing for scripture to be read. The darkness gradually recedes until the church is filled with light, proclaiming the coming of Christ, the Light of the World. Info: 613-267-1301 stjamesperth@gmail.com

**CALENDAR**

**Christmas Concert:** At 2pm at Woodroffe United Church (207 Woodroffe Ave). The Choir of St. John the Evangelist join with the choir of Woodroffe United and the Strings of St. John's for a concert of Advent and Christmas music. Feat. Bach's Magnificat. Tickets: \$20 Info: 613-232-4500 stringsofstjohns.ca

**Festival of Advent and Carols:** From 10-11:30am at St. Luke's (760 Somerset St W). Under the direction of Robert Jones, the Choir presents a Festival of Advent Lessons and Carols at the 10am service. Feat. music by John Ireland, Patrick Hadley, Charles Giffen, Healey Wilan, Natalie Sleeth, Reginald Jacques, and J.S.Bach. Info: 613-235-3416 music@stlukesottawa.ca http://bit.ly/2uIsOUK

**Lessons and Carols for Advent:** At 4:30pm at St. Mark's (1606 Fisher Ave). Candlelight service, preparing for Christmas with music and the word. Light supper to follow. Info: 613-224-7431 stmarks@stmarksottawa.ca stmarksottawa.ca

**December 07**

**Advent Tea:** At 3pm at St. John the Evangelist, Lancaster (20788 South Servive Rd). Feat. scones, homemade jams, tea and coffee. Info: 613-347-2539

**December 08**

**Christmas Through the Ages:** At 3pm at St. Clare's, Winchester (2530 Falcone Lane). The Cathedral Girls' Choir and friends, directed by James Calkin; feat. Benjamin Britten's "Ceremony of Carols" and light seasonal favourites. Info: 613-774-2236 stclaresanglican.ca

**December 09**

**Open Table:** At 5pm at St. Thomas, Stittsville (1619 Main St). Full course meal served Buffet Style. Free will offerings accepted. Info: 613-836-5741 stthoms@magma.ca stthomasstittsville.ca

**Ottawa Brass Initiative:** From 7-9pm at Church of the Ascension (253 Echo Dr). Exuberant Christmas cheer from groups TOBI,

and The Street Straps. Info: 613-236-3958 office@churchoftheascension.ca tobi-seatstraps.eventbrite.ca

**December 10**

**Christmas Concert:** At 2pm at St. John the Evangelist (154 Somerset St West). The Choir of St. John the Evangelist will join with the choir of Woodroffe United and the Strings of St. John's to present a concert of Advent and Christmas music. Feat. Bach's Magnificat. Tickets: \$20 Info: 613-232-4500 stringsofstjohns.ca

**From Darkness to Light:**

At 7pm at St. Barnabas (70 James St). Advent Procession with Carols. Carols, readings, and anthems for Advent. Sung by the Choir of St. Barnabas, directed by Wesley R. Warren. Info: 613-232-6992 stbarnabasmusic@gmail.com stbarnabasottawa.com

**St. Luke's Recital Series:**

At 7:30pm at St. Luke's (760 Somerset St W). An evening of Christmas choral music sung by one of Ottawa's newer chamber choirs, here in one of Ottawa's acoustical gems. Feat. Coro Capriccio, Chamber Choir. Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca http://bit.ly/2uIsOUK

**The "O" Antiphone:** At 4:30pm at Christ Church Cathedral (414 Sparks St). Info: 613-236-9149 cathedral@ottawa.anglican.ca ottawa.anglican.ca/cathedral

**December 17**

**Nine Lessons and Carols:** At 7pm at St. Matthew's (217 First Ave). Info: 613-234-4024 stmatthewsanglicanchurch@bellnet.ca stmatthewsottawa.ca

**December 31**

**New Year's Eve Masked Gala:** At 8pm at St. Bartholomew's (125 MacKay St). Ring out our 150th Anniversary Year of Celebration with a glittering evening at St Bart's. A gala concert; w/ a very special surprise guest, begins our magical evening, followed by dancing, a tempting buffet, an amazing silent auction and wonderful door-prizes! Greet the New Year w/ friends, sparkling wine and the ringing of the church bells! Tickets: \$100 613-745-7834 arsnova.ca



**January 01**

**Bishop's Levee:** At 2pm at Christ Church Cathedral (414 Sparks St). Info: 613-236-9149 cathedral@ottawa.anglican.ca ottawa.anglican.ca/cathedral

**Connect with the Diocese**

There are several ways that you can connect with the Anglican Diocese of Ottawa

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