

# CrossTalk

The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / April 2018

## Local Ordination Becomes True Community Event

On January 18, the Feast of the Confession of Peter, Tim Kehoe was ordained to the Priesthood at St. Paul's, Shawville. This was a significant event for the newly formed Area Parish of Renfrew-Pontiac. 225 people came together to celebrate as local community, an area parish, and as a Diocese.

Direct involvement from the local community made the event a success. The Altar Guild at St. Paul's, Shawville

ensured the church lovingly prepared. Contributions from around the area parish of Renfrew included: a joint choir lead by Marion Hobbs, a reading from Peter Reed of Danford Lake, and food coordinated for the reception.

Over 30 clergy from around the Diocese of Ottawa travelled to Shawville to celebrate and participate in the laying on of hands. Rev. Cannon Beth Bretzlaff served as the Bishop's Chap-

lain which provided an additional local connection given her family's history in the region. Rev. Gregor Sneddon preached and Rev. Rosemary Park prayed the Litany.

Additionally, the ordination had a connection to the Anglican Communion. Rev. Tim Kehoe was presented a patton and chalice which came from the Bishop of Jerusalem.



PHOTO: CAROLYN THOMPSON GODDARD

L-R: Rev. Wilcox, Judy Tessier, Keith Smith, David Epp

## Loving God, Loving Neighbour

BY CAROLYN THOMPSON  
GODDARD

On February 11, David Epp, Ontario-Quebec Regional Representative for the Canadian Foodgrains Bank (CFB), addressed the congregation of St. Clare's, North Dundas. Epp spoke on the role of the Canadian Foodgrains Bank, an ecumenical Christian organization dedicated to feeding the world's hungry.

Epp commented how despite the world producing enough food to feed each person, one in nine people experience hunger for at least part of the year. He described a visit to a Syrian refugee camp in Lebanon where he met Farouz, a single mother with four children and one of 90 refugee families who are being helped by the Canadian Foodgrains Bank. Farouz and her children had to flee their village after an ISIS attack which saw her husband captured and sought refuge in a Lebanese refugee camp.

He related the story of the Good Samaritan who stopped to help an injured man before

commenting how through the CFB we can be a neighbour to those in need throughout the world, explaining how all people, near or far, are our neighbours.

The Parish of North Dundas purchased the land on which St. Clare's Church is now located in 2010. Until construction of the church building began the entire 5 acres were provided to the North Dundas Foodgrains Bank and currently approximately 2 acres are used by the NDFB to sow, harvest and sell crops with the money raised given to the CFB, which in 2017 was close to \$1,000. Bob Weagant, parishioner at St. Clare's, explained how many businesses, farmers and other residents donate time, energy, seed or fertilizer to the project.

Reverend John Wilcox, Incumbent of St. Clare's, commented following the service how it was "great to have the opportunity to have David Epp with us and highlight the tremendous work of the CFB and the importance of our support to their efforts."

## Ashes to Go

BY HELEN NORMAN, Parish  
Administrator

It began a few weeks before Ash Wednesday, with a conversation during the weekly staff meeting about the upcoming Lenten services. Rev. Simone Hurkmans, inspired by a similar lovely service she had experienced at St. John the Evangelist with Rev. Beth Bretzlaff, suggested that if people weren't able to attend either of the two Ash Wednesday services, they could get their ashes to go. The plan being that, weather permitting, she and Ven. Chris Dunn would set up in the courtyard, at All Saints with St. Matthias, and offer ashes to the people on the streets of Westboro.

On Shrove Tuesday, Simone and a small group of kids, and their adults, left the pancake supper being held in the church hall, and met in the courtyard to burn the palms to make the ashes. Gathered around a Dollar Store bucket, prayers



PHOTO: VEN. CHRIS DUNN

Rev. Simone Hurkmans greeting people as part of All Saints and St. Matthias "Ashes to Go" in Westboro.

were said and then the palms were set alight with a barbecue lighter... after a few false starts, and the bucket's handle catching on fire, the palms turned into a roaring little bonfire. We marvelled at the fire and watched it dissolve into embers, we then sang a closing hymn, and went back into the church to enjoy our pancakes.

On the morning of Ash

Wednesday, after the service in the Chapel, Simone went out into the courtyard with her container of ashes, the signs to let passers-by know what was happening, and cards with the Ashes to Go service and an invitation to "Continue your Lenten Journey..." at the church. She then waited (I wanted to say "with bated breath" but that is just speculation) for the first

See STORY, p. 4



# The Smile of Learning

By The Rev. Canon Beth Bretzlaff, Chair of the Diocesan Parish Ministry Committee and the Incumbent of St. John the Evangelist, Ottawa

Every autumn, the four dreaded words would be uttered, “Sunday School Christmas Pageant,” and my stomach would sink to my toes. Being a terribly shy child, the mere thought of having to stand up and utter some line in front of my beloved church community of St. Paul’s was crippling. And to make matters worse, I intensely disliked having to practice anything. My mother had been a school teacher before she was married, and she would make me stand upstairs in our Shawville farmhouse while she would stand downstairs in the kitchen. And for what seemed like an eternity, I would have to enunciate and project my one line in the pageant over and over again until she could hear and understand each word with absolute clarity. It was, simply, my vision of hell! Despite having gotten over my shyness, I still don’t like to practice, and that sinking feeling happens every time I stand up to preside, preach, or teach. So, I think of my mother, smile, and carry on.

Learning is often challenging and sometimes painful but the very fact that we are learning means that we are fully alive and rising to the opportunity that is put in front of us. We are so very fortunate in our Diocese to have people and communities that teach, support, and encourage as we strive to be the most faithful people of God that we can be, no matter

“No matter whether we worship in a tiny parish or at the cathedral, gathering together to share our experiences, learn in new ways, and build up our confidence as agents of God’s work in the world is vital to our life and health and ministry.”

what our context – lay or ordained, rural or urban, professionally trained or self-taught. Learning new skills so that the Good News may be effectively lived and shared has never been more important, as our church renews and transforms.

The Diocesan Parish Ministry Committee’s (PMC) role is to enhance growth in faith and ministry through educational and resource-sharing events. This group has changed and shifted over the years, but they have remained steadfastly committed to finding creative ways to do more with less and still deliver excellent programs, resources, and training. This is an exciting year, as we develop two new learning streams.

One vision of the PMC was to create a school that would bring teams of lay and clergy together to develop their capacity to understand and change church culture in positive and meaningful ways. In February, the Ottawa School for Parish Development (OSPD) was launched and this vision became reality. Integrating personal faith and Anglican theological understanding, the School focuses on how individuals, groups, and whole organizations function. Material from congregational and

organization development is used, and both new and experienced leaders benefit from readings, discussions, care studies, and other forms of learning. Following participation in the School, participants apply their learning to parish projects and are granted a formal certificate of completion. The Reverend Rhonda Waters and The Reverend Kerri Brennan are Co-Director, and there is an article in this edition of Crosstalk (p.08) about the school. Please be in touch with them to find out more.

Another new initiative is the development and delivery of Parish Ministry Workshops. As the shape of ministry in our Diocese changes and lay leadership is

developed, individualized training and education on specific skills has been requested. These workshops are free to parishes/regions/Deaneries as they are covered under the PMC budget, and they are developed in conjunction with specific needs. The first workshop, “Leading Worship: Preparation, Presence, Practice,” was held in Hawkesbury in February, and it was very well received. PMC is working with the Ottawa Pastoral Care Training Program facilitators to provide a pastoral care refresher course in Pembroke in April. Requests have also been received for workshops on conflict management and helping people discern their gifts for ministry. Many of the models from the OSPD can also be used as stand-alone workshops, such as the Anglican Identity exercise led at Synod 2017. The Reverend Victoria Scott and The Reverend Canon Beth Bretzlaff look forward to receiving your ideas and requests!

For the past number of years, Congregational Resource Day (CRD) has

been the go-to event for networking and education. Due to the launch of both the School and the Workshops this spring, CRD will not be happening. However, watch for a possible Stewardship event in May! CRD may well return in a new form once the other programs are up and running.

No matter whether we worship in a tiny parish or at the cathedral, gathering together to share our experiences, learn in new ways, and build up our confidence as agents of God’s work in the world is vital to our life and health and ministry. The Parish Ministry Committee welcomes new ideas and feedback and we hope that many of you will partake in the challenge of new learning in the coming months. Together, may we grow in our ability to share the Good News with the communities, the towns and cities we live in, so that lives may be positively changed by the grace of God. May you smile in the learning!





NEWS

# Trinity Institute at St. Matthew's

By Patricia Bays

On February 2-3, 30 people gathered in the chapel of St. Matthew's, Ottawa, to participate in the annual Trinity Institute, a conference being telecast from Trinity Church Wall Street in New York City. Trinity Church has spent a number of years articulating a set of core values to guide its mission and help the parish realize its vision – faith, compassion, integrity, social justice, inclusiveness, and stewardship. This year's Trinity Institute chose the theme Values in Action to explore how these values might challenge and inform decisions and actions. Through the telecast, people in more than 70 partner sites in the United States and Canada were invited to listen in and to discuss in their own settings. Rev. Michael Curry, Presiding Bishop of the Episcopal Church, preached during the opening Eucharist. In an energetic and lively style, he called us to come together in a community and a movement to turn the world away from a potential nightmare to the dream that God intends. Justice is God's vision of how the world ought to be.

Keynote speaker José Antonio Vargas, a journalist with the Washington Post and immigration activist, looked at immigration and migrant rights from his perspective as an undocumented immigrant who has lived in the United States since he was 12. He asked what it means to be a citizen of the Kingdom of God when national citizenship is not possible. Professor Michelle Alexander, author of *The New Jim Crow*, spoke of the high rates of incarceration of African Americans in the United States, pointing out that there are now more African Americans in jail than were in slavery at its height. She urged us to see that each person is worthy of care, compassion and concern. We need the courage to take risks, to act on our values, and in humility and respect commit ourselves to dialogue and cooperation with others.

Irish poet Padraig O Tuama, leader of the Corrymeela Community for peace and reconciliation, used the language of story to encourage us to “reckon with” our own stories and the stories of

others. The Rev. Elizabeth Edman, LGBTQ activist and Episcopal priest, urged us to model for the political world that there is an ultimate power in the universe that builds up rather than tears down. Our job is to make God's power authentically visible in the world. Representatives of American Values Religious Voices described a non-partisan campaign in which 100 scholars of religion wrote 100 letters over 100 days to the present President and other leaders to articulate the shared values of religious traditions. Throughout the conference there was the sense that doing justice can be risky and disruptive, but there is important work to be done, and that work is best done together.

The Trinity Institute conferences, held each year early in the new year, bring interesting and engaging speakers to Ottawa via telecast. Small group discussions at the local site provide a great opportunity to reflect with others on contemporary religious and social themes. Stay tuned for information about TI 2019.

# Clergy News and Updates

Rev. Monique Stone

has received been appointed Incumbent of the Parish of Julian of Norwich, Ottawa; effective May 17, 2018.

**BISHOP'S GALA**  
*Dinner & Silent Auction*

**Thursday, May 24<sup>th</sup>, 2018**

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REFLECTIONS

# What Kind of Leadership is Needed Today?

By Lorraine Ste-Marie,  
Associate Professor, Saint Paul University

In a world that is becoming more complex and uncertain, what kind of leadership is needed today? We are living in a period of disruption and transition marked by several divides. Ecologically, we are separated from the natural environment. Socially, we are separated from each other. Spiritually, we are separated from the transcendent and our very selves. These divides impact on all facets of our lives.

The *Providence School of Transformative Leadership and Spirituality* at Saint Paul Uni-

versity takes up the task of responding to the challenges confronting leaders today. It recognizes that the imperative to work for constructive personal and social change has deep spiritual roots. Spirituality can be a source of wisdom and insight for the flourishing of our human community.

Academic programs such as the Master of Arts in *Transformative Leadership and Spirituality* draw on an array of perspectives to support our roles as transformative leaders in multiple contexts: personal, professional, and communal. They draw on an increasing desire to under-

stand and participate in the dynamics of constructive social change. Transformative leadership opens spaces for reflecting on and practicing this change. It underscores that contributing to our collective flourishing is a task to which we are called to participate according to our diverse gifts. The School recognizes the important role of communities of faith in this shared task.

*For more information about the Providence School of Transformative Leadership and Spirituality, visit:*  
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## LETTERS TO THE EDITOR

Dear Editor,

I very much appreciated PJ Hobbs' article "Homelessness and Affordable Housing" in the February issue. It made clear that as important as safe, secure and affordable housing is to the mitigation of homelessness, a successful model requires also the integration of support services and community engagement.

On January 24 I had the opportunity to do an almost full-day tour, together with

about a dozen others, of the Diocesan Community Ministries (DCM). We saw the facilities and talked with staff and clients at St. Luke's Table, Centre 454, The Well, and Cornerstone's Princeton Ave. and Booth St. locations. It was an eye-opener experience for me, especially hearing from clients how the services offered by the DCM helped turn lives onto a more hopeful path. I understand additional such tours will be offered again and I highly recommend readers

consider participating.

It's not just warmth, coffee, food and companionship that the DCM offer, but also guidance to health care and other professional services and, most revealing to me, the encouragement and support offered by staff and volunteers for clients to "find their gifts". For example at Centre 454 we saw first-rate photography, paintings and other gifts "discovered" within clients that, as they shared, they never knew they had! Some clients have even

learned, with the help of volunteers, how to develop web sites for the marketing of their new-found gifts!

The majority of the 2018 T4T appeal is targeted to supporting and strengthening these essential DCM services. This appeal offers us, the larger community, a superb opportunity to engage in a financial way. I'm on-board with a monthly PAR donation - join me!

Victor Wehrle

### We Need To Do Better

Over the past few days I have noticed something. It began with seeing a flood of anti-Trudeau, anti-Wynn, anti-Muslim, anti-immigrant, etc posting coming across social media. While discussing this with a friend at the local store, a random stranger (who must have overheard our conversation) just randomly blurted out at us, "Trudeau is nuts!". When we didn't respond he said again, "No! He really is!". We tried to simply disengage from the moment. It was clear this wasn't going anywhere.

This leads me to my observation: many in our community are so ragingly angry and deathly afraid that we respond in ways that are not only unhelpful, they are destructive to building up of a healthy and common life together. As a rural parish priest, I obviously approach this with the bias

of the Gospel where Jesus commands us to love God, self, and neighbour, as well as doing good to those who hurt us, praying for our enemies, and overcoming hatred with love. For Jesus, it was sacrificial love that would change the world, not anger and violence. All of it rooted in the command to "not be afraid". I'm amazed that so many folks who, two short months ago, wanted to "Keep the Christ in Christmas" have apparently forgotten everything Jesus asked his followers to do.

Despite my Christian bias, social sciences back this up as well. If we want to change the hearts, minds, and actions of others (be them social, religious, or political) then lashing out at others over social media, or in public, is the worst way to go about it. It simply doesn't work and accomplishes nothing more than making the one lashing out look broken (at best) and full of hatred at

prejudice.

What does work is making space in your life to actually speak with, and listen to, people who are different than ourselves. Practicing social hospitality with "strangers" is a powerful tool, and it can change both "them" and "us". The Gospel hasn't survived because it was a pipe dream. It survives because Jesus was right: love saves the world, not fear, anger, and violence.

So, if you're afraid or angry, don't feel alone. I am as well. Many people are. It is by reconnecting with our "neighbours" who are different, and choosing not to be afraid that we can change the world, and our communities for the better. I should not ever have to explain to people how using the terms "assimilate", or "white power" are highly racist and come with a horrific history.

Rural communities are known for their ability to be amazing neighbours, and

can pull together to make it through any adversity. They can also be known as places that harbour deep resentments, fear change, and that lash out at things that they don't understand. As someone who grew up along the Seaway, I have seen the best of who we can be. It is the people here who taught me how to live out the hospitality of the Gospel. It is my hope that no matter what your fear is, be it hydro bills, different religions, or simply being upset by traffic circles, that we can face our fears like mature adults who don't need to lash out at others to feel better about ourselves.

We have to do better. Because not only do I want to see the Gospel of Love, and the science of healthy community grow out from this place. I'd also really just like to buy my groceries and talk to my friends without getting ambushed.

Rev. Jon Martin

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## PARISH NEWS

### Ashes to Go...

- Continued from page 1

person to stop.

It was a beautiful sunny day, with just enough crispness in the air to remind us that it was February – Valentine's Day, in fact; a convergence has not occurred since 1945! While it may seem strange to "Remember you are dust, and to dust you shall return" on a day about love, those of us who went into the courtyard and received our ashes were also told to "remember [that] the door to God's heart is always open," which seemed entirely appropriate.

Soon, Chris joined Simone,

and for the next three hours, the two of them chatted with the folks who stopped and ministered to those where were willing. According to Simone, there were all kinds of reactions: "...some ignored us completely, some smiled and said 'no thank you' and 36 people took us up on it! Some great conversations on a beautiful day."

All Saints in Westboro was not the only parish offering this somewhat unconventional, but lovely service this Ash Wednesday/Valentine's Day.

Trinity Cornwall; St. John the Evangelist; St. John's, Richmond; and St. Margaret's, Vanier all offered similar services.

In our modern world, it is sometimes easy to get caught up in life's busyness and miss out on some of the quieter traditions. This short courtyard service allowed people to slow down, find a calm space, and have a moment of prayer and reflection in the middle of their busy day.



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

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### Crosstalk

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## REFLECTIONS

# Talk of Prayer

By PJ Hobbs

Years ago I listened to someone speak on the importance of solitary prayer. He had once been encouraged by friends to pray. He was unnerved. He had never done such a thing. Apart from prayers at Church, he did not know how to pray, but felt called to do so. One day he went down to his basement, into the utility room where no one could see him. Sitting on a small crate wedged in a little space between the furnace and a wall he began to pray. This was his beginning to a rich life of daily, solitary prayer.

Recently, I had a conversation with a friend and we acknowledged that seemingly within our Anglican tradition, at least in these parts, we tend not to share much about our prayer practice. We wondered why. Solitary prayer is an intimate matter. We may wonder if we are praying the right way, as if there is a right and wrong way to give loving attention to God. Talking about our prayer practice requires vulnerability and risk; trusting others will be supportive rather than quick to correct. Perhaps there is some humility at play. Talking about our prayer life could come across as boastful and self-righteous. Not exactly the tone we want to set when sharing how we place ourselves before God,

to whom “all hearts are open, all desires known, and from [whom] no secrets are hidden.”

My friend and I explored the blessings that could come from sharing more openly our prayer practice. If we start by sharing with a few trusted friends, we can deepen relationships and mutual understanding. We may discover new ways to enrich our own practices by listening to the stories of others. Our communities would be enriched and strengthened as we appreciate the wonderful web of diverse practices of prayer among us. It could, we thought, only enhance our public witness to our faith. We concluded, my friend and I, that despite some understandable reasons not to share more openly, it would be a great blessing if we did.

So I will give it a go, though this is not a tell all. I rise early in the morning when it is usually still dark. I make a cup of tea and sit in the same chair each morning. I quietly say Morning Prayer (aka the Daily Office) from a prayer book. I conclude with saying the Jesus Prayer nine times (Lord Jesus Christ, Son of the Living God, have mercy on me, a sinner) followed by the Angelus Domini (you can google that one). Within all these words, my morning prayer is marked by periods of silence and contempla-

tion. Often a stanza from a prayer or a verse from scripture gives me pause to reflect or to recite it over a number of times.

I often struggle with my prayer time being overtaken by the worries, preoccupations, and tasks of the day. It is difficult to give my undivided attention to God. I offer my worries up to God and bid them go away at least for a moment. Sometimes it helps. Truth is, some days seem to have a greater richness than others. God, I trust, is always present. I am not always sure I am. Yet, each morning I return.

The gospels witness to Jesus’ practice of solitary prayer, often withdrawing to a deserted place to pray. As we once again move through Holy Week, we are mindful of Jesus in Gethsemane. Solitary prayer is marked by joy and comfort as much as by struggle and agony as we place our will and desires before God.

It would be good, I believe, if we shared our experience of prayer with one another. We would grow and appreciate the great diversity of practice among us. It might even spur some to try it for the first time, even if it means finding a little space in the basement by the furnace, though I prefer a chair upstairs.

## NEWS

## Infinitely More

This spring, acclaimed Christian music ministry, Infinitely More, celebrates the release of their new album - The Beauty Of The One. Husband and wife duo, Allison Lynn and Gerald Flemming, were thrilled to work with 3-time Gospel Music Association (GMA) Producer of the Year Andrew Horrocks of AME Recording Studio.

This collection of Infinitely More’s own original worship and inspirational songs celebrates the wonder found in God’s glorious creation and limitless love for all of humanity. The CD also features guest performances by some of Canada’s top Chris-

tian recording artists: 20-time GMA winner Ali Matthews, 100 Huntley Street regular Kevin Pauls, and Juno nominees Hiram Joseph and Drew Brown.

Infinitely More offers a fusion of folk, pop, country, hymns and worship that soothes the heart and ignites the soul.

Based out of St. Catharines, Ontario, this is a full-time, freelance touring ministry. The pair annually drives to every province in Canada to deliver the Gospel through worship and song.

Over the last 3 years, they have been honoured to receive 10 national music award nominations. This in-

cludes the 2015 East Coast Music Awards and 5 nominations for the GMA Covenant Awards.

Their ministry has deep roots in the Anglican Church and is ecumenical in nature, drawing together people from all denominations.

Combining prodigious finger-style guitar and signature vocal harmonies, Allison and Gerald create music that is uplifting, Spirit-filled, and cross-generational.

Whether performing for a community music festival, a joyous church event, or an intimate house concert, Infinitely More is always entertaining, inspiring, and lots of fun. [infinitelymore.ca](http://infinitelymore.ca)



PHOTO: SUBMITTED

*Caelis Academy Ensemble is an outstanding new group of singers, offering both boys and girls the opportunity to sing sacred masterworks in a concert choir.*

## Caelis Academy Ensemble

By Matthew Larkin, Founding Director, Caelis Academy Ensemble

Late this past summer, the latest entry in the very large family of Ottawa choirs began rehearsals out of Trinity Church in Old Ottawa South. Caelis Academy Ensemble is an outstanding new group of singers, offering both boys and girls the opportunity to sing sacred masterworks in a concert choir, supported by altos, countertenors, tenors, and basses who themselves have received much of their musical training in the choirs of our Diocese. In short, the mission of Caelis is to pursue excellence in musical performance, while affording young people to learn and grow together as musicians in a vibrant arts community.

During his more than twenty years of musical leadership in the Diocese of Ottawa (serving terms as Director of Music at St. Matthew’s Church from 1995 and 2002, and of Christ Church Cathedral from 2003 to 2017), Matthew Larkin has sought to work within the British and European choral tradition to create an enthusiasm for a culture of musical excellence among young people, and literally hundreds of choristers have enjoyed rich and rewarding experiences of liturgy, music, and community in church settings and beyond. Caelis seeks to continue to offer the chance for musically inclined young people (and young people who have yet to have the experience of music-making, but are keen to try). Matthew has divided

his time this year between directing and organizing Caelis in Ottawa, serving as Organist of St. Thomas’s Church in Toronto, and collaborating with multiple organizations as accompanist, guest conductor, and recitalist.

Currently, there are twenty-two choristers singing in the Ensemble, with fifteen professional adult singers. By the time this article is published, the choir will have sung in performance ten times, to combined audiences of well over 1,500. Of note, Caelis collaborated with the Ottawa Baroque Consort orchestra on several occasions, most recently in a performance of J. S. Bach’s “St. Mark Passion” at Southminster United Church. Additionally, Caelis contributed a Christmas carol service to Trinity last December, and in February, sang a concert on the theme of Candlemas, and offered a Choral Evensong there. The next performance is scheduled for Saturday April 21st at 4pm at St. Bartholomew’s, Ottawa, (preceded by a Victorian-themed tea at 2pm) in celebration of HM Queen Elizabeth II’s birthday. The concert will feature coronation anthems such as Handel’s “Zadok the Priest”, and Parry’s “I was glad”, along with folk song arrangements from England and Scotland. Garth Hampson will perform alongside the choir, and act as Master of Ceremonies! Everyone is welcome to attend this exciting event, and Caelis warmly welcomes Crosstalk readers to our forthcoming concerts.





An



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).

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## REFLECTIONS

# The Holy Trinity

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

The celebration of the Easter season concludes with the Ascension of Christ and the coming of the Holy Spirit at Pentecost. Many Parish communities celebrate Pentecost with great fanfare and energy: birthday cakes, balloons and variations on the theme of 'tongues of fire'. The celebration of Trinity Sunday, the Sunday after Pentecost, does not grab our imagination in the same way. There are no dramatic tongues of fire or speaking in tongues or gifts of the Holy Spirit.

The focus of Trinity Sunday is on the nature of God himself as revealed in the doctrine of the Holy Trinity. It is a celebration of the Church that, like Easter, cannot be transferred or replaced by some other theme or celebration. The revelation of the doctrine of the Holy Trinity is as essential as Easter itself. It is one of the cornerstones of the Christian faith, firmly anchoring us to the truth revealed about the nature of God in the life, death and resurrection of Jesus. The revelation of the nature of God as Father, Son and Holy spirit and of Jesus as the fullness of God enter-

ing into time to redeem humanity are the very heart of the Christian faith. The summary of this truth contained in the Creeds of the Church is the standard by which our ideas of Jesus are measured. The ancient creeds of the Church - the Apostles' Creed, the Nicene Creed and the Creed of St. Athanasius - were a response to questions about who Jesus is that the Church faced in the first 5 centuries of its mission.

Is Jesus simply a prophet and a revered teacher? Is he some kind of divine being or deified man? Is Jesus essential to knowing the living God? Or is he indeed God who took flesh and became the infant in the manger and the man on the Cross? The danger is that without an understanding of Christ rooted in the truth that we celebrate on Trinity Sunday we have settled for a false gospel. Unmoored from the Creeds, we can have a rather vague and amorphous faith, in which Christ is not the definitive means of God's loving redemption but a Jesus of our own imagination. With a full and rich understanding of the Holy Trinity we come to realize that in Christ we are restored to sharing the fullness of life of the living God for which we were created.

The revelation that Jesus is fully God and fully human, and that by the loving desire of the Father and by the power of the Holy Spirit he lived, died and rose again for all of humanity and indeed all of creation, guides our mission today. The words and actions of Jesus as recorded in Holy Scripture become not only a source of inspiration but a teaching with authority, because they are from God. The great commission as recorded in Matthew 28: "Jesus said, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you'" becomes our primary mission. Our Parish communities are the centres where we gather to experience by the grace of the Holy Spirit, the love and hope of God in Christ. Through worship, especially the Holy Eucharist, and in the Scriptures we grow in love with Christ and one another. United in Christ, we live out our life in the Holy Trinity through the sharing of our hope and working to make Christ's known and loved through service to the world.

## NEWS

## School for Parish Development Launches with Wait List

**By Rhonda Waters**

The Diocese of Ottawa School for Parish Development (SPD) has officially launched with a full complement of participants registered for its first year - and with a waiting list already forming for its second year!

On Feb. 2-3, 27 people, both lay and ordained, from 14 different parishes gathered at St. Helen's Church, Orleans. The room reflected the range of ministry contexts across the Diocese - rural, suburban, and urban; large and small; single and multi-point; area parishes and area collaborations. The room also reflected a shared commitment to faithfully responding to God's call in this time and place and a desire to gain some tools and in-

sights to become effective leaders in God's church for God's world.

In the weeks since the first weekend, the SPD Sub-committee has been delighted to hear many stories of participants already at work in their parishes, sharing what they've learned and applying it to their own ministry contexts. Parish council meetings are being transformed from humdrum business meetings into exciting learning sessions; visioning days are being planned; small group sessions are being run; sermons are being shaped; data is being collected. The SPD does not offer a program - it offers leadership development - and it is exciting to see it in action!

## Another Arctic Adventure

**By Frances Macdonnell**

St. Stephen's, Ottawa, is again organizing a trip to the Arctic, from August 18 - 25, 2018.

As a result of our successful trip in August 2016, in which a group of teenagers volunteered at the Iqaluit Music Day-Camp and a group of adults volunteered at the Iqaluit Soup Kitchen for a week, we have made so many friends in Iqaluit that we are returning! We had a wonderful time, both teenagers and adults, and some of the friends we made in Iqaluit have visited us since, cementing our ongoing relationship between Anglicans in Ottawa and in Iqaluit.

The Iqaluit Music Camp for children, which has run every third week in August since 1996, offers musical opportunities to a group of 150 children, and our teenagers

(aged 13 - 19) participate as volunteer helpers and also learn northern musical skills such as throat-singing and drum-dancing.

The adults who go North with the teenagers have their own program of volunteering in local activities such as the Iqaluit Soup Kitchen which is located in the parking lot of St. Jude's Cathedral. The adults do a lot of sight-seeing, and participate in the evening programs offered by the Music Camp, which culminate in a huge final concert by the campers.

Our teenagers are billeted with local Iqaluit families, and St. Stephen's Church undertakes fund-raising to raise half the cost of their airfare. The adults travel at their own expense and stay at the Frobisher Inn, Iqaluit's main hotel.

*fmacdonnell@sympatico.ca*



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#### Deadlines:

May - March 26

June - April 25

September - July 25

#### Submission:

News - 500 words or less

Articles - 700 words or less

Letters to the Editor - 300 words or less

Reviews - 400 words or less

Original Cartoon or Artwork - contact the Editor

#### Photographs

Very large, high resolution  
(at least 300 dpi)

JPEG or TIFF format

Include name of photographer.

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

(613) 232-7124, ext. 245

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



## REFLECTIONS

# How to Make Time for God in our Busy Lives

By Nicole Cayer, Communications Coordinator OACM

When I first got the nudge to dive deeper in my faith, it was overwhelming. I didn't know where to start; but I knew I needed to learn more about God's will for my life.

I was your typical one day a week, Christian. I wasn't spending any time with God outside of Sunday. My world was about running the race of life; working, eating, sleeping and doing it all over again. It seemed I didn't have enough time during the day to read the bible, pray or meditate. At least, it didn't seem like I did.

I felt the divine presence of God sitting in the pews at Church but didn't feel God in any other areas of my life.

It took me a while to understand what it meant to have a personal relationship with God. That it didn't mean just going to Church on Sunday.

God wanted me to share my thoughts, hopes, and worries and I'd push God down on the priority list. I wonder how my husband, family or friends would feel if I did that to them.

All relationships need work, and my relationship with God was no different.

**This is my simple morning routine I implemented to make room for God:**

I set aside a time in my calendar for this meeting with God and the only time that worked was 6 am. Truth be told, in the beginning, the only thing that was getting me out of bed in the morning was the smell of coffee.

I made my way to the couch with my coffee in hand. Wrapping myself in a blanket, this is where I would speak to God. It was weird at first speaking out loud with no one there, but I did it anyway. I spoke to God and shared whatever was on my mind. God learned about all my hopes, dreams, worries, and prayers for others.

I wanted to make sure I was getting bible reading done during this dedicated God time, so I committed to reading and meditating on one verse a day. I'd get a verse of the day from one of my bible apps and I'd try to figure out what the verse could say about God in my life. I'd use the internet to cross-reference the verse and look up words in the dictionary. At some point, I'd get a message about how to apply it in my life.

When I started this routine, it only took me 30 minutes. As weeks went by, I bounced out of bed in the mornings even earlier than 6 am to meet God on the couch so we could have more time talking. I valued and appreciated our time together.

Once I made it a priority to connect with God daily, that's when I felt God's presence everywhere.

God shows up in the mornings during coffee, in the car during my commute, and during the day at work. It's almost like a spiritual force is trying to communicate with me, and I'm learning to communicate back. It's so surreal, I now make a note when God appears in my life. Sometimes all I can do is laugh out loud in awe.

I continue to meet God and my morning ritual has become a very sacred time. A sacred time I now protect from other distractions.

If you haven't set aside your God-time yet, I challenge you to create the space needed to connect with the Divine. Set up a meeting in your calendar, a meeting you cannot cancel and show up and speak to God.

Be open, listen and watch!

## LETTERS TO THE EDITOR

Dear Editor,

I'd like to sound a note of appreciation for PJ Hobb's article "I Am Religious, Not Spiritual" He invites Christians to engage in gracious and attentive dialogue with the increasingly numerous "spiritual but not religious folk" (SBNRs). Popular definitions of "religious" and "spiritual" have diverged increasingly through the 20th century with emotional connotations in which "spiritual" is held to be more positive than "religious." The "SBNRs" are part of what some scholars have called a "new romantic era" (the first being the romanticism of the first half of the 19th century) which emphasizes interior life as distinct from the outer life of body, the public life, community and history. It focuses on individual and private life rather than public life. It privileges feeling rather than rationality, and is often accompanied by a fascination with the mystical, mysterious, an-

cient, apophatic, and heretical. Much of this shift can be seen positively as a reaction against a hyper-rational, technocratic culture.

There are at least two challenges and opportunities for the Church in the face of this phenomenon. The first is to recover for itself Christianity's own deep mystical and contemplative tradition. Recall the late Karl Rahner's observation that "The Christian of the future will either be a mystic or will cease to be anything at all." Secondly, we need to develop more deliberate processes of Christian formation that can help coax SBNRs from an initial, inchoate, subjective and largely incommunicable experience into the public domain. That is, we need to become better at drawing faith out of a person's soul into that ecological system of faith and life we call the Church, the Body of Christ, where the Spirit flourishes.

Rev. Professor Kevin Flynn

Dear Editor,

I was surprised and frankly dismayed to read PJ Hobbs' article in the March CrossTalk, entitled I Am Religious, Not Spiritual. While every bit as ensconced in the Christian tradition as Anglicans in Canada have received it, I would vigorously claim to be religious AND spiritual. In fact, I think that is what our scriptures expect of all believers - to belong to a community of faith, to seek spiritual growth, to serve our God in the world and to come to the aid of others on the basis of the gifts we have been given.

Surely it is not a question of either religious or spiritual, of either communal or individual. We are individually baptized into the Body of Christ and pray that each newly baptized person will 'grow into the full stature of Christ.' No one can do that without being spiritual: fed and led by the Spirit, connected with God by spiritual

practices, seeking the 'depth of meaning in day-to-day experience' as a practicing, religious person within a koinonia (fellowship/communion).

I have witnessed the poverty of church life when folks are taught to be - and satisfied with being - religious but not spiritual. I would hope that is not what parishes and dioceses in our church aspire to. I have also witnessed church life where people are richly connected with creation, the universe, Word and Sacrament as well as one another.

With PJ "I find no end to the depth of meaning and the presence of Grace in the Holy Trinity, not to mention the adventure of following Jesus." I wholeheartedly hope that this is what each of us - and all of us together - are offered. Let's claim it as fully as we can.

Christina Guest

See More Letters, p. 4



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### Cathedral Services

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### Holy Week, March 26-29:

Sung Holy Eucharist in the Chancel: Monday, Tuesday, Wednesday at 12:05pm. Maundy Thursday: Choral Eucharist and Stripping of the Altar at 7:30pm. Good Friday: The Solemnity of the Lord's Passage at 12 noon; A Vigil for Good Friday at 3pm.

### Holy Saturday, March 31:

7:30 pm A Vigil for Easter

### Easter Day, April 01:

7:30am Sung Eucharist (BCP)  
9am Choral Eucharist sung by the combined Boys' and Girls' Choirs, accompanied by brass and organ  
11am Festal Eucharist with procession sung by the combined Cathedral Choirs accompanied by orchestra and organ

### Easter II, April 08:

3pm Lessons and Motets for Eastertide sung by members of the Cathedral Choirs

### Tuesday, April 10:

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

### Thursday, April 19:

1-3:30pm Labyrinth Retreat for Professional Caregivers: A Pause from Fixing Sabbath Moments. Participate in the guided practice of walking meditation in the labyrinth. Find refreshment, sanctuary and renewed capacity with like-minded colleagues. Suggested donation \$20.00. Facilitators: Barbara Brown and Caroline Balderston Parry. Information and registration: christine@deaconchristine.ca

## REFLECTIONS

# Prayer Matters



### Praying for Spiritual Leaders

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

Supporting the spiritual leaders of your parish, your Diocese, and your community by praying daily for them may be the most important thing you can do in spreading the Gospel. By whatever title we may use to refer to them, our Spiritual Leaders need our support and continued prayer. They are “out front” in the proclamation of the Good News of Jesus, and as people who are called to help and equip us to tell others, they often encounter the forces of evil. They often experience great pressures, tensions and stress, and those whom they lead have high expectations of them, some of which are difficult, if not impossible, to meet. Too often we neglect, or forget, that they need prayer, perhaps more than others. A community of believers upholding them in prayer daily is needed to support and encourage them. By

choosing a different theme for each day of the week, we can keep our prayers fresh, and pertinent to the many aspects of the lives of our Spiritual Leaders.

#### Day 1: For your spiritual leader's relationship with God

- Nourishment by God's Word and the sacraments
- Prayer life
- Being filled with the Holy Spirit
- Maturity and growth in Grace

#### Day 2: For your spiritual leader's physical and emotional well-being

- Good health and prevention from disease

- Safety
- Confidence, security, compassion, and a positive attitude

- Deliverance from discouragement, loneliness, and depression

#### Day 3: For your spiritual leader's family

- Husband/wife/spouse relationships
- Children
- Close relatives

#### Day 4: For your spiritual leader's ability to communicate effectively

- Wisdom and Godly help in the communication of the Gospel
- Ability to enable and equip others

- Draw others to Christ's ministry of transformation, and mobilizing them to be Christ's hands and feet in a troubled, needy world.

#### Day 5: For your spiritual leader's ministry

- Courage, wisdom, insight, integrity, and compassion
- For doors and hearts to open to his/her ministry
- Empowerment by God

the Holy Spirit for fruitful service (John 15:16)

#### Day 6: For your spiritual leader's fellow workers

- All the fellow workers in your parish and in the Diocese. e.g. parish administrator, music person(s), Bishop, youth coordinator, pastoral care persons; church school staff, other clergy, archdeacons, lay readers, intercessors, prayer partners, wardens, parish groups, and ecumenical fellow workers.

#### Day 7: For the religious, political, social areas, in which your spiritual leader is involved

- That the whole climate of responsiveness to the Gospel may heighten and that many will be brought to faith in Christ
- The political situation, the government and its leaders, the social circumstances that the spiritual leader works in
- That many will join Christ's ministry of transforming the world and respond to the call to be coworkers with Christ in building God's Kingdom and caring for His creation.

# Learning to Live Well in Community

### An Opportunity for Women

By Rev. Frances Drolet Smith, Rector of St. Alban's, Dartmouth, N.S; and an Oblate of SSJD

Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine (SSJD), an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and for the church.

Companions on an Ancient Path, an 11-month program begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others and study while living among the Sisters in intentional community.

Why would anyone, much less a woman in her twenties or thirties, want to embark on such an adventure? The experiences of those who embraced the program in its inaugural year bear witness to the program's value.

Amanda Avery, a director of a program for low income children in Halifax, described her time in the Companions program as “exciting, stressful ... yet joyful.” She went on to say “the experience has changed me and has given me new insights and new ways to look at not just God, but myself and my community and the people that are in my community.”

SSJD's community life is based on the 6th century St. Benedict's Rule which has guided individuals and groups of people to live well in community by engaging in a balanced life of prayer, work, study and leisure. Benedict invites his readers to “listen with the ear of your heart,” an invitation welcome in a noisy world. This early monastic rule is part of the Wisdom tradition of Christianity and is firmly rooted in and inspired by the Scriptures. Despite its antiquity, it remains fresh for our time for it is primarily a guide to daily life lived in Christ, and is a call to live such a life extraordinarily well with others.

Living is an often hectic existence. Despite our being instantly connected to people and events half way around the world through an assortment of technologies, individuals can feel increasingly disconnected from others. While the internet offers an online community for every interest, it lacks tangible, in-depth human interaction. Though products such as Facetime and Skype offer visual community in real time, the warmth of human proximity remains illusive. Living in an intentional community provides that face-to-face contact.

Those who engage the Companions program step into a challenging daily rhythm of prayer, study and service, and no doubt, participants will be surprised by what they discover about themselves. Alongside their personal spiritual quest, a key aspect to being a Companion is committing to a life lived fully, faithfully and authentically with others. Community life, both inside a Convent or out in the world, calls us

to be our best selves. Where better to discern gifts and explore call than within a community already engaged daily in those very things and whose members have insights to share.

Maria Potestio, currently in the Companions program, has found the program to be a life-changing experience. “Through the acceptance and love of the sisters, I have been able to see God's love for me in a way I never saw it before. I am learning to be more vulnerable, open and honest with myself which has been healing.”

The 2018-2019 cohort begins in September. Applications will be considered anytime before June 15.

The Sisterhood of Saint John the Divine is a prayer and gospel-centered monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit: [ssjdcompanions.org](http://ssjdcompanions.org) or email: [cj@ssjd.ca](mailto:cj@ssjd.ca)



DIOCESAN ARCHIVES

Carleton Deanery

Overt Time, Amid Thyme

By Glenn J Lockwood

The congregation of Saint John's Church, Merivale, shared a log church with Presbyterians in the 1840s on land for a union church set aside by one Arthur Hopper. In 1873 local Anglicans built their own church next door to the Merivale Presbyterian Church on land donated by the Hopper family, and Saint John's Church opened for worship. The church and burial ground were consecrated on 14 May 1876 by Bishop John Travers Lewis.

From 1874 to 1878 Merivale was in the Parish of Nepean, along with churches at Nepean (All Saints, Westboro), Hopper's (until 1876), and Rochesterville (Saint Paul's, later Saint Luke's, Ottawa). In 1878, the parish was renamed Rochesterville. The pressures of growth from western Ottawa caused this parish to be renamed Nepean in 1881, then rechristened the Parish of Merivale & Nepean in 1888. In 1899 Merivale briefly was made part of the Parish of Janeville (Vanier), including a third outlying congregation at Stone Quarries School on the eastern side of Ottawa until 1900.



Clearly, Ottawa was much easier to get around, in that pre-suburban era.

About 1902, Saint John's was closed for repairs and services were held in George B. Hopper's house. After Arthur Hopper repaired the fabric, services resumed in the church. In 1907, Merivale became part of the 'Parish of Billings Bridge with Merivale', from 1910 to 1920 it was part of the Parish of Ottawa South, with the main house of worship being Trinity Church, Ottawa South.

A scant generation later the parish was renamed 'Merivale with Carlington' from 1939 to 1947. The parish name changed to Carlington & Merivale in 1949, only to be renamed a scant six years later in 1955 as the Parish of Carleton Heights & Merivale in 1955.

In 1960, when this photo was taken, Merivale was part of Saint Mark's Parish, Carleton Heights. This photograph by Lois Long shows Saint John's beside Merivale United Church. In 1963,

Merivale headed the parish, and a new rectory was built on Slack Road. A much larger church - Saint John the Divine - was built on Slack Road. The last service in old Saint John's, Merivale was held on 29 May 1966 and it was secularized. On 10 August 1993 the burial ground of Saint John's Church, Nepean, was declared a designated heritage property by the City of Nepean. The cemetery is worth a walk simply for the sensory experience of doing so, as it is co-

piously planted throughout with the herb thyme, and a walk through it raises fragrant odours.

The cornerstone of Saint John the Divine Church was laid on 5 June 1966, and eleven days later the house of worship was dedicated by Bishop Ernest S. Reed, with the place name changing from Merivale to Nepean. A third of a century later, after the National Capital Commission jacked up rental fees for the property some 14,000 per cent, Bishop Peter Coffin secularized Saint John the Divine Church on 19 May 2002. The house of worship burned down on 21 December 2017. The congregation of Saint John the Divine was transmuted to become Good Shepherd Church, Barrhaven, an Anglican/Lutheran ministry, effective 1 July 2010.

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 M1 2

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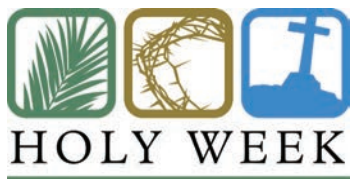
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The Anglican Church caring for the Community

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May - March 26  
June - April 25  
September - July 25





**Palm Sunday, Holy Week, Easter Services:**

For a list of Palm Sunday, Holy Week, and Easter Services throughout the Diocese, please visit: [ottawa.anglican.ca](http://ottawa.anglican.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](mailto:ccbc@bellnet.ca)

[christchurchbellscorners.ca](http://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](mailto:leslie-giddings@ottawa.anglican.ca)

<http://conta.cc/2DRMAD8>

**Palm Sunday, Holy Week, Easter Services:**

For a list of Palm Sunday, Holy Week, and Easter Services throughout the Diocese, please visit: [ottawa.anglican.ca](http://ottawa.anglican.ca)

**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](mailto: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](mailto:parishoffice@primus.ca)

[stbarnabasottawa.com](http://stbarnabasottawa.com)



**April 06**

**Labyrinth Walk; Theme**

**Courage:** 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](mailto:office@stlukesottawa.ca)  
[pathadventures.com](http://pathadventures.com)

**April 07**

**50th Anniversary Art Exhibit and Sale:**

From 10:30 - 4pm at St. Mark's (1606 Fisher Ave). Feat. original works by more than 40 local artists; in support of Cornerstone-Princeton Project. Admission: \$2  
Children under 12 are free  
Info: 613-224-7431  
[stmarks@stmarksottawa.ca](mailto:stmarks@stmarksottawa.ca)  
[stmarksottawa.ca](http://stmarksottawa.ca)

**April 08**

**Requiem for Peace:** At 7:30pm at Dominion Chalmers United Church (355 Cooper St). Carleton University Choir presents "Requiem for Peace" by BC composer Larry Nickel. The piece remembers the suffering civilians of this world caught in the cross fire between warring nations as well as the tragic loss of youth as soldiers. Prayerful elements of the traditional Latin liturgy are also included.  
Tickets: \$25  
\$15 for students and seniors  
Info: [carleton.ca/music/choir](http://carleton.ca/music/choir)

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

At 7:30pm at St. Luke's (760 Somerset St W). Brigadoon to Broadway: A harp, voice and piano promenade from Celtic Dawn to Broadway Sunset. Feat. Grace Armstrong (harp), Jean-E Hudson (soprano), Jennifer King (piano).  
Admission by donation.  
Info: 613-235-3416  
[music@stlukesottawa.ca](mailto:music@stlukesottawa.ca)  
<http://bit.ly/2uIsOUK>

**April 10**

**Tuesday Church:** At 7pm at Christ Church Cathedral (414 Sparks St). Sensory-friendly worship for individuals and families with special needs, and anyone else who wants to enjoy worship just as they are.

Info: 613-236-9149

[cathedral@ottawa.anglican.ca](mailto:cathedral@ottawa.anglican.ca)

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

**April 14**

**Open Table:**

At 5pm at St. Thomas, Stittville (1619 Main St). Full course meal served Buffet Style. Come and enjoy fellowship and a tasty meal. Free will offering.  
Info: 613-836-5741  
[stthoms@magma.ca](mailto:stthoms@magma.ca)  
[stthomasstittville.ca](http://stthomasstittville.ca)

**April 19**

**Labyrinth Retreat for Professional Caregivers:**

From 1-3:30pm at Christ Church Cathedral (414 Sparks St). A Pause from Fixing Sabbath Moments. Participate in the guided practice of walking meditation in the labyrinth. Find refreshment, sanctuary and renewed capacity with like-minded colleagues.  
Suggested donation \$20  
Info and Registration: [christine@deaconchristine.ca](mailto:christine@deaconchristine.ca)

**April 21**

**Nurturing Leaders Involved in Faith Formation:**

From 1-4pm at the Synod Office (71 Bronson Ave). Please contact Leslie Giddings if you would like to participate via video conference.  
Info: 613-232-7124 x 237  
[leslie-giddings@ottawa.anglican.ca](mailto:leslie-giddings@ottawa.anglican.ca)

**Eat & Pray; YIP Information:**

At 4:30pm at the Synod Office (71 Bronson Ave). Interested youth, parents, grandparents, clergy, and youth leaders are invited to join Donna Rourke (Youth Internship Program Coordinator) and Leslie Giddings (Learning Facilitator) to eat together, learn, and pray for this innovative ministry.  
Info: 613-232-7124 x 237  
[leslie-giddings@ottawa.anglican.ca](mailto:leslie-giddings@ottawa.anglican.ca)

**April 22**

**Praise & Worship (Ultreya):**

At 3pm at St. James, Morrisburg (20 High St).  
Info: 613-543-3904  
[oacm.ca](http://oacm.ca)

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

At 7:30pm at St. Luke's (760

CALENDAR

Somerset St W). The Hidden People -- an evening of music inspired by fairylore and legends with harpist Mary Muckle and friends. Feat. Mary Muckle (harp, harpsichord), Julie Leduc (harp), Marilyn Jenkins (soprano), Douglas Brierley (violin), Loyda Lastra (flute), and the Ottawa Youth Harp Ensemble.

Admission by donation.

Info: 613-235-3416

[music@stlukesottawa.ca](mailto:music@stlukesottawa.ca)

<http://bit.ly/2uIsOUK>

**Homelessness Sunday:**

Join parishes throughout the Ecclesiastical Province on Ontario as we set aside time in our worship to pray for those affected by homelessness. Pray, Act, Learn, Advocate. Resources for you parish, including bulletin inserts, special prayers, suggested hymns, and bible studies are available online: [province-ontario.anglican.ca](http://province-ontario.anglican.ca)

**April 28**

**Art of the Heart Day:**

From 9:30 - 3:30pm at St. Luke's (760 Somerset St W). Nurturing soul's creativity, awakening possibilities, grounding, greening, growing.

Registration: \$40 (scholarships available)

Info: 613-235-3416

[office@stlukesottawa.ca](mailto:office@stlukesottawa.ca)



**May 04**

**BAC Scholarship Dinner:**

At 6pm at St. Thomas the Apostle, Ottawa (2345 Alta Vista Dr). Evening prayer (6pm), turkey dinner (6:30pm), ending with a lively hymn sing. The dinner is the 24th annual fundraiser for a \$1500 bursary to a postulant in the Anglican Studies program at Saint Paul University.

Tickets: \$35

Info: 613-224-7431

**World Labyrinth Day:**

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](mailto:office@stlukesottawa.ca)  
[pathadventures.com](http://pathadventures.com)

Submit your Calendar Item at: [bit.ly/CommReq](http://bit.ly/CommReq)

Connect with the Diocese

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



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