

CrossTalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / March 2018

Amazing What a Razor and Community Spirit Can Do!

BY HELEN NORMAN, Parish Administrator; All Saints' Westboro with St. Matthias

When Sue Garvey, of Cornerstone Housing for Women, approached Chris Dunn at All Saints Westboro with St. Matthias, for help raising funds, it is unlikely that they realized how much fun would be had and how a community would come together.

The goal was \$75,000, to be used to build a respite room at the new Princeton Avenue residence, and the idea for fundraising was a brave one on Chris' part. If the Church and community could raise \$50,000 by 31 December 2017, he would shave the beard that he's been growing for 29 years. And if the full \$75,000 was raised, the 42-year-old moustache would go too.

Everyone who has met Chris knew that this transformation would have to wait until after Christmas, because too many children, and their adults, would miss his familiar face.

In May 2017, the campaign kicked off with a Strawberry Social/High Tea, and a poster with a big thermometer was placed at the back of the church. Every week, the congregation found ways to raise the red marker mercury – seniors started saving their coins in jars, two intrepid young brothers went door to door in their neighbourhood collecting bottles, and donations began coming in envelopes from so many people. And Chris stopped trimming his beard, so that the trans-



PHOTO: HELEN NORMAN

The Ven. Chris Dunn following through on his commitment to remove his beard, of 29-years, in support of All Saints' Westboro's fundraising success for Cornerstone Housing for Women

formation would be that much more impressive.

By October, the mercury had risen above the \$50,000 mark, and everyone knew that the beard was coming off. From that point on, the push was on to get the moustache! A paint party was organized in November and was a huge success. More than 40 people signed up, and although there was some debate about the artistic merit of the paintings (everyone seemed to think that other people's paintings were better than their own), a fun time was had by all! In mid-December, the Statistics Canada Choir performed their Renaissance Christmas Hymn Concert and donated the proceeds to the campaign.

On 21 December 2017, the mercury had risen to

\$72,688.64 and then the real push was on! By that time, Chris' beard was long enough that he was able to be a very convincing Santa Claus during the Children's talk, and he was starting to stroke his beard and moustache rather nervously whenever the campaign was mentioned.

Between the Third of Advent and New Year's Eve (the scheduled day of the Big Shave) the congregation dug deep, because they couldn't stand that idea of getting so close and not getting the moustache. During the next two weeks, envelopes were dropped off in the Church office and during the services, and Christmas gifts of "Donations in your name" were made.

And then, the big reveal...

See STORY, p. 8

St. Bartholomew's Finale of 150th Celebrations

A New Year's Eve Gala to Close St. Bartholomew's 150th Year Celebrations

BY RUTH HONEYMAN

St. Bart's 150th Year of Celebration has drawn to a very successful close! Highlights and thanks were extended by Co-Chairs Anthony Kellett and Elizabeth Heatherington prior to the concert on New Year's Eve; and what a night of celebration it was!

Ars Nova's Annual New Year's Eve Gala transformed St. Bartholomew's into a drawing room ready for a visit through the mists of time of Dame Nellie Melba, the greatest soprano of her day, who sang at St. Bart's

on a cold winter Sunday in 1916. Wonderfully portrayed by Janet Uren, Dame Nellie was accompanied by her good friend HRH Prince Albert, the Duke of Connaught with James Bradford, a most princely figure, in the role of Canada's 10th Governor General. Our otherworldly guests reminisced on her wonderful career and her visit to Rideau Hall; especially the occasion when she sang at a Sunday service at St. Bart's in 1916!

Rob Clipperton provided a very skillful script and narration, soprano Stephanie Piercey-Beames sang some of Dame Nellie's best-loved arias, and the ever-popular baritone Garth Hampson

See STORY, p. 4

St. Basil's Scholarship Recipient Visits Ottawa

BY REV. KEVIN FLYNN, Director, Anglican Studies

Christians have a long, unhappy history of dividing themselves from one another. In addition to modern efforts of dialogue and reconciliation, one small but significant way in which divided Christians come to recognize one another as Christ lovers is through the Scholarship of St. Basil the Great, administered by the Anglican Foundation of Canada. The Scholarship was founded by the late Bishop Henry Hill, formerly Bishop of Ontario, and a leader during his lifetime in theological dialogues

between Anglicans and especially Orthodox and Oriental Orthodox Churches. The Scholarship provides grants to study abroad to seminarians, clerics, and members of religious orders who wish to deepen friendship between the Anglican Church of Canada and the Oriental Orthodox Churches, and the Assyrian Church of the East. The Oriental Orthodox Churches include the Armenian, Coptic, Ethiopian, Eritrean, Malankara, and Syriac Orthodox Churches.

Five Canadians, myself included, have gone abroad

See STORY, p. 9

Seasons of Celebration

Season of Celebration, Thomas Merton (Adapted)

Lent has summoned us to change our hearts, to effect in ourselves the Christian meta-noia. But at the same time Lent has reminded us perhaps all too clearly of our own powerlessness to change our lives in any way. Lent in the liturgical year plays the role of the Law, the pedagogue, who convinces us of sin and inflicts upon us the crushing evidence of our own nothingness. Hence it disquiets and sobers us, awakening in us perhaps some sense of that existential “dread” of the creature whose freedom suspends him over an abyss which may be an infinite meaninglessness, an unbounded despair. This is the fruit of that Law which judges our freedom together with its powerlessness to impose full meaning on our lives merely by conforming to a moral code. Is there nothing more than this?

But now the power of Easter has burst upon us with the resurrection of Christ. Now we find in ourselves a strength which is not our own, and which is freely given to us whenever we need it, raising us above the Law, giving us a new law which is hidden in Christ: the law of His merciful love for us. Now we no longer strive to be good because we have to, because it is a duty, but because our joy is to please Him who has given all His love to us! Now our life is full of meaning!

Easter is the hour of our own deliverance—from what? Precisely from Lent and from its hard Law which accuses and judges our infirmity. We are no longer under the Law. We are delivered from the harsh judgment! Here is all the greatness and all the unimaginable splendor of the Easter mystery—here is the “grace” of Easter which we fail to lay hands on because we are afraid to understand its full meaning. To understand Easter and live it, we must renounce our dread of



newness and of freedom!

Death exercises a twofold power in our lives: it holds us by sin, and it holds us by the Law. To die to death and live a new life in Christ we must die not only to sin but also to the Law.

Every Christian knows that we must die to sin. But the great truth that St Paul exhausted himself to preach in season and out is a truth that we Christians have barely grasped, a truth that has got away from us, that constantly eludes us and has continued to do so for twenty centuries. We cannot get it into our heads what it means to be no longer slaves of the Law. And the reason is that we do not have the courage to face this truth which contains in itself the crucial challenge of our Christian faith, the great reality that makes Christianity different from every other religion.

In all other religions people seek justification, salvation, escape from “the wheel of birth and death” by ritual acts, or by religious observances, or by ascetic and contemplative techniques. These are means devised by people to enable them to liberate and justify themselves. All the other religions impose upon humanity rigid and complicated laws, subject them more or

less completely to prescribed exterior forms, or to what St Paul calls “elementary notions.”

But Christianity is precisely a liberation from every rigid legal and religious system. This is asserted with such categorical force by St Paul, that we cease to be Christians the moment our religion becomes slavery to “the Law” rather than a free personal adherence by loving faith, to the risen and living Christ; “Do you seek justification by the Law ... you are fallen from grace ... In fact, in Christ Jesus neither circumcision nor its absence is of any avail. What counts is faith that expresses itself in love” (Gal. 5: 4,6).

... This gift, this mercy, this unbounded love of God for us has been lavished upon us as a result of Christ’s victory. To taste this love is to share in His victory. To realize our freedom, to exult in our liberation from death, from sin and from the Law, is to sing the Alleluia which truly glorifies God in this world and in the world to come.

This joy in God, this freedom which raises us in faith and in hope above the bitter struggle that is the lot of humanity caught between the flesh and the Law, this is the new canticle in which we

join with the blessed angels and the saints in praising God.

God who is rich in mercy, was moved by the intense love with which he loved us, and when we were dead by reason of our transgressions, he made us live with the life of Christ ... Together with Christ Jesus and in him he raised us up and enthroned us in the heavenly realm... It is by grace that you have been saved through faith; it is the gift of God, it is not the result of anything you did, so that no one has any grounds for boasting. (Eph. 2: 4–9)

Let us not then darken the joy of Christ’s victory by remaining in captivity and in darkness, but let us declare His power, by living as free people who have been called by Him out of darkness into his admirable light.

An image I have had for Lent for a while now is a poster of five ballerinas in a striking pose. Upon closer inspection, it becomes very clear that the five are all older women, not the typical age for a ballet dancer. The story behind the poster was that there was a ballet instructor who worked with women in a seniors’ residence to get them to

value motion and, by discipline and practice, to become the dancers that they used to be at a young age or always wanted to be, and to awaken to new possibilities for their lives.

Lent for me is that discipline and practice that has the potential to awaken new possibilities for my life, individually and corporately. As Thomas Merton notes in his piece in Seasons of Celebration, the freedom in God is the invitation to life which frees itself from captivity and helps us to live fully and hopefully and joyfully in Christ. The beginning of this life is the recognition of our baptism and the abundant gifts our baptism bestows on us. Those gifts offer the ability to transform our lives from servitude and bondage to freedom. Not just for ourselves but for the world – our families, community, our world.

Living with this freedom requires us to look at ourselves in a new way, and to practice and discipline ourselves on a regular basis to live as free people. That is not the easiest thing to do, but it is not impossible – the image of the five older dancers is one inspiration to inspire me and others to continue. I know that no one will ever reach perfection, but that is not a deterrent for the discipline to be a better reflection for the love of God for us all.

As Merton ends his reflection, *Let us not then darken the joy of Christ’s victory by remaining in captivity and in darkness, but let us declare His power, by living as free people who have been called by Him out of darkness into his admirable light.*

– David Selzer

NEWS

Clergy News and Updates

Rev. Canon Mary Ellen Berry

has received the Bishop's permission to leave her ministry as Incumbent at Julian of Norwich to take up another appointment within the Diocese of Ottawa; effective April 15, 2018.

Ven. Mavis Brownlee

has received the Bishop's permission to retire from full-time ministry, as Incumbent of the Area Parish of Renfrew-Pontiac, and as the Territorial Archdeacon of West Quebec; effective April 30, 2018.

Rev. Cathy Davis

has received the Bishop's permission to retire from full-time ministry and as Incumbent of the Parish of Petawawa; effective May 31, 2018.

Rev. Kenneth Davis

has been appointed Regional Dean of the Deanery of Lanark; effective February 01, 2018.

Ven. Rob Davis

has received the Bishop's permission to retire from full-time ministry and as Incumbent of the Parish of Holy Trinity, Pembroke, and Territorial Archdeacon of Pembroke; effective May 31, 2018.

Rev. Canon William (Bill) Fairlie

has been appointed Chaplain at Centre 454, an Interim position Canon Fairlie has held for some time now; effective January 29, 2018.

Rev. Richard Gariepy

has voluntarily relinquished his licence to function as a priest of the Diocese of Montreal, which includes his licensed work in the Diocese of Ottawa; effective January 24, 2018.

Ven. Ross Hammond

has received the Bishop's permission to retire from full-time ministry and as Incumbent of the Parish of St. James, Manotick, as well as the Territorial Archdeacon of Carleton; effective April 30, 2018.

Deacon Christine Jannasch

has been appointed Part-Time Pastoral Associate at St. Margaret's, Vanier; effective March 14, 2018.

Ms. Susan Lewis

has been recognized as a Postulant of the Diocese of Ottawa; effective January 11, 2018.

Rev. Jane McCaig

has received the Bishop's permission to retire from full-time ministry and as Incumbent of the Parish of St. Thomas, Stittsville; effective June 30, 2018.

COMMUNITY MINISTRIES

Building a Dream

By Catherine Chapman, Honourary Chair of the Building a Dream Capital Campaign

It is my privilege to be the Honourary Chair of the Building a Dream Capital Campaign for Cornerstone Housing for Women's new housing initiative at 373 Princeton Avenue in Ottawa. It will be a beautiful facility that will provide affordable supportive housing for 42 women in Westboro.

I am always amazed by the incredible generosity and support of the people of our Diocese. So many of you have found creative and fun ways to support the project. Many of you have been asking me for updates on the Princeton initiative and what the current needs are. I am delighted that we are so close to achieving our goal but we

still have to do.

The Building a Dream Capital Campaign has just exceeded \$1.4 million! However, due to unexpected expenses (100 year flood plan, moving a hydro pole, etc.) the capital campaign goal is now \$1.9 million.

Huge thanks to the many individuals, parishes, and community groups that have already adopted a room. There have been so many fundraising events and activities around the Diocese in support of the Adopt-a-Room effort. However, there are still 16 Adopt-a-Rooms available at \$6,500 each. If you know of any groups or individuals who would like to adopt a room, please let us know. We are so close to our goal of providing a lovely home for 42 women. For some, this will be their first

safe home.

Please check the new Crowdfunding Site – this is an interactive site that allows individuals or groups to donate towards the construction costs of the building. Donations of any amount are accepted, with a tax-receipt being issued for donations of \$10 or more. princeton.cornerstonewomen.ca

There are many other ways to support this exciting and life-giving project. Monetary donations in any amount will help us reach our goal. They can be made online or mailed to Cornerstone. If you would like to host an event and would like a member of the Cornerstone Team to be present, they would be most happy to do so.

cornerstonewomen.ca

REFLECTIONS

Why Lent is My Favourite Time of Year

By Nicole Cayer, Communi- cations Coordinator, OACM

Anyone who knows me, knows I love challenges. I've taken on a challenge where I completed 101 new things I've never done in 1001 days. I've participated in a triathlon, and most recently I've taken up a writing challenge. These challenges force me to revisit my boundaries. They push me to the limit and encourage me to stretch those boundaries by way of personal growth.

Lent is definitely a challenge - no wonder it is always one of my favourite times of year!

My earliest memories of Lent is when I was about 10 years old. I remember observing the tradition with my grandmother. She would encourage me to join her in this challenge and give up something I really loved. During the 40 days we shared our struggles with each other and cheered each other on for keeping strong. Whatever we gave up, on Easter morning - regardless of the time, we would indulge. Pepsi and popcorn at 7am, yes please! And, it was rewarding, satisfying, and tasted amazing.

I didn't quite understand

Lent back then. For me, Lent was just a fun challenge and something I did with my grandmother. A chance for us to participate in something together, an opportunity for us to bond and become closer. Enduring the 'suffering' together, sharing our struggles and successes. I must say our relationship with each other became a little bit stronger because of it.

A few years ago my reasons for participating in Lent changed. Lent became something I wanted to do to remember what Jesus went through in the wilderness. Jesus fought temptation, so I wanted to fight temptation. Jesus succeeded, so I wanted to succeed. I wanted to show God my love, by beating temptation like Jesus did.

My reason for participating in Lent this year has changed again. It's much different than what it was a few years ago – and I believe it's because my relationship with God has changed. Lent is not about me giving something up so I can show God my love. God knows my heart. I don't need to prove anything.

Yes, Lent is still a challenge, but to me it is much more than that.

For me, Lent is about

spending time in introspection. It's a time of year that keeps me focused on the present - with intention. A time of year that sheds light on any bad habits that may have crept up in my life. And, encourages me to re-evaluate those bad habits.

Our culture is so focused on being busy that we seldom make time for ourselves. The pace of life grabs us and without realizing it we begin to feel out of control. The season of Lent is a time to take back that control.

Lent pushes me to an even deeper relationship with God. And, with God's help, a small "old" part of me becomes "new". Over those 40 days another piece of me transforms and moves me closer to being one with God.

My grandmother is no longer with us, and that's okay. Instead of spending Lent with my grandmother, my partner is God. Instead of sharing my struggles and successes with my grandmother, I share them with God. And, on Easter morning I have no doubt my relationship with God will be a little bit stronger – just like it was with my Grandmother.

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Find out more
about this year's
Canadian Lutheran
and Anglican Youth
Gathering taking
place in
Thunder Bay, ON

Contact:
Leslie Giddings

leslie-giddings@ottawa.anglican.ca

PARISH NEWS

St. Bartholomew's Finale of 150th Celebrations...

- Continued from page 1

treated the crowd to popular songs of the early 20th century and had a star turn in *The Gondolier* – a crowd favourite! All of this flowed along accompanied by Tim Piper, St. Bart's very talented Director of Music, pianist and tenor.

Prior to the concert, evening revellers - some decked in fabulous masks and others in shimmering gowns - enjoyed a glass of sparkling wine while bidding on an array of Silent Auction items curated by Elizabeth Heatherington. Proceeds supported the work of the Church in the community, including initiatives like the Cornerstone Shelter for Women.

But the concert only marked the beginning of the evening! The night gave way to dinner and dancing in a transformed



PHOTO: MARC BRIGDEN

Gina Watson, Karen McClure and Alexandra Wood; attending St. Bartholomew's Annual New Year's Eve Gala.

St. Bart's hall, where guests entered a golden-themed dining room to enjoy an Edwardian buffet and Australian wines – and many took to the dance floor to waltz away the final hours of 2017. At

midnight, in true New Year's tradition, St. Bart's bells rang out in New Edinburgh while the assembled sang *Auld Lang Syne*. A fitting end to a wonderful year at St. Bart's!

REFLECTIONS

I Am Religious, Not Spiritual

By PJ Hobbs

I thought that headline would get your attention. Usually I hear it the other way around, "I am spiritual, not religious." When I do, I am tempted to say, "That is interesting because I am religious, not spiritual." I don't, I hold my tongue. Such a retort tends to be a conversation stopper. I would prefer a conversation, marked by curiosity and respect. With many friends and family members who are spiritual, not religious, I have had many wonderful discussions over the years on the distinction between the two. One that is rather nuanced and tricky to discern.

To be spiritual is to seek connection, we might say communion, with all that is; creation, the universe, others, or if your beliefs are so inclined with the Creator, the ultimate Other. It is a worthwhile, very often individual, pursuit and can no doubt bring comfort and peace in the oscillation between joy and suffering that is our human condition. While not necessarily marked by widely shared, community ritual, there are many spiritual practices, often gleaned from various cultures and

traditions, which one can adopt for a spiritual quest. Meditation, journaling, various forms of creative expression come to mind, though this is by no means an exhaustive list. In addition, my spiritual friends discover and relish a depth of meaning in day-to-day experience – coffee at sunrise, the daily walk, cooking, gardening, community service. Again, the list can go on.

There is much to be said for being spiritual. In fact, I share many common traits, shared values, and practices with folks who are spiritual, not religious. Yet, there is no escaping it, I am religious. To be religious is to place oneself within the breadth of a Tradition that is shaped and defined through the ages with ancient texts (scripture), shared rituals (the liturgy and sacraments), prayers, and rhythms to the year (Advent/Christmas, Lent/Easter, feasts and fasts). It is to surrender to the teaching, worship, and rule of life of something much bigger than any single generation, let alone individual.

To be religious within the Christian faith is to orient life towards the incomprehensible mystery of God revealed

in the Trinity. Jesus modelled a life of compassion, selflessness, and sacrifice – becoming obedient to death, even death on the cross (Philippians 2:8). By his resurrection we are invited together to be his hands and feet in the world, to be an intentional community, the Body of Christ, the Church.

It is often at this point – talk of the church and tenets of theology – where the distinction between spiritual and religious come into focus. My spiritual, not religious friends often cite the doctrinal restrictions, as they see them, of the Church and its uneven legacy, to say the least, as a human institution. The Body of Christ takes on institutional forms. We are community and we need to organize and come together to worship, learn, and serve. While the Body of Christ cannot be solely defined by its institutional expression, it can be a stumbling block for some. So too can the understanding and experience of God as revealed in the Trinity and expressed through the Gospel.

This should not be particularly surprising within our post-modern, consumer choice, pluralistic society. In

fact, statistics around religion participation indicate that the fastest growing group in the religious landscape is people who claim no affiliation to any particular religion. I suspect many spiritual, not religious folks are found in that category. We should hold out to them the same graciousness and invitation for dialogue that we would to our ecumenical and interfaith partners. Mutual understanding can be sought and shared projects of compassion in service to those in need can be forged.

Unlike the other dialogue partners, spiritual, not religious folks tend not to take on institutional forms. They are our friends, family, and neighbours. So, the dialogue is likely to take place in our homes, at work, in the classroom, in the park, and over the backyard fence. For the life of me, I cannot imagine life outside of the Body of Christ. I find no end to the depth of meaning and the presence of God revealed in the Holy Trinity, not to mention the adventure of following Jesus. I am for sure religious. I might even be a bit spiritual.



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for the April edition is
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REFLECTIONS

Called to Holiness

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

The last week of Lent, Holy Week, with its familiar pattern of readings and liturgies is not only a source of comfort but also of challenge. When we begin our Lenten journey we are invited to a time of reflection and renewal through prayer, scripture and service to others. We are encouraged to acknowledge the brokenness of our lives and our need for forgiveness and the healing grace of God. In the final week of Lent, we focus on the betrayal, suffering and death of Jesus, through which the new life that we celebrate on Easter morning was forged.

Over the years I have met good people who struggle with the whole idea of Holy Week. They ask why we celebrate such terrible events and question why we do not focus instead on the teachings and example of Jesus: Jesus the teacher and storyteller, rather than the Christ of suffering and death; Jesus the Good Shepherd with a lamb on his shoulders, rather

than the Christ on the cross.

Part of the answer to this question lies in yet another question: do we desire to know the Jesus revealed to us in all the richness of scripture and tradition, or only the Jesus of our own imagination? Sacred scripture gives a wide range of vivid and dynamic images of Jesus. These include the gentle healer who welcomed children, who touched the eyes of the blind to open them and who wept at the grave of Lazarus; but they also include the teacher of parables who challenged all who heard him to enter into a deeper faith and encounter with God, and the righteous judge who cleansed the temple and spoke of the end of the world and of the coming of judgement. They include the Jesus who spoke of his betrayal, death and resurrection; the one who spoke of life in the face of death, of light in the midst of darkness, and of hope in the face of despair. The events of Holy Week speak to us of the depth of the brokenness of our world and of our own hearts. In Holy Week we be-

gin to understand the depth of God's desire for us to return to him. We come to realize that through Jesus' birth God entered into the fullness of the human condition, not just the gentle and beautiful parts but into the ugliness and horror of it as well.

Through our experience of Holy Week, of reliving the events of Jesus' betrayal, suffering and death, we can come to know Jesus in a deeper way, in a way that can help us find comfort and help in our own times of difficulties and troubles, for Jesus has walked in the shadows and suffered the harsh realities of being human. We are not alone. Holy Week challenges us to see the cost of God's love and how weak at times our response has been to his invitation to follow him. The Jesus revealed in Holy Week reminds us that to follow Christ is not an easy vocation. We are called not just to good works, but to holiness. To be holy is to desire to know and grow in Christ and to seek to do His will in our daily living.



Volunteer Recognition

Does your parish, committee, or group have an outstanding volunteer?

Have your volunteer featured in Crosstalk as a part of our Two Minute Interview.

Submit a Communications Request Form (bit.ly/CommReq) or email the Crosstalk Editor.

Include the Interviewee's Full Name and Role they are being recognized for, along with their photo, and answers to the questions below.

Have your volunteer recognition published Here!

What is your current spiritual home?

Where were you born?

What is your hidden talent?

Where is the furthest you have been from home?

What is your favourite place on Earth?

What are three things always found in your fridge?

What do you appreciate most in your friends?

What is your favourite Bible verse or story?

Who is/are your hero(s) in life?

Thank You

By Bishop John Chapman

The Bishop's Discretionary Fund, supported annually through the Bishop's Gala, is by no means sizeable but it is a critical source of revenue to me as I exercise my Episcopal Ministry in our beloved Diocese in the name of Jesus.

We are a large and vibrant Diocese, blessed with exceptional ministries both within and beyond our parishes. I am pleased, and dare I say, proud of the diversity of our outreach, evangelism, and care for so many people. Historically, we budget for these various and many ministries very carefully. We monitor outcomes, consult appropriately, and economize as best we can. While we exercise this work competently, it does not account for the unexpected pastoral needs that arise from time to time amongst

our clergy, community ministries, or Diocesan members, unexpected new local ministry opportunities, or a critical situation that will inevitably arise in our partner Diocese of Jerusalem.

It brings me such comfort knowing that I have at my discretion a source of revenue that allows me to meet these various demands as they arise. May I thank the hundreds of individuals who value this unique ministry and contribute so generously to it. It is a gift to me allowing me the opportunity to respond quickly and confidentially, and it is a gift to those who benefit from it – thank you!

Did you know all proceeds from the Bishop's Gala support the Discretionary Fund? Mark your calendars for the next Gala: May 24, 2018.

It is more than just winning the game.
What really matters is that you played it together.

Let your loved ones cherish the memories by booking your no-obligation preplanning appointment today.

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Centre 454



Cornerstone Housing for Women



Ottawa Pastoral Counselling Centre



St Luke's Table



The Well

Everyone hopes 4 a better Tor

Today 4 Tomorrow is our diocese-wide and community appeal. It offers a wonderful opportunity for you to support ministries and initiatives that will provide hope and encouragement for so many people.

This year your gift will provide \$130,000 to our Community Ministries. These five ministries are known for offering respect, dignity, a sense of belonging, practical help and the assurance that somebody cares for the most vulnerable people in our midst. The Community Ministries are: Centre 454 · Cornerstone Housing for Women ·

Ottawa Pastoral Counselling Centre · St Luke's Table · The Well.

Another \$70,000 will enable the creation of new ministries and expansion of essential services throughout the region to better serve our local communities.

Your gift will also help to develop Ministries Amongst First Peoples (\$30,000), Ministry Workshops (\$20,000), and our Youth Internship Program (\$20,000).

Ten percent or less is budgeted for appeal expenses.

Your generosity will effect change in the lives of many people. Give today!



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TODAY 4 TOMORROW

Annual Appeal of the Anglican Diocese of Ottawa
Our goal for 2018 is \$300,000.

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Expanding Community Ministries throughout the region.



Ministry amongst First Peoples



Ministry Workshops



Youth Internship Program (YIP)

Tomorrow, and it starts with you!

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Fill in and send the Today 4 Tomorrow envelope with your contribution.

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PARISH NEWS

Amazing What a Razor and Community Spirit Can Do...**- Continued from page 1**

After the service, the children held up one sign at a time (starting with the \$7.50) and reveal the grand total of \$78,187.50!!

And then everyone moved to the front of the church to see the next big reveal...

Father Chris handed the scissors to his wife, Blanche, to make the first cut, and the shearing began. Next came his son, then the two young boys who had collected bottles from all of their neighbours, and so on, with a number of parish members getting in on the fun. When the beard was gone, Blanche started removing the moustache. After some final clean-up from Chris, the clean-shaven face was revealed!

Throughout the process, the Church was filled with lively chatter, flashes from cameras and phones, and lots of laughter. At the end of a year that seemed unusually

filled with bad news, this was a good news story that raised the spirits of all who witnessed the fun, for all who contributed to the campaign, and for all who were working so hard to "Build the Dream" that is the Cornerstone Princeton Street Project. Chris Dunn's entrance into 2018 with a clean face reflects the clean slate of a new year filled with new hopes, renewed commitments to turning dreams into realities, and shared community spirit and laughter!



PHOTO: HELEN NORMAN

Ven. Chris Dunn; clean shaven for the first time in 42 years.



PHOTO: LARRY CHOP

The Big Reveal of total funds raised by the parish of All Saints' Westboro in support of Cornerstone Housing for Women.

In The Image

An Art Day at St. Barnabas**By Laurel K. O'Connor**

One Saturday in the fall of 2017 and one Saturday in January 2018, the doors of St. Barnabas, Ottawa opened to welcome artists to an art day called In the Image.

Following a number of British cathedrals on Twitter, I discovered the creative new ways in which cathedrals have begun to use their sacred spaces in recent years. A regular parishioner or visitor would expect to be able to attend services of Mattins, Eucharist, Evensong and Compline, as well as funerals, weddings, baptisms, concerts, and fellowship events. Unexpected events might include abseiling the cathedral, on the outside; a skateboarding event, inside; a candlelit gala dinner in the nave; a midnight organ recital; a Jane Austen festival, complete with a re-enactment of her funeral procession; art exhibitions and installments; a Robin Hood-inspired archery festival on the grounds; an evening of photography by candlelight; a sing-along screening of *The Sound of Music*; or a day inviting artists to come and sketch, paint, create collages, or take photographs inside and outside the building.

In the Image drew its inspiration from this last venture, and was beautifully simple to organize.

Four hours were set aside, a graphic designer was engaged, and an invitation went out via social media to Ottawa artists to come to the contemplative space of our parish church to practise their art – whether it be painting, sketching, drawing, embroidery, writing, or photography. Artists were invited to bring their own art materials, and no admission was charged.

Everyone who attended remarked on the beauty of the sacred space, with icons, flowers, stained-glass windows, organ pipes, and carvings to catch the eye and move the spirit. They also appreciated being invited in to the church for a time 'just for them'. Time passed slowly and relaxedly, allowing photographers to roam freely, and sketch artists and writers to sit quietly with their work. A toddler visiting with her mother greeted everything she beheld with wide and interested eyes.

It was a pleasure to welcome artists to our sacred space. Our plan is to make In the Image a regular, once-per-season art event at St. Barnabas.

Notices of Bereavement

Major William Donald "Don" Creighton

father is Deborah and father-in-law of The Rt. Rev. Peter Coffin (retired Bishop of Ottawa and Bishop Ordinary to the Canadian Armed Forces) passed away on January 13, 2018 at the age of 91 in Halifax, Nova Scotia. Please keep Deborah, Peter, and their family in your prayers.

Ven. Philip Sidney (Sid) Irwin

retired priest of the Diocese of Ottawa, died at the age of 96 years on February 03, 2018. Sid is survived by his wife Elizabeth, his children Philip, Cathleen, David and his step-children Stephanie and Alexandra. Please keep them, and their families, in your prayers.

Ven. David MacMillan Garth Thomson

retired priest of the Diocese of Ottawa, died at the age of 93 years on January 22, 2018. David, pre-deceased by his wife, is survived by his daughters Naomi and Elizabeth. Please keep them, and their families, in your prayers.

Shirley Trotter

mother of the Rev. Monique Stone, passed away on February 04, 2018 at the age of 71. Please keep Monique, her husband Chris, their children Lily and Rory, and their extended family in your prayers.

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Deadlines and Submission Guidelines for Crosstalk

Deadlines:

April - February 26

May - March 26

June - April 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

(613) 232-7124, ext. 245

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

REFLECTIONS

Prayer Matters

Revitalizing Prayer in the Easter Season

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

Easter is a time of transformation from suffering and loss to new life and a resurrection of hope. It lasts for seven 7 weeks, from Easter Day until the Day of Pentecost. The first Easter was a turning point. Jesus's resurrection was the beginning of something new, and I think it is appropriate for us to begin something new in our relationship with God during this time.

I invite you to pray "Outside of the Box" by intentionally changing normal pattern(s) of prayer to discover new ways of connecting with the Divine Presence. One way of exploring fresh ways of prayer is to try something new each week.

1st Week of Easter: Keep a Prayer Journal

This week, write in a prayer journal every day. Journaling is an opportunity to explore writing as a way into your relationship with God. It is an opportunity to record flashes of insight and treasured moments of encountering God.



It is more than a chronicle of events and moves beyond and behind descriptions of life events, by providing answers to only one question: "What is God doing in my life?" If you are not familiar with prayer journaling, start by focussing on a passage of scripture, or an event, a particular relationship, or even a thought or image. In prayer ask yourself: What happened? How did it make me feel? What did I think about? Do I need to take any action? If so, what? Write down the answers to these questions as they come. Let God lead you. You may find this useful to continue for the following weeks.

2nd Week of Easter: Body Position

Most of us have a preferred position for our body

and limbs when we pray. During this week, intentionally use different body positions by standing, kneeling, or sitting differently from that which you usually use. Position your limbs in different ways, such as bowing your head, closing or opening your eyes, opening your hands in front of you in a receiving position, putting your hands in front of you in what is often referred to as "hands of prayer", or raise your arms above your head, reaching up. As you try new body and limb positions, make note of how you felt the presence of God in new ways.

3rd Week of Easter: Use Music

Try using music in new ways when you pray. Listen to different types of music, such as Gregorian Chant, contemporary Christian music, favourite hymns, or quiet instrumental music. In addition to listening, try singing to God using a hymn or song book or singing along with a recording. After you have listened to music or sung to God, note how you experienced God's presence.

4th Week of Easter: Focus on a Sacred Object

One of the most common

hindrances to being fully present to God is a "wandering mind", when we experience distractions and outside interruptions in our times of prayer. A way to minimize this tendency is to focus our attention on a particular object. During this week, experiment with gazing at one or more objects during your prayer time. Objects such as a cross, a piece of sacred art, a photograph of the natural world could be used. Many people use a lighted candle. On Easter Christians light the Paschal Candle as a symbol of the risen Christ.

5th Week of Easter: Pray While Moving

When we think of prayer, most often we think of being still. However, being still is not the only way we can pray. "Prayer Walking" can be a wonderful gift to those who find it useful to get up and move around while intentionally communicating with God. Try praying while walking or running, involving your whole body in prayer. Prayer Walking can be done in any location at any time, sometimes alone, or with a group. Prayer Walking includes, but is not restricted to, traditional practices, such as:

making a pilgrimage; walking the Stations of the Cross; and walking a labyrinth.

6th Week of Easter: Use Prayer Beads

For centuries, Christians and those of other religions, have used a string of beads in their hands as an aid to prayer. I encourage you to explore the use of beads to assist in your prayer time. There is an Anglican Rosary that is most often used as a tactile aid to prayer and sometimes as a counting device, unlike the rosary used by Roman Catholics. The Anglican Fellowship of Prayer provides a resource that explains how to use the Anglican Rosary and how to make one for yourself.

7th Week of Easter: Take Stock

In the final week of Easter, reflect on the different ways you have prayed "Outside of the Box" during the Easter period. It might be useful to practise a different type of prayer each day of this week. On the day before the Day of Pentecost, decide which method or methods you will adopt as a regular practice in your prayer life, moving them from outside the box to inside the box.

NEWS

St. Basil Scholarship Recipient Visits Ottawa...

- Continued from page 1

through the Scholarship. Past recipients from abroad have stayed in Toronto. This year's recipient has come to Ottawa. Anish Joy is a member of the Syriac Orthodox Church in India. This ancient Church traces its history in India to the Apostle Thomas who, tradition holds, first brought the gospel to that part of the world. The "St. Thomas Christians" of southwest India was joined in the early fourth century by a migration of Christians from regions of Syria and Persia. The whole community then adopted the rites and liturgies of the Syriac Church based in Antioch. While many Syriac Orthodox Christians remain in the Middle East and its diaspora, the largest number of them are still found in Kerala, in southwest India. In the photo, Anish can be seen



PHOTO: KEVIN FLYNN
Anish Joy stands by the Cross of the St. Thomas Christians of South India.

in front of an oil lamp from Kerala which is topped by a cross based on a cross found in Kerala with Persian script from the seventh century.

Anish makes his home in Kochi, Kerala. He is working on a PhD in gender studies at a university in Rome. At the

same time, he and his wife have founded a public school near Kochi. A subdeacon in his Church, he also lectures part-time at their seminary in Kerala and assists the Church internationally as well. Anish is a guest of the Anglican Studies Program at Saint Paul University during the winter term. He is coming to know Canadian Anglicans from a home base at St. Matthew's, Ottawa as well as through other meetings and contacts. He will spend some ten days in Toronto in order to meet people at the National Church office and Anglican colleges at the University of Toronto.

Anish is happy to meet Ottawa Anglicans and to share something of the rich tradition of his ancient Church.

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Cathedral Services

414 Sparks St – 613-236-9149
cathedral@ottawa.anglican.ca
ottawa.anglican.ca/cathedral

Thursdays in Lent:

Contemplative Prayer: A half-hour liturgy in the quiet of the Chancel at 12:05pm

Sunday Afternoons in Lent:

Holy Table, Holy Song: Sung Eucharist at 4pm in the Chancel of the Cathedral with readings on the theme of reconciliation, with music reflection. Followed by a potluck supper.

March 13:

Tuesday Church at 7pm: Sensory-friendly worship for individuals and families with special needs, and anyone who want to enjoy worship just as they are.

March 25:

A Meditation on the Sacred Passion: The Crucifixion (An oratorio by John Stainer): Sung by the Cathedral Choir of Men and Boys at 3pm.

Holy Week, March 26-29:

Monday, Tuesday, Wednesday: Sung Eucharist in the Chancel at 12:05pm
Maundy Thursday: Choral Eucharist & Stripping of the Altar at 7:30pm.

March 30:

Good Friday: The Solemnity of the Lord's Passion at 12noon.
Stabat Mater – David Bednall: The Canadian premiere of this new work, sung by the Cathedral Girls' Choir at 3pm.

March 31:

A Vigil for Easter at 7:30pm.

April 01:

Easter Day: Sung Eucharist at 7:30am (BCP); Choral Eucharist at 9am; Festal Eucharist with Procession at 11am.

April 08:

A service of Lessons and Motets for Eastertide at 3pm.

STEWARDSHIP

Introducing a Customizable Stewardship Resource for Congregations

By Jane Scanlon, Diocesan Stewardship Development Officer

March is a great time to begin planning your stewardship ministry for the year. *Giving Our Thanks & Praise* is a new congregational giving stewardship resource, developed by the Anglican Church of Canada and a group clergy and lay people from across Canada with a passion for this ministry. It is an excellent resource whether yours is a small or large congregation; a rural, urban, or suburban congregation; or a newly-formed parish. The beauty of this resource is that your congregation can choose from a menu of options to customize your stewardship plan depending on where your congregation is on its stewardship journey.

It is entirely scalable to whatever size and location of your congregation.

The *Giving Our Thanks & Praise* resource include a Parish Giving Program Guide and a Planning Workbook. It also includes “*I intend...*” for congregations interested in a holistic approach to stewardship. *Giving Our Thanks & Praise* aims to shift the conversation from funding budgets to focusing on how we inspire people to a life of faith and invite them to participate meaningfully in God's mission. It is a guide to increasing generosity and giving in your congregation to support God's mission.

The giving program guide and workbook enable you to start anywhere or at anytime. You can choose to begin by inspiring people through

sharing “why I give” stories. You can choose to create a culture of thankfulness by modelling gratitude, and you can focus on inviting others to join you in supporting God's mission in your congregation. The flexibility of the program guide enables you to choose ideas that suit the specifics of your congregation, and the workbook helps you decide what you want to achieve, and to measure your success.

For a holistic approach to your stewardship ministry, the *I intend* Program Handbook, included in the *Giving Our Thanks & Praise* package, is an excellent guide and resource. It focuses on five key areas of life where discipleship and stewardship decisions are made. The areas include the environment, time,

talents, treasure, and mental and physical well-being. This resource helps people make practical choices in these five areas of their lives and to live generously and faithfully as followers of Jesus. It is suitable for individual, small group, and congregational use.

To learn more about Giving Our Thanks & Praise and the resources that are available, please visit:

anglican.ca/gtp.

If your parish would like to explore these resources further through a presentation to your Stewardship Committee or Parish Council, please contact:

Jane Scanlon

613-232-7124 x 225

jane-scanlon@ottawa.anglican.ca

ANGLICAN CHURCH WOMEN

Anglican Church Women Updates

By Marni Crossley, Diocesan Anglican Church Women

Dear Friends,

Spring is around the corner! I am sure you are all busy with Parish activities, as we journey into Lent and looking forward to the Easter Season! Your Anglican Church Women (ACW) Diocesan Executive are looking forward to a couple of exciting activities and we encourage your participation.

Bales:

Bales packing will proceed again this year with Lanark, Pembroke, Arnprior, and Carleton Deanery churches at St. John's, Richmond on April 30, 2018 and Ottawa and Southern Deanery churches at St. Columba's on May 30, 2018 – both from 9am-1pm. Volunteers are most welcome to come and assist with packing and share in the fellowship. Please be sure that the enclosed form is fully filled out with the value of your bale (for insurance purposes) and the amount of your financial donation.

Then staple it to the donation. Remember to invite the congregation to assist with the project by shopping at the winter sales or helping out with mother's/children's bags. Look forward to packing days!

ACW Annual Meeting

We have been invited to St. Paul's, Osgoode for this year's annual on Wednesday, May 16. Registration will be only \$10 this year.

Cornerstone, 373 Princeton Ave: Building the Dream

As you are aware, Cornerstone Housing for Women has purchased an additional residence in the Westboro area that will provide new homes for 42 women. At our Annual Meeting last May, the ACW voted to “adopt” the office as this new home on 373 Princeton Ave. using our Roberta Tilton Fund for this legacy. For those of you who are interested in the progress of this renovation, it could be possible for you to join a “hard-hat” tour

one Friday afternoon. People coming on the tour need to bring with them a pair of construction boots. We will have hard hats to lend. To accommodate your varied schedules, we have asked for space on three Friday afternoon tours; April 13, May 11, and June 08. Tours have room for a maximum of 15 people at a time, so if you are interested, please email: acw@ottawa.anglican.ca to put your names on the tour of your choice.

Finances

With Sharon Seguin and Ann Crossley no longer involved with our finances, Leslie and I will be managing our Diocesan Account as was agreed at the AGM in May 2016. A motion was passed “that the separate accounts would be collapsed into a General Fund and the only separate account would be the Bale Account”. We are asking that contributions continue to be sent to Marni Crossley, #705-540 Cambridge Street South, Ottawa, Ontario,

K1S 5M7.

Your donations will help the ACW to fulfill our obligation to the Bishops Discretionary Fund, the Council of the North and other projects.

If your branch has been making designated contributions through the Diocesan ACW, please donate directly to the project or ministry, by computer or by mail. Historically, these flow-through donations have included Center 454, Cornerstone, Fellowship of the Least Coin etc. Thank you for your cooperation.

Program Suggestions

All My Relations Working Group – If your group is interested in being involved with learning more about our Indigenous Brother and Sisters, Google this working group and become involved.

Leslie and I are committed to assist groups in any way we can, so please stay connected to your Executive as we carry out our fellowship together and fulfill the mission of our Lord!

DIOCESAN ARCHIVES

Stormont Deanery

More Central

By Glenn J Lockwood

This photo of New Saint Mary's Church, North March, taken by Milton Saunders circa 1985 masks a peculiar problem in the Parish of March. The problem was that this fine house of worship was a successor to Old Saint Mary's Church, completed in 1827. The ruins of the older church may still be viewed nowadays at Pinhey's Point on the Ottawa River.

Such was the fame of Old Saint Mary's as the first stone church on the Upper Ottawa that it could not help overshadowing its successor. When a church first was proposed in 1820, the military officers on the riverfront wanted it built in their midst. The more numerous inland settlers of the congregation wanted it located much nearer them, that is to say, built in the centre of the north half of March Township. The controversy dragged on for five years until Hamnett Pinhey - anxious to promote his own status among gentry neighbours, and live down his previous reputation for associating with 'trade' - cut this Gordian knot. He built the original Saint Mary's on his own land near the post office, and paid for its construction.

The original church continued in use until the 1880s when a crack developed in the west wall. Alas, no vestry minutes for early Saint Mary's have made their way into the Diocesan Archives. Still, the recommendation at



a 1901 vestry of Saint John's, South March, "that a competent architect be brought to give an expert opinion as to the best thing to do re the church wall where cracked" in all likelihood alludes to Old Saint Mary's. Tradition has it that J.W.H. Watts of Ottawa pronounced the

building unsafe, and efforts began to have it taken down.

Pinhey's grandson - Hamnett Pinhey Hill (author of a history of Christ Church Cathedral) - did not agree with taking down the church. He was overruled, even though it was on Pinhey property. The tearing down stopped in

1903 when the Saint John's vestry received "a letter from [the] Bishop in reference to the River church," ostensibly halting demolition, presumably at the behest of influential Pinhey/Hill family members. This led to the stabilized ruin we see today.

The old church may even

have remained in use for a while, when it was felt to be unsafe for future use and services were held in the Orange Hall while plans proceeded for building a new church. Plans proceeded for a new more central church - seen here - designed by John W.H. Watts of Ottawa, to be located in the middle of the northern half of March Township.

Watts already had provided plans for a number of rural churches, including Saint Margaret's, Janeville (later Vanier) (1887), Saint James's, Port Elmsley (1900), Saint Paul's, Renfrew (1900) and Saint Augustine's, Galetta (1902). After providing plans for New Saint Mary's, March (1908), he went on to design churches for Saint John's, Innisville (1911) and Christ Church, Ashton (1915). The Vanier, Port Elmsley, Innisville and Ashton churches all featured rounded apses, with the latter two identical in design, but in reverse format. Distinctive features on Saint Mary's are the half timber gables and open timber woodwork of the belfry.

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.

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CALENDAR



February 20

Lenten Study: At 7pm at St. Barnabas, Ottawa (70 James St). Using the video presentations of Roger Scruton we will explore such themes as: Time, Death and Eternity; Why Beauty Matters; On Moral Relativism; On Religion as an inextricable aspect of the human condition; The True, the Good, and the Beautiful; The Religion of Rights. Each session is self contained.

**Occurs every Tuesday during Lent.*

Info: 613-232-6992
parishoffice@primus.ca
stbarnabasottawa.com

February 21

CommuniTea: At 2pm at St. Barnabas, Ottawa (70 James St).
Info: 613-232-6992
parishoffice@primus.ca
stbarnabasottawa.com

February 22-25

Lenten Silent Retreat, Deepening the Silence: At Galilee Centre, Arnprior. A three day immersion into silence.
Info: 613-728-1242
coeo.community

February 24

Cathedral Arts, Black History Month Event: At 2pm at Christ Church Cathedral (414 Sparks St). The Academy Choir in Concert. Tickets: 613-236-9149 x15
info@cathedralarts.ca
cathedralarts.ca

February 25

Praise & Worship (Uitrey): At 3pm at St. Thomas, Woodlawn (3794 Woodkilton Rd).
Info: 613-623-3882
oacm.ca

St. Luke's Recital Series:

At 7:30pm at St. Luke's (760 Somerset St W). The Nature of the Trumpet: an evening of music for trumpet and piano featuring music as it relates to nature. Feat. Peter Crouch (trumpet) with Nick Rodgeron (piano). Admission by donation.
Info: 613-235-3416
music@stlukesottawa.ca
http://bit.ly/2uIsOUK



March 02

Labyrinth Walk; Theme Harmony: 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

March 04

Evensong: At 4pm at St. Matthew's (217 First Ave). Feat. the combined choirs of St. Matthew's. Reception to follow.
Info: 613-234-4024
stmatthewsanglicanchurch@bellnet.ca
stmatthewsottawa.ca

March 08

Godspell: At 7:30pm at Centrepointe Theatre (101 Centrepointe Dr). Godspell will bring Jesus and his disciples to life for Easter for 12 performances starting March 8. This 9th Hour Theatre Company production is a contemporary interpretation of the songs and story. In this fresh approach, a group of people gather to hear the parables, eat at the Last Supper and witness the Crucifixion.
Info: 613-580-2700
rlinke@9th-hour.ca
9th-hour.ca

March 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

March 11

St. Luke's Recital Series: At 7:30pm at St. Luke's (760 Somerset St W). A Celtic Night at the Movies: The Ottawa Celtic Choir presents a concert of Celtic songs featured in movies. Feat. Ottawa Celtic Choir (Ellen MacIsaac, conductor). Admission by donation.
Info: 613-235-3416
music@stlukesottawa.ca
http://bit.ly/2uIsOUK

March 15

Exposition of the Blessed Sacrament: From 12:45-1:30pm at St. Barnabas (70 James St). A time for prayer and adoration with Jesus in the Blessed Sacrament. Prayer requests are welcomed. Let us adore Christ the Lord, in the Most Holy Sacrament.
Info: 613-232-6992
parishoffice@primus.ca
stbarnabasottawa.com

March 17

Lenten Quiet Day: From 9-3pm at St. Barnabas (70 James St). Theme: Experiencing God; Feat. Fr. John Organ. A time of reflection is provided following each talk. Please bring a bad lunch, soup and refreshments provided.
Info: 613-232-6992
parishoffice@primus.ca
stbarnabasottawa.com

March 18

Evensong: At 4pm at St. Matthew's (217 First Ave). Feat. the combined choirs of St. Matthew's. Reception to follow.
Info: 613-234-4024
stmatthewsanglicanchurch@bellnet.ca
stmatthewsottawa.ca

Evensong: At 7pm at St. Barnabas, Ottawa (70 James St). Traditional service of Evensong, with music for the season of Lent sung by the Choir of St Barnabas, directed by Wesley R Warren. A reception follows the service.
Info: 613-232-6992
parishoffice@primus.ca
stbarnabasottawa.com

Praise & Worship (Uitrey): At 3pm at St. Mary's, Navan (3480 Trim Rd).
Info: 613-216-2200
oacm.ca

March 20

Lenten Healing Service: At 7pm at Christ Church, Bells Corners (3861 Old Richmond Rd). Service w/ gentle music of the season sung by women's vocal trio Vocata.
Info: 613-829-1826
ccbc@bellnet.ca
christchurchbellscorners.ca

March 23-24

Marriage Preparation Course: At Epiphany (1290 Ogilvie Rd). The Marriage Preparation Course is designed to help participants to

learn and grow through presentations given by professional speakers, small group discussions with trained facilitators, and couple conversations.
Info: 613-232-7124 x 237
leslie-giddings@ottawa.anglican.ca
http://conta.cc/2DRMAD8

March 25

St. Luke's Recital Series: At 7:30pm at St. Luke's (760 Somerset St W). Baroque meets Folk: music for Celtic harp and Violin. Feat. Susan Toman (Celtic harp) with Kevin James (violin). Admission by donation.
Info: 613-235-3416
music@stlukesottawa.ca
http://bit.ly/2uIsOUK

March 27

Tenebrae: At 8pm at St. Barnabas (70 James St). A starkly beautiful service of unaccompanied chant and choral works, on the Tuesday in Holy Week. 'Tenebrae' means 'shadows'. Plainchant and Allegri's Psalm 51, sung by the Choir of St Barnabas, directed by Wesley R Warren.
Info: 613-232-6992
parishoffice@primus.ca
stbarnabasottawa.com

Tuesday in Holy Week:

At 7pm at St. Matthew's (217 First Ave). Service of hymns, prayers, reflections on the icons, and scripture

readings follows Jesus on the way to his death. This liturgy is about 45mins in length and is appropriate for all ages. The Boys' Choir will lead the music.
Info: 613-234-4024
stmatthewsanglicanchurch@bellnet.ca
stmatthewsottawa.ca

March 29

Maundy Thursday: Beginning at 5:30pm at St. Matthew's (217 First Ave). Parish Supper in the Church Hall (5:30pm), followed by Choral Eucharist (7pm) with washing of feet, stripping of Altar, and prayer vigil.
Info: 613-234-4024
stmatthewsanglicanchurch@bellnet.ca
stmatthewsottawa.ca

Maundy Thursday: At

7pm at St. Martin's (2120 Prince Charles Rd). Eucharist and Foot-washing.
Info: 613-722-6077
smartins@rogers.com
smartinottawa.ca

March 30

The Passion of Our Christ: At 1pm at St. Martin's (2120 Prince Charles Rd).
Info: 613-722-6077
smartins@rogers.com
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