

# Crosstalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / May 2018

## PWRDF Partnership with Canadian FoodGrains Bank a "Win Win" Effort

BY JANE MAXWELL,  
Diocesan Representative  
for PWRDF

On Saturday, March 10, the Ottawa Working Group of the Primate's World Relief and Development Fund (PWRDF) gathered at Epiphany, Gloucester, to hold its first workshop for parish representatives.

The workshop drew 23 parish reps from six different Deaneries around the Diocese to hear keynote speakers from the Canadian FoodGrains Bank (CFGB), PWRDF's major partner in delivering food support to war-torn and drought-stricken countries. The Canadian Foodgrains Bank is celebrating its 35th anniversary this year, while the Primate's World Relief and Develop-



PHOTO: DAVID BROSCOE

*PWRDF Parish Rep participants, attending March 10th workshop at Church of the Epiphany.*

ment Fund is celebrating 10 years of membership in the Foodgrains Bank. In addition, PWRDF board mem-

bers Margaret Dempster (Ottawa) and Valerie Maier (Yukon) were present, along with Carolyn Vanderlip,

PWRDF Director of the Anglican Partnership Program.

The highlight of the workshops was the lively presentation by our two CFGB guests, Dave Epp and Harold Penner.

Epp explained that in 1976, amid growing world food emergencies, the Mennonite Central Committee (MCC) created a pilot project to allow Canadian grain farmers to share their harvests with those less fortunate around the world. In 1977, the MCC made its first shipment of wheat to Bihar, India. The project was reorganized in 1983 to be opened to other church agencies and was re-established as the Canadian Foodgrains Bank.

Today, the CFGB is fighting global hunger in over 30

countries around the world. 15 church agencies, including PWRDF, representing 30 denominations with over 17,000 congregations, make up the membership of Canadian Foodgrains Bank.

Epp said progress has been made in eradicating hunger in the world. In 1990, 23% of the world's population experienced hunger; in 2015 that number had dropped to 13%. However, he noted that the long term positive trend to eradicating hunger had been reversed in recent years. Today, 815 million people in the world go to bed hungry every night, with countries in Sub Saharan Africa heading the list (South Sudan, Somalia, Yemen and Nigeria).

See STORY, p. 5

## Reconciliation Needs Everyone

BY ROBERT WOODS, Youth  
Internship Program

We have *all* been damaged by our history surrounding the residential school system in Canada, as well as through our long inactivity in the way of healing these wounds.

"When one part of the body suffers, it all suffers," Melanie Delva, the Reconciliation Animator for the Anglican Church of Canada, told me in a recent interview. She aptly noted, "Reconciliation needs everyone."

Melanie has an amazing new way of looking at reconciliation within the church:

"Reconciliation should be seen as a spiritual practice, like studying and fasting; we should take part in it to see transformation in the world." She understands the importance of this practice, yet she knows that there will be mistakes along our journey and we need to be open to imperfection.

Melanie Delva will be the keynote speaker at an upcoming workshop about reconciliation on May 26, at Christ Church, Bells Corners, entitled *Moving Forward with Reconciliation*. Additionally, she will be leading one of the

workshops breakout sessions on Reconciliation as a Spiritual Practice.

Volunteering with the All My Relations Working Group (AMR) through the Youth Internship Program (YIP) provided me the opportunity to interview Melanie Delva about her work, her thoughts on reconciliation, and her personal story. When the interview ended, I couldn't help but feel inspired by Melanie and by this new spiritual practice that has been set before my eyes.

Before this internship, I  
See STORY, p. 6

## Biggest Hurdle for Introverts in the Church

BY NICOLE CAYER, Communications  
Coordinator  
OACM

Those of you who know me, know I have an introverted personality.

This doesn't mean I'm shy because I'm not shy. What it means is I don't get my energy from being around other people - in fact, being around people, even people I love can drain me.

This can prove difficult when you spend 40+ hours during the work week in an extroverted role - and you have no more energy to give on the weekend.

It's also challenging when you truly love people and are trying to be a part of a Church community - but can't bring yourself to commit to anything after work hours.

Finding the right balance for my personality was probably the biggest hurdle I experienced with the Church - and still do.

I go to Church on Sunday and am happy to spend the hour and a half in Church, but it takes every ounce of energy for me to stay for Coffee Hour.

See STORY, p. 10

# Embracing God's Future

By The Rt. Rev.  
John Chapman

Many of you are aware that over these last few years, people from across the Diocese, in every parish community, participated in shaping and embracing the spirit of our visioning document known as the Embracing God's Future Roadmap. The Roadmap was adopted by Synod in 2014, and over the last four years we have all shared in giving attention to its priorities and practices. In particular, because it has become so urgent, there has been widespread engagement with Priority One of the Roadmap:

## Priority One. Buildings and the Shape of Parish Ministry.

Consistently, and overwhelmingly, our Prayer revealed an imperative to make the stewardship of our real estate and the reshaping of parish ministry a priority. A great many responses named the call to develop, repurpose or dispose of buildings. Closely aligned to this was a frequent call to reduce the number of parishes through amalgamations and to examine the methods by which clergy and parishes delivery ministry. Through the stewardship of our buildings and people, we are now driven by a realistic, renewed sense of vision for ministry in our time.

### Action to be taken

The Bishop and Diocesan Council, in collaboration with people throughout the Diocese, will initiate as soon as possible a comprehensive process to explore and take action on issues surrounding the stewardship of our buildings and the reshaping of parish ministry.

I am delighted that congregations in every geographic area of the diocese have taken this priority to heart. Discussions, creative suggestions, debate, consensus, and innovative thinking have characterized the work of our parishes as

they have engaged Priority One. I have personally been part of these kinds of discussions “up the valley” on both the Ontario and Quebec sides, along the Seaway, in the Eastern portion of our diocese, in “rural Ottawa” and within the urban core of the city of Ottawa.

When we listened and prayed during the early part of putting together the Roadmap, we realized that we needed to be courageous, willing to experiment, and ready to take risks. We realized that our buildings and the shape of ministry, while serving us well in the past, need to be re-shaped in a manner that better suits our current mission, our vocation, and our resources.

Like most wide-ranging conversations, eventually common thinking and clear patterns began to emerge. From the conversations and collaborations, and the courageous and creative thinking that was happening across the diocese, we saw nine different options or possibilities take shape. It seems that any congregation or parish is faced with the decision to stay as they are, or to move toward one of the other options. This “emerging range of options” which have been presented to Synod by the Priority One Working Group, and have my full approval and support, are as follows:

### Area Parish

A new type of parish established with the guidance and approval of the Bishop. One incumbent and one or more associate incumbents are appointed to the parish, not to individual churches, and work as a team to provide pastoral leadership and ministry. Governance and finances may range from being more federated to more centralized, with one vestry and one parish council. ECOPS and Parish Fair Share are based on combined numbers from all churches.

### Amalgamation

Two (or more) existing parishes enter into conversations to explore the possibility of transitioning into a single parish, likely in one building and possibly with fewer clergy. With the consent of the incumbents and churchwardens of the parishes, the Bishop may authorize an amalgamation with the approval of Diocesan Council. (Bylaws 5.01.7-9)

### Collaboration

Intentional, beneficial collaborations between parishes can range from informal arrangements to undertake specific projects, to formal arrangements to share clergy, administrative or financial resources. Informal collaborations normally happen with the agreement of all parishes. Formal collaborations happen in consultation with the Bishop, and require mutual agreement on the details of the collaboration, along with a proposed term (e.g. X years, renewable with the consent of all parties).

### Single-Point Parish

A traditional parish, with an incumbent (and often an associate incumbent or assistant curate) and one church (possibly shared with another denomination).

### Multi-Point Parish

A traditional parish, with an incumbent (possibly other clergy) and two or more churches.

### Anchor Model

A priest is contracted by the Bishop to provide defined priestly services to a church, governed by a memorandum of understanding between the Bishop and the church. Another priest, normally the incumbent of a nearby parish, serves as the “Anchor Priest” in charge of the church, supporting the wardens in matters of administration, property and finance, and also supervising the contracted priest.

### Chapel

A Congregation applies to the Bishop for designation of a church as a “Chapel” which would have a “Sponsor” (a parish or another congregation) that is responsible for it. The Chapel is under the care of a priest designated by the Bishop—with the understanding that priestly duties at the chapel are limited to occasional services and pastoral care approved by the Bishop and Sponsor. (Bylaws 5.01.22-31)

### Close

A Vestry resolves by at least a two-thirds majority that a church should be disestablished. With the approval of the Bishop the church is closed. Alternatively, and with the approval of Diocesan Council, the Bishop may invite a Vestry to voluntarily disestablish a parish or church. (Bylaws 5.01.10-19)

These nine options are not “carved in stone.” However, they do provide a carefully discerned framework to guide our thinking and decision making, recognizing that these are fluid times and our decisions also need to be fluid. We are engaged in experiential discernment which, by definition, allows for ongoing change and clarification as experience and knowledge dictate.

I can accurately say that each of these nine options have been embraced and implemented by congregations or collection of congregations across the diocese. In the city of Ottawa we have seen three major amalgamations in recent years, and many rural churches have elected to become chapels. Some have taken the courageous decision to close.

While each of these changes require much time and care, the most remark-

able development has been the creation of Area Parishes, which is a completely new kind of structure. Starting from the ground up, with months and years of discussion—eventually involving my office—a number of area parishes have already begun their new ministries together. These include: the Area Parish of South Carleton, the Area Parish of Mississippi Lake, the Area Parish of Renfrew-Pontiac, and a yet to be named area parish involving fourteen congregations in Pembroke Deanery.

In addition to these new area parish structures, an area Collaboration has been formed and embraced by the congregations of St. Paul's Kanata, St. John's Richmond and Christ Church Ashton. The clergy in this collaboration are known as the Carleton West Clergy Team. And congregations in the Prescott-Russell and Seaway area are in the midst of negotiations with a hope a making final decisions about new forms of area ministry very soon.

Such exciting and innovative creations throughout our beloved diocese! May I ask you to keep these communities in your prayers as they venture forth confident that the Spirit of the living Jesus is supporting and guiding them in these new times. And if your parish is not already asking if it ought to consider a different option for itself, please raise the question at your next council meeting. Our diocese has clearly recognized that our changing times offer us an opportunity for creative ministry and not a time of remorse or longing for days past.

May God continue to bless us in the work that continues.

+ John: Ottawa

NEWS

# Jack Francis' Significant Anniversary

By Glenn J Lockwood

The Diocese received a wonderful gift in 1980 when Jack Francis was appointed Diocesan Archivist. He found himself building up an Archives almost anew.

His predecessor, the Rev. Wilfred H. Bradley, had been a busy parish priest since 1944, and especially during the postwar years. Jack found the Archives to be a small classroom in Cathedral Hall, jammed with Synod journals, property records, and existing with almost no budget. Some larger parishes steered clear, cramming documents into vaults and furnace rooms instead. The Diocese kept its records at 71 Bronson Avenue until discarded. Not surprisingly, documents sometimes wandered off.

Having been educated at University College, University of Toronto, and rising through the ranks of the Public Service, Jack Francis built the foundation of today's Archives. He made a secure place for clergy files, minutes of Diocesan committees, and property records.

He collected parish registers, vestry records, parish committee, financial and

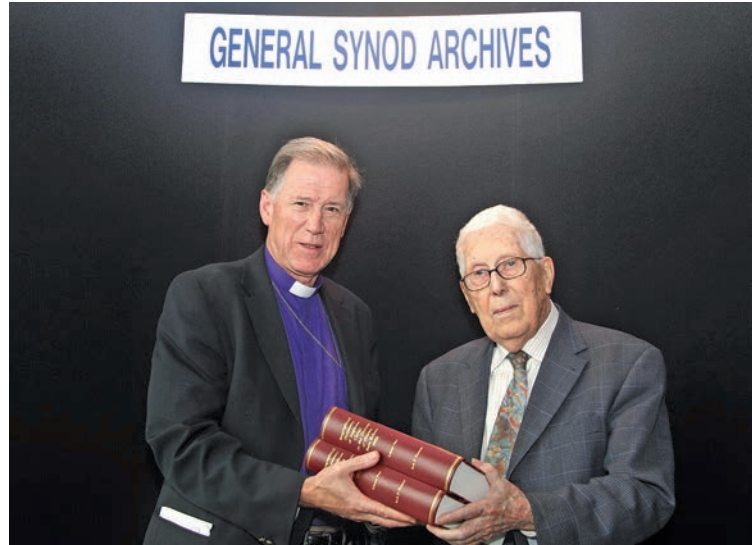


PHOTO: ART BABYCH

Jack Francis with The Most Rev. Fred Hiltz

property records (including architectural plans), correspondence, news-clippings, maps, photographs, pew bulletins, newsletters and scrapbooks. He went after all parishes, encouraging them to bring their collections to a central place. He even subsidized a specialized library.

Jack made the Archives a people place, as he encouraged researchers, lobbied for increased space and funds to conserve records, and attracted volunteers including his successor, Fred Neal. He himself proved an indispensable volunteer after he retired

as archivist in 1990 until just a few years ago. Perceiving the difficulty of keeping track of early clergy, he set about writing his authoritative Biographical Dictionary of Anglican Clergy in the Diocese of Ottawa Born Before 1900. He also wrote six clergy biographies for the Dictionary of Canadian Biography.

On May 13th, Jack celebrates the 100th anniversary of first seeing the light of day in his native Moose Jaw. The Diocese of Ottawa is hugely in his debt. We thank him for his diligence on our behalf.

## Clergy News and Updates

Rev. Victoria Scott

will be inducted as Incumbent of the Parish of St. Luke's, Ottawa on the Feast of St. John, Apostle and Evangelist; Monday, May 07, 2018 at 7pm. Bishop John will officiate and The Rev. Canon Beth Bretzlaff will preach. Clergy are invited to vest; the liturgical colour will be white. Reception to follow.



**The Right Reverend John H. Chapman**  
Bishop of Ottawa  
and Ms. Catherine Chapman

Cordially invite retired clergy & their spouses to a celebratory High Tea to honour their many years of ministry in the Anglican Church of Canada

**High Tea**  
on Tuesday, May 08, 2018  
from 1:30 to 3:30 pm.  
at

**St. Helen's Anglican Church**  
1234 Prestone Drive  
Orleans, ON

RSVP by May 01  
to Heidi Danson  
613-232-7124 x 222

## Saint John Parish Transforms from Near Extinction to Thriving Multicultural Church

By Anglican Journal

A diverse congregation in three years, a church in the diocese of New Brunswick went from a parish on the brink of extinction to one of relative prosperity, growth and revitalization, sustainability committee chair Trevor Holder told diocesan council.

In 2015, St. Luke's Church, in the parish of Portland in Saint John's Old North End, was close to being shut down. The building was inaccessible and needed a new roof, spending was out of control, heating bills were unsustainable, and they had no priest. Holder called the

parish at that time "spiritually adrift."

Bishop David Edwards encouraged them to come up with a mission-focused plan. Committees for sustainability, worship, outreach and marketing were formed.

Over the next two years, fundraisers, a grant from NB Power and a loan from the diocese helped the church decrease its deficit and fund outreach programs. Canon David Barrett signed on as a part-time priest.

In May, the church's large, empty rectory became the home for a refugee family of 10 from the Democratic Republic of the Congo. By fall

2017, several families from India that had arrived in Saint John began attending the church.

With an increase in giving and a successful fundraiser, the church's 10-year loan from the diocese was paid off in two.

The parish, which a few years ago had 50-60 worshippers, now holds 90 on Sunday mornings. It hopes to have as many as 160 worshippers by 2020. It also wants have a full-time priest in five years.

"With a lot of prayer, a lot of hard work and God's blessing, things have turned around," said Holder.

*The New Brunswick Anglican*

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

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

Cocktail Reception: 6pm  
Dinner: 7pm

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**TODAY 4  
TOMORROW**

OUTREACH

# Creating a Gesture of Reconciliation

By Debbie Grisdale,  
Co-Chair of All My Relations

The All My Relations subcommittee at the Church of the Ascension created a Lenten program 'Learning from Home' for the congregation to deepen our understanding about the impact of residential schools on the lives of Indigenous peoples. The program also highlighted the Anglican Church's role in the schools and its ongoing commitment to reconciliation and justice.

The Lenten program consisted of two online learning sessions, delivered by email to parishioners. The sessions had links to a variety of learning materials to read, to watch, to listen and to pray. Participants told us they found the videos and reading materials "very valuable and moving."

We then held a workshop, including supper, at Ascension and 30 people showed up on a sunny Saturday afternoon. Our learning focussed on two Anglican-run Indian Residential Schools (IRS) – Shingwauk IRS, Sault Ste. Marie, ON and St Michael's IRS, Alert Bay, BC. Irene Barbeau, who at-



PHOTO: SUBMITTED

**Tile Art commemorating either a child who never returned from the Indian Residential School experience or honours a survivor.**

tended Shingwauk and co-founded the Shingwauk IRS Alumni Association, was our special guest. Irene currently attends Good Shepherd Barhaven. We were so pleased that Irene's daughter Cheryl Ann, son-in-law Paul and grandchildren Tristan and Marae were in town and able to participate in the workshop. Irene told us that it was the first time they had heard her speak publicly about healing and reconciliation and it was a special opportunity for them.

The video *Our Voices, Our*

*Stories* showed the demolition of St. Michael's IRS and the community's healing ceremony. Survivors described their journeys of healing and their experiences of trying to come to terms with what had happened to them there as children.

After hearing these stories, workshop participants had a chance to make a gesture of reconciliation through art by decorating one or several wooden tiles. In keeping with the Project of Heart program, each tile commemorates either a child who never

returned from the IRS experience (there are estimated to be more than 6,000 such children) or honours an IRS survivor. Irene commented "The tiles were very powerful because it was a moment of a memorial exercise about survivors and their families."

The workshop provided a chance to hear survivors tell their own stories of healing. Irene told us that being able to tell your story is an important part of the healing journey, as well as being educational for non-Aboriginal people. Those who came to the workshop found it to be a moving experience and said it helped open their eyes to the impact of the IRS experience and how survivors support one another in their healing journey. "We need to hear these stories" said one person.

The tiles will be mounted on a new prayer screen at Ascension and will serve as a memorial to the children and will honour survivors and their families. Their presence in a place of prayer will inspire us to continue to reflect on and pray for healing and reconciliation.

NEWS

## Church Calendars

By Cynthia Greer

Thank you to all the calendar reps in our Diocese for selling our 'new look' calendars and believing that your trust was not misplaced.

Our orders were down, but some churches ordered twice this year. That isn't the best method financially, but I understood why you were hesitant.

I have just received payment for the last order for last year, and I already have 4 orders for 2019 calendars.

I expect there to be some differences in who orders for whom, as there are changes

to the parishes and deaneries.

Please make sure I know exactly which church you are, as we have several churches with the same name throughout our Diocese.

As before, you can order by phone, email, or mail.

The pickup locations are the Altar Guild Annual Meeting, Synod, and my house, by arrangement.

*For more information about ordering calendars, please contact*

*Cynthia Greer  
613-723-2680  
greercynthia69@yahoo.com*



ALL MY RELATIONS  
A Doorway to Understanding

## Moving Forward with Reconciliation

Saturday, May 26

9:30am - 3:30pm

Christ Church, Bells Corners  
(3861 Old Richmond Road, Ottawa)

Feat. Keynote Speaker:

Melanie Delva

Reconciliation Animator, Anglican Church of Canada

- Developing Resources for Reconciliation
- Creating a Welcoming Church
- Reconciliation as a Spiritual Practice
- Inuit Ministry of Ottawa - Working for Positive Change

The day will include a 'Standing Stones Sacred Gathering' (Cree) worship service.

Register Now:  
ottawa.anglican.ca/amr

For more info read: Reconciliation Need Everyone on pg.1



## Crosstalk

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Submission Deadline for the June edition is April 25, 2018.

COMMUNITY MINISTRIES

# Healing Gardens

By Belle Ryan,  
Food Program Coordinator  
at The Well

The Well/ La Source has partnered with the Women Warriors' Healing Garden for a great project with our women. Here we see Veterans living with PTSD volunteer their time teaching our women how to preserve food. Our first workshop was in February, where 17 women learned how to pickle eggs. Our second class in March,

the numbers of participants was 34. Here the women learned how to do pickled cucumbers. Our next class will be in April and we are all looking forward to making jam. This is a wonderful hands on workshop that all our women love.

*Find out more about The Well and the Community Ministries of the Diocese of Ottawa at: [ottawa.anglican.ca/community-ministries](http://ottawa.anglican.ca/community-ministries)*

LETTER TO THE EDITOR

Dear Editor,

Thank you Victor (my long-time friend) for describing to us the dedication and unselfish commitment of those many groups who confront the problems of homelessness and work tirelessly to find solutions. Homelessness is not a simple problem. If we want to understand what it is like to be homeless we must, as Victor did, visit the places where homeless people find shelter, talk to them and perhaps

volunteer our services. No one approach may help all homeless people and the various groups described by Victor offer different kinds of help. The one common factor is the strong caring of the volunteers and staff for those to whom they offer help. Thank you Victor for describing to us the commitment of our community to helping the homeless and urging us to see first hand the work in progress.

Margaret Back

NEWS

## PWRDF Partnership a "Win Win"...

- Continued from page 1

Global Affairs Canada is a strong supporter of Canadian FoodGrains Bank and provides \$25 million annually to the organization for its projects. They fall into three categories: food assistance, agricultural training and livelihoods, and nutrition.

The Primate's Fund has drawn on its account with The Canadian FoodGrains Bank to provide food assistance to South Sudan, Syrian refugees in Lebanon and Jordan and Rohingya refugees in Bangladesh.

Epp pointed out that the FoodGrains Bank no longer ships food from Canada to countries in need. Food is now purchased locally from farmers in nearby countries as a more cost efficient and time-saving measure.

However, Canadian farmers can still actively support the FoodGrains Bank through their growing projects. In fact, Gary Weir, PWRDF parish rep from St.

Georges, Fitzroy Harbour, is the instigator of the West Carleton Foods Growing Project. Weir and his brother began sending a portion of their cash crop to the FoodGrains Bank raising around \$600 in their first year. Several years later with the help of local parishes, they 'grew' their corn and soybean revenues ten fold to raise \$7,500 for CFGB in 2017. St. Thomas, Woodlawn; St. Georges, Fitzroy Harbour; and Christ Church, Bells Corners have all raised funds to cover the inputs for the crops (fertilizers, seeds, storage, trucking). Epp called this collaboration between the farmer and local churches "linking rural to urban" to create a successful growing project. The project also provides a number of important educational spin-offs for local churches. Lisa Probst, PWRDF parish rep for St. Thomas Woodlawn, has been actively involved in advocacy for the project and Canadian FoodGrains Bank.

Men's breakfasts for the CFGB 'Good Soil Campaign' have been held. Weir extended an invitation to all the PWRDF parish reps at the workshop to visit his farm and the growing project in the early fall.

Dave Epp summed up PWRDF's partnership with the Canadian FoodGrains Bank by calling it a "Win-Win" for everyone – farmers, churches, donors, and most importantly, those who are hungry in the world.

*The Primate's World Relief and Development Fund has its national office in Toronto but it oversees a network of 30 diocesan coordinators across the country, who in turn support and encourage the work of parish representatives in their dioceses. Here in Ottawa we have around 50 PWRDF parish reps - some clergy but most laity - who serve as PWRDF "Ambassadors" in their parishes. Our goal is to have an active PWRDF parish rep in each parish of the Diocese.*

REFLECTIONS

# In Review: Being in Community

## Janice MacLean's *Being In Community*

By John Price

How do we go about being church in a time of disruption, where something is ending and dying, and something else waiting to be born? How do we engage in listening practices that nurture trust in community? How do we practise gratitude in a way that enables us to understand why we do what we do? How can we be present to new possibilities that help us open mind, open heart and open will?

These are questions raised in the 3-session course *Being in Community* by Janice Bell -- a set of audio talks, suggested Bible readings and

activities for meditation and other groups. In contemplation and silence, we discern who we are and what our purpose in our community is. The answers promote creative thinking and ultimately action. For this, the author concludes, "... we need the faith of Jesus, nurtured in the inner spiritual life and practised in the world", the faith that Jesus required of the rich young man in Mark's Gospel when he enjoined him to "Sell all you have and come and follow me". To have an open heart, we must still the voice of judgment; for an open heart, we need to see what others see and an open will involves letting go of what was and letting come that which is

to be. Presenter Janice MacLean has a wonderful rest-and contemplation-inducing voice and manner of delivery and deeply impressed our Centering Prayer group. We did not debate the questions suggested but they are stimulating and well worth further thought.

Co-ordinator of a Centering Prayer group that meets on Mondays (excl. Bank Holidays) from early September to late June at St Luke's, 760 Somerset St West at 5:30 p.m. (use main church entrance on Bell St.). We spend 30 minutes or so watching or listening to a video or audio (or doing lectio divina) and 20 minutes of meditation. All welcome.

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**TODAY 4  
TOMORROW**

LIFELONG FORMATION

Reconciliation Needs Everyone...

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had few encounters within the Diocese that explored reconciliation. I needed some sort of push to get me involved in reconciliation, which I received in the form of this internship.

I believe that most people in the Diocese are interested in learning about reconciliation and in building relationships with Indigenous people, groups, and nations. Each one of us needs to push into this practice in our own way. As Melanie told me at the end of our interview, "I hope that people will be inspired at the workshop to take action in their own communities and not despair in all the work that needs to be done."

Melanie's view of reconciliation as a spiritual practice has come from her personal transformative life experiences. She started out life surrounded by a community with quite a racist attitude towards Indigenous peoples; she found it very hard to change her views. Twelve years ago, Melanie was working as an Archivist for the Diocese of New Westminster, in British Columbia, collaborating with the Truth and Reconciliation Commission (TRC) to find records on residential schools. She was shocked to realize that such heinous crimes had happened in Canada, and that the church had been involved.

Melanie described to me how this discovery transformed her whole being. In fact, she has been spiritually adopted into the Grizzly Clan in British Columbia, from whom she has learned much. Terry Aleck Coyote of the Lytton Band of the Nlaka'pamux First Nation, Melanie's adoptive father, was the first residential school survivor to take legal action against the Anglican Church of Canada. Melanie told me that their relationship has shown her the beauty of healing and forgive-



PHOTO: ANGLICAN JOURNAL

**Reconciliation animator Melanie Delva at the TRC's Walk for Reconciliation in 2015. Used with permission**

ness, and that it can occur in all circumstances.

This sort of transformative journey is what I hope Melanie will inspire in all of the Diocese.

The Diocese of Ottawa's All My Relations Working Group will be sponsoring the upcoming Moving Forward with Reconciliation workshop, on May 26, to help parishes on their reconciliation journey. Every parish is encouraged to send at least two people. The workshop will consist of both plenary and four small breakout sessions, as well as special worship. Participants will be invited to register for two of the four breakout sessions:

- Developing Resources for Reconciliation; discussing strategies for building trust and relationship
- Creating a Welcoming Church; discussing strategies for hospitality in light of various traditions and practices
- Reconciliation as a Spiritual Practice; led by Melanie Delva

- Inuit Ministry of Ottawa - Working for Positive Change; discussing outreach work undertaken within the Inuit community at St. Margaret's, Vanier

Melanie Delva sees her role in the aftermath of the TRC as someone who will animate the conversations that help the church to embody its commitment to reconciliation. She is working hard to promote educational opportunities for reconciliation within the church, and supporting related networks across Canada.

Richard Wagamese, a Canadian author once wisely wrote, "When we say 'all my relations,' it's meant in a teaching way, to rekindle community. We are part of the great, grand circle of humanity, and we need each other."

Melanie notes that it's hard to exactly imagine what reconciliation in the church will all look like until we start. Furthermore, many people have very strong emotions surrounding reconciliation. People with fear, guilt, or shame need to feel safe so that they can express themselves, so we can focus on building strong intertwined relationships. That will allow us to get even closer to becoming one integrated body through our shared humanity.

*For more information or to register for the Moving Forward with Reconciliation workshop in May, please visit: [ottawa.anglican.ca/amr](http://ottawa.anglican.ca/amr)*

*To donate to YIP, please visit: [today4tomorrow.ca](http://today4tomorrow.ca), or send your gift to 71 Bronson Ave, indicating Today4Tomorrow - YIP.*



PHOTO: STEVE THOMASON

Exploring New Modes for Delivery of Faith Formation

By Leslie Giddings, Learning Facilitator

Exploring new modes for delivery of faith formation was a key aspect of the January 2018 eFormation conference at Virginia Theological Seminary. The guest speaker, John Roberto, offered an interesting insight into planning events for faith formation: flip the model.

Practically speaking it means redesigning your event (Lenten Bible Study, Confirmation Retreat, or Messy Church). Take the content and offer it up before the event. I know that sounds really strange. We might ask ourselves but what if people don't come? The truth of event planning for faith formation is that people aren't coming for the content; they are coming for the relationships and the connections. Offering up the

content ahead of time gives people who might be unsure a chance to see what your event is about before they decide to attend.

After the event, share lots of information with participants and the wider community about the relationships. Pictures, participant quotes, videos reinforce the value of the event to the participants. Finally, take the time to extend the event afterwards by having content that people can access that is related. Connect this to a request for feedback about the event and you will have a head start in planning for subsequent events!

*If your parish would benefit from support to implement this type of change, please contact Leslie Giddings, Diocesan Learning Facilitator*

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The Anglican Church caring for the Community

Deadlines and Submission Guidelines for Crosstalk

Deadlines:

- June - April 25
- September - July 25
- October - August 27

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>



# TODAY 4 TOMORROW

## Giving hope a way forward from generation to generation

*Five stops in five hours - Today 4 Tomorrow Tour of the Community Ministries; By Jane Waterston. Full story: [medium.com/@OttawaAnglican](https://medium.com/@OttawaAnglican)*

The Anglican Diocese of Ottawa staff organized the first Today 4 Tomorrow (T4T) Bus Tour of the Community Ministries. This year, the Community Ministries of Ottawa are featured prominently in the T4T appeal, with \$130,000 of the overall goal of \$300,000 to be raised and distributed towards all that they do to help so many people. Another \$70,000 will enable expansion and development of similar ministries throughout the region, beyond the city of Ottawa.

On January 24, several lucky supporters of the Today 4 Tomorrow annual appeal (myself included), were the first to board the tour bus, and it was a wonderful experience. Trying to keep disruptions minimal for the visitors and programs, we met with Executive Directors and staff, heard about current challenges and dreams, looked around, started some conversations, hung out a bit, and moved on. We each had a firm connection with one or more of these ministries, yet it was a day filled with revelations and lessons.

On our way to St. Luke's Table, we passed the Bronson Centre, home of the Ottawa Pastoral Counselling Centre. Thanks to the generosity of many people in the Diocese, there is now a satellite centre in the west end which offers psychotherapeutic support to clients and advice to clergy who are approached for counselling by parishioners. And as we headed further south on Bronson, Carole Whittall pointed McPhail House out to us—a solid-looking, brick home that has for more than two decades offered six women housing through the Cornerstone operation. Carole recalled the excitement around the opening of McPhail, and noted it has mostly smoothed the transition for immigrant women.

### St. Luke's Table

The bus dropped us off by the modest entrance to St. Luke's Table, in Chinatown. Serving people living in neighbourhood rooming houses for the most part, its doors open at 8 am and breakfast is served. Social time, discussion groups and a hot lunch (with food provided by the Food Bank and donations) are also part of the warm hospitality provided by St. Luke's Table. This is the most westerly drop-in program in the city, and it hosts the largest number of clients of all the meal-providing day programs.

We heard that Fridays are especially popular because it's Karaoke day, and there is also a focus on hygiene that day, with resource people brought in to cut hair and offer supplies and advice. The cook, Bruno, is part of a network of day program cooks that meets at St. Joe's on Laurier East to share tips, notes and resources. The Centre's annual budget is in the area of \$300,000 (70% from government sources), allowing it to stay open 5 days per week. Furniture is put away every day, however, so that parish activities, at St. Luke's Anglican Church can proceed in the evenings.

### The Well

The Well is based in the downstairs hall at St. John the Evangelist, at the bustling corner of Elgin and Somerset West. This is a drop-in program just for women, in a very large and bright church hall. We met up again with Rachel Robinson, who described some of the partnerships the ministry has with Amethyst (addictions), sex assault and rape crisis centres, and Women Warriors (veterans). One of the clients later told me that Rachel is "very positive and gives me hope".

There is an impressive map in The Well, located near its well-organized office, showing where all visitors hail from. Indeed, The Well has provided hospitality to women and children from all over the world. In the few minutes I was there, I met people from Turkey and other parts of the Middle East (recent arrivals). This was a part of the demographic I was not really aware of before I came to visit The Well. There were also quite a few students.

### Ottawa Pastoral Counselling Centre

OPC is small, tranquil and scrupulous about confidentiality— three reasons why we were not invited to drop by in person. Launched around 1975 by the Rev. Canon Eldon Davis, father of the Ven. Rob Davis, it accepts referrals for psychotherapy from clergy and community ministry managers, not just medical professionals. It is not, therefore, eligible for government grants but must rely on donations from individuals and parishes, as well as fees for service. Recently a satellite office opened in Carleton Place and another is coming in Manotick to serve people locally outside of the City of Ottawa. OPC relies on generous donations to build the Counselling Support Fund which ensures that people without the resources to pay the fees will receive the care and attention they need.

### Centre 454

To enter Centre 454, one walks through a lovely, landscaped sunken garden—a gracious feature of this busy community ministry, which averages 160 visitors per day (25% homeless and 75% marginally housed), seven days a week, 12 months a year.

People come and go as they please and there are no expectations about what they do when at 454. We saw people making calls, reading, plucking a guitar, lots of chatting. There are volunteer greeters and professional case managers who help with ODSP applications and some short-term crisis intervention.

Executive Director Jenn Crawford explained the biggest challenge right now is to raise the \$100,000 it will take to keep the Centre open seven days a week this year. She noted that there is no more United Way funding for the Centre and Directors are dipping into their reserve. In the past year, a \$25,000 donation for programming from Adobe and a \$100,000 donation from an individual to make the centre "more homey" have been a much-appreciated boost.

### Cornerstone Housing for Women

Our last visit, in two parts, was to the Community Ministry headed up by Executive Director - Sue Garvey - with a very committed and experienced Board of Directors.

We met up with Sue outside the Princeton residence. Built as a convent in 1988, it will soon be repurposed into 42 small apartments for women—safe, sound, and we hope stress-free—with common space in the basement. It will house single women who are deemed to be eligible on two levels, the first being need. They may live there for a long time if the need persists, with a pet if they wish. It is to be a "lifelong learning centre" with residents living more independently than in the other Cornerstone locations; staff will be on site from 8am - 10pm only, and there will be no food plan on offer.

Our final stop was the Cornerstone residence at 314 Booth, designed by the same architect as the Princeton project. It was built in 2011 and offers 24 apartments to women in need. All residents have limited disposable income (generally \$1,100 per month) through the ODSP program. Some residents are unable to work because of disabilities or mobility issues; others take on jobs (like laundry) around the building, paid through a social initiative program.

**FOR FURTHER INFORMATION CONTACT**  
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## REFLECTIONS

# The Latent and Intentional Church

By PJ Hobbs

Many years ago, I found a book in a small theological bookstore. Written by Charles Fensham, of the Toronto School of Theology, the book was entitled *Emerging from the Dark Age Ahead: The Future of the North American Church*.<sup>\*</sup> I was intrigued and bought it. It proved a gem that helped inform my thinking and teaching for a number of years. Recently, I dusted it off and found it to be just as relevant as the day I bought it.

Fensham explores the missional challenges of the contemporary North American Church and affirms the church's call to address issues of poverty and to be with those living on the margins of society. In doing so, he brings forward the notion of the latent church, which finds its hermeneutical point of departure in the "crowds" of the Gospel of Mark. The intentional church by contrast is the gathering, creedal and doxological communities that would normally be identified as the church. Au-

thentic church, according to Fensham, finds its expression in the cultivated relationship between the latent and intentional church and, therefore, he writes "it must be emphasized... that the praise of the Trinity grows out of community and praise of the Other [i.e. the Trinity] cannot be divorced from encountering the other-our fellow human beings. Their physical need is our spiritual need."

An intentional church such as ours, which gives significant attention to worship and often suffers the isolation wrought by the pace of modern life, is challenged to rethink its mission with a view to engage the latent church such that the fullness of the Body of Christ becomes increasingly manifest. Consider this rather lengthy quote from Fensham that might hit home for many of us:

*"To be doxological in our intentional Christian communities would mean never to lose sight of our call to solidarity and resistance with the latent church... For a suburban church, this suggests more than sending money; it means link-*

*ing with communities, and bringing presence and praise through active solidarity. The latent church is both outside and inside intentional Christian communities. Understanding the church this way will both challenge our culture's mastery, management, and demand for efficiency, and it will engage it by responding to the voices of despair that are drowned out by a facile optimism and demands for performance and efficiency. If our doxology is practiced like this, we will be a glimmer of the reign of God, or perhaps a light under a bushel."*

Fensham's exploration of the intentional and latent church offers a framework for reflecting upon our shared mission. There are many folks who represent the latent church in our midst; their needs are concrete and genuine, living on the margins of our society. I am of course mindful of our Diocesan Community Ministries and our participants, clients and residents who struggle with issues of homelessness, abuse, addiction, poverty, mental illness, and trauma. With respectful partnerships many of the intentional com-

munities (i.e. parishes) of our Diocese have formed relationships with the people of our Community Ministries as well as many other ministries and agencies.

There is still a long way to go, a shift in our understanding of the church that instills in us discerning hearts searching for the places and people on the margins where the latent church abides in order to be in solidarity and in so doing be more authentically church. The call, especially in a time where we seem more focused on survival, is for the intentional, doxological church to look beyond itself and discover the church – the People of God, the Body of Christ, the Temple of the Holy Spirit – latent, yet living, in the world around, in the world God loves.

*\*Charles Fensham, Emerging from the Dark Age Ahead: The Future of the North American Church (Ottawa: Novalis, 2008).*

## NEWS

## Synod 2018 An Exercise in Strategic Decision Making

By Graham Sheppard,  
Synod Management Working Group

The 137th Session of Diocesan Synod will be held Nov. 02 -03 with an opening Eucharist on Nov. 01, All Saints Day. Most lay people understand Synod to be the annual business meeting of our Diocese, bringing together the Bishop, clergy, and lay people. What does "Synod" actually mean?

The word "Synod" is a combination of two Greek words 'syn' and 'hodos'; literally understood as 'journey together'. I have read that a Synod is a destination and a process, or journey, to get us there. Each parish sends representatives to the Annual Synod to participate in decision making processes, learn about Diocesan activities, share their Anglican journey, and influence the work of the church in our world.

Want to know more about Synod? The process? Journey? Destination?

Over the next few months, the Synod Management Working Group will address these questions through a series of articles in Crosstalk.

## Prayer Matters

### Parish Prayer Chains

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

One of the ways that people can be mobilized to pray for the concerns of a parish or congregation beyond a church service or regular liturgy is to form an Intercessory Prayer Chain. This is a group of people who have been called to the ministry of praying for others on a regular and ongoing basis. They form part of a chain through which God's love flows, and they circulate prayer requests and results among themselves via a communications chain. Members are committed to pray regularly, preferably daily, and confidentially, for the concerns brought to them. A Parish Prayer Chain is connected to the people of the parish and it is important to liaise with, and receive input and support from, the parish priest or pastor.



The members of a Prayer Chain pray for particular situations and persons that come to it from a variety of sources such as: the priest; the church office; a prayer request box; phone calls from members of the parish; individual requests; and situations known to the members of the chain. Some chains act solely to pray for short term (a week or less) emergency concerns (crisis situations, medical emergencies, deaths etc.). Others may decide to pray for longer term situations (illness, parish leaders,

clergy etc.). The members of the Prayer Chain set their own guidelines for what they will pray for, how they will operate, and agree on who will coordinate the activities of the Chain. It is important that the members be able to keep what they pray for confidential. While the knowledge of some of the situations and people they pray for will be widely known, many are confidential and must not be talked about except in the context of passing on the information to another person on the chain.

Members of the Prayer Chain pray individually for the concerns given them. Each person chooses their own time, place and method of praying, but they are committed to regular prayer for others. This is not something everybody can do. It is for those who are called to do it. Sometimes there is a desire by some to know all the technical or medical details of the situation or infirmity

being prayed for. However, knowing details can fix our minds on the infirmity and prevent us from connecting with God. It is, perhaps, sufficient to know that someone is in distress and is in need of prayer, and the general situation. Prayers should be positive rather than negative, dwelling on the perfection to which God wills to bring to the person or situation, rather than the imperfection which exists.

A Prayer Chain needs one person, who is not the parish priest or pastor, to act as the coordinator. The coordinator sets up the chain so that members will know who will be calling them with the prayer requests and to whom they are to pass the requests along. They screens all prayer requests to make sure that they are appropriate for the Prayer Chain, and that there is either a clear time limit for the prayers or there is a way to follow up to determine when prayers should

cease. They also keep track of what is currently being prayed for, and informs the chain when prayers are no longer required.

Experience has shown that a chain which is longer than 6-8 people is cumbersome, and messages often get delayed or mixed up. If there are more than 8 members in a prayer chain then it is desirable to have two or more branches in the chain, in which case the coordinator starts things off by phoning the first person in each branch of the chain. It is important that a prayer request be acknowledged by a person in the chain. While email is a possible way for prayer requests to be relayed, it is usually best to use the telephone to ensure the message is received and understood and will be faithfully passed on to the next member of the chain. It is important that confidentiality and privacy be respected.



## PARISH NEWS

# Classroom Built in Memory of Rev. Rick Marples

By Ray Brule, St. Paul's, SchoolBOX Volunteer

We are thrilled that the dream of having the memory of Father Rick Marples honored by being the namesake of a new classroom in Nicaragua will become a reality this August. The classroom is being constructed in his memory through the organization SchoolBOX.

Kilaca School is located on the Pacific coast of Nicaragua, just outside of El Viejo, Chinandega. This small city is located on the north-west tip of the country, close to Cosiguina Volcano. Kilaca School is very large with over 270 children in 8 classrooms BUT 28 kindergarten students at Kilaca School are currently studying in an open-air thatched hut. This makeshift classroom was built using wooden beams to support a roof made from sheet metal, plastic and palm leaves. It is similar to the homes in the community. Since the classroom is open to the elements, children have to deal with heat and dust, and in the rainy they often miss classes because everything is muddy and wet. These kindergarten students deserve a bright future through education, and the new classroom we are building will provide them with a chance at that.

Although Father Rick

passed away in September 2015, his heart for children will live on in the form of a new school for children in Nicaragua, the most impoverished country in the Western Hemisphere, after Haiti. These Kilaca community statistics will give you an idea of the poverty that the families face:

- 84 families
- Avg 3 children per family
- Avg Family Salary: \$150 US/month

For a family of 5 to survive on \$150 US per month, that works out to just \$1 per person per day. Despite these challenges, we believe that education is the key to unlocking the next generation's potential, and eliminating poverty in Nicaragua.

The overall project cost is \$25,000 CAD, that includes one classroom equipped with Desks, chairs and whiteboards and the great news is \$19,067.35 CDN has been raised (as of March 22nd).

Thank you to all the churches and members of our community who have helped to raise the money so far. You can still donate: online at: [schoolbox.ca/projects2018/](http://schoolbox.ca/projects2018/) or you can attend St. Paul's 2nd Car Boot Sale (fundraiser) on Saturday May 12th, 9am until noon.

Friends and community members who have been impacted by Father Rick's

ministry are invited to pray that God will move through this project, and to lift up SchoolBOX and the children who will ultimately receive this school through answered prayers.

The build is happening in August and a group of volunteers are going down to help from August 16-25th. There is still room for a few more helpers. Those interested in volunteering on the build in Nicaragua with SchoolBOX can email: [admin@stpaulshk.org](mailto:admin@stpaulshk.org).

SchoolBOX is committed to 'Making Education Possible' for the children of Nicaragua. SchoolBOX implements cost effective programming by building schools, providing school supplies, libraries, and teacher training. SchoolBOX has built 97 classrooms and 55 washrooms in Nicaragua and serves over 20,000 students and teachers in 100+ communities on an annual basis.

The SchoolBOX community is united in love for the children it serves and the belief that education can defeat poverty. SchoolBOX is comprised of thousands of people from different faiths and socioeconomic backgrounds. SchoolBOX empowers educators and students, and they in turn empower their communities and change our world.

# Brahms' Stirring Requiem

By Margret Nankivell

On Saturday, May 12, at 2pm, St. Matthew's Church will present Johannes Brahms's stunning Requiem. Directed by Kirkland Adsett, the church's combined choirs will sing the choral masterpiece with Montreal's pianist/organist Scott Bradford playing the version written for piano. The soloists will be soprano Holly Ralph Ormsby and baritone Jean Sébastien Kennedy.

No tickets will be sold for this concert but donations will be gratefully accepted.

Although the arrangement for piano is designed for two players, Bradford, director of music at St. Matthias' Anglican Church in Montreal, has mastered all the parts himself. The piano arrangement allows for a degree of intimacy, precision and clarity that can't be achieved in the orchestral version of the work.

After studying music at the University of Toronto, Bradford earned his Master's in Organ Performance from McGill University's Schulich School of Music. He has often performed on CBC's "Organist in Recital", "Christmas Sing-In" and "Easter Sunrise", and played for St. Joseph's Oratory's "Les Concerts Spirituels" and the 25th anniversary of the Wolff "French Classic" Organ at McGill. He has played at St. Matthew's several times in the past.

Adsett says that he selected the work because it is a great piece of music that demands the choirs to sing lyrically. "It is really good for the choir members to sing these really long lines of music," he says.

When he was completing his Master's degree in Sacred Music at the Westminster

Choir College in Princeton, New Jersey, Adsett sang in a presentation of the requiem at New York's Lincoln Center. Internationally acclaimed Spanish conductor Rafael Frühbeck de Burgos suddenly stopped conducting the piece and stared at the choir which kept on singing. "It was one of the most uplifting and memorable moments of choral singing," Adsett says.

Jean-Sébastien Kennedy is an alumnus of the Opera Lyra Ottawa Studio and his singing has been reviewed as "stylish" by Steve Smith in the New York Times. He is known for his rich tone, expressiveness and versatility and has performed in Canada and abroad in operas and recitals. He has performed regularly with the Ottawa Bach Choir, the Opéra de Montreal and the NAC Orchestra. This is his first performance with St. Matthew's choirs.

A German Requiem, to Words of the Holy Scriptures is Brahms's longest composition and one that attracted international acclaim when first performed. Composed between 1865 and 1868, it is a large scale work of seven movements for chorus, soprano and baritone. Brahms's mother died early in 1865, so it is probable that her death inspired the work.

Brahms (1833-1897) was born in Hamburg into a Lutheran family and spent most of his professional life in Vienna. A virtuoso pianist, he composed for orchestra, choir and piano. He worked closely with leading performers of his time, including pianist Clara Schumann.

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

## ACW Annual Meeting

Wednesday, May 16

9:30am - 2:30pm

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With Special Guest Marilyn Box  
Cornerstone Board Member  
and Chair of the New Development Committee  
"373 Princeton - the Project, the Progress"

- 9:30 Registration, Fellowship, Coffee & Muffins
- 10:00 Corporate Eucharist w/Ven. David Selzer, Rev. Carolyn Seabrook, and Rev. Alan Budzin
- 11:30 Update from Coordinator, Leslie Worden
- 12:15 Luncheon and Fellowship
- 1:00 Marilyn Box, presentation and questions

Register Now:  
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## Crosstalk Submission Deadlines:

June - April 25  
September - July 25  
October - August 27

## REFLECTIONS

**Biggest Hurdle for Introverts...****- Continued from page 1**

I do it when I can because I know how important it is to spend time with the community in fellowship, but sometimes I'm racing to the door for air.

The reality is church activities are typically geared toward extroverted people, people who enjoy group activities: Coffee hour, Bible studies, Social gatherings and Fundraising events.

Not quite appealing to the introvert who after an hour is likely searching for the nearest escape route.

After a few months going to Christ Church Seaway, the priest at the time, Fr. Stephen Silverthorne booked a meeting with me. He wanted me to plant my roots and find a home at Christ Church Seaway, so he was trying to find a way to get me involved in the Church.

After sharing with Fr. Stephen, I had no interest serving in coffee hour or committing to a reading; I think he understood my dilemma.

He suggested I get involved in a "behind the scenes" job, and recruited me to help with the website and social media for the Church.

This was perfect because I could do this in the comfort of my own home. Still planting my roots, still helping the community, but also preserving my energy.

Susan Cain, an expert on Introverts and author of the book called "Quiet" states that almost half of people are introverts. Makes me wonder how many people we at the Church are alienating with all of our extrovert activities? Could this be why some people don't stay for Coffee Hour? Why some people have a hard time committing to roles in the church?

I'm not entirely sure. What I do know, is this is why I don't commit to many things outside the regular Sunday morning service. It's not that I don't want to, I love my Church and I love the people in it. I just can't commit if I

want to keep my sanity.

Sometimes I've had to back out of a commitment. There are times where I don't go to Church on Sunday because I have had a super busy week and need the Sunday alone to balance my energy.

Luckily, we're in a time where we can capitalize on technology - which is perfect for Introverts.

A few friends and I get a daily meditation sent to our emails. When a particular meditation inspires us, we will connect via email and share our thoughts.

More sermons are being posted online - either as an audio version or written version. More churches are engaging with social media and email marketing to reach not only the people in the church but also those who can't make it. This is great for those days we Introverts have to miss Church on Sunday.

I encourage you to think of activities that could motivate the Introvert. Most Churches have a website and take part in social media. With this comes the need for a blogger, a photographer or a graphic designer - all important roles in the Church. All things the Introvert can help with and be a part of the Church community.

You can lead a Bible study using the private group feature on Facebook. If you're not on social media, you can lead a study group and encourage spiritual engagement via email.

God is always working - inside and outside the church - even with the Introverts who miss some Sundays, and who can't take part in fellowship or social gatherings because they are preserving their energy.

I am proof of this.

When my energy is balanced and when I can optimize my introvert personality within the Church - that's when I can do God's work the best.

# The Wearing of the Green

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

The season after Pentecost or Trinity is called by some the long season of the green. They are referring of course to the colour of the church year that we will use until Advent. During the Easter season we have had almost a riot of colors - white, gold and red- but for the next 6 months it will be the Wearing of the Green!

In the wisdom of our tradition, green is seen as the colour of growth and renewal. In our part of the world, following Easter we enter the glorious time of Spring after a long and sometimes dreary Winter. I know I look forward to seeing the fresh green of the budding leaves on the trees and of the garden turning from a lifeless brown to a multihued living carpet of green. There is a sense of a new beginning and of life returning. The season of green in the Church is a reminder that we are called to grow into the Good News of Easter and to live our Easter faith in the midst of our world. We are as the Body of Christ the 'first fruits' of

the new creation through the Risen Christ. To help us grow into the fullness of our new life, we have been surrounded by a multitude of examples in the Saints of the past and of the saints that are part of our world today. For me the Blessed Virgin Mary is the example I find most helpful as I seek to grow in Christ. Traditionally, May is celebrated as Mary's month. The theme of her faithfulness and courage in becoming the Mother of Christ and in giving life to the Redeemer of the world, is linked to the idea of creation coming to birth in the Spring. As Mary nurtured the life of the growing Jesus in her womb so we are called to nurture and grow into Christ.

Sacred Scripture gives us insight into how we can live our Easter faith following Mary's example. In the first two chapters of the Gospel of Luke, the angel is sent to Mary to invite her to become the Mother of Jesus, and as the story unfolds we read of her questions and doubts as she struggles to come to terms with the request from God. Yet in spite of her doubts and questions

put her trust in God's grace and love, and answered yes "behold the handmaiden of the Lord - be it unto me according to your word". After the visit by the Shepherds and their telling of the vision and message of the heavenly host Mary "treasured all these things, pondering them in her heart." How often, in the rush of our busy days, we fail to take time to reflect on our life, to treasure the good and the beautiful in our lives, to take time to prayerfully reflect on our day and see Christ at work in us and in the lives of those with whom we live and work.

Throughout the Gospels Mary is seen supporting and encouraging the disciples and those seeking Jesus. The ministry of encouragement to others as they explore the faith of Christ is one that is needed in our Parishes. I know in my faith journey God placed many good people who encouraged and at times challenged me, and helped me to grow in Christ. In this season of wearing the green let us follow Mary's example and together grow in love of Christ and of one another.

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**Christ Church Cathedral**

**Recast**

**By Glenn J Lockwood**

According to R.H. Hubbard's Cathedral in the Capital (1972) "a silver chalice, two 'salvers' (patens), a flagon and a christening vase, made by Savory of London, were given by Major Daniel Bolton, the resident engineer of the canal." Hubbard's caption for this photograph, describes it as: "The Bolton Chalice, as recast in Gothic design, 1889."

Forty years earlier, Hamnett Hill in his History of Christ Church Cathedral (1932), wrote: "Major Bolton... took advantage of the arrival of the organ [in 1839] to present a new Communion Plate and Christening Vase to the church." The Bytown Gazette had announced:

On Friday last, when Christ Church of this town was opened for the trial of the new organ, the congregation were highly gratified on observing an elegant service of a new Communion Plate and Christening Vase displayed on the Altar Table.

It appeared, by a letter read at that time by the Reverend Mr. [S.S.] Strong, these were presented to the Church by Major Bolton, Royal Engineers, and his Lady. The whole consists of an elegant flagon, a handsome cup with two salvers and a Christening Vase, all of solid silver; and... we add that it is made by Savoy and Company of Cornhill, England... The Communion Service bears the following



inscription: "Presented to Christ Church, Bytown, By Major Bolton, Royal Engineers, 1839." On the Christening Vase is inscribed: "Presented to Christ Church, Bytown, By Mrs. Bolton."

Hill continued, "In

18[89]... the old communion set which had been presented to the church by Major Bolton and Mrs. Bolton in 1839, was handed back to their children, who presented a new communion service in which the silver of the old

service was utilized. At the meeting of the vestry held in the spring the following resolution was unanimously adopted.

That the thanks of this vestry are hereby given to Major General J.L. Bolton, R.A.,

Major General E.C.A. Gordon, R.E., and Mrs. Gordon for their valuable gift of a new Communion Service to Christ Church, Ottawa, into which has been re-cast the old service given by their father and mother, the late Major Bolton, R.E., and Mrs. Bolton in 1839.

Major Daniel Bolton, we must remember, was Colonel John By's successor in superintending operations of the Rideau Canal, and he resided in Colonel By's House. Major's Hill Park takes its name from the time that the Boltons resided there.

Neither Hubbard nor Hill mention the stamping on the bottom of the two chalices created in 1889: "Cox Sons Buckley & Co., London & New York." The designer name of Cox is associated with some of the stained glass windows installed in the cathedral in the late 1880s and 1890s, suggesting that the same firm gothicized the communion service and created most of the stained glass we behold in the east and west walls of the cathedral today.

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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**SUNDAY, MAY 20**

Church of the Ascension  
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### April 26

**Annual Lasagna Dinner:** From 5-7pm at St. Paul's, Dunrobin (1118 Thomas A. Dolan Parkway). Lasagna Dinner with home made lasagna, (Gluten Free Option available) with Coleslaw, Garlic Bread, Dessert. Tickets: \$12 Adults \$8 Children under 12 Info: 613-832-2733 parishofmarch.ca

### April 28

**Annual Peace Conference:** From 1 - 4:30pm at Glebe Community Centre, Scottan Hall (175 Third Avenue). Ladies Only Event. Topic: My faith and Canadian Values. More info: 613-850-4555 Info: bit.ly/2q2fF4V

### 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. (scholarships available) Registration: \$40 Info: 613-235-3416 office@stlukesottawa.ca

**Centered in Song:** At 9am at Kanata United Church (33 Leacock Dr). Learn about The Center for Congregational Song, hear from some of North America's top song-leaders, and sing together with a closing hymn festival. Info: bit.ly/2G0F8T6

### April 29

**Celtic Kitchen Party - Concert:** From 2-4pm at St. Paul's, Osgoode (5462 Osgoode Main St). Come enjoy this band from Kingston playing guitar, fiddle, tin whistle and more. Refreshments included. Tickets: \$20 Info: 613-826-0854 parishofkars-osgoode.com

### From Generation to

**Generation:** From 2:30-4pm at Christ Church, Seaway (2 Bethune Ave). An opportunity to learn about how bequest donations help support parish ministry for generations to come. Afternoon tea will be served. Info: thereverendpatrickstephens@gmail.com



### May 02

**Compline Night Prayer:** From 7:30-8pm at Good Shepherd, Barrhaven (3500 Fallowfield Rd, Unit 5). A quiet, contemplative service of night prayer before end of day; in the benedictine tradition. Info: 613-823-8118 goodshepherdbarrhaven.ca

### May 04

**BAC Scholarship Dinner:** At 6pm at St. Thomas the Apostle (2345 Alta Vista Dr). Evening prayer (6pm), turkey dinner (6:30pm), ending with a lively hymn sing. The 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 (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

### May 05

**Realistic, Spiritual, Vibrant Parenting:** From 9-1:30pm at All Saint, Westboro (347 Richmond Rd). Topics include Incorporating Faith and Family Life; Allowances and Responsibilities; My Partner Doesn't Join Us at Church; and When Things Go Wrong. Lunch provided. Please RSVP by April 25. Info: 613-725-9487 office@allsaintswestboro.com allsaintswestboro.com

### The Secret Garden of

**African Violets:** From 10-3pm at Julian of Norwich (8 Withrow Ave). See the Ottawa African Violet Society's Annual Show and Sale. Info: 613-224-7178 julianofnorwichottawa@gmail.com julianofnorwichottawa.ca

### May 05-12

**Julian Festival - Tending God's Garden:** At Julian of Norwich (8 Withrow Ave). Join us for a full week of

activities, exploring different aspects with the Divine, creation, and each other. Info: 613-224-7178 julianofnorwichottawa@gmail.com julianofnorwichottawa.ca

### May 06

**Evensong w/Anglican Chorale of Ottawa:** At 4pm at Epiphany, Gloucester (1290 Ogilvie Rd). Info: 613-746-9278 epiphanyanglican@gmail.com epiphanyanglican.ca

**Music and Praise:** At 2pm at St. John the Evangelist (154 Somerset St W). A presentation of Handel's Dettingen Te Deum and many more shorter pieces. Tickets: \$20 Info: 613-232-4500 stringsofstjohns.ca

### St. Luke's Recital Series:

At 7:30pm at St. Luke's (760 Somerset St W). Feat. Luke Welch (piano). An exciting collection of musical works spanning from Canada to around the globe as part of his Crossing Borders album tour. Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca bit.ly/2uIsOUK

### May 07

**Induction:** At 7pm at St. Luke's (760 Somerset St W). The Rev. Victoria Scott will be inducted as Incumbent of the Parish of St. Luke's Ottawa on the Feast of St. John, Apostle & Evangelist. Bishop John Chapman will officiate and The Rev. Canon Beth Bretzlaff will preach. Clergy are invited to vest; the colour will be white. Reception to follow. Info: 613-235-3416 stlukesottawa.ca

### May 08

**National Prayer Breakfast:** At 7:30am at Shaw Centre (55 Colonel By Dr). The National Prayer Breakfast is an annual Christian event offered under the auspices of the Speaker of the Senate on behalf of the Parliamentary Prayer Breakfast Group. Tickets: \$70 bit.ly/2EjtVzo

### May 10

**Fish Fry Dinner:** From 4:30-6pm at St. James, Perth (12 Harvey St). Fish & chips, baked beans, coleslaw, dessert, tea, coffee, cold drinks.

## CALENDAR

Fundraiser for Outreach program. Tickets must be purchased in advance. Tickets: 15\$ Adults 8\$ Children 7-12 Children under 6 are free Info: 613-267-3734 stjamesperth.ca

### May 12

**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

### Praise & Worship (Ul-

**treya):** At 9:30am at Christ Church, Bells Corners (3861 Old Richmond Rd). Info: 613-829-1826 oacm.ca

### May 13

**Jerusalem Sunday:** The Anglican Church of Canada has prepared a list of resources to help support and learn more about God's mission in the Diocese of Jerusalem. Info: bit.ly/2GEcTOy

### May 16

**ACW Annual Meeting:** At St. Paul's, Osgoode (5462 Main St). Feat. Guest Speaker Marilyn Box, Cornerstone Board member & Chair of

the New Development Committee 373 Princeton. Registration: \$10 Info: 613-727-9331 acw@ottawa.anglican.ca

### Compline Night Prayer:

From 7:30-8pm at Good Shepherd, Barrhaven (3500 Fallowfield Rd, Unit 5). A quiet, contemplative service of night prayer before end of day; in the benedictine tradition. Info: 613-823-8118 goodshepherdbarrhaven.ca

### May 20

**Evensong and Benediction:** From 7-9:15pm at St. Barnabas (70 James St). Traditional service of Evensong, sung by the Choir, directed by Wesley R Warren. A reception follows the service. Our last Evensong until October. Info: 613-232-6992 parishoffice@primus.ca stbarnabasottawa.com

### St. Luke's Recital Series:

At 7pm at St. Luke's (760 Somerset St W). Celebrate Ramadan. Members of the Turkish Muslim community as well as St. Luke's Church present an evening of vocal and instrumental music from their own traditions, as well as jointly. Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca

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

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