

# Crosstalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / January 2018

## National Housing Strategy Supports Diocesan Priorities

BY DAVID HUMPHREYS,  
Bishop's Government Relations Advisory Panel.

The Rt. Rev. John Chapman has welcomed the emphasis in the Federal Government's National Housing Strategy on support for the most vulnerable in society.

In a statement issued on release of the government's plans, Bishop Chapman noted that key parts of the Strategy – flexible and more generous federal funding, use of available land, and a legislated human right to housing – reflect the position of the Diocese of Ottawa as outlined in the Diocesan submission to the Government's consultation process.

In October, as part of a coalition marking United Nations International Day for the Eradication of Poverty, Bishop Chapman called for “a rights-based approach to addressing housing, food, and justice for all, particularly among the First Peoples of this great nation.”

Responding to the Strategy outline, Bishop Chapman said he shared the Federal Government's vision but cautioned that implementation will be a challenge.

“It will require a commitment among all governments and partners to get the job done,” he said. “The Government can count on the active support of Anglicans.”

The Diocese has a long-standing, proven record in affordable housing and

homelessness. Its Community Ministries include highly effective, affordable and supportive housing, shelters for women, day programs, and counselling services that are funded and overseen by the Diocese with additional support from the Federal and other orders of government, the broader faith community, and the private sector.

Sue Garvey, Executive Director of Cornerstone Housing for Women, commented “As a housing provider with the Diocese, I am very excited about the opportunities before us to expand our housing portfolio in collaboration with our government partners. Let's keep up the momentum to make sure we put an end to homelessness across our beautiful country.”

The Strategy came with a commitment that at least 25 per cent of housing investments will support projects that specifically target the unique needs of women and girls.

The implementation challenge came as no surprise to participants of Canada 150, the national Government Relations Symposium earlier this year. Adam Vaughn (Liberal; Spadina – Fort York) Parliamentary Secretary to the Minister Responsible for Canada Mortgage and Housing Corporation appealed for support in enlisting the cooperation

of provincial governments, municipalities, and private sector partners to make the implementation effective.

Bishop Chapman, noting that the Diocese and the church nationally have made land and buildings available for affordable housing, said measures in the Strategy to free up federal surplus lands will make a significant contribution to affordable housing.

Bishop Chapman welcomed the “balanced approach” to the Housing First concept of combatting homelessness whereby Housing First will be supported without reducing funding for existing emergency shelters and other forms of immediate support for the homeless.

Previously, application of Housing First criteria resulted in a \$350,000 shortfall in funding for two church-operated facilities that serve the needs of women. Since that time, both programs have gone on to develop new initiatives based on Housing First principles, while maintaining their community-based roots and values.

The new National Housing Co-investment Fund and Federal Lands and the Canada Housing Benefit – a portable supplement paid directly to individuals and applicable anywhere in Canada – are welcome measures to support those in most housing needs.

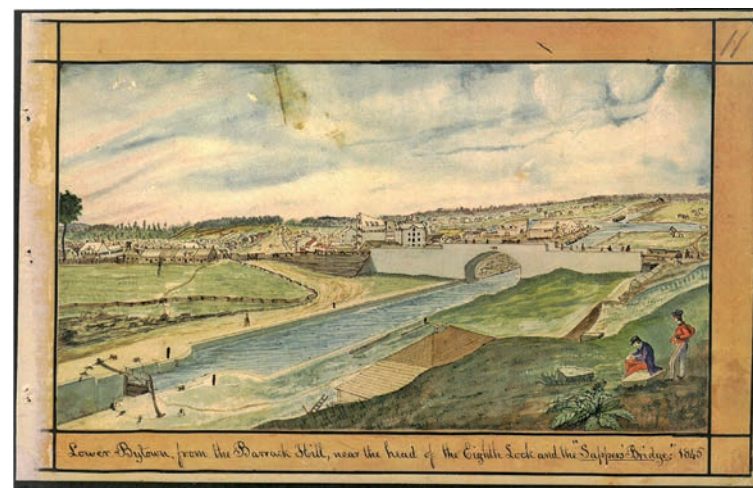


PHOTO: ARCHIVES OF ONTARIO COLLECTION

*A view from the east side of Barrack Hill looking south-east, as sketched by Thomas W. Burrowes. Although the location of Barrack Hill Cemetery was on the far wight of this view, there is no evidence of its location. The sketch was made at the time this early burial ground was closed.*

## Removals from the Barrack Hill Cemetery

BY GLENN J LOCKWOOD,  
Diocesan Archivist

Many readers will recall in 2013, human remains were discovered along Queen Street in downtown Ottawa. Archaeologists discovered the remains of coffins, coffin hardware, rectangular graves and other indicators of early nineteenth century burials, confirming that the oldest known burial ground in the city was located here. Further discoveries were made in 2016 during installation of

a gas line at what is now the restaurant The Riviera.

It hearkened back to the earliest days of European settlement, from when the Royal Engineers and four thousand labourers built the Rideau Canal. The two settlements at Bytown – Lower Town and Upper Town – were connected by a road that looped around the southern perimeter of Barrack Hill (now Parliament Hill) where the Royal Engineers resided.

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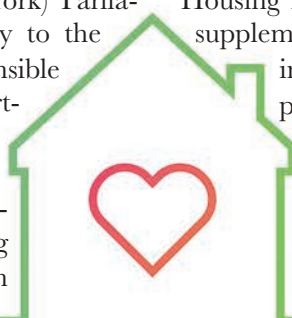
## Project Give

BY SUSAN C. GATES,  
Team Leader, St Matthias  
Community Meals at All  
Saints' Westboro

As Christians we are called to feed the hungry, visit the lonely and welcome the stranger. Anglicans can be described as “People of the Table;” we gather together around the Eucha-

ristic table, the dinner table at home and church hall potluck tables. During this season of Advent we've been pouring our love of food into baking for (or buying at) Bazaar tables, making all the family favourites for the Christmas dinner table and preparing Christmas ham-

See STORY, p. 5



## FROM THE BISHOP

# The Church with the Drop-In Centre

By The Rt. Rev.  
John Chapman

It is 7 am on a Tuesday and The Reverend Deacon Peter Cazaly makes his way to a local grocery store close to his home in a quiet village near Cornwall on the St. Lawrence Seaway. He purchases fresh food and milk and makes his way to Trinity Anglican Church, Cornwall. A member of the parish joins him and together in a wonderfully large kitchen they make breakfast. Today there will be eggs, sausages, toast, muffins, juice, and of course, tea and coffee. At 8:30 Peter opens the doors and about 25 people struggling with issues such as poverty, mental illness, homelessness, and addiction make their way into the Trinity Drop-In Centre. All are fed and welcomed. There is lots of conversation, laughter, moments to quietly listen to the struggles of another, and some progress is made by a few on a couple of large puzzles laid out on card tables. By noon the room is cleared as folks make their way back to the streets of Cornwall having received nourishment, hospitality and the unconditional acceptance and love of the Church, the Body of Christ.

Deacon Peter served as the Chaplain of Centre 454, a day program in Ottawa and one of our five Diocesan Community Ministries. He grew up on a farm on the Seaway and among other things was a high-school teacher in Cornwall for many years. He knows the lay of the land. In 2016 I sent Deacon Peter back to Cornwall to explore

“One of the blessings of our Diocese is our shared commitment to outreach and engaging the world so that we can help meet the needs of the most vulnerable.”

ways for the church to be of greater service to the community. For years Trinity Church has operated a weekly food cupboard for folks in need in Cornwall. With the support of the parish, one day Deacon Peter invited folks at the food cupboard to drop-in and stay awhile for a time of warmth, friendship and refreshment. The invitation was gladly accepted and the Trinity Drop-In was born.

In January 2017 the Trinity Drop-In was formally opened in a lovely room provided by the parish for three mornings a week. Soon it was realized that a breakfast program was needed in Cornwall. With an average of 70 visits a week in this first year of operations, the Trinity Drop-In will have over 3500 visits in 2017. In a very short period of time Trinity has become known around town as the Church with the Drop-In Centre.

Connections and been made with other organizations in order to explore partnerships. A local agency came recently to provide breakfast for the folks. An interfaith group of the Anglican, United Church, and Muslim communities provide an evening meal once a month for the participants of the Trinity Drop-In. The four Anglican parishes of the Seaway (Trinity Cornwall, Christ Church Seaway, St. John's Lancaster,

and the Parish of South Dundas) have all provided in-kind and cash donations. The Diocesan office and the Parish of Trinity Cornwall have worked together to ensure the costs of the Drop-In are covered. The reality, though, is that the Trinity Drop-In is not sustainable in its current mode of operations. More staff, funds, partnerships, and volunteers are required. Although applications have been made, we have yet to received public funding.

One of the blessings of our Diocese is our shared commitment to outreach and engaging the world so that we can help meet the needs of the most vulnerable. A survey of our parishes turns up countless outreach ministries throughout the Diocese. Our five Ottawa-based Community Ministries (Centre 454, Cornerstone Housing for Women, The Ottawa Pastoral Counselling Centre, St. Luke's Table, and The Well) are well established with multiple partnerships and funding from the diocese, individual donors, organizations, and the City of Ottawa. Truth is though they all began over 30 years ago with just a few people, scant resources, a discerned need and a vision to serve. As the Community Ministries have grown and flourished we have often asked how we can develop and support similar ministries beyond the



urban core of Ottawa.

The Trinity Drop-In is meeting a definite need for the most vulnerable in the City of Cornwall. Partnerships are being explored, funding is being sought, and people in the community and in our diocese are being inspired. At Synod this past November, as Deacon Peter reported on the Trinity Drop-In, the support was palpable, signified by great applause and calls for continued support. I take that very seriously.

It is clearly a gospel imperative that we as disciples of Jesus are called to ministries of justice, compassion and service. Throughout scripture we see the people of God serving the needs of those on the margins of society. In Jesus, God is revealed as self-giving, compassionate, and yearning for humanity to treat one another with dignity and re-

spect. In the case of the Trinity Drop-In, I believe it is critical that we together as a diocese support this emerging ministry on the road to sustainability.

In the New Year our diocesan annual appeal *Today for Tomorrow* will enter its second year during the seasons of Lent and Easter. Households from across the diocese will be asked to make a financial contribution to critical outreach programs. These will include the existing Community Ministries as well as funds for the development of new Community Ministries throughout the diocese, most especially at this time the Trinity Drop-In. Please pray for the people of the Trinity Drop-In and when asked, please make a contribution to this critical, new, and exciting ministry.

+ John: Ottawa

## NEWS

## Quebec Diocesan 'Anglican Church Women' Closes

By Anglican Journal

After 131 years of service, the executive board of the Diocesan Anglican Church Women (ACW) voted to terminate its function as a diocesan organization. The decision was made at a two-day meeting held September 20 and 21 in Quebec City, Que., and came into effect September 21.

The decision to close the board was made based on the reasoning that it no longer represents most of the working groups in viable churches

across the Quebec diocese. (At the last Biennial General Meeting in York, Gaspé, in June 2016, only 10% of the parishes in the diocese sent representatives.)

The dissolution is only of the ACW diocesan executive board, not the various ACW groups and guilds throughout the diocese, which will continue as usual. ACW groups in local parishes will no longer be required to send funds for fees, pledge, travel, Thank Offering and education to the diocesan board, and will

be able to distribute their funds as they choose.

The diocesan board had \$3,095.89 in financial assets, which will be disbursed to the diocesan community project, Chaplaincy Discretionary Fund at Bishop's University/Champlain College, and PWRDF. The annual interest on the money invested with the Church Society will be directed to the Discretionary Fund of the Anglican Diocesan Bishop of Quebec.

*Quebec Diocesan Gazette*



**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

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

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

## Halifax Youth Make Difference by Making Sandwiches

By Anglican Journal

The Friends of St. Margaret, an outreach of St. Margaret of Scotland Anglican Church in Halifax, have launched the Sandwich Club, an outreach program that brings youth together to make sandwiches for people in the community who are experiencing homelessness.

"The original intent was to offer a program where youth had an opportunity to learn the importance of giving back to their own

community, while making a difference to many," said program leader Rita-Clare LeBlanc. "We started with just six kids, but the word has been spreading...Last month we had 38 youth!"

The Sandwich Club takes place once a month, with youth from Grades 4-12 joining together to pack more than 200 sandwich bags, each filled with a sandwich, carrots, granola bar, juice pack and chocolate treat. The bags are delivered to local shelters

and paired with soup to make one night's meal.

The club, which is funded by the Friends of St. Margaret, is open to everyone and is not a faith-based program. Through the program, the youth involved realize the importance of helping others, make friends, and gain a greater understanding of why some people in their communities may be experiencing homelessness.

*The Diocesan Times*

## Clergy News and Updates

### Mr. Christopher Courtight-Cox

has been recognized as a Postulant of the Diocese of Ottawa; effective November 24, 2017.

### Rev. Tim Kehoe

will be ordained to the priesthood, God willing, at St. Paul's, Shawville on the Confession of St. Peter the Apostle; on Thursday, January 18, 2018, at 7pm. The Rev. Gregor Sneddon will preach. Clergy are invited to vest; the liturgical colour will be white.

### Mr. Colin McFarland

has been recognized as a Postulant of the Diocese of Ottawa; effective November 24, 2017.

### Rev. Hilary Murray

has been appointed Associate Incumbent and Pastoral Vicar of Christ Church Cathedral, as well as Canon Residentiary of the Cathedral; effective February 01, 2018.

## Correction Notices

In November 2017, Crosstalk published an error in "Ottawa Pastoral Counselling Centre Opens Satellite Office." The article indicated that The Ottawa Pastoral Counselling Centre has opened a new Satellite Office in Manotick, through a partnership with ROSSS. ROSSS is the Rural Ottawa South Support Services, and not the Rural Ontario South Support Services as printed.

In December 2017, Crosstalk published an error in Synod Highlights. The section on PWRDF notes that "The Diocese of Ottawa contributes the second highest amount of all Canadian Dioceses." where it should read the third highest amount. The Diocese of Ottawa sent a total of \$329,138 to PWRDF last year (not including donors throughout the Diocese who gave directly to PWRDF), the third highest amount among 29 Canadian dioceses.



**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

NEWS

## Scholarship Awarded

**By Kevin Flynn, Director of Anglican Studies Program at Saint Paul University**

The Apostle Paul encouraged the Christians in Galatia, “And let us not grow weary of doing good...” Many of us are probably fortunate to know contemporary Christians who continue to follow the Apostle’s exhortation. I count the Brotherhood of Anglican Churchmen and Friends among them. This year the BAC made its twenty-third scholarship award to Colin McFarland, a postulant for ordination in the diocese of Ottawa.

The BAC has been committed to supporting postulants enrolled in the Anglican Studies Program at Saint Paul University since 1995. Colin therefore joins a list of



PHOTO: KEVIN FLYNN

**BAC president Don Butler congratulates Colin McFarland, scholarship recipient.**

remarkable people who have gone on to exercise creative, fruitful ministries in Ottawa and beyond.

While no student has ever

complained about having too much money, the BAC’s gift is appreciated for reasons that go beyond the funds alone, helpful though they certainly

are. The scholarship is tangible evidence of the willingness of Anglicans to support and uphold those who are preparing for ordained ministry. Each dollar given to the scholarship is like a transfer of stored energy from the donor to the student, an energy that will go on to be released into many lives through the student’s ministry.

The BAC raises funds for the scholarship at an annual dinner on the first Friday in May. A fine meal among friends on a pleasant Spring evening is surely one of the most enjoyable ways of doing good. The Brotherhood of Anglican Churchmen and its friends invites any and all to join in this gracious work.

## Final Celebration of Memories and Ministry in Iroquois

**By Wendy Gibb, Morrisburg Leader**

IROQUOIS – “All things on this earth shall pass, but the words of our Lord and His promises shall never pass,” said Rev. Pat Martin.

On Monday, September 11, 2017, St. John the Baptist Anglican Church in Iroquois held a celebration of memories and ministry, then closed its doors forever. For many gathered at the last celebration on Monday evening, there was great sadness but also great joy in sharing stories, songs and prayers at the final Eucharist.

Presiding over the closing service was Rev. Pat Martin. Joining her was Rev. Jon Martin, currently rector of the South Dundas Anglican parish. Standing in for Bishop John Chapman (South Dundas is in the Ottawa diocese), was Archdeacon Frank Kirby.

Jon Martin and organist Betty Casselman provided music for the service. Jim and Doug Millard, whose family’s connection to St. John’s goes back to the very founding of the church when Bishop Ernest Samuel Reed consecrated the building, September 25, 1958, both assisted at the Eucharist.

In her remarks, Rev. Pat Martin reminded those gathered that “in this place we, and those before us, have celebrated the mysteries of our faith, shared one another’s joys and sorrows and encountered our Lord in word, sacrament and one another. Now we leave forever this beautiful House of God that we have cherished many years...”

St. John the Baptist in Iroquois was established in 1957, the same year the original St. John’s Church was demolished as part of the St. Lawrence Seaway and Hydro Project.

However, the roots of the Anglican parish stretch much farther back to 1792. At that time, Lutherans had erected a church in Matilda township. However, by 1827, the congregation and minister transferred their allegiance to the Church of England.

When land for a new church and parsonage was eventually donated by George Brouse, the first St. John’s was constructed and consecrated on September 25, 1872.

In 1969, the congregation of Christ Church Dixon’s Corners elected to join St. John’s. Since 1980, St. John’s

has been part of the parish of Morrisburg.

The hard decision to finally close and eventually sell St. John’s in Iroquois was made by active members of the congregation following months of surveys, studies, discussions and open meetings.

The September 11 service was designed to allow those in attendance to share their memories and stories, their laughter and their tears. Instead of a sermon, Rev. Pat read comments and letters where parishioners described their lives as members of St. John’s. Many remembered the Christmas services and pageants; the learning, teaching and the pastoral care; big events like Vacation Bible School, Martha’s Kitchen, bazaars, Messy Church, and the famous roast beef dinners. Over the decades, St. John’s has been the site of family weddings and christenings and baptisms. It has also been a place of comfort and refuge in times of great sorrow. A time line placed at the rear of the church invited people to write down special memories and thoughts. Many also lit candles during the singing of the “Peace Prayer.”

Rev. Pat shared her belief that even in this time of sadness, there are still things which can be learned. “Jesus tells us our buildings are temporary, but our relationships with each other are forever. Do we continue to take care of each other, continue to have faith and continue to find joy in our lives?..What is important is how we honour the spirit of this building.”

“It is (also) important to remember the fine and faithful ministry that was carried out here over the years. Now (is) the time of rest that has been well earned,” said Rev. Jon Martin.

With prayers for the “next chapter which is still in the making” and singing Guide Me O Thou Great Jehovah, the last service at St. John’s drew to its end.

Archdeacon Kirby celebrated the Eucharist, and from the pulpit pronounced the words of deconsecration by order of Bishop John Chapman, officially closing St. John the Baptist Anglican Church in Iroquois, September 11, 2017.

*Originally published in the Morrisburg Leader.*

*Used with permission.*



### Crosstalk

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## NEWS

**Project Give...****- Continued from page 1**

pers for our neighbours' tables. We know that breaking bread together, be it in sacred or secular spheres, creates community and builds relationships.

It was no surprise, then, to hear a number of area Anglicans contributed to the CBC's annual day-long live broadcast Project Give 2017 raising funds for The Ottawa Food Bank from the premises of the Parkdale Food Centre (PFC).

Anglican parishes support the work of the Ottawa Food Bank and other regional emergency food hubs throughout the Diocese. Some host community food cupboards on their premises, as is the case for the Westboro Region Food Bank in the building shared by All Saints' Westboro Anglican and First United or Trinity Anglican in Cornwall. Other parishes were instrumental in starting a local neighbourhood food centre, as St. Matthias did several decades ago in junction with five ecumenical partners in the Parkdale area of Ottawa. Still more Anglicans bring food to weekly services and deliver it to



PHOTO: KATE TENENHOUSE, CBC OTTAWA

**All in a Day host Giacomo Panico quizzes StMCM volunteers Susan Gates and Georgeanne Baker about what's cooking in the Parkdale Food Centre's community kitchen for the Project Give broadcast crew's supper. A stunning \$130,787.30 was donated in support of the Ottawa Food Bank during CBC's annual holiday appeal.**

their local food centres or they direct some of their financial donations as part of their tithing practices.

Prior to making the difficult decision to close St. Matthias, our parish started a legacy ministry that would honour the role of food in our community's life and maintain an ongoing connection to the needs of those in our neighbourhood. In the spirit of the Diocese's Em-

bracing God's Future priorities we developed, in partnership with the visionaries at the PFC, the relationship-building ministry of St. Matthias Community Meals (StMCM).

Our neighbourhood studies identified food insecurity and social isolation as two of the highest needs in Hintonburg and Mechanicsville. In March 2016, the same month our hearts broke as our build-

ing was deconsecrated, we hosted our first StMCM supper at the PFC.

Once a month, our team of volunteers arrives with groceries for a pre-planned menu of fresh, seasonal food. Neighbours join us and together we make supper in the PFC's amazing community kitchen. And together we sit down to enjoy our meal and get to know one another better. Our 'new' fellow parishioners at All Saints' Westboro have shown tremendous support and joined us in this joyful ministry.

So when CBC Radio One's All In A Day program asked listeners to suggest their favourite, hearty supper menu they'd be willing to cook for the crew during their Project Give broadcast live from the Parkdale Food Centre, StMCM volunteers responded.

In addition to St MCM, The Well, one of the Diocese's community ministries was featured during CBC's Project Give broadcast. Of

the Ottawa Food Bank's 112 member agencies that serve as distribution points within the broader community, several are part of the Diocese's outreach efforts. They include St Luke's Table, Centre 454, and three of Cornerstone Housing for Women's sites.

The CBC All in A Day crew was terrific to work with, the musicians contributing to the broadcast were amazing and we had a fun time talking food, community and giving back. It was an even greater thrill to learn from the Ottawa Food Bank's executive director Michael Maidment the final total donated through Project Give 2017 was \$130,787.30.

In Canada, there is no shortage of food. There is inequality of access and means. As Anglicans we can advocate for food, income and housing justice. Until that work is successful, let's keep setting more places around our tables, breaking bread in community and love.

# Jerusalem the Golden

**By Rev. Laurette Glasgow,  
Special Advisor for Government Relations**

Our hearts stir and our eyes swell with tears at the sound of this enchanting and prophetic hymn. With words written by Bernard of Cluny in the 12th century and set to music by Alexander Ewing in the 19th century, it reminds us of that to which we aspire, a future imbued with hope, "for thee our spirits yearn."

Over the centuries, however, Jerusalem has not always been "with milk and honey blessed." Rather, it has witnessed wave after wave of violence and conflict from its earliest inhabitants circa 3,000BC through to successive conquests by Babylonians, Romans, Ottomans, and Crusaders, amongst others, to this day when its international political status remains undetermined. What is indisputable, however, is that Jerusalem is a Holy Place for Christians, Jews, and Muslims alike.

Over the last few decades,

PHOTO: STEPHANIE BOYD  
**Skyline of Jerusalem**

Jerusalem has experienced growth in population and territory with a sharpening of divisions between different groups. According to Daniel Seidemann, the inaugural speaker at the November 2017 Michael Bell Memorial Lecture at Global Affairs Canada, there has been an ascendancy in recent years of the "radicalized" religious voice. Whereas Jerusalem has to speak in "multiple voices," he said, there is a "frenzy of mutual denial" where the "other" is not respected.

Yet amidst this politically-sensitive environment, there remain those from the different faith traditions, as well as those who profess a religion

of secularism, who are committed to building bridges, primarily through service to others.

Building bridges through service to others is at the core of the work and mission of our Companion Diocese; The Episcopal Diocese of Jerusalem. Through its 35 institutions, it meets an important need in the regions it serves in the areas of health, education, hospitality, women's empowerment, and spiritual care. "The few serving the many" remains engraved in my heart, the mantra for our journey together three years ago in our fundraising efforts in support of The Jerusalem Princess Basma Centre

(JPBC) and the Ahli Arab Hospital in Gaza.

Since then, the relationship has grown as have the ambit and ambitious ministry of the Diocese of Jerusalem. In my recent trip to the Holy Land in November, I witnessed firsthand the transformation of the JPBC under the direction of Ibrahim Faltas and was delighted with the progress made in the cooperation agreement between CHEO, the JPBC, and the Diocese of Ottawa in the field of Autism Spectrum Disorder. I was also encouraged by the extensive review underway of the Diocese of Jerusalem's institutions and the development of a strategic approach geared at ensuring greater sustainability in the longer term.

With 2017 marking the 10th anniversary of the blockade of the Gaza Strip, the importance of building health care capacity in Gaza cannot be overstated. Although I was unable to visit the Ahli Arab Hospi-

tal on this trip, I know from my earlier experience what outstanding work is done by Suheila and her staff under challenging circumstances. Funding shortfalls have affected its daily operations and the need for donor support to develop its oncology centre, notably for breast cancer, will be great in the coming years.

After ten days of rigorous travel and visiting health facilities throughout Israel and Palestine, and the dust of my thoughts settled, that still soft voice of the Holy Spirit reminded me that although peace in the Holy Land may be an elusive goal, we are called to bring compassion, care, and commitment to countless others, transcending whatever might divide us politically or culturally, and to work together to improve the lives of people and give them hope for a brighter future. "O dear and future vision that eager hearts expect: even now by faith we see thee."

## Barrack Hill...

- Continued from page 1

Two burial grounds, one for Roman Catholics, the other for Protestants, were located side by side on fenced ground with sufficiently deep soil. The road passing by the cemeteries was known as Wellington Street. By the early 1840s, the route of that street was moved to the north, and the new grid plan of what came to be called Centre Town meant that the Barrack Hill Cemetery site was now on Queen Street.

By the early 1840s the Barrack Hill Cemetery was full, and the superintending officer of the Royal Engineers, Major Daniel Bolton, offered a new site for cemeteries in Sandy Hill. There seem to have been no stone grave markers in the old Barrack Hill Cemetery. As wooden markers rotted, and stores and businesses filled the site, the old burial ground reced-

ed from memory. Occasional human bones and other fragments when unearthed were featured in newspaper articles over the next 150 years.

In 2014 archaeologists met with the City and the Registrar of Ontario Cemeteries. Representatives of the deceased were appointed, including the Roman Catholic Archdiocese of Ottawa, the Anglican Diocese of Ottawa and Saint Andrew's Presbyterian Church. That summer the human remains were disinterred by Paterson Group archaeologists and moved to the Canadian Museum of History for analysis. It was agreed that experts from the Museum could conduct invasive and non-invasive analysis to determine the circumstances of death, patterns of disease, sex, stature and age at death.

The burials provide insight into the lives of the individuals

and practices of early Bytown. The presence of straight pins along the mid-line of many burials, as well as the lack of evidence of footwear, and minimal evidence of clothing in the form of buttons could suggest the individuals came from poorer families where the clothing of the deceased was being reused by surviving family members. All the individuals were found in a supine position, with their heads to the west, in heel-toe shaped coffins arranged in rows and columns typical of early nineteenth century Christian burial practices.

On 24 September 2017 a private, ecumenical funeral service including hymns, prayers and a committal blessing contemporary to the original burials was held at Beechwood Cemetery. Archdeacon David Selzer read part of the burial service from the Book of Common Prayer.

## Pumpkins for PWRDF

By Vera Hoyland and Mike Sibley

Members of Holy Trinity Anglican Church, Pembroke recently enjoyed a fun fundraising activity to support PWRDF.

Our parishioners from the youngest to the eldest took part in a social time following Sunday morning worship. Several of our parishioners supplied a delicious lunch at which a free will offering combined with a jack-o-lantern auction raised \$585.

The idea started at Thanksgiving when our lovely stained-glass window ledges were decorated with gourds, pumpkins, and autumn mums. We decided that we could reuse the pumpkins and multiply their value by using them to raise money to purchase items from the PWRDF World of Gifts.

The children, families, and individuals, were given pumpkins to take home and then return as Jack-O-Lanterns to be auctioned during our social time the following week, the Sunday before Halloween. With the help of parents, friends, some Parish council members and The

Ven. Rob Davis, we had 16 Jack-O-Lanterns. The creations were amazing, an assortment of eyes, ears, noses, detailed carvings, lights, hats and colour; the colour by the youngest member who decorated the smallest pumpkin by finger painting it!

Our Auctioneer George had no problem selling the carved pumpkins to parishioners. We received four hundred and thirty-five dollars for lunch and the pumpkin auction. Pumpkin gift containers were used for further specific donations towards a goat, or chickens, or ducks. The following Sunday the children decided how to distribute the donations received among the opportunities offered by the PWRDF and were particularly delighted to be able to designate a portion to feed malnourished children. Of course, the PWRDF receives matching funds from Global Affairs Canada, up to six to one for donations received, so the \$585 we raised will have grown considerably by the time it gets to those who need it. And we had huge fun doing it.



PHOTO: CATHERINE COCHRAN

*The Parish of St. George's, Clayton, having fun in their newly gifted choir gowns; graciously donated by the Parish of Epiphany, Gloucester.*

## A Very Welcome Gift

By Catherine Cochran

When Rev. Pat Blythe of St. George's, Clayton, heard of some choir gowns that were in need of a new home, she quickly called to enquire about the details. Shortly afterwards, she and her hus-

band Mel, drove to Orleans to pick them up - all 31 of them.

To share in our delight, our small but enthusiastic congregation decided to play a trick on Rev. Pat and while she was preparing for service

in the vestry, everyone, even our visitors, donned a gown. When Rev. Pat turned from the altar to welcome everyone, the look on her face was priceless.

## Don Smith Recognized for Outstanding Work with Refugees

By Stephanie Boyd, Diocesan Communications Officer

In fall 2017, longtime Diocesan volunteer Don Smith, was recognized for his outstanding work with refugees.

On Nov. 29 Don attended a small ceremony at Parliament Hill where he was the recipient of a Senate 150 Medal, from The Honourable V. Peter

Harder.

Later that week, on Dec. 02, Don was recognized as part of a group of 50 women, 50 men, and 50 youth who have dedicated their time and talent in the service of the community of Ottawa Centre; where he was presented with the #OC150 Award by local MPP Yasir Naqvi; again for his dedicated commitment and work with refugees.

### Deadlines and Submission Guidelines for Crosstalk

**Deadlines:**

- February - December 29
- March - January 25
- April - February 26

**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>



## Two Minute Interview

**Ashley Russell**  
Chair, Diocesan Outreach Committee

**Current spiritual home:**  
Christ Church Cathedral

**Born:** Scarborough, Ontario

**Hidden talent:** My ability to make people feel comfortable

**Furthest you have been from home:** Taize, France

**Favourite place on Earth:** Besides my bed, my favourite place is Grey Abbey Park in Scarborough; there you have a beautiful view of the Scarborough bluffs and Lake Ontario

**3 things always in your fridge:** Lactose-free milk, spinach, and orange juice

**Appreciate most in your friends:** Their listening skills and being a soundboard for my ideas

**Favourite Bible verse or story:** I have always loved the story of Moses, because he was this nobody who God chose to be somebody very special to lead his people to freedom

**Heroes in life:** Right now, my hero is Elizabeth May



## LIFELONG FORMATION

# An Exploration of Youth Ministry

**Shared commentary by Rev. Dr. Derek Neal, Diocese of Algoma, and Leslie Giddings, Diocesan Learning Facilitator**

Reverend Derek:

If a place to start is meeting people where they are, then we might think of youth ministry as beginning not necessarily with a catechetical intention but of showing that Jesus connects to the things that already are dominating their lives, and therefore the church does as well.

One dimension of youth ministry is exploring, which implies an active engagement and curiosity by the church about the world of the young person. I have chosen the example of sports and physical or athletic activity as a field where this dimension could unfold.

The common pattern where sports interfere with Sunday worship and with the connection between the young person and a church community, represents something that is usually thought to be a problem we can do nothing about. My argument is that it represents an opportunity for the church to come alongside the young person, to show that we are interested in what interests him or her, and thereby to show our genuine love for this person.

Consider two responses that represent two complementary avenues. In one, the young person comes to the church (literally or figuratively) to involve the church in the activity they find so compelling, by teaching others their sport or activity. In the other, the church goes to the young person, to attend their event. Both responses

provide opportunity for the kind of organic relationship-building in which more committed and intentional Christian formation may happen.

Just as in all aspects of disciple-making, the process is under the guidance of the Holy Spirit and cannot be forced. However, this does not mean that those engaging with the young person cannot undertake their own formation with respect to the scriptural and theological grounding of the activity they are exploring. In this case, what are God's intentions for bodies? What does care of the body mean, what are its virtues and dangers of that care for followers of Christ? How is athletic imagery used in Scripture, and how (this is the important part) can this activity be gathered into the story of Scripture? This is work that the explorers need to do with just as much enthusiasm as they show fumbling their way through a soccer game or bringing hot chocolate to the hockey rink.

Leslie

I think of all discipleship ministry as having four key aspects: meaningful experience of worship, learning about faith, having an opportunity to join others in serving God's world, and fellowship. We don't always do all these things at the same time but we have to strive for a balance or else we don't really have any authenticity.

In the case of the family who sports participation prevents them from attending Sunday worship, I wonder if one of the other key aspects of ministry may provide a more meaningful opportuni-

ty to engage in a discipleship relationship.

What about modelling Christian fellowship by attending and supporting a game. Imagine a parish ministry devoted to being present at sporting events that children and youth of the community are participating in? Who would want to join that ministry? Maybe grandparents who are far away from their families, or former teachers/coaches who would enjoy watching the activities or parish members who enjoy spending time together.

Fellowship could extend to an opportunity to join together to serve God's world together. What about joining together with the young athletes to support those in the community who cannot participate due to barriers? Imagine what it might be like for a young person to have their church community help them bring the joy of their sport to someone else.

We know through research that many youth identify as spiritual but not religious. That doesn't mean that we don't aim to create a space for a meaningful exploration of our tradition through learning and participating in liturgy. In my experience youth are interested in engaging in this exploration with people they trust, with whom they are in authentic relationship, and with people who value them for who they are.

Why do we let Sunday morning sports get in the way of that? Let us bring our willingness to be co-creators of disciples with God outside the church and beyond Sunday morning.

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## REFLECTIONS

# Lady Day

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

In the midst of our journey through Lent the feast of the Annunciation comes on March 25th. This feast, also called Lady Day, is when the Church calls the faithful to remember the visit of the angel Gabriel to the Blessed Virgin Mary. Gabriel came to 'announce' the invitation from God to Mary to become the mother of Jesus. This year this important celebration, which often gets 'lost' in Lent. I think that the feast of the Annunciation and the example of Mary, need to be reclaimed as important elements in helping us to grow in our faith and spiritual life. From the earliest days of the Christian community, Mary's experience of God has been seen as a model worthy of reflection and imitation. Indeed in the history of the Anglican tradition, Mary has and continues to be a source of inspiration and hope. What elements in the life of Mary can we find to help us in our own faith journey today?

The events of the Annunciation as found in the Gospel of Luke 1:26-38 are a rich source of inspiration and themes for reflection. As so often is the case, the

Gospel simply begins rather abruptly with the angel Gabriel appearing and speaking to Mary. Countless artists have attempted to capture this moment in time with the great winged angel hovering over the small figure of Mary. But let us not think that Mary was a passive player in this encounter. Mary, as any of us would be, was no doubt initially overwhelmed by the appearance of the angel with the greeting that she is highly favoured, that God is with her, and that she will have a son; indeed, the angel tells her not to be afraid. Mary, however, seems to have quickly overcome her initial fear and begins to question the angel about what he has told her. She does not simply accept what the angel tells her. Immediately we see that Mary, like us, is a free agent in the divine drama. God awaits her questions and her consent to what the angel has told her. Mary is an example of a lively faith and trust in God, a faith that expects to see and meet God in the midst of the everyday. Mary encounters the angel in the midst of her daily routine. How often do we 'miss' the presence of God in our daily round of activities? Each day is a fresh opportunity to see Christ in the lives of others

and in our own hearts.

Mary is prepared to question and seek answers to the things that the angel has said to her. How often in our spiritual journey do we hesitate to voice our questions and doubts and miss the opportunity to find the answers and assurances we seek. Sometimes we can hesitate because we do not want to appear foolish or as if we lack faith, but it is in bringing our concerns to God that we can discover God's love and mercy. We can discover that indeed, as the angel proclaims, "...with God nothing will be impossible."

Mary, in freely giving her consent, brings Jesus into the world. She becomes the Theotokos – the 'God bearer', the Mother of God. Like Mary we share a similar vocation, to bring Jesus into the world, to give flesh to the words of the Gospel. Love, hope and faith are given flesh in our lives and actions and in the work and mission of the Parish to which we belong. God waits on our response to the invitation to new life in Him. He awaits our yes to work with Him and His Church in response to the trouble and sorrow in our world.

What will your answer be?

## Ottawa School of Theology and Spirituality

By Peter Woods

Founded over 50 years ago, the School now has four sponsoring Christian denominations – United, Anglican, Presbyterian and Roman Catholic. It operates as an independent institution on an ecumenical and interfaith basis.

OSTS courses are provided each year in both a fall term (September to November) and a winter term (January to March). Classes are held on Monday evenings starting at 7:30 at the Dominican University College at 96 Empress Avenue (north off Somerset Street and west of Bronson Avenue).

For more information visit [www.osts.ca](http://www.osts.ca).

By Elizabeth Kent

Not just a walk, it was so much more! We highlighted the awareness of poverty in central Ottawa. The Walk was a dual success. Funds raised were \$21,223 in our second annual Walk-a-thon. Walkers and organizers express gratitude for this double success. The Walk has become essential to keep a pace with growing clientele needs. Centretown Emergency Food Centre raised \$100,000 over and above our regular donors, the Food Bank, City, food drives in schools, churches and individuals in 2016.

The weather was great! We enjoyed warm autumn

breezes and delightful fall colours on the Queen Elizabeth pathway. As most of you know CCSAC's 23 ecumenical churches' top priority, is our collective support for the Centretown Emergency Food Centre.

A very warm "Thank you", to all our participants sponsors and guests who shared our vision and joined us in the Walk. It is estimated that 200 walkers enjoyed our guest speaker CEFC Director Kerry Kaiser, and our musicians the Glebelles a cappella choir and kilted bagpiper, Ross Davison. Be sure to follow us online at [centretownchurches.org](http://centretownchurches.org).

## NEWS

## Not Just a Walk

## Christmas Is

*Guided by a Northern Star,  
From our Father up above.  
We are reminded of what Christmas is.  
It is Hope, and Peace and Love.  
So as you gaze into the starlit sky,  
Feel the spirit in the air.  
Embrace the love given freely for you.  
Thank for Christmas, is my prayer.*

- Angela Rush

## STEWARDSHIP

## Making a Difference Today 4 Tomorrow

By Jane Scanlon, Diocesan Stewardship Development Officer

Today 4 Tomorrow (T4T), our Diocesan annual appeal, begins its second year in 2018 with a new goal and a revised case for support providing many opportunities to make a difference in people's lives.

The case is in two sections; Engaging with the World and Strengthening Congregations, and the T4T goal for 2018 is \$300,000 (10% for expenses).

### Engaging with the World

The goal for this section is \$200,000 and the elements are as follows:

- Community Ministries (\$130,000)  
Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, St. Luke's Table, and The Well
- Expanding our Community Ministries Throughout the Region (\$70,000)

### Strengthening Congregations

The goal for this section is \$70,000 and it includes these elements:

- First Peoples (\$30,000)
- Parish Ministry Development (\$20,000)
- Youth Internship Program (\$20,000)

Today 4 Tomorrow is an appeal to individuals in the Diocese through direct mail and two Crosstalk inserts. It is active during Lent and Easter, and the following dates are the T4T Sundays: February 25, March 4, 11, 18, April 8, and 15. May 20th is wrap up Sunday.

Through your gift to T4T, you will make a difference by:

- Supporting women, children and men who are struggling with poverty and mental health issues
- Enabling young people to engage in faith formation while exploring potential careers
- Helping first peoples and parish communities to continue on a path of healing and reconciliation together
- Providing a wide range of training and educational opportunities to equip people for ministry in their local churches and communities.

To learn more about T4T and to make a gift, look for the Today 4 Tomorrow inserts published in the February and March issues of Crosstalk and read your direct mail package which will be sent with a donation reply card.



NEWS

# Covering Chain Link VIII

**By Jane Maxwell and Debbie Grisdale, All My Relations Working Group**

“I Am Not a Number” is the title of Dr. Jenny Kay Dupuis’ book about her family and community’s history which she compiled during a 20 year journey of education and research of her background. Dupuis was the keynote speaker at Covenant Chain Link (CCL), one of the grant recipients of the diocesan Healing and Reconciliation Fund this year. A member of the Nipissing First Nation located just west of North Bay, Dupuis was an avid reader and a keen researcher of her people since childhood. “I made the decision to speak up and share the truth about my community history,” said Dupuis. Her book about life as an Indigenous person, about difficult topics such as racism and genocide, is how Dupuis is leaving “her footprints” to her community and country.

Dr. Jenny Kay Dupuis was just one of several Indigenous speakers who shared their insights on life as Indigenous persons at the CCL event which was held at the Confederation Education Centre on October 19-20. Now in its eighth year Covenant Chain Link has become an important educational event on Canadian Indigenous issues in Ottawa. Ed Bianchi, Director of KAIROS Ottawa, believes education is key to building a new relationship



PHOTO: SUBMITTED

**Bob Stevenson, Workshop Leader**

between Indigenous and Non-Indigenous peoples. “Canadians hear about the problems facing Indigenous people and communities, but they know almost nothing about what is at the root of those problems” says Ed.

Covenant Chain Link is the result of a unique collaboration of representatives of the mainline Christian churches, the Boards of Education and Indigenous organizations here in Ottawa. This year the focus was on “Empowered and Empowering Youth” and featured a number of workshops about aspects of reconciliation delivered by youth leaders.

From its inception Covenant Chain Link’s goal has been to “build bridges of understanding between Indigenous and Non-Indigenous peoples.” One of the most exciting developments during the past two years has been the involvement of rep-

resentatives from the Ottawa Carleton Public and Catholic Boards of Education. Board of Education representatives joined the CCL planning committee to plan a day of education about Indigenous issues for students from all the high schools in the region. On day one, following a welcoming by Elders and Dr. Jenny Kay Dupuis’ presentation, over 100 students were invited to participate in two sessions of the KAIROS Blanket Exercise. In the afternoon, they had their choice of two workshops on a variety of topics related to reconciliation. In addition, Indigenous guest speakers addressed themes such as “How we should listen to Indigenous stories as settlers” and “Using story-telling as a teaching tool.”

Covenant Chain Link also featured a screening of “Birth of a Nation,” a National Film Board documen-

tary about the ‘Sixties Scoop’ when 20,000 Indigenous children were taken from their families between 1955 and 1985, to be either adopted into white families or to live in foster care. The film tells the moving story of how four siblings were reunited.

On day two, CCL welcomed members of the public, faith groups and teachers to a similar day of guest speakers but with the focus on four workshops looking at different aspects of reconciliation.

One workshop, entitled ‘Life Skills on the Land’, was led by Métis elder Bob Stevenson. It featured a show-and-tell presentation that wove together, through story and jokes, outdoor education, Indigenous awareness, survival in the woods (or tundra), and living in the best of both (Indigenous and non-Indigenous) worlds. Stevenson lives on the Mohawk

territory of Akwesasne and works with Thompson Island Cultural Camp. For 20 years the camp has offered the experience of Mohawk cultural teachings to elder, youth and students of all ages from all backgrounds. It is located a short boat ride from Akwesasne in the St. Lawrence River.

The second session, entitled “Navigating Proper Ally Etiquette”, focussed on what it meant to be an understanding and supportive ‘ally’ when in relationship with Indigenous people. The workshop was led by three informed, articulate and passionate high school students. Among other topics, they spoke about the importance of recognizing whether the balance of power is equally shared among all those invested in the relationship. If we want to be good allies, they said, we must also educate ourselves about the history of colonization and current factors affecting the rights and quality of life of Indigenous peoples. One of the workshop participants said afterwards, “If these young people represent the future, we are in good hands.”

*The All My Relations Working Group sees financial support to Covenant Chain Link as a concrete way the Diocese of Ottawa can respond to the Calls to Action issued by the Truth and Reconciliation Commissioners in their Final Report on Residential Schools.*

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## REFLECTIONS

## Prayer Matters

## What is in a Name?

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

Names are important. When we meet someone for the first time, the first question we usually ask is what that person's name is. To start a relationship, we want to find out the name of the one we are communicating with. Once we learn the name of another person, we associate that name with the circumstance(s) in which we met them; how long we've known them, and what our relationship is with them.

Sometimes, we give people a nickname. In my case, my last name has invited a variety of nicknames, usually starting with "Dumb." Sometimes we add a modifier to the name or nickname, ex. "Crazy Canucks."

One of the first things we do when we acquire a pet, is to give it a name.

Names are important.



In the English speaking world, we most often use the "God" when referring to, and addressing, the Divine Presence (a name in itself), as we often add a modifier such as "Loving" and "Gracious" to name of God, to express what we feel are the characteristics of the God we know. The words we use cannot adequately describe the mystery of the Divine, even though we try. In connecting with God, it is important to consider the name(s) we use in prayer. The word(s) we use in addressing God often re-

veal what our image of God is, what we consider God's character is, and/or our feelings about God at particular times.

Scripture shows us that there is no one way to address or describe God. In the Hebrew and Christian Scriptures, there are several words used for the Divine. Often the words used in Scripture are used to illuminate the perception of the author(s) of God's character and actions. In the Old Testament Hebrew some of the names for God are: Elohim, "strong one"; El Shaddai, "God Almighty"; El Elyon, "The Most High God."; El Olam, "The Everlasting God"; Yahweh (YHWH), which comes from a verb which means "to exist, be"; and Adonai, "Master" or "Owner." In New Testament Greek, some of the names for the Divine are: Theos, translated as "God;" Kurios, translated as "Lord;" and Despotes, translated as "Master." God is referred

to as Father throughout the Hebrew and Christian Scripture. Additionally, there are many instances in both the Hebrew and Christian Scriptures where no name of God is employed, but where simply the term "name" in reference to God is used as the point of focus. In addition to Father, some other names that we use in addressing or describing God are: Abba; Mother; Jehovah; Emmanuel (God with us); Creator; Healer; Weaver; Counsellor; Potter. Sacred; Gitche Manitou; Divine Presence; He; and She. Some of the modifiers we use are: Gracious; Loving; Merciful; Almighty; Caring; Ever Present; and Wonderful. Some of the words to describe or address Jesus in Scripture are: Christ; Lord; Master; The Word (logos); Son of God; Son of Man; Son of David; Lamb of God; New/Second Adam; Light of the World; King of the Jews; and Rabboni & Rabbi.

I think we need to be free

to use the name of God that most closely describes the image of God we have at the time. For example, if, for any reason, you do not have a positive image of your father, then you might want to avoid using Father in prayer. On the other hand, if you have a positive image of God as a Presence guiding and loving you, the name Counsellor might be the way you address God in prayer. We do not have to use the same name or modifier all the time. I know my relationship with the Divine and my image of God have changed over the years. Consequently, I use different words when I address God in prayer now than I did a few years ago.

I encourage everyone to find the image(s) that best reflects his/her relationship with the Divine, and to the use words and modifiers in prayer that bring them closest to God.

## ANGLICAN CHURCH WOMEN

## The Residential Schools Reading Project

By Leslie Worden, Diocesan Anglican Church Women

Dear Friends,

As I have been reading about the work of the 'Vaners' and the beginning of the Canadian Bales project, I found this informative article about our WA and ACW members responding in love to the needs of the children in various 'mission' parts of Canada. This included children in residential schools around the country, and illustrates the love and caring our women have always shown to others.

The following was originally published in the Newsletter of the Friends of the Anglican Diocese of Ottawa - Volume 15, Number 2 - April-May 2015.

By Lynn Glenn

As many regular readers of the Friends Newsletter will recall, over the past two and half years, three volunteers, Mary Barker, Lynn Glenn and Caroline Herbert, have

been in the Archives on a weekly basis to read Woman's Auxiliary and Diocesan records from 1870 to 1970 for the mandated submission to the Truth and Reconciliation Commission. The three volunteers have been specifically looking for named references to children at the 37 Anglican Church-run residential schools.

The Woman's Auxiliary (W.A.) was started in Ottawa by a group led by Mrs. Roberta E. Tilton of Saint George's Church, Ottawa. It was an auxiliary to the Missionary Society and had as its purpose the support of Anglican missionary efforts across Canada.

What emerged through this project was a glimpse into social history.

Week after week, in addition to marking those parts to be photocopied and sent on to the Truth and Reconciliation Commission in Winnipeg, tidbits from the records were read aloud and a picture of the times developed. In the early days, the women were,

even in minutes of meetings, referred to by their husband's name (e.g. Mrs. John Smith). That slowly changed until eventually the woman's own first name was used as a matter of course.

These women were busy. They worked at home and in the Women's Institutes in rural areas. They raised families, farmed, volunteered and were active in their parishes in guilds and the Woman's Auxiliary. They actively fundraised for their missionary work with lunches, teas, suppers, entertainments, bake and rummage sales, and bazaars. Right through to the 1940s they were rarely members of Vestry or Parish Councils.

Under the auspices of the W.A., they supported through money and bales of goods mission hospitals in the North and mission churches across the prairies and the north and in the Diocese of Ottawa. They sent workers and assistance to the Mission Vans of the West and the Columbia Coast Mission. They

also sent bales to other recipients including lepers and to English priests and their families following the end of the Second World War. They financially supported young women from the Diocese of Ottawa training for the mission field at the Anglican Women's Training College. And, they sent bales of handmade clothing, linens and gifts to assigned children at specific residential schools.

With the work of the Truth and Reconciliation Commission and the apology for residential schools by Primate Michael Peers, the recent focus in media coverage has been on the abuse, neglect and removal from family and roots that occurred in the schools. How can the disparity between this record and the loving work that went into creating uniforms, shirts and blouses, stockings, socks and underwear for the children be reconciled?

The members of the W.A. were functioning at a different level. They saw their work as part of belonging to

the larger church and they took on this outreach role with love and care. While there was an awareness of the underlying philosophy behind the Residential Schools, they were relating to individual children who needed clothing, blankets, boots and coats. They knew these children by name. The women who carried out this effort from the 1870s to the 1950s saw it as a part of their work for the Church. They were certainly not condoning or supporting the negative aspects of residential schools. They did not realize the negative consequences of isolating the children of the Native Peoples from their families.

The Archives project has come to an end. We are left with a picture of women of this Diocese who exercised their Christian faith and ministry in the field of mission and who felt a sense of responsibility for others.

**DIOCESAN ARCHIVES**

**Stormont Deanery**

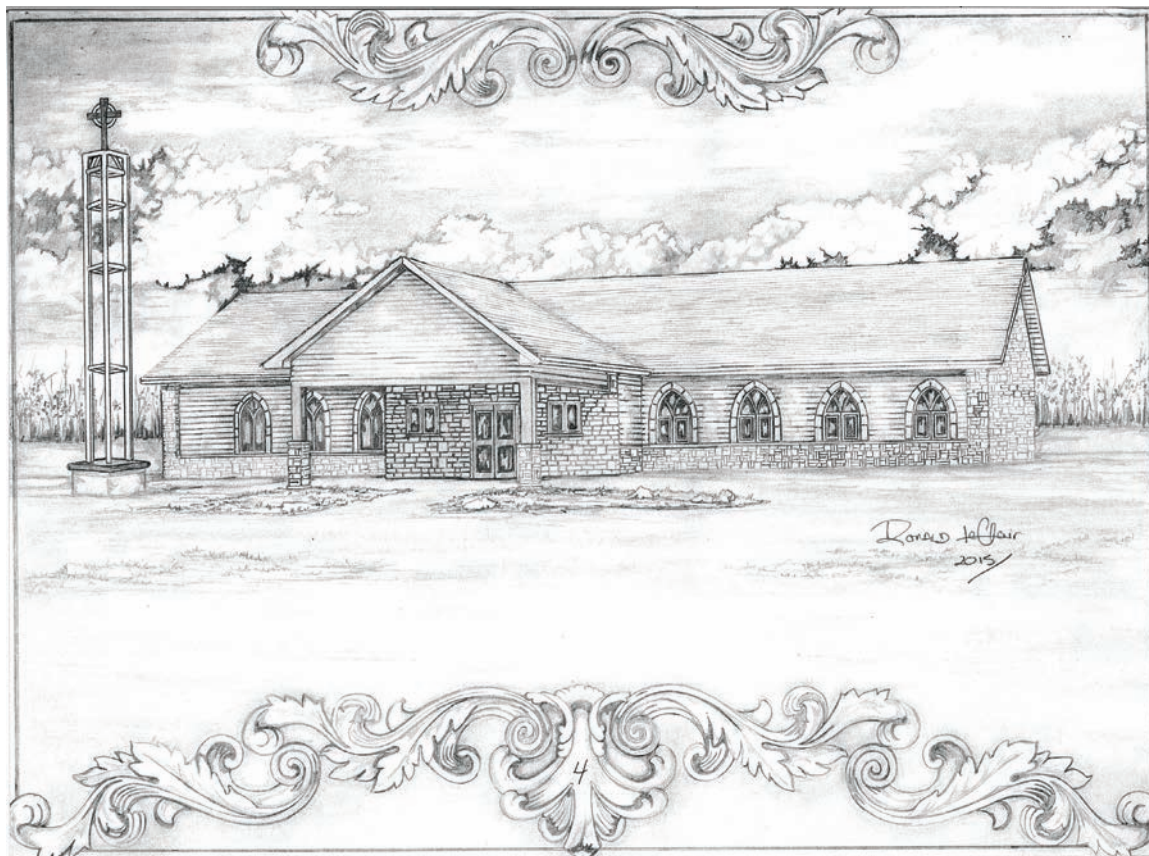
**Retro**

**By Glenn J Lockwood**

Some readers may appreciate that the Church of Saint Clare at Winchester is the newest Anglican house of worship to be put up in the Anglican Diocese of Ottawa. Saint Clare's Church is located on Falcon Lane on part of lot 3, concession 5 in the geographic Township of Winchester in the municipality of the Township of North Dundas. It was designed by architect Harish Gupta of Ottawa in consultation with the congregation.

The plans for this building were drawn up in 2013, the cornerstone informs us that it was put up in 2014, and it was dedicated and consecrated by Bishop John Chapman on 22 March 2015. Technically it is known as the Anglican Parish of North Dundas. As seen in this 2015 sketch by Ronald LeClair, with its large porte cochère or covered drop-off point, Saint Clare's is as up-to-date as the drive-through at your local bank or fast food outlet.

There is a long tradition of Anglican worship in the vicinity. Some two centuries ago, as early as 1817, there was a burial ground at the site where the stone Saint John's Church, Crysler later was built in 1867 and rebuilt in brick in 1886, before being badly damaged by vandals in



1993 and ultimately razed. The stone Saint Peter's Church was built circa 1837 outside South Mountain, and rebuilt in brick in that village in 1875. The brick Holy Trinity Church, Chesterville, was built in 1879, and the brick Saint Matthias's Church, Winchester was put up circa 1892. Saint Clare's effectively brings worshippers from all these points together.

In 2005, Holy Trinity, Chesterville, Saint Matthias's, Winchester and Saint Peter's, South Mountain were amalgamated to form the Anglican Parish of North Dundas.

According to the redoubtable Art Babych, writing in Cross-talk, it was agreed to locate the prospective new house of worship for the amalgamated congregation at Winchester because of the population growth taking place in that village, and also, apparently, because that village was where the internationally-known gospel singer George Beverly Shea was born on 1 February 1909.

In a planning study conducted for the Diocese by AMB Research in 2007, its author, Marlene Boken, said Saint Matthias's Church - the

largest of the three churches in the parish - was inadequate for the needs of the parish and needed repairs and modifications. She also stated that the next step for the congregation was to secure a new site while it still had momentum. It is important that the new church "be seen on a major arterial or with other community services that would give it visibility, like a school, community centre or hospital," she wrote.

For over half a century before Saint Clare's was built, new churches in the Diocese of Ottawa had NOT in-

cluded any Gothic Revival details, instead preferring to incorporate sleek new modernist, A-frame, even brutalist designs in an effort to advertise just how modern the worship space could be in an age when traditional church architecture was seen by some as being out of date. If Old Saint Mary's Church, Pinhey's Point on the Ottawa River was the first Anglican church in this region to be built in the Gothic Revival style, Gothic's last two gasps appear to have been Saint Matthias's Church, Ottawa and Trinity Church, Ottawa.

Sure enough, the architect of Saint Clare's Church has given sleek modern lines to the cruciform building we see here. In place of a tower there is a tall framework bearing a Celtic cross, however for the first time in over half a century pointed windows have been incorporated in a new Anglican house of worship.

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 W10 1

**PARISH NEWS**



PHOTO: SUBMITTED

**Rev. Canon John Wilker-Blakley was inducted as incumbent of the Parish of March on November 19, 2017 at St John's South March. Ven. Brian Kauk presided, Rev. Dr. Linda Privitera preached, and Rev. Mervyn Dunn, Associate Priest in the parish, assisted with administering Communion. The choirs of St John's South March, St Mary's North March, St Paul's Dunrobin, and the Parish of March Youth Choir joined together for the service under the direction of Ms. Laura Hawley. A reception followed where Wendy and John were greeted warmly by parishioners and friends. Wardens Per Nilsen and William Parker presented John with a welcome from the parish and the gift of a stole.**



PHOTO: SUBMITTED

**On November 23rd, 2017 twenty-four parish administrators from around the diocese gathered at Christ Church Cathedral for a Meet & Greet. This gathering was an opportunity to meet one another and network among peers. In lieu of swag at their gathering, the parish administrators signed a card, which was delivered along with two large trays of sweet treats to the folks at St. Luke's Table. A big THANK YOU to Frank's Catering & Baked Goods on Greenbank Road, Ottawa for their generous donation of sweet treats. The next gathering is a parish administrator's professional development day in January 2018.**



**December 18**

**All Is Calm:** At 7pm at St. John's, Kars (6699 Rideau Valley Dr S). A quiet, contemplative service of piano, candlelight, readings, and prayers during this busy time of year.  
Info: 613-489-0561  
parishofkars-osgoode.com

**December 19**

**Advent Healing Service:** At 8pm at Christ Church, Bells Corners (3861 Old Richmond Rd). A quiet service of prayers for healing, with gentle music for the Advent season sung by women's vocal trio Vocata. All are welcome at this service - whether you desire healing for yourself or for someone dear to you. The service takes place in the beautiful historic chapel.  
Info: 613-829-1826  
ccbc@bellnet.ca  
christchurchbellscorners.ca

**December 20**

**Christmas Carol Sing and Concert:** At 7pm at St. Aidan's (934 Hamlet Rd). Feat. the Vyhovskyi Strings, Tea Mamaladze and Friends. Refreshments to follow. Free will offering for the Heron Emergency Food Centre.  
Info: 613-733-0102  
staidans@bellnet.ca  
staidans-ottawa.org

**December 21**

**Induction:** At 7pm at St. Paul's, Osgoode (5462 Main St). Rev. Carolyn Seabrook and Rev. Allan Budzin will be inducted as Incumbent and Associate Incumbent of the Parish of South Carleton. Bishop Chapman will celebrate, Rev. Canon Jim Roberts will preach. Clergy are invited to vest, the liturgical colour will be red. Reception to follow.  
Info: 613-489-0561  
parishofkars-osgoode.com

**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**

**Choral Eucharist:** At 12 noon at Christ Church Cathedral (414 Sparks St). Followed by Bishop's Levee at 2pm.  
With address by the Primate, The Most. Rev. Fred Hiltz.  
Info: 613-236-9149  
cathedral@ottawa.anglican.ca  
ottawa.anglican.ca/cathedral

**Bishop's Levee:** At 2pm at Christ Church Cathedral (414 Sparks St). Preceded by a Sung Eucharist at 12 noon  
Info: 613-236-9149  
cathedral@ottawa.anglican.ca  
ottawa.anglican.ca/cathedral

**January 07**

**Sunday at Twilight:** At 4:30pm at Christ Church Cathedral (414 sparks St). Lessons and Motets for Epiphany; w/the Cathedral Choirs.  
Info: 613-236-9149  
cathedral@ottawa.anglican.ca  
ottawa.anglican.ca/cathedral

**January 13**

**In the Image:** From 10 - 2pm at St. Barnabas (70 James St). A day of art; bring your camera and/or art materials and be inspired by our Byzantine-Romanesque-inspired church. Stay for 15 mins or 4 hours. No charge; refreshments available.  
Info: 613-232-6992  
stbarnabasmusic@gmail.com  
stbarnabasottawa.com

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

**January 14**

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

**CALENDAR**

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

At 7:30pm at St. Luke's (760 Somerset St W). The versatile Montreal duo Judy Hung and Wei-Tang Huang presents an evening featuring 4-hands piano, solo piano, and violin-piano repertoire, with works by Debussy, Ravel, Chopin and Franck. Feat. Judy Hung (violin, piano) and Wei-Tang Huang (piano).  
Admission by donation.  
Info: 613-235-3416  
music@stlukesottawa.ca  
http://bit.ly/2uIsOUK

**January 16**

**We Don't Know: Inner Guidance:** At 1pm at Christ Church Cathedral (414 Sparks St). A Labyrinth event for caregivers in ministry, health care, and social services. Gather with like-minded colleagues and find refreshment and sanctuary. Facilitators: Barbara Brown and Dr. Elspeth MacEwan.  
Info: 613-818-1754  
christine@deaconchristine.ca

**January 23**

**Sacred Parenting:** Tuesdays from 7-9pm at Trinity, Ottawa (1230 Bank St). As parents, we put so much time and energy into the shaping of our children, but how about our souls being shaped by them? This 6-week video series, for parents at every stage of parenthood, incl. time for fellowship and discussion.  
Info: heidi.grant@trinityottawa.ca  
trinityottawa.ca

**January 27**

**Annual Robbie Burns Supper:** At 5:30pm at Christ Church Cathedral (414 Sparks St). The Cathedral Women's Group hosts an evening of Burns classics and traditional Scottish dinner; feat. entertainment by Garth Hampson and friends, and a silent auction. Cocktails at 5:30pm; Dinner at 6:30pm.  
Tickets: \$50  
Info: 613-236-9149 ext.20  
cathedral@ottawa.anglican.ca  
ottawa.anglican.ca/cathedral

**January 28**

**St. Luke's Recital Series:** At 7:30pm at St. Luke's (760 Somerset St W). An evening of music for cello and piano, including the exciting Dance of the Elves by David Popper. Feat. Noel Campbell (cello) with Amélie Langlois (piano).

Admission by donation.  
Info: 613-235-3416  
music@stlukesottawa.ca  
http://bit.ly/2uIsOUK



**February 02-03**

**Trinity Institute Conference: Values In Action:** At St. Matthew's, Ottawa (217 First Ave). This year's conference feat. leading activists, theologians, authors, and experts on how to integrate core values into strategic and effective action, incl. The Most. Rev. Michael Curry and Pádraig Ó Tuama.  
Registration: \$45  
stmatthewsottawa.ca  
Info: 613-234-4024  
stmatthewanglicanchurch@bellnet.ca  
TI2018.org

**February 02**

**Birdland: An Evening of Jazz:** From 7-9pm at St. John's, South March (325 Sandhill Rd). Feat. St. John's own Choral Canary, Laura Hawley, with that Cathedral Cat, the Maestro of Motif, and Matthew Larkin. Dessert bar and silent auction also available. Come in your 20s themed attire for a roaring good time.

Tickets: \$20 Adults  
\$10 Students (13-17yrs)  
Info: 613-592-4747  
forwardmarch@sympatico.ca  
parishofmarch.ca

**Labyrinth Walk; Theme**

**Stillness:** From 7-9pm at St. Luke's, Ottawa (760 Somerset St West). 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

**February 03**

**CLAY Primer Event:** From 4-10pm at Christ Church, Bells Corners (3861 Old Richmond Rd). Presented by DYC Ottawa: An amazing opportunity to connect with the youth in your Diocese, including those going to CLAY 2018. Mission; learning; worship; fellowship; music. If you're interested in joining the band, email: youthgroup.ccbc@gmail.com  
Info: claygathering.ca

**February 10**

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

**Connect with the Diocese**

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

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- twitter.com/OttawaAnglican
- youtube.com/AngDioOtt
- instagram.com/OttawaAnglican
- pinterest.com/OttawaAnglican
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www.ottawa.anglican.ca