

# Crosstalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / September 2018

## Ecumenical Delegation Calls on Minister McKenna to Give It Up for the Earth

BY KARRI MUNN-VENN,  
Local Anglican and Senior  
Policy Analyst for Citizens  
for Public Justice

Do you remember what you gave up for Lent this year?

It may seem like a long while ago, back when the days were short, and the air was crisp and cold. More recently, with temperatures breaking record highs and drought conditions persisting throughout the region, perhaps your attention has shifted from that uncomfortable break from chocolate to the world's changing climate.

During the season of Lent, Citizens for Public Justice (CPJ), a national ecumenical justice organization based here in Ottawa, ran their second annual faith-in-action campaign, Give it up for the Earth! And, on a steamy day in mid-July, delivered over 2,500 postcards to local MP and Minister of the Environment and Climate Change, Catherine McKenna, urging her to respond boldly to the climate crisis.

In February and March, people of faith in over 145 churches, high schools, and religious orders in more than 90 communities in all ten provinces, plus the Yukon, participated in Give it up for the Earth! They drove less, ate locally more, and did what they could to reduce their personal greenhouse gas (GHG) emissions.

More importantly, however, they sent postcards from



PHOTO: SUBMITTED

*The Give it up for the Earth! postcards were presented to Minister McKenna (third from the left) by grade six student Taya Lavictoire, CPJ board member Martha Wiebe, the Minister of Glebe-St. James United Church Rev. Teresa Burnett-Cole, and CPJ staff member Karri Munn-Venn.*

Terrace, BC, Ottawa, ON, St. John's, NL, and places in between, urging Minister McKenna to Give it up for the Earth! Their message to the Government of Canada was clear: end all subsidies to the fossil fuel sector right away. And strategically invest the \$1.6 billion saved annually in renewable energy, energy efficiency, and skills development, to set Canada on a course for a just transition to clean energy by 2050.

During the meeting with Minister McKenna, 11-year-old Taya Lavictoire explained how concern for the health of the planet had prompted her small group of friends to collect nearly 300 signed cards.

The Rev. Teresa Burnett-Cole, Minister at Glebe-St. James United Church Ottawa, reflected on the urgency of the climate crisis and the centrality of creation care in the Christian faith. Martha Wiebe, of the Ottawa Mennonite Church, questioned the sincerity of the federal government's commitment to reconciliation in light of the recent purchase of the Trans Mountain pipeline project. And local Anglican and CPJ staff member Karri Munn-Venn emphasized the pressing need to stop funding the fossil fuel sector and embark on an economy-wide just transition.

See STORY, p. 3

## This is Family

Igloo@206

BY REV. JASON POLLICK,  
JANE AND PAUL GIBSON

In Vanier, bilingualism embraces French and English. At Vanier's St. Margaret's, language and cultural diversity tilt towards Inuktitut and English, with parish activities in either language, or both. Each Wednesday, in our small parish hall at 206 Montreal Road, 60-70 or more join in a bilingual community lunch with a markedly Inuit ambience. Known as Igloo@206, we – Inuit, Inuit-allies and guests – gather to share food and fellowship and more. Some come early to share in a prayer meeting, many use the WiFi to connect with

family in the Arctic, some seek pastoral support, but everyone who comes enjoys the food and the community.

Igloo@206 originated in 2016 with St. Margaret's Inuktitut and English congregations planning to do more together. Rev. Rhondda MacKay's vision for togetherness and her faith in our mission of reconciliation energized our Sunday refreshment hour between services and encouraged food and fellowship around the 11:30 Inuktitut service. We also developed "all-together" bilingual Sunday services and special celebrations. To this mix, we particularly wanted to add Inuit outreach towards our surrounding community.

See STORY, p. 9

## Celebrating Francophone Ministry

BY HÉLÈNE GOULET,  
marguillière, St-Bernard

You're invited! Soyez des nôtres pour le grand lancement de notre communauté. Help us celebrate francophone ministry in the Diocese of Ottawa.

Le 23 septembre prochain, à midi, nous entamerons officiellement un nouveau chapitre de l'histoire de Saint-Bernard-de-Clairvaux, la seule communauté francophone du Diocèse anglican d'Ottawa, maintenant co-localisée avec l'Église St-Alban et le Centre 454, au 454, av. King Edward, depuis février 2018.

«Je suis ravi du lancement de cette nouvelle communauté au centre-ville d'Ottawa-Gatineau. Le Diocèse an-



glican d'Ottawa reconnaît l'importance de fournir des services en français et en anglais ici à Ottawa-Gatineau, et l'Église St-Alban est un endroit idéal pour le ministère francophone au centre-ville, à côté de l'université d'Ottawa, dans un quartier bilingue, juste en face du pont de Gatineau», a déclaré l'évêque John Chapman.

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## FROM THE BISHOP

# A Haraambe Gathering

By The Rt. Rev.  
John Chapman

In just a matter of days from time of writing, I will be meeting for the eighth time with my friends and colleagues from Africa, the UK, and the USA and Canada to witness together, pray together, discuss matters of theology, ecclesiology and the church. But most important of all, we will live, breath and pray church unity together. It is our collective passion for the unity of the church that draws us together year after year anticipating a final report to the Lambeth Conference in 2020.

What follows is a portion of the testimony that was written following our 2017 gathering in Kenya. Now that you have received this copy of Crosstalk, the London Ontario meetings will have ended. God willing, the "July" conversations will build upon those that have preceded and I will report on this gathering in due course.

## A Testimony of Mutual Commitment and Pulling Together - Haraambe

Then the [Samaritan] woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done. He cannot be the Messiah, can he?". They left the city and were on their way to [Jesus]. ...Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done". So when the Samaritans came to him, they asked him to stay with them; and he stayed with them for two days. And many more believed because of his word. They said



PHOTO: SUBMITTED

Participants of the 8th Consultation of Anglican Bishops in Dialogue at Silver Springs Hotel Hurlington, Nairobi, Kenya; held June 14-18, 2017.

to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world." (John 4: 28-30; 39-42)

[Jesus prayed,] "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." (John 17: 20-21)

## A Haraambe Gathering

The Eighth Consultation of Anglican Bishops in Dialogue took place in Nairobi, Kenya, June 14-18, 2017, bringing together bishops and archbishops from Ghana, Kenya, South Africa, Tanzania, Zambia, Canada, England and the United States of America. In the spirit of 'continuing indaba' this gathering continued the pattern of respectful listening, discussion, and fellowship, structured around Eucharist and morning and evening prayer, according to the Kenyan liturgy. We were nourished

and challenged by the homilies and theological reflections of our chaplain, the Venerable Canon Jane Mwangangi, Archdeacon and Vicar, St. Mark's Church Westlands, Nairobi.

We came to Kenya anticipating Jesus, Lord of the Church, would once again bless us with renewed grace, as we met together and with the people of God in the Diocese of Nairobi in Anglican Church of Kenya. We learned about haraambe, a principle unique to the founding of independent Kenya yet existing in every traditional community by various names. Haraambe means to pull up together, join hands to build up, especially in times of community need when resources are scarce. It arose in the context of political and social fragmentation. Haraambe is a collective effort in which all voluntarily participate in a commitment for the common good, creating a new identity, a new vision for community, greater opportunities when everyone's contribution is welcomed. We are grateful to Canon Francis Omondi for his guidance into the history and

power and possibilities of haraambe as a theological framework for including all and forming community in processes of change.

Archbishop Jackson Ole Sapit, Primate, graced us both in his welcome and later when he returned to speak of the Anglican Church of Kenya, with more than six million members in thirty-eight dioceses, plus the Military Episcopate. We learned that the Anglican Church in Kenya has identified a clear and focused strategic plan for the next decade to close the gap between Christian faith and Christian practice, to engage social media as a means of evangelism and disciple building, and to integrate social transformation with personal faith development. They seek to regain a role for the church as a key opinion-shaper in the public square and a convener of public discussion of the values that support the fullness of human life to which our faith testifies: physical, spiritual, intellectual, moral.

The Primate's words found deep resonance amongst the bishops and with our prayers for the mission of

the Church local and global.

The 22 bishops present considered the cumulative experience of this consultation since it first met in London in 2010. Growing organically from 12 in the first gathering, some 49 bishops have now been involved in the process. We remain entirely committed to this vital work with one another, as we are convinced of the unique productivity and value of our gathering. We considered how our configuration could best facilitate our conversations as we look to the next Lambeth Conference. We heard a report on the evolving plans for Lambeth 2020. We identified biblical, theological and pastoral roles of testimony and how it is vital both to the life of the church and the effective proclamation of the gospel in each of our dioceses.

We recognized much we have valued in the dialogues, which have changed our ministries and our lives:

- A new understanding of the Anglican Communion has led to renewed commitment to its flourishing.
- Myths and stereotypes, misunderstandings and propaganda have been broken down. It is clear we have so much more in common than the issues that divide us and threaten our unity at this time.
- It has been important to visit local church ministries and worship in local parishes. We have learned how others are engaged in the work of building up the church and in living the Gospel. We have learned new ways to engage mission.

## NEWS

**Ecumenical Delegation...****- Continued from page 1**

Unfortunately, the Ven. David Selzer, Executive Archdeacon of the Diocese of Ottawa, who was slated to attend the meeting, was called away at the last minute. Reflecting on its purpose, however, he said, "Our advocacy for our earth is embedded in the Baptismal Covenant where we promise to 'strive to safeguard the integrity of God's creation and respect, sustain, and renew the life of the earth.' This is about our own practices of caring for the earth, and about our public advocacy for creation through our voices in

the public square. It is about dealing with climate change and fossil fuels, it is about the carbon tax and public efforts to join together to protect, preserve, and restore our planet's environment, in the name of the One who created our planet and charged us with caring for it. We have a lot of work to do together."

Minister McKenna's enthusiastic welcome indeed signalled an openness to collaboration. She graciously heard our concerns and thanked all of those who wrote in with their commitments to reduce emissions

and call for more government action. While she made no promises to set a course for the subsidy phase-out, the minister conceded that the government's current plan doesn't go far enough.

Ultimately, the Minister McKenna expressed hope that even more people would participate in the Give it up for the Earth! campaign in the future, and that all her Cabinet colleagues would be made aware of the significant support for climate action among Canadian Christians.

# Caring For Refugees

By **Jordan Sandrock**,  
Intern, Student Christian  
Movement of Canada

As users of social media and as global citizens, and especially as Christians, it has been difficult to ignore the migrant crisis at the US-Mexico border. The refugee claimants attempting to enter the US via the US-Mexico border are largely children, families, and other vulnerable groups fleeing gang violence in Central American countries. Until recently, minors arriving in the US were separated from parents and treated as unaccompanied minors. Sometimes, families were not reunited for several months, and over 1,000 minors have become "lost" in the system. Alarming, because refugee claimants are not entitled to legal representation, children as young as three have been required to defend their refugee claims in court without a lawyer.

Due to public outcry, the United States have now reversed their policy of family separation. However, this has not resolved the situation. Families already separated will not be reunited, and families newly arriving will be kept in indefinite internment. This has created a situation hauntingly similar to the internment of Japanese-Canadians and German-Canadians during the Second World War.



The Student Christian Movement (SCM) of Canada, an ecumenical social justice organisation, has been monitoring this issue as it has progressed over the last several weeks.

Additionally, the SCM have been looking into ways that we can respond as Canadians. At this time, the SCM believe that the best way for us to help refugees from a country away is by encouraging our Members of Parliament to suspend the Safe Third Country Agreement.

The Safe Third Country Agreement, which came into effect in 2004, requires that asylum seekers make their refugee claim in the first country they enter, whether that be Canada or the United States. Their refugee claim is then processed within that country's system. On a theoretical level, this agreement works when two countries have the same criteria for asylum seekers to meet to gain refugee status. However, the United

States has recently declared that they will no longer recognise refugee claims on the basis of gang violence or domestic violence. Canada still recognises these as legitimate reasons to grant asylum seekers refugee status. Most of the refugees fleeing gang violence in Central America will be denied refugee status in the United States, while their claims would have been accepted had they arrived in Canada first.

By maintaining this agreement, the Government of Canada sends the message that it still considers the United States a safe country for refugees, effectively endorsing family separation, indefinite internment, and reports of deportations without claims being processed. The United States media continues to refer to refugee claimants as "illegal", though there is nothing illegal about presenting oneself at an international border to make a refugee claim.

Canadians and Canadian residents of any age can help by signing petition e-1755 at the government of Canada e-petitions website ([petitions.ourcommons.ca](http://petitions.ourcommons.ca)) and by writing a letter to their MP. We know that people in our diocese care about refugees, having sponsored countless refugees over the years. After all, Jesus himself was a refugee.

## Clergy News and Updates

Bishop Chapman is pleased to announce, God willing, that Ms. Alana McCord and Mr. Colin McFarland will be ordained as transitional deacons, and the Rev. Susan Lewis and the Rev. Michael Gibbons will be ordained to the priesthood at Christ Church Cathedral on the Eve of Holy Cross Day, Thursday, September 13, 2018 at 7pm. Clergy are invited to robe; the liturgical colour will be red. The Master of Ceremonies will be The Reverend Canon Hilary Murray, assisted by The Reverend Gregor Sneddon. The Reverend Allan Budzin will preach. A reception will follow in Cathedral Hall. All are welcome. Please keep the Ordinands in your prayers.

**Rev. Dr. Mary Catherine Garden**

has been appointed Incumbent of the Parish of St. Martin's, Ottawa; effective October 01, 2018.

**Rev. Lee Lambert**

has been appointed Incumbent of the Parish of St. Thomas, Stittsville; effective August 01, 2018.

**Rev. Susan Lewis**

has been appointed Assistant Curate of the Area Parish of Renfrew-Pontiac; effective September 01, 2018.

**Rev. Eric Morin**

has been appointed Incumbent of the Area Parish of Renfrew-Pontiac; effective September 01, 2018.

## Innovation Fund Grant Deadline

By **Gary Smith**

The deadline for submissions for the second tranche of the Diocesan Innovation Fund will be 15 September 2018 rather than 30 July 2018 as previously announced. The expectation is that successful applications will be announced by 30 September.

The Innovation Fund has been established to provide grants to parishes and deaneries to explore courageously new and innovative ways of

being church in support of the vision and priorities of Embracing God's Future.

The Fund seeks to support innovative and forward-thinking projects that will not only benefit the immediate project participants but also serve as a seed for the whole diocese. Grants may be made for up to \$10,000 a year for a maximum of two years.

*Applications may be made to [innovationfund@ottawa.anglican.ca](mailto:innovationfund@ottawa.anglican.ca).*

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FROM THE BISHOP

**Our Sacred Writings...**

- Continued from page 2

There have been surprises:

- Listening first hand to someone is very different from reading about each other.
- In spite of our differences there has been mutual respect, deep friendship, hard won growth of trust and deep commitment to one another and to this dialogue.
- There is a personal cost in embracing the other, but much enrichment, and this has led to a fuller articulation of our own identity and stronger commitment to our common faith in Christ Jesus.
- In our roles as bishops, in very different contexts, we share many similar concerns.
- There is unity in the Anglican Communion's diversity.
- God brings about our own transformation through loving relationships, and this has happened to us in the course of these dialogues.

We are intent on deeper dialogue through:

- Faithful courage to trust and share
- Work in smaller groups for better sharing and greater personal contacts between meetings.

- Personal testimonies so a greater breadth and depth of beliefs and opinions are heard
- Deeper exploration into our different contexts and how context shapes theology, leadership and ministry
- Engagement with local parishes and communities

We have committed to gather again next year in London, Ontario, Canada to continue the dialogue.

**Participants**

- Bishop Jane Alexander: Edmonton
- Bishop Johannes Angela: Bondo
- Bishop Victor Reginald Atta: Cape Coast
- Bishop Paul Bayes: Liverpool
- Bishop Cyril Kobina Ben-Smith: Asant-Mampong
- Bishop Michael Bird: Niagara
- Archbishop Albert Chama: Primate of Central Africa; Zambia
- Bishop John Chapman: Ottawa
- Bishop Dickson Chilongani: Central Tanganyika
- Bishop Garth Counsell: Table Bay
- Bishop Given Gaula: Kondo
- Bishop Michael



- Hadifh: Zanzibar
- Bishop Rob Hardwick: Qu'Appelle
- Archbishop Colin Johnson: Toronto, Moosonee
- Bishop Shannon Johnson: Virginia
- Bishop Julius Kalu: Mobasa
- Bishop Edward Konieczny: Oklahoma
- Bishop Maimbo Mndolwa: Tanga
- Bishop Linda Nicholls: Huron

- Bishop Anthony Poggo: Lambeth Palace
- Archbishop Daniel Sarfo: Primate of West Africa; Kumasi
- Bishop Joel Waweru: Nairobi

+ John: Ottawa



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Bishop of Ottawa**

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**Stephanie Boyd**

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Submission Deadline for the October edition is August 25, 2017.

**Diocesan Synod Convenes**

*"Anglican Ministry in a Complex World"*

**Thursday, November 01**

Christ Church Cathedral  
414 Sparks St., Ottawa  
**7:00pm** - Eucharist & Delivery of the Bishop's Address

- All members of the Diocese are welcome
- Reception to follow

**Friday, November 02**

St. Elias Centre  
750 Ridgewood Ave., Ottawa  
**7:15am** - Registration begins  
**9:00am** - Synod in session

**Saturday, November 03**

St. Elias Centre  
750 Ridgewood Ave., Ottawa  
**8:30am** - Synod in Session

**Guest Speaker**

The Reverend Doctor Richard LeSueur - Interim Dean, St. George's College, Jerusalem

LETTER TO THE EDITOR

Re: The Detective Wears a Collar

Dear Editor,

Thanks for the great reviews and invitation to Dr. Patricia's Bay's talks to raise funds for the Archives.

Clerical Murder Mysteries are a favourite of this and many a cleric! Sorely disappointed that the first date of the Sept 18 and 25, 2018, fundraiser conflicts with the Bishop's Annual Clergy Conference.

Perhaps Patricia could be encouraged to share some of her no-doubt fascinating insights (and provide an answer to the question: "What do murder, mystery and clerical detectives have to do with Christianity?") in writing for Crosstalk or an upcoming issue of the Archives Newsletter!

The Reverend Margo Whittaker

## NEWS

# Ordination to the Diaconate

By Stephanie Boyd,  
Diocesan Communications  
Officer

On May 30, 2018, Christ Church Cathedral was host to the Ordination to the Diaconate of three members of our Diocese.

Mr. Michael Gibbons and Ms. Susan Lewis were ordained Transitional Deacons and Mr. Jarrett Carty was ordained a Vocational Deacon.



PHOTO: STEPHANIE BOYD

*Rev. Deacon Peter Cazaly delivering the sermon.*



PHOTO: THE VEN. CHRIS DUNN

*(L-R) Rev. Michael Gibbons, Rt. Rev. Nigel Shaw (Anglican Military Ordinariate), Rt. Rev. John Chapman, Rev. Susan Lewis, and Rev. Deacon Jarrett Carty at the Service of Ordination held at Christ Church Cathedral, May 30, 2018.*

## Giving Our Thanks & Praise

presented by Susan Graham Walker,  
Resource for Mission, Anglican Church of Canada

**Saturday, September 22**

**9am - 3pm**

**St. John the Evangelist, Ottawa  
(154 Somerset Street West)**

Clergy and Lay representatives from Christ Church Cathedral, Ottawa Centre, and Ottawa West Deaneries are invited to Giving Our Thanks & Praise - a presentation and workshop on congregational resources for a faithful, intentional, and generous response to God's Mission.

### Registration

Early Bird: \$15, by Sept. 04

Regular: \$20, by Sept. 19

Includes:

- Refreshments
- Lunch
- Giving Our Thanks & Praise resources packages

Register Now:

email [heidi-danson@ottawa.anglican.ca](mailto:heidi-danson@ottawa.anglican.ca)  
or register online at: <https://thxpraise.eventbrite.ca>

## Interfaith in the Valley

By Rev. Susan Clifford,  
Chair of the Ottawa Valley  
Interfaith Committee

Something good is happening in the Valley! A diverse group of people from Eganville to Killaloe to Barry's Bay, to Combermere, and Deep River, have been discovering that our differences need not divide us. While the world seems to be tearing itself apart because of differences in culture, skin colour, gender, politics and religion, the Interfaith Committee of the Valley has been reversing that trend.

We first began to meet in 2016. The committee grew out of the "Valley Welcome" Refugee Sponsorship group. We saw the need to foster understanding and to dispel fear, in particular, about Islam. Since then, we have been exploring Christian, Muslim, Jewish, and First Nations Faith perspectives and discovering, to our great delight, how there is much more that unites us than divides us.

Each year we organize an

Interfaith Service. Our various communities come together and experience love and acceptance as we explore our differences and celebrate our similarities through worship and fellowship.

In February 2017, we hosted a powerful Interfaith Service at Grace Lutheran Church, Eganville, in praise of our Almighty Creator. Our gathering of 200+ people happened to coincide with the Quebec Mosque murders. Members from our Golden Lake First Nations community spoke, as well as members from the Hassanville Islamic Community and the Deep River Mosque. We heard Jewish and Christian prayers and sang songs that unite us. Something important happened at that gathering. Together we voiced our sadness at the senseless violence committed in Quebec, and around the world, and more importantly we recognized how we share in one God, our loving Creator, and one world.

On Sunday June 24, 2018,

60 of us met again at St James Catholic Church Hall in Eganville. The theme for this year's service was "Mary, the mother of Jesus". We explored the Muslim and Christian perspectives on Mary, prayed Muslim, Christian, and Jewish prayers, and sang. Once again, the Spirit was powerfully present through all that we offered.

Our "mission" is to educate, to share in fellowship and get to know one another. We were blessed to have started our relationship on a positive note, focussing on the things that unite us, rather than on what divides us. The will to love and accept one another, to learn about one another's Faiths, and to share the Peace of God, continues to grow. Our gatherings have been truly blessed, and as trust grows, the barriers that may divide us continue to fall.

We look forward to planning our next Interfaith Service for 2019 and seeing where God leads us.

NEWS

# Bishop's Gala

By Heidi Pizzuto & Heidi Danson, Co-Chairs of the Bishop's Gala Planning Committee

The 36th Annual Bishop's Gala came and went on Thursday, May 24th with rave reviews that it was the best one yet! The evening began with a cocktail reception featuring instrumental entertainment by The Progress Report, six young, very talented high school musicians from John McCrae Secondary School in Barrhaven under the direction of their music teacher Mr. Steve Szabo. During dinner, toasts were made to our Diocesan Community Ministries (by Sue Garvey, Executive Director of Cornerstone Housing for Women), to our new Area Parishes (by The Rev. Carolyn Seabrook, Incumbent of the Area Parish of South Carleton), to the Diocese of Ottawa (by Canon Monica Patten), and to the evening's sponsors (by the evening's MC, Jamie Tomlinson). Bishop Chapman responded to these toasts by providing an update on recent new initiatives within the diocese. During the entire evening, of course, our silent auction was



PHOTO: ALLISON JANE PHOTOGRAPHY

*Bishop John and Catherine with The Progress Report and their director, Mr. Steve Szabo.*

in full swing – this year with a record-breaking 100 fantastic and unique items. Thanks to our generous guests, the auction raised over \$10,000 this year.

Bishop John has asked us to again extend his heartfelt thanks to our corporate sponsors: Allegra Printing, Bank Street; Deloitte; Ecclesiastical Insurance Canada; Emond Harnden Law; Kelly Funeral Home, Carling Chapel; and PBL Insurance Ltd.

Thank you also to Gillian

Keane and Jane Scanlon who round out our small, but mighty, planning committee.

*If you are interested in joining our committee as we plan ahead for 2019, please speak to Heidi Pizzuto about how you can contribute; heidi-pizzuto@ottawa.anglican.ca or 613-233-7741*

*Save the Date – the 2019 Bishop's Gala is schedule for Wednesday, May 08, 2019.*



PHOTO LEFT: ALLISON JANE PHOTOGRAPHY

*Corporate Sponsors of the 2018 Bishop's Gala. (L-R): John Laframboise from Kelly Funeral Home, Carling Chapel; Steve Williams from Emond Harnden Law; Doreen Hume from Deloitte; Simon Wood from Allegra Printing, Bank Street; Bishop John Chapman, Catharine Franchuk from Allegra Printing, Bank Street; Jane Williamson from Ecclesiastical Insurance Canada; and Bob Fournier from PBL Insurance Ltd.*

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## Deadlines and Submission Guidelines for Crosstalk

**Deadlines:**

- October - August 25
- November - September 25
- December - October 20

**Submission:**

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

**Photographs**

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

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

(613) 232-7124, ext. 245

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

## NEWS

# Moving Forward with Reconciliation Requires New Relationships

**By Robert Woods,**  
Former Intern with the  
Diocesan Youth Internship  
Program

The journey of reconciliation throughout Canada is going to take many arduous steps to complete and it should be a lengthy process. There is nothing worth working towards that comes quickly. Elder Barbara Dumont-Hill made her ideas clear for the future at the 'Moving Forward with Reconciliation' workshop earlier this year organized by the Diocese's All My Relations Working Group (AMR) on May 26 at Christ Church, Bells Corners. While speaking of the goals of reconciliation, she strongly told the participants early in the day that, "We need every Canadian to know what has been done and know it in their hearts."

As a youth intern at AMR, I had the pleasure of attending and observing this full-day workshop, where the vast amount of programming had lessons for all participants on that humid summer day. The day started out with the booming sound of drumming echoing powerfully throughout the halls of

It all starts at the basic level of slowly building relationships just as if you were a child making a new friend.

Christ Church. On entrance to the main hall, I could not help but notice the group of over 120 attentive people listening to the drummers in clear anticipation for the rest of the day.

If the music did not facilitate reflection with all of the people present, then I am sure that Melanie Delva's contemplative breakout session on 'Reconciliation as a Spiritual Practice' did just that. Melanie, the Reconciliation Animator for the Anglican Church of Canada was the theme speaker. One of her many profound ideas was the linguistic analysis of the word reconciliation; it means the end of estrangement, yet that is not an exact description of the current situation. Most of us do not want to go back to the relationship that existed with Indigenous people in our past. The work that organizations and people connected to AMR are attempting to achieve is a new relationship with In-

igenous people in Canada that is healthy and one where both sides benefit from the existence of the relationship. Personally, one of the key pieces of wisdom I picked up from this event is that the personal aspect of reconciliation helps us to connect. Specifically, it all starts at the basic level of slowly building relationships just as if you were a young child making a new friend. Incidentally, at the 'Creating a Welcoming Church' workshop, the leaders, Audrey Lawrence and Sue Evans, took pains to help participants realize how to build these connections: "Let the relationship unfold, don't hasten it."

This particular session was of great interest to me because of the meaningful dialogue that occurred between the mix of participants on trying to move forward; everyone was so honest in their hopes and worries that I couldn't help but smile and listen. One participant ex-

pressed many parishioners' main fear when she shared the observation that, "It's hard to know what would be welcoming." However, Audrey explained that it's important to take the chance to be welcoming in our churches and just go for it, since it's better to make a mistake trying to be welcoming than to not try at all: "There is sin by omission, commission and by being too polite."

Furthermore, one participant wondered if there were any symbols that could be used in churches to make indigenous people feel more welcomed into the faith community. In response, the leaders stressed action as more important than symbols, yet if they are used, they should be used respectfully. A common symbol that the facilitators said could be used for welcoming First Nations is the eagle feather and the qulliq (Lantern) for Inuit peoples. This session helped many of those participating to see more clearly the path ahead.

Amazingly, many participants learned about ideas that they wanted to bring back into their lives, their communities and their par-

ishes. For instance, responses on the evaluation of the workshop to future plans centred around education, communication, connecting and listening. Participants mentioned attending powwows, inviting Indigenous speakers to their churches, putting up Indigenous symbols in their churches, leading a church study group, forming a reconciliation book club, and reaching out to Indigenous nations in their area.

The workshop on May 26 has given many of us the motivation and the inspiration to create plans to help in the process of moving forward with reconciliation. There will be plenty of stumbling as we try to find the perfect balance. Despite the difficulty of this task, the importance of spreading the ideas learned at this workshop cannot be overstated. I want all Canadians to know the truth about what has been done, and I have started to realize that the creation of personal relationships will be integral to that hopeful development. Strong relationships between groups can break down barriers that can sometimes seem insurmountable.

## Journey as Allies Reading Group

**By Sarah Simpkin**

A group of participants at the Moving Forward With Reconciliation event held at Christ Church, Bells Corners on May 26 has started a reading group focused on books by Indigenous authors. The books will include non-fiction and fiction works. The group is planning to meet quarterly in 2018-2019.

The first discussion, on October 28 at 2pm at Julian of Norwich Church, will be on Claiming Anishnaabe:

Decolonizing the Human Spirit by Lynn Gehl. Other proposed titles include: Medicine Walk by Richard Wagamese, The Right to be Cold by Sheila Watt-Cloutier and the novel, Birdie by Tracey Lindberg.

*Individuals can also take the TRC Reading Challenge at [trcreadingchallenge.com](http://trcreadingchallenge.com)*

*For more information, please contact Rev. Rhondda MacKay at [rhonddam50@gmail.com](mailto:rhonddam50@gmail.com).*

## Unleashing Through Kids the Joy of Life

**By Brian Hull**

As 34 children aged 4 through 11 kids entered Christ Church Ashton (CCA) this July, they "wowed" as their eyes tuned to the transformed space of the nave. They quickly assembled before the large video screen to the side of the chancel and began to follow the projected words, singing and miming the children on the screen.

This is the seventh VBS at CCA, now presented jointly with the support of Ashton's United Church and directed by Karen, assisted by a team who have reported they felt their lives to be at least as transformed by the program as the lives of the children.

This year's theme: "God made you: you are built for a purpose" was reflected in the church: posters, properties,

wildly modern sculptures hanging from the rafters and "cut outs" echoing "modern times" in a world transformed in Christ's love.

In the course of a morning, the children completed crafts, science projects, and enjoyed snacks while they discussed with the volunteers how they observed God's creative action in the world. Karen says, "We encourage kids to keep their eyes open for the work of God in life and the world. We call these "God Sights." Because we encourage kids to witness and observe and talk about it in a different way, we have kids see they can see and engage with life in different channels and share about these observations and experiences with others in a way to enrich their own understanding." The oldest of

the participants, ages 10 and 11, worked with the youngest children and brought great sensitivity to what they were doing, surely candidates as young volunteers next year. In expressing their caring for their local neighbours, the children brought offerings for Carleton Places Food Bank.

Only three children in the program come from Christ Church's community itself. The others from the corners of the region: Franktown, Barrhaven and Kanata and beyond.

As the final day closes, children sing out with the spirit of a very full week behind them: "Were here to spread the love of God to everyone. Gonna get a little crazy and a little wild here ... Find someone you don't know and give them a hi-5."

COMMUNITY MINISTRIES



**Community Ministries of Ottawa  
Annual Breakfast & Silent Auction**

*Help change the lives of the most vulnerable people in our community*

September 27, 2018  
7:30 - 9:00am  
Christ Church Cathedral  
414 Sparks Street









*The Community Ministries of Ottawa invite you to help the most vulnerable women, children, and men in our community. Every day, the people we serve walk through our doors and access our network of compassionate, practical help.*

*Join with community builders and leaders from across Ottawa, including Bishop John Chapman, to be inspired by our guest speaker, enjoy a nutritious breakfast, and support the Community Ministries of Ottawa.*

*Reserve your seat or make a donation today:*

[cmo2018breakfast.eventbrite.ca](http://cmo2018breakfast.eventbrite.ca)

## Bike Repair Stand Now at St. Luke's

### St. Luke's Table

By Jared, St. Luke's Table

If you have passed by St. Luke's Church recently, you may have noticed something new on the corner of Bell and Somerset Streets: a bike repair stand.

The bike repair is open to the public and includes all the tools required for basic repair: even a pump!

This permanent fixture is a joint effort of St. Luke's Table, St. Luke's Church, Somerset West Community Health Centre, and the City of Ottawa. The stand is meant to promote healthy, environmentally conscious, low-cost transportation in our community. In celebration of this addition, St. Luke's Table will be hosting an Opening Ceremony on Tuesday, September 11 at 1:30pm; 760 Somerset Street West. All are welcome to attend!



PHOTO: VEN. BRIAN KAUK

**Ven. PJ Hobbs presenting Rev. Deacon Peter Cazaly with the Social Justice Champion award at The Community Ministries Annual Celebration**

## Annual Celebration

By Stephanie Boyd,  
Diocesan Communications Officer

In June the Community Ministries of the Diocese of Ottawa gathered for their Annual Celebration.

Staff, volunteers, and participants from all five of the ministries gathered for an evening of food, friendship, and as always, karaoke.

Rev. Deacon Peter Cazaly

was honoured as this year's Community Ministries' Social Justice Champion for his ongoing work with the Community Ministries and his outstanding efforts at the Trinity Drop-In Program in Cornwall. Deacon Cazaly is the first person outside of Ottawa to be named a Social Justice Champion by the Diocese.

## Summer Outings

### The Well/La Source

By Rosy Marhin, Program Support Worker, and Nancy Lamadeleine, Community Liason/Volunteer

First, a big thank you to our donors who contribute so much to The Well, without your existing contributions, our programs and special

outings would be far less and few. In addition to our regular weekly programming, over the spring and summer months our women have enjoyed many special outings and events which included: viewing a documentary at the Mayfair "Doctors without Borders"; as well seeing "Indian Horse" a true story

about an aboriginal boy's journey in the residential school system, the reconciliation process his amazing resilience and his eventual success as a professional hockey player.

The women also explored the Shopify on Elgin St. to view the installations in the lobby and Korean Art Dis-

plays. Other outdoor outings included a day at Waupoos for summer fun and activities as well as afternoon swimming at Mooney's Bay beach. Our women also enjoyed an afternoon with "Little Rays Ray's Reptile Zoo" enabling them to learn about reptiles in nature. Moreover as a special treat the women were

entertained by local blues singer Maria Hawkins which brightened their day. In addition, other special workshops included: spirit painting, learning to play the ukulele, and a workshop by Humane Society on how to care for your pets.



## PARISH NEWS

**This is Family...****- Continued from page 1**

Coordinating with Tun-gasuvvingat Inuit, and their secular programs for urban Inuit, we'd learned that there was a need for hearty lunches.

Early in 2017, we added a lunch after noon prayers on Wednesdays. Parishioners brought lunch to share. From a small-group reunion, it grew as people began to notice it welcoming all. Hearty soup with lunchables quietly became a Wednesday tradition where Inuit could feel welcome, as could our non-Inuit neighbours. Offering food security and Inuit / non-Inuit dialogue, its ambience was 'colonists' welcoming Inuit. It continued to mid-summer and came to shape later plans for Igloo@206.

In March, April and May of 2017, our hall held another experiment funded with other churches. One Thursday each month, an Inuit lunch social featured Arctic "country food". They showed promise for our hall as a comfortable space for urban Inuit. "We can do this!" was Rev. Aigah's prescient prediction. This prospect inspired our drafting and redrafting of grant applications. Funding came from the Diocese's All My Rela-

tions Working Group (AMR) to support four monthly luncheon socials starting in September of 2017 as a reconciliation project: Igloo@206 Phase 1. Publicized through Inuit circles, street signs and parish bulletins, these events built participation of food preparers and consumers: volunteers from both congregations, and neighbours in St. Margaret's for the first time! Many came early and many stayed late.

For November, 2017, AMR called for new reconciliation proposals. Our new Rector, Rev. Jason, inspired by our earlier events, and our enthusiastic Parish Council asked the Igloo@206 committee to draft a proposal for its next phase. An ambitious plan was proposed to combine the weekly lunches with the Inuit lunch socials. 'Weekly' may need less advertising than 'monthly', but everything else needs more from the volunteers.

AMR shared our aspirations and funded our Igloo@206 Phase 2. Guests and an Inuit ambience are now filling our hall each Wednesday. "Country food" is a rarity now – still a real treat for Inuit members who long for traditional food, but

Igloo@206 now feels Inuit-hosted. It has an expanded all-Inuit front-line team of planners, shoppers, bannock-bakers, setup staff, cooks and cleaners. Honoraria have enabled this transition to an Inuit-hosted lunch that welcomes the non-Inuit. The menu is still supplemented by soup and baking donations. Non-Inuit team members shifted priorities to driving grocery shoppers, bookkeeping tasks, social networking with other parishes, local politicians and other community activists while brainstorming on how we can generate sufficient funds to continue this program.

Igloo@206 is more than a lunch. It touches the economic and cultural marginalization challenges for urban Inuit in Ottawa, and the homesickness and isolation when close family remains in the Arctic: travel is extraordinarily expensive, with air fares home that can be double those to Australia. The Igloo@206 kitchen and its Inuit staff are now providing a place where it is possible to feel at home and revel in the fellowship around a lovingly prepared meal. This is family.

# Why Don't They Come to Church?

**By Deane Zeeman and Irene Emig**

A motley crew of St. Paul's, Almonte members supplemented by participants from St. George's, Clayton and Almonte United Church took part in the course with the strangest name EVER.

For four consecutive Tuesdays, beginning April 10, we gathered in the Parish Hall to consider the following agenda over tea and dessert (yum!):

- What Happened to the World? Changes in our culture that lead to this decline.
- What are our Options? How have we responded so far?
- What Should We Do? What does our faith teach about this?
- What Might a New Church Look Like?

The Rev. Jonathan Martin (Rector, Parish of South Dundas) and Leslie Giddings (Diocesan Child, Youth and Adult Learning Facilitator) challenged us to take a serious look at social change, our current culture and the many exciting possibilities that are opening up for church communities to be God's hands and feet in the world through acts of radical hospitality.

They defined sacred hospitality as consisting of four components: Invitation, Rootedness, Respect and Openness. Our group added a fifth: Patience, acknowledging that it takes time for people to accommodate the idea of celebrating their spirituality in a church context in our post-Christian society.

Jonathan and Leslie used a combination of teaching about social history and how the church responded to societal changes, sharing of real-life stories from people who have stopped coming to church, and study of scrip-



ture showing how we are called to be open to change, diversity and difference.

We watched a video from TV2 Denmark, What Happens When We Stop Putting People in Boxes. ([www.youtube.com/watch?v=WhxdZzyjVI](http://www.youtube.com/watch?v=WhxdZzyjVI)) about the blessing of diversity in community. And were encouraged to take turns sharing one-on-one some little part of ourselves that we would otherwise have had no way of knowing.

We were given a handout about listening – really listening. This was excerpted from a book in our parish library: *Transcending Generations, A Field Guide to Collaboration in Church* by Meredith Gould. Also in our library now, *Autopsy of a Deceased Church*, by Thom Rainer, taking a look at why churches fail and offering possible steps to take.

With lots of discussion and much humour (especially as we watched clips from *The Vicar of Dibley!*), by the end of the course, we had a much firmer grasp of what God is calling God's church to do and be in the 21st century, including ideas for how to be faithful to our call to love our neighbour in our local church.

## Walk for the Centre is Back

**By Elizabeth Kent, Walk-a-Thon Organizer**

Centretown Emergency Food Centre (CEFC) is a thriving active emergency food resource in Ottawa Centre. They supplied 9,374 clients in 2017 with 3-4 days of food monthly. The largest challenge is one of creating ongoing balance between supply and demand. This is where our third annual Walk-a-thon fills the bill. Come out and join us along this refreshing scenic Ottawa River route on October 21, 2018 between 2-4pm. Did you know that 1,300 people are seeking food and shelter every night in Ottawa Centre?

Our supply of food is gathered from food drives in local churches, schools, grocery stores, and the Ottawa Food Bank. The Centretown Churches Social Action

Committee (CCSAC) and the City of Ottawa are the main sources of financial donors to the Food Centre. The CEFC also provides vital community resource connections and are skilled in working with new Canadians. We are located at 507 Bank Street and Argyle in the basement of Centretown United Church and remain committed to poverty reduction and social justice since 1978.

They hosted two job fairs last winter where 30 clients were hired and cooking demonstrations occur, throughout the year. Our catchment area is north from Wellington to Billings Bridge in the south and west from Lyon to Main and Lees avenue in the east. Food security keeps people off the street!

Just into spring and soon into summer when all food

drives and promotions fall away for vacations the Walk-a-thon in the fall, serves to level the effects. We buy food when the supply is not there, and spent, for example, \$100,000 in 2016 over and above our supply.

[centretownchurches.org](http://centretownchurches.org) provides information about the Walk-a-thon, and options for online registration, donations and creating teams. It will be a wonderful opportunity, as 23 ecumenical partners walk together sharing solidarity for our 'hungry neighbours' in this CEFC public Fundraiser.

Plan to attend! On behalf of our Committee I would like to "Thank you" for your ongoing membership and support in CCSAC. (Centretown Churches Social Action Committee).

### Crosstalk Submission Deadlines:

October - August 25  
November - September 25  
December - October 20

## REFLECTIONS



# Medical Assistance

## Medical Assistance in Dying: A Brief Introduction

By **Stephanie Boyd**

On June 17, 2016, the Federal Government passed Bill C-14, amending the Criminal Code and allowing eligible Canadian adults to request Medical Assistance in Dying (MAID).

In accordance with the legislation, an individual must meet the following criteria to be eligible to receive MAID:

- have a serious illness, disease or disability;
- be in an advanced state of decline that cannot be reversed;
- experience unbearable physical or mental suffering from their illness, disease, disability or state of decline that cannot be relieved under condi-



PHOTO: LIGHTSTOCK

tions that they consider acceptable; and

- be at a point where natural death has become reasonably foreseeable.

Additionally, the individual requesting Medical Assistance in Dying must submit a written request, undergo medical assessment, and wait

a 10-day reflection period to receive the service.

While the Federal Government provides clear outlines for eligibility, where and how one can receive assistance, and the process for requesting the service, there are no clear-cut answers regarding the moral implication of MAID.

Understanding Medical Assistance in Dying in relation to one's personal beliefs and values is not always easy. For some people, MAID is viewed as a form of pastoral care, for others it is viewed as a form of suicide.

I encourage you to read the personal reflections that follow, from two long-standing members of our Diocese,

with an open heart and with an open mind; that they may be a source of reflection and a starting point for conversation.

*Learn about Medical Assistance in Dying, including the requirements of the law, eligibility and how the request process works at <http://bit.ly/2MvWfj5>*

*For information specific to your province please visit the following links:*

*Ontario*  
<http://bit.ly/2ASx7BK>

*Quebec*  
<http://bit.ly/2B3KE9I>

## Life As a Gift

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

The recent articles on assisted death have raised important questions not only for the Church but for our society. As a Parish priest, I have always placed the emphasis in my ministry on the pastoral approach to meeting people where they are: to lead with love and empathy rather than regulations and law. In parish ministry, one has the privilege of being with people in all aspects of their life's journey, from birth to death. We bring the presence of Christ in a particular way whether in sharing Holy Communion, the promises of the Gospel or simply by our presence. The Gospel has much to offer in understanding the complexities of all life, including questions of the value of life, suffering and death.

The reality of suicide in our society among all ages is a sad fact of life in the 21st century. A previous Parish

### Is the way of love to stand by while they take their life, or to encourage them to choose life and to support them until natural death?

in which I served, our community was shaken by a series of suicides by young people over a short span. As a community we experienced a deep sense of loss, a sense that we had failed the young people in our community and a resolve emerged to provide services and support for the youth in our community who were struggling. As a community, we felt we all had a responsibility to help our youth understand that suicide is never the answer, and that they should choose life. The increasing openness to discussing suicide and mental health through social media and traditional news sources shows that progress has been made in dealing with this difficult topic. The

problem that assisted dying or assisted suicide presents is that as a society we are sending contradictory messages. If suicide is wrong, how can suicide sometimes be acceptable? Perhaps it is because at this time, assisted dying is thought of as only applying to the elderly or the terminally ill. It is troubling that as a community we do not have the same sense of concern or responsibility to help people near the end of life to make a different choice that youth suicide challenges us to do.

As followers of Christ, our lives are not our own. We belong to Christ, and as Jesus said to his disciples: "If you love me, you will do as I command... If you keep My commandments, you will

remain in My love," John 14:15. A fundamental commandment is Thou shalt not kill – to value life and to preserve and protect life as a precious gift that God alone can give. For many Christians and people of faith, suicide is never an option since it is viewed as a denial of the gift and love of God. The lived experience of the Church for over 2,000 years is that a decision to end one life while in a sound mind is incompatible with the Christian faith. However, we are free agents; we can choose to do what we know to be contrary to what Christ has commanded us to do. As a priest I would struggle with how to care and support someone who would choose to end their life in this way. Is the way of love to stand by while they take their life, or to encourage them to choose life and to support them until natural death?

Often the rationale for assisted death is as a solution to unbearable pain and suffering. No one would choose

to suffer such pain or to see a loved one struggling with a terminal illness, but the harsh truth is that it is part of the reality of being human. The challenge is to provide the best medical care and especially palliative care to enable people to be pain free and to enjoy life. I am not suggesting extending life by extraordinary and artificial means, but rather providing care and support as life reaches its natural end.

Our Church has a long history of seeking to serve and to speak for the vulnerable, the marginalized, the homeless and those who are hungry in our society. The Church now needs to speak for the suffering, the dying and their families. We need to lead the conversation about how to provide the best medical care, social and financial support to them rather than the assisted suicide that our wider society is offering.

## REFLECTIONS

# Assistance in Dying



## In Sure and Certain Hope

By Patricia Bays, Anglican Author and Theologian

The subject of physician-assisted dying is both complex and controversial. We know that our human life will come to an end. We hope, for ourselves and our families, that we will die with dignity and grace. Modern medicine has many ways of prolonging life both by medication and by other, sometimes drastic, treatments. In the end, almost all dying involves decisions by patients and their families, or by doctors, or by both.

My mother lived to the age of 91 and spent her last years with dementia in a care facility. She was no longer able to indicate her own wishes but a “do not resuscitate” order had been on her chart for several years. My sister and I had a number of conversations with doctors and nurses about whether to administer antibiotics if she contracted pneumonia, and about whether to take extreme measures to prolong her life. Eventually my mother slept away as victims of pneumonia have done for centuries, being kept comfortable but her life no longer artificially prolonged. Most families will face such a decision – whether to accept another round of chemotherapy or undergo an experimental procedure, whether to allow antibiotics or other drugs, whether to resuscitate. Many of us have statements in our wills asking that, when hope of return to active life is gone, no heroic measures be attempted. To a large extent, through modern medicine it



PHOTO: LIGHTSTOCK

seems that we are all involved in “assisted dying.”

The current questions around physician-assisted dying are of a somewhat different nature. They arise in response to the passage of Bill C-14 which allows terminally ill patients in certain specific circumstances to choose the time and manner of their dying. The enactment of this bill as the law of the land means that the possibility of physician-assisted dying is now part of the social fabric where we live. As Christians, we need to have a conversation about this issue in order to respond pastorally to those facing life and death decisions.

To help us in this conversation, the church offers some resources. In *Sure and Certain Hope: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying* is the February 2018 report of a Task Force of the General Synod of the Anglican Church of

Canada. The task force was composed of medical personnel, pastoral care workers, theologians and ethicists with a diversity of perspectives. It built its work on the Anglican Church of Canada’s 1998 report, *Care in Dying*, while acknowledging that, in the 20 intervening years, there have been legal and societal changes including Bill C-14. Like the first report, *In Sure and Certain Hope* stresses the need to ensure that our practices around dying reflect “a just expression of care for the dignity of every human being.” We need to provide communities of care for patients and families, respecting their right to make the best decision they can.

The report notes a change in terminology from the 1998 document. The earlier report speaks of “physician-assisted suicide.” The new report goes on to say, “The language generally used in the courts and government has been physician-assisted

death, or physician-assisted dying, or medically-assisted dying.” The conversation then is not about suicide, the taking of one’s own life in youth or at any age, or about the mental health issues that may surround a decision to end one’s life. It is about extending pastoral care to those terminally ill who are facing difficult decisions about the end of life.

The report and its study guide, available for download at [www.anglican.ca](http://www.anglican.ca), offer suggestions about end of life care, particularly palliative care and pain management. The report includes liturgical resources to be used at the bedside or elsewhere. But it acknowledges that, though we might help the person explore the meaning of life and their concerns about dying, the final decision rests with the dying person. Pastoral ministry includes providing care to them and their families, or referring them to others if we cannot support them. We can make a promise to be present whatever the decision.

Is there an Anglican way of making ethical decisions? I believe that there is. We apply to our decision-making the same three principles that we apply in other areas of theological exploration. We appeal to Scripture, to tradition and to reason. We believe that God has given us our minds and expects us to use them. Ethical decisions may not be clear-cut and so cannot always be solved by hard and fast rules. We must weigh the various alterna-

tives and use reason to help us evaluate the evidence of Scripture, tradition and our own experience. We also explore issues as part of a church community, and reports such as *In Sure and Certain Hope* help us reflect with other Christians.

I think of the example of the Anglican Church of Canada’s discussion around abortion. Since 1967, statements of our church admit the necessity of therapeutic abortions in certain circumstances, while rejecting the principle of “abortion on demand” and affirming that both the rights and needs of the mother and the rights and needs of the unborn require protection. In other words, we are saying that abortion is wrong, but sometimes the circumstances surrounding the pregnancy (the threatened health of the mother; pregnancy as the result of rape) are wrong. We are called upon to make the best decision we can in those circumstances and to provide counseling and support to those who find themselves needing to make difficult decisions.

I think we are in much the same situation with regard to assisted dying. We may feel that assisted dying is a form of suicide and so is wrong. Yet the circumstances of their dying may be such that a person feels a need to choose the time and means of their death. Our job is, I think, to stand with people in this difficult time and assure them of our love and care whatever their decision.

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LIFELONG FORMATION

# Accessible Gospel, Inclusive Worship

## In Review

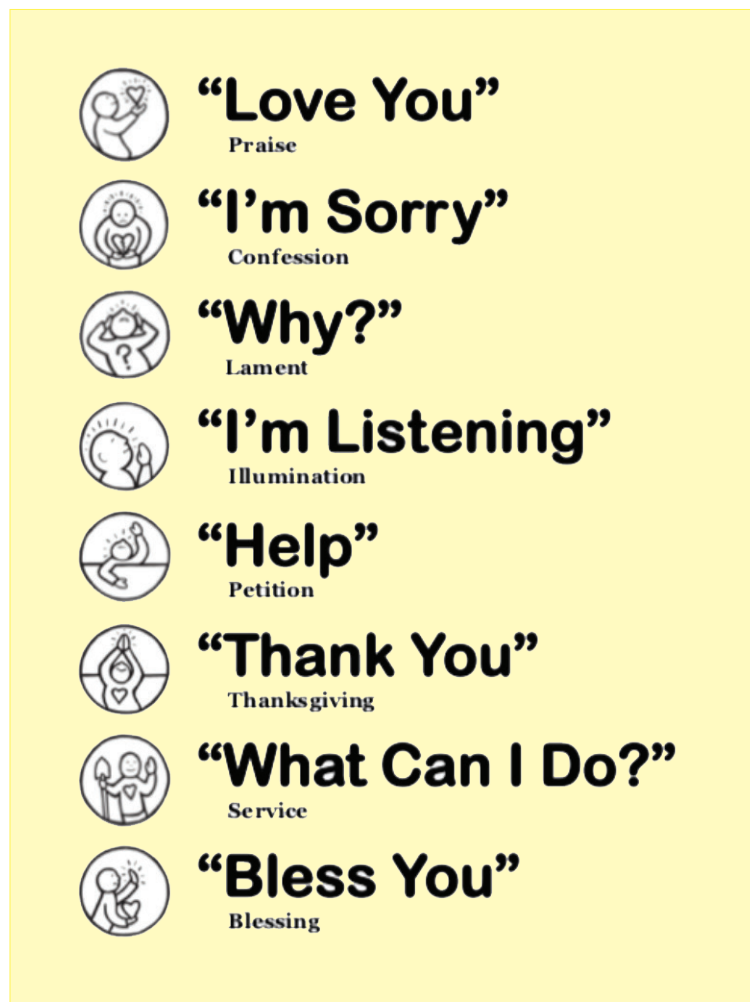
By Leslie Giddings, Diocesan Learning Facilitator

There are times, as a parent, when I have to explain to my three children what the word fair means. I say that fair is not when everyone gets the same thing; fair is when everyone gets what they need. Discerning those needs in a family can be challenging; imagine what that is like in a church community.

Barbara J Newman, the author of *Accessible Gospel, Inclusive Worship*, strives to shape our understanding of how to meet a variety of needs in church community. She suggests that some churches haven't really thought much about inclusive worship even though one in five people are likely to need some adaptation or modification to more fully participate in worship.

The adaptations and modifications suggested by Newman are not necessarily related to physical space; rather she focuses on the tools and techniques that could be used to include persons with: intellectual disability, autism spectrum disorder, and communication challenges.

Her perspective is informed by her background as a special educator. She is interested in finding ways to allow a person with a disability to enter into worship and



grow as a Christian.

For example, simplicity of language and repetition are two key ways to create a more accessible worship environment. So in addition to the liturgical language we use, it is possible to use intentionally simpler language alongside. Simple images repeated with intention can help connect new experiences to previous ones. She refers to this approach as the Vertical Habits.

In my opinion, Newman's most significant insight is that often times these modifications or adaptations are a common denominator for all who are worshipers of Jesus Christ. We all benefit from adding repetition, simplicity, and intention to our worship.

For more information, please visit: <http://bit.ly/2AG7IBQ>

# Internship Impact

By Leslie Giddings, Diocesan Learning Facilitator

The most recent cohort of interns graduated from the Youth Internship Program in June; bringing the total number of alumni to 19. At the ceremony, three interns spoke eloquently about the impact this program has made on their lives. The adults in attendance (parents, mentors, placement supervisors, clergy, and leadership team) were moved by their testimonies.



Hearing from the people we serve about the impact of this ministry is essential to sustaining this program. As with every ministry, we rely on your support to make it possible. Our ability to raise funds, to recruit mentors, and to rely on committee members is sustained when we all share the joy of Spirit at work.

## Did you know interns receive a stipend of \$800 for contributing two hours per week in a work placement?

"My earnings from my work placement have helped to offset the cost of post-secondary tuition, and I feel I have gained valuable experience and references which I am confident will help me to prepare for future learning opportunities"

## Did you know that interns meet regularly with a team of clergy to explore faith?

"My most significant lesson learned in Faith Formation was that everyone's faith journey or spiritual journey is different and that self reflection is important in that journey. I now feel that learning the context behind each of the Bible stories is paramount to spiritual development."

"I feel inspired in my faith to go out on a daily basis and live in my principles, but also, I feel inspired to reflect more on my spirituality."

"I learned that my faith is stronger than I thought and I realize that everyone can be in a different place on the faith journey or on a faith spectrum"

## Did you know that each work placement and mentor is selected in consultation with the intern as they learn to reflect on their own needs?

"Between the people, the experiences, and the growing in faith, I have learned a lot. I love that YIP was so flexible, and tailored my needs to the group. YIP has taught me a lot about myself, and grown me spiritually and mentally."

## Interested in helping us sustain and grow this ministry? Here are three ways that you can help:

1. We are looking for adults who are willing to serve as mentors. "Being a mentor was a wonderful opportunity to serve. I love people focused ministry and building relationships and making a difference. Being a mentor to a young person is such a blessing"

2. We are soliciting donations to the T4T campaign designated for YIP. We invest approximately \$5000 in each intern. \$800 is a stipend for their work and the balance offsets the face to face time we provide in personal coaching, faith formation and leadership programming, events and resources. To date we have received individual donations, parish contributions, money from the Diocesan budget, and funding from the Anglican Foundation.

3. Our YIP Steering Committee is in need of members to serve in a variety of capacities. Short term, project oriented tasks and longer term support for strategic operations are just two of the ways the members of the Steering Committee support YIP. (contact [yip@ottawa.anglican.ca](mailto:yip@ottawa.anglican.ca) for info)

This ministry has grown from a parish based GIFT pilot project to a ministry gaining national attention for its innovation and positive outcomes (see: <http://bit.ly/2AECEf1>).

## Annual Diocesan Altar Guild Meeting

St. James  
225 Edmund St  
Carleton Place, ON

Saturday,  
October 20  
9am - 3pm

Registration \$12  
(Includes lunch)

Info: 613-226-8729

## NEWS

# A Five-Fold Celebration

By Hilary Barrett

Sunday, June 17 was a special day at St. James the Apostle Church in Perth. We celebrated several events including a visit by Bishop John to preach at our combined service at 10 am, where three candidates were confirmed. Our Rector, the Rev. Kenneth Davis, had asked the Bishop if we could move the celebration of St. James' Feast Day from July 25 to June 17, which the Bishop graciously agreed to. Of course, June 17 was also Father's Day so we rounded out



PHOTO: BRENDA CERSON

**Bishop John with the St. James the Apostle confirmands in Perth.**

the general rejoicing with a pot luck picnic on our front lawn. The weather was perfect and the food delicious.

NEWS

## Celebrating Francophone Ministry...

- Continued from page 1

La Communauté de St-Bernard à l'Église St-Alban est une nouvelle communauté francophone au cœur d'Ottawa-Gatineau, une communauté multiculturelle, diverse et vibrante de tous les âges, enracinée dans l'évangile de Jésus-Christ. Nous sommes une église urbaine dont la mission est de servir nos voisins, y compris les étudiants et étudiantes de l'université d'Ottawa et ceux et celles qui sont confrontés par la pauvreté. St-Bernard est une paroisse contemporaine, inclusive et progressive.

Durant nos 40 années d'existence, nous avons démontré une grande capacité d'adaptation selon les besoins des quartiers et des situations dans lesquels nous nous trouvons, avec l'appui des 5 pasteurs qui nous ont accompagnés. Nous avons participé au développement de l'Anglicanisme francophone au Canada, au rapatriement de familles de réfugiés et à leur intégration dans la communauté, offert du soutien à plusieurs personnes sans-abri, organisé un concert-bénéfice au profit de la Fondation de l'hôpital de Gatineau, distribué des vêtements d'hiver à Aylmer pour des nouveaux arrivants ou autres personnes dans le besoin. Nos membres, jeunes et moins jeunes, venaient d'Afrique, d'Haïti, d'Écosse, de Belgique, du Québec, de l'Ontario et j'en passe.

Et maintenant, au centre-ville d'Ottawa, nous avons été accueillis à bras ouverts



PHOTO: FRANCESCO MACALLISTER-CARUSO

**Members of St-Bernard-de-Clairvaux worshipping together as a Francophone community out of St. Alban's Church, Ottawa.**

par notre paroisse-sœur, les membres de St-Alban et notre nouveau pasteur, le révérend Mark Whittall. Nous avons pu participer avec eux au Grand Don (Big Give) 2018 et à un pique-nique après une messe conjointe bilingue, et nous organisons des activités conjointes pour l'automne, dont une présence sur le campus de l'université d'Ottawa à la rentrée. De plus, le comité de leadership et d'autres membres de St-Alban planifient cet avenir avec nous et le font en français ! Nous sommes déjà bien intégrés dans notre nouvel environnement.

« C'est important d'offrir un espace spirituel, pastoral et liturgique en français aux francophones d'Ottawa-Gatineau, » remarque le révérend Mark Whittall.

« Dans notre quartier, environ 1/3 de la population parle français, et plus de 30% des étudiants à l'université d'Ottawa sont des francophones qui viennent de par-

tout dans le monde. » Robert Logie, membre de St-Alban, dit apprécier ' l'intimité et l'hospitalité, ainsi que la différence de style et de saveur de la célébration liturgique de St-Bernard'. Pour sa part, Benjamin Daigle constate : 'En tant que nouveau-venu à Ottawa-Gatineau et francophile, cette occasion de prier et de célébrer ensemble avec mes voisins et voisines francophones me tient particulièrement à cœur.'

Le 23 septembre prochain, à midi, nous allons célébrer officiellement le lancement de notre nouvelle communauté à l'église St-Alban. Un léger goûter suivra. Venez célébrer avec nous et partagez cette information avec vos amis-es francophones et francophiles. Nous vous attendons...

*Grand Lancement  
le dimanche 23 septembre  
à 12h  
à l'Église St-Alban  
454, av. King Edward, Ottawa*

## Looking at Your Sacred Outdoor Space in a New Way

**By Katherine Forster, Ottawa Animator & Sustainable Outdoor Greening Coordinator, Faith & the Common Good**

Faith & the Common Good (FCG), a national not-for-profit with a chapter in Ottawa, is offering help to faith communities who want to reconsider their landscaping. Whether it is a tired garden bed that needs to be refreshed with some native perennials or there is interest in alternatives ground cover or water conservation, FCG is here to help out! With our new Interfaith Sustainable Gardening Network program we are happy to schedule an appointment to visit your site and refer you to local garden initiatives that can help you out with your landscaping goals. We can also provide free environmental online resources including inspiring garden case studies that showcase labyrinths, prayer & meditation spaces, pollinator plantings and sacred medicine wheel gardens and detailed fact sheets covering topics such as landscaping for energy-efficiency, stormwater management and choosing native trees and shrubs or flowers for native bees and butterflies.

Autumn is a great time to discuss plans for 2019 and we can provide advice, answer questions or even do some gardening research for you. We also have ideas of how to receive funding for your projects and can help put together grant applications. Our goal is to promote environmentally-friendly landscapes that can save you money and

provide ecological garden habitat that supports native pollinators and other wildlife including local birds.

The Ottawa Chapter of Faith & the Common Good is also offering on-site presentations (starting in October 2018) to educate and inspire your congregants. We can provide a simple overview of sustainable gardening in the larger context of your Care for Creation programming to inspire congregants or the presentation can be targeted to a youth group or other faith team that is interested in a social or environmental ministry. We can also collaborate with your garden volunteer team to host a public event to inspire your neighbours to consider installing a butterfly or bee garden in their own yards! This new sustainable garden and landscape program is generously supported by TD Friends of the Environment Foundation, The City of Ottawa and the Ottawa Community Foundation. They have provided the funds so that we can visit your sites, provide presentations and support your Care for Creation initiatives outdoors.

Let us know how we can help you, whether it's a visit, sharing resources, doing research, or providing a presentation. We are keen to collaborate and support your ministry goals, so call or email us today so we can discuss how we can help you!

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**The Anglican Church caring for the Community**

## PARISH NEWS

# Trinity Church Proposes New Mural

**Telling the Truth: A Shared Journey Toward Reconciliation, Healing, and Hope**

**By Rev. Arran Thorpe, Incumbent, Trinity Anglican Church**

Four years ago, when the ice bucket challenge was making its rounds during the summer of 2014, Trinity Anglican Church transformed its boring graffiti-prone brown brick wall at 1230 Bank Street into a colorful mural. An artist was hired, and street-involved youth were invited to design and paint the mural. This caught the attention of the entire Ottawa South community, and thanks to its partnership with Ottawa Crime Prevention, House of Paint, and Ottawa Inner City Ministries, the project took shape. Using donated supplies, the artists painted the walls over several days. Each day, we provided and shared a meal and participated in fellowship while embracing the creativity of the street-involved youth. The unveiling of the wall drew media attention and our Councillor David Chernushenko, Mayor Jim Watson and Bishop John Chapman attended. The project was a huge success.

However, street art is ephemeral by its very nature. Trinity is now launching an initiative to paint a new mural that not only adds to the beauty of our community, but also showcases an important issue.

Telling the Truth: A shared journey toward Reconciliation, Healing and Hope was born out of a conversation I had with Michael Hanna during a concert at Trinity. Michael is the husband of The Rev. Cheryl Hanna, Fourth Avenue Baptist Church Glebe. While discussing the current mural, I expressed a desire for a new piece of art concerning Truth and Reconciliation with our Indigenous sisters and brothers. Back in 1994, then Archbishop Michael Peers issued an apology on behalf of all Anglicans for our role in the Indian residential school sys-



PHOTO: TRACEY LYNNE

**Justin Holness, Melissa Hammell, Arran Thorpe. Mural project animators holding braided sweetgrass symbolizing that we are stronger together in the journey towards reconciliation.**

tem. In June 2015, the Truth and Reconciliation Commission released its findings and issued “94 Calls to Action” to “redress the legacy of residential schools and advance the process of Canadian reconciliation.” These were divided into two categories: “Legacy” and “Reconciliation.”

Although Michael commented that the project sounded interesting, I told him it was “more scary than interesting.” He then asked me what scared me. I answered “The truth!” at which point I decided to make this idea a reality. I bounced the theme off my new friend Melissa Hammell from Pinegum Studios, and it seemed to work.

Then I needed to pay for the project. I went first to the Trinity Church community and then the Anglican Diocese of Ottawa: the All My Relations granting body. I then reached out to donors, community groups, the Ottawa South Community Association, Mayor Jim Watson, Councillor David Chernushenko (one of the first donors) The Wabano Centre, and the list goes on...

After having such a positive experience with the first mural, I reconnected with street artist Mique Michell, a local Métis artist who travels across the country working with communities interested in cultural expression through art. Mique agreed to be our lead designer and facilitator for Telling the Truth:

A shared journey towards reconciliation, healing and hope.”

Through my conversations with Melissa and Mique, we decided another component of the project will be to engage the talent of poets and artists from TRIBE Academy, led by award-winning community leader Justin Holness. TRIBE is a local music studio and online platform for Indigenous youth to share their music with the world. Justin and his team of local Indigenous youth artists have experience going to high schools to teach and talk about the true history of the residential schools legacy. Their creativity and expertise will animate the mural site as the wall is being painted. The mural is scheduled to be painted September 16-20. With a launch event Sunday, September 16th at our 10am worship service where Justin Holness will offer the homily followed by fellowship in the hall.

I hope that Old Ottawa South and the whole Ottawa community will benefit from the installation of the new mural. While the mural is being painted, the local community will be invited to participate in and benefit from listening to indigenous poetry and learning sessions. Trinity is grateful for the generous support of the grant from All My Relations working group.

*To support this project, please visit: [trinityottawa.ca/donate](http://trinityottawa.ca/donate)*

## Anglican Journal Appeal

The General Synod of The Anglican Church of Canada



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*If you have already sent your donation, thank you.*

## REFLECTIONS

# The Jesus Prayer

**By Karen Ann McKinna**

I am no fun to go with for a walk. If you think we are going to have scintillating conversation, you might as well forget it. When walking, I often practise the Jesus Prayer.

Inspired by reading of the experience of practising this ancient prayer from the Eastern Tradition I began ‘trying’ it about 30 years ago. You see, I do not own a car. I do not drive. So walking alone is the usual way I go to work and church, do errands, buy groceries, in other words to get from A to B.

The thing is, it focusses the mind wonderfully as an avenue in our relationship with God. Repeating it over and over brings the mind to rest in the words. Repeating it with your breathing and with your stepping in a rhythmic way has a calming effect. When I start out I need to make an effort to concentrate before I ease into it. When I arrive at my destination, I usually feel refreshed and ready to focus on the people I meet and the task at hand.

“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

Though deceptively simple, the words themselves capture I think the heart of

theology for me. It acknowledges the Lordship of Jesus Christ and his relationship to God. It asks for help/for mercy/for compassion in my life. And it self describes me as someone who does regularly miss the mark. I do not find this ‘heavy’ but rather truthful and filled with certainty and hope. Yes, it is all about me and God as ‘other’.

Now I am not religious about practising it automatically when I walk. Sometimes, if I am heading for an appointment or a meeting, I might want to mentally go over what I am planning to say or if I am walking for pleasure in a field or woods I just want to fall into the awesomeness of the perception of nature on so many levels.

Author Fr. Jean La France, encourages us in many forms of prayer. He says if we can’t do quality then do quantity! I do not always feel like doing the Jesus Prayer. And when I do it I do not always experience the benefits. But the combination of physical activity and mental discipline can bring about refreshment on all levels. And when you sense the prayer moving from the head to the heart then a wondrous sense of wholeness becomes present. Perseverance definitely furthers.

## REFLECTIONS

## Prayer Matters

## Hearing God's Call

By Paul Dumbrille, Anglican Fellowship of Prayer Representative

We sometimes hear a person refer to hearing and responding to a "Call" from God and pursuing a "vocation" (from the same Latin root as "vocal"). In the Christian context a Call is a message to a person, or a community, pursue an action in the name of Jesus or to take up a particular ministry. I think that hearing God's Call involves three aspects of prayer: listening for God's voice; recognizing a specific Call; and confirming the Call with a wider Christian community.

## Listening for God's Call

As humans we are limited to finite means of communication amongst ourselves: sounds; words; visual images. When we read words, hear sounds, or see visual images we have certain thoughts and reactions. God's voice comes in different forms. God can speak to us, not only directly in our hearts, but also through other people and the



circumstances of our lives. This can happen directly in times of silence, when we hear words spoken, or when we read words written. Hearing God's voice does not necessarily come naturally. It is a learned behaviour. People may think "if God were speaking to me, I'd know it", but that may not be the case. Why not? We may not know it is God speaking. We may presume it is God and find out later it was not. We may misunderstand what is being said. Or we may not be able to filter out God's voice from the noise around us.

God's voice always speaks in ways consistent with God's character. For example, God is never frantic or anxious.

If we are having anxious thoughts, we can be assured they are not from God. God is also good, so his voice will say good things. God is peace, so God's voice will bring peace. God is, above all, love, so God's voice will be loving. God's leadings will always be consistent with scripture. Knowing that God can speak to us directly doesn't mean we will infallibly recognize his voice. Generally, God will lead us in the direction of living the kind of loving, servant-oriented, life that Jesus modeled. Evil will always lead us into self-service rather than servanthood, which is a key expression of love. A simple question to ask is whether the Call we are hearing is a loving one? Every Call from God will be consistent with love.

## Recognizing God's Call

Another distinguishing mark of a Call from God is that it will be consistent with who we are made to be. We are made for the work God Calls us to do. Usually, God will Call us to serve and work in areas where we are gifted. There should be a correspondence between who we

are and where God leads us. Often a Call that comes to us in our hearts is reinforced by other people, perhaps unknowingly, reaffirming what we have heard, and encouraging us to think about pursuing a course of action or learning more about a certain ministry. Sometimes external signs or events will reinforce what is in our hearts, or what we have learned or studied. People who receive a Call from God usually report that the ministry or action they are being Called to is something that they feel they simply must do. It feels as if they would not be true to themselves if they did not respond to the Call. A Call from God is not a onetime event. It takes time and must rest with us for a time, often a considerable time, to ensure that it truly comes from God. Above all we need to bring the subject we are considering to God in prayer. Usually periods of silence are necessary to hear the Call and to recognize it as genuine.

## Confirming the Call

Having listened to God and being confident that God is Calling you to a par-

ticular ministry or action, it is critical that the Call be confirmed by a wider Christian community. Humans are not infallible and can be mistaken in considering that they have received a Call from God. In the case of a Call to ordained ministry in a Christian church there is a formal process of discernment and confirmation of the Call. However, God's Call is not restricted to ordained ministry. Far from it, we are all being Called by God in our daily lives. As such, it is important that we ask others to pray about and consider whether they feel that the Call is appropriate both for the person being Called and the community in which the Call is to be actioned. God's true Spirit does not rest on one person, but rather on members of a wider community.

## Following the Call

Having heard the Call, recognized it as being from God, and having it confirmed by a wider Christian community, we are empowered by the Holy Spirit to follow the Call and move onwards in faith!

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## NEWS

## Webspinner Returns

By Cathy Kent

Following an 8-month hiatus, I am pleased to announce I have accepted the Bishop's invitation to return as Diocesan Webspinner.

During my time away, I continued to be active with my clients and within the Diocese, managing their servers, and the following websites: The Cathedral, Center 454, Cornerstone, St. Luke's Table, GiFT, Ottawa Pastoral Counselling, Today 4 Tomorrow and numerous parishes.

For those with whom I connected in my 10+ years as Diocesan webmaster. I look forward to reconnecting. For those new to the Diocese, I look forward to making your

acquaintance.

As of July 2018, I will be actively supporting the Diocesan website (parish sites within their servers), Synod staff and Community Ministries once again as Webspinner. An encompassing term assigned me to convey the many hats I wear. These roles include, but are not limited to Webmaster, Network Administrator, IT Manager and Web Security Management.

For questions about website security or IT support, please contact Cathy at [webspinner@ottawa.anglican.ca](mailto:webspinner@ottawa.anglican.ca) or 613-864-3490

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# Visit to St. Mary's Russell

By Marni Crossley and Leslie Worden, Diocesan Anglican Church Women

A warm Sunday morning in July set the scene for a special visit to St. Mary's, Russell to celebrate the valuable contribution of the late Evelyn Presley, both to our Diocese of Ottawa and to the Diocese of the Arctic! For the past 15 years, Evelyn coordinated the "Bales" program for the Diocesan Anglican Church Women's Executive, until her death earlier this year. She would make contact with a person in each parish, where we were sending our new clothing, quilts, and other dry goods. She never got to meet them, but friendships developed with long distance phone calls, and Evelyn would 'tweak' the list if one of the parishes asked for something. The ACW of Russell supported Evelyn, but not everyone appreciated what a difference bales make to the churches in 10 small northern communities.

Meanwhile, back in 2016 a group of 10 young people and 22 adults were privileged



PHOTO: LIGHTSTOCK

Members of St. Mary's Russell beside Victoria Quilts crafted by members of the Parish.

to visit Iqaluit. The young people were assisting with the annual Music Festival for the children of the community. The adults had an opportunity to explore the town site, as well as to take a day trip to Pangirtung. It was about this time that the freighter carrying the "Bales" in their sea crate arrived in Iqaluit harbour. Marni and Leslie were privileged to meet Mary Ellen Thomas, who has been distributing Bale items in Iqaluit for over 40 years! For those of us who were able to "complete the circle" of packing the Bale cartons in Ottawa

during April and May, then seeing them arrive in one of the communities on Baffin Island, was awesome and most exciting!! Leslie and Marni shared some of their slides of this trip, demonstrating the rugged beauty of the north, the warmth of the people, and the joy of community "Bales for the North"

Our visit to St. Mary's included a Communion Service led by the Rev. Ann Quick, a lovely lunch and the blessing of 8 beautiful Victoria Quilts crafted by members of the Parish.

PARISH NEWS

## Come Sing With Us

By Margret Nankivell

St. Matthew's in the Glebe is looking for boys and girls to sing in the church's fine children's choirs. The choir's director, Kirkland Adsett, says that no singing experience is necessary. "We'll teach you. And it's fun."

The benefits of early music training are many and has been linked to skills such as learning languages, reading and mathematics, he says. Choristers gain confidence, learn invaluable teamwork skills and even earn honoraria.

Let a couple of our choristers tell you about the choirs in their own words.

Madighan Ryan

When my family and I moved to Ottawa seven years ago, we made the wise decision to sign me up as a member of St. Matthew's Girls' Choir.

In those early days, be-

ing part of the choir helped me adjust to my new life by providing me with an opportunity to make friends and initiate relationships. As I got older, I grew more mature, not just in a singing capacity, but also as a person, mainly because of the many leadership opportunities offered.

Also many doors leading to a more participatory role in the Ottawa music community have been opened for me. For example, one of my close friends and I sang a duet with the influential choir, Seventeen Voyces, directed by Kevin Reeves. This later landed me a role in a short film directed by Mr. Reeves.

Because of my frequent exposure to a wonderful Christian community, I have started to become more aware of the impact of religion on my life, and the positive effects it can have. Just under a year ago, I completed confirma-

tion which was an important step in my religious journey. Singing sacred music not only helped me deepen my understanding of Christianity, but also provided me with essential musical knowledge.

Whether you have an interest in classical music, jazz, or modern musical genres, being a part of the St. Matthew's Choir provides a theoretical base that's essential for every aspiring musician. Our conductor Kirkland Adsett is a wonderful mentor and an inspiration. He tailors his teaching to the level and age of the chorister and pushes each one to reach their full musical potential.

I cannot imagine a week without singing with my friends at choir. It has made me who I am and is now part of who I am, and I would not want it any other way.

See STORY, p. 18

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## REFLECTIONS

# With the Eyes of Christ

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

In preparing for the Sunday sermon I first read over the Scriptures appointed prior to using bible commentaries or sermon notes, simply to allow God to use His Word to speak to me. Each time we read sacred Scripture we are in a way a different person, reshaped by the experiences of life and the questions and challenges we are living through. That is why at times a passage of Scripture may touch our hearts and imaginations and the next time it is just words on a page. This is never more true than when I am under pressure to prepare a Sunday Sermon. At times the text presents an easy focus and at other times it is a challenge. I was in such a situation in June when I was struggling to prepare the Sunday sermon. But God has a way

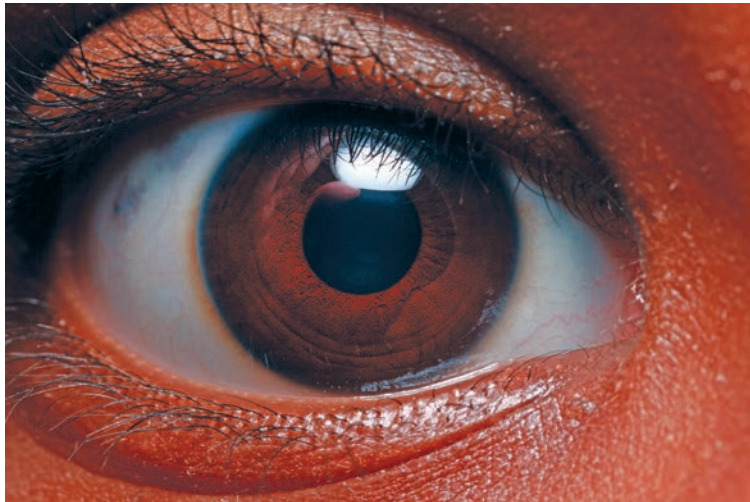


PHOTO: LIGHTSTOCK

of using our daily routines to show us what He wants us to know and share.

On the way to the Parish, running more than a little late, I was coming off the Queensway and a fellow was in the middle of the ramp, cup in hand looking for handouts. My initial reaction was one of irritation at my journey being delayed and at the fellow putting himself at

risk – what if he stepped in front of my car? It was then I realized that the text for the sermon would be based on Epistle reading for Sunday: II Corinthians 5:6-10, “Look at what is before your eyes. If anyone is confident that he is Christ’s, let him remind himself that just as he is Christ’s, so also are we. “The encounter made me question whether I saw the fellow with

the eyes of Christ or only my own limited and often judgmental gaze. The Scripture reading was a reminder that we are called to see the other as Christ sees them, as his precious children in need of healing and love. To see the other as Christ sees me, in all my imperfections and brokenness, and yet he loves me. I was guilty of simply looking at the fellow in the road - I did not see him. Did I see a person that was struggling, did I see someone’s son or brother? Or did I only look at a disheveled fellow slowing my drive to work? How often have we been guilty of simply looking at others and not seeing them as whole persons to see them, as our sister or brother who like us is at times struggling with the challenges of living? Scripture reminds us that God looks not on the outward appearance but at the heart. He does not look

at whether we live in a mansion or sit begging on the street corner, he sees us in the depths of our being and speaks to our deepest hopes and desires. He seeks to bring healing and the gift of his presence to all who seek him. Our mission as Christians is to see others and to seek to walk with them and be a living sign of Christ in the midst of the world, to see people like the fellow in the road as a brother, not as a problem to be solved. In our parishes we can seek to be open and welcoming to all, regardless of their situation. We can work together with others in our community to provide services that seek to give dignity and respect to all who are in need. We need to pray for the grace to see the people and the world with the eyes of Christ.

## PARISH NEWS

## Do You Not Know?

**By Rev. Gregor Sneddon, Incumbent at St. Matthew’s, Ottawa**

Welcoming is important, foundational, Gospel. But what’s next? How do we welcome the curious, the exiled, the returning, the seeker, and create a space to be encountered by Jesus, to build relationship, to help discern the transformative path of dying with Christ and sharing in his resurrection?

Mainline churches experience growth through the common societal practice of infant baptism, people moving from one church to another, or people who “return” to church for one reason or another. We do not have much of a track record of drawing in the total newcomer, the one starting from “ground zero.” Ours is a demographic reality of two and three generations who have never experienced or participated in church, ever. We can no longer rely on people coming back to church – they were never here.

Warm, inclusive, community and strong welcoming

are critical - but ‘welcoming’ is only the first step in the miraculous journey of becoming the Church, do we have any choice but to receive seekers and nurture a path of relationship, forging a creative space of encounter, experience and discernment? Belonging to the body is, after all, a metanoia – a “turning around.” To come to the font is a freely chosen act of great courage. This “Passover” entails life-long conversion, turning from the idols and addictions of our age and embracing a whole new way of being. We become the hands of Christ in the world, nourished at his Table. Christian communities are called to become communities of listening and discernment as we walk with new friends. Surely it is our vocation to cultivate a path of exploration for those listening for the call to join him in his death and so share in his resurrection. What are the consequences of a forever-dry font – the life of the cosmos?

This October, Journey

to Baptismal Living (North American Association of the Catechumenate) will offer an intensive weekend of experience and training for parish teams to help foster such communities of transformation. The weekend, hosted by the Anglican Studies Program Saint Paul University, and Saint Matthew’s Anglican Church and supported by the Anglican Diocese of Ottawa and the Eastern Synod of the Evangelical Lutheran Church in Canada will include: the sharing of and leadership of liturgical rites, small group formation, theological reflection, formation for leaders, faith conversation and listening skills, and fellowship and opportunity for ongoing access to resources and community dialogue.

Parish teams of 3 or more are encouraged to participate and experience this renewed vision of the Church.

*For more information, [journeytobaptism2018.eventbrite.com](http://journeytobaptism2018.eventbrite.com)*

## RSVP: Realistic Spiritual Vibrant Parenting

**By Helen Norman, Parish Administrator, All Saints Westboro with St. Matthias**

When Barbara Robertson, Children and Youth Program Coordinator, comes up with an idea for the children (and their families) at the parish, we know it will be something fun! From wrangling the many sheep, shepherds, and angels who show up on Christmas Eve ready to perform in the on-the-spot Nativity Pageant, to wrangling the teachers, children, and parents who participate in the very vibrant Sunday School here at All Saints’ Westboro with St Matthias, Barbara always finds ways to make our Christian education fresh and fun. And the RSVP workshop for parents and grandparents was no exception.

We arrived early in the morning, with the promise (bribe?) of coffee and muffins happily fulfilled. The Rev. Simone Hurkmans introduced us to the concept of DEAP: Drop Everything and Pray — An active experience

of intentional silence. The goal being that this activity could be done with children to encourage silence as a spiritual activity. Different stations had been set up around the Church, and we were encouraged to spend as little or as much time as we liked exploring them, within the next hour. The only rule being that we spend that hour in silence.

After hearing a few gasps and seeing a few nervous faces, Simone assured us all that this was quite doable, and that she had even done this activity with the Kindergarten Sunday School class (although admittedly for a somewhat shorter period of time). She explained what each of the stations were (e.g. walking the labyrinth on the floor, creating care packages for Cornerstone Housing for Women, reading poetry, and making Anglican rosaries), and then let us go. After we had spent our silent hour, we came back together to discuss the experience.

PARISH NEWS

**Come Sing With Us...**

- Continued from page 16

**Christopher Libuit**

I will always be grateful for the bit of good luck that brought me into the boys' choir at St. Matthew's. As a grade 6 student in the school band, I knew that music interested me, but the idea of using my voice as my main instrument hadn't crossed my mind. And outside of school, my time was pretty heavily devoted to playing organized hockey.

One day a classmate suggested that I might come to watch him and his fellow Anglican choristers sing at St. James, Manotick. My father

and I attended the service and since then my life has been deeply enriched.

Choir has given me a sense of purpose, a big confidence boost, and insight into performing -- whether public speaking or singing. And the core reason for my staying with St. Matthew's was the fun of it all. From road trips, weekly rehearsals and services, choir has given me great joy and memories like no other.

St. Matthew's choir also taught me important life lessons, including discipline and maturity.

My experience has included solos, training and studying repertoire and dialect and taught me everything I needed to successfully enter the Canterbury High School vocal program.

At first, the whole idea of being a chorister and performing may be a little overwhelming, but as soon as you walk through those doors, it's like you've come home to a second family of music. My only regret is that I didn't stumble on this opportunity a couple of years earlier.

# Radical Generosity

**The Big Give**

By Erica Howes

On June 2, St. Albans, St-Bernard-de-Clairvaux, and Centre 454 opened their courtyard gates and hosted the Big Give, a garage sale where everything is free.

Tables and boxes were sorted and filled with kitchen supplies, household decorations, children's toys, clothing and furniture. Many people were incredulous or skeptical when volunteers said everything is free and repeated the motto of the Big Give: "take what you need." There's no judgement or catch, it's simply a day of radical generosity.

"Some of us have difficult lives of no fault of their own. Today is a chance for those of us who have been lucky to make a little bit of a difference of those who haven't," said St. Albans volunteer Gillian Wallace, explaining that many people at the Big Give live in shelters or have recently got housing.

Jack was walking around the event, holding only a lanyard and a hot dog. He has been living in a shelter for the past few months after dealing with health issues. Jack talked about the isolation of being homeless and how there's "not a lot of experiences that feel like you're part of the community." He put his locker key on the lanyard and said when he gets his first apartment he's going to put his real key on there and re-

member this event.

Looking around and enjoying lunch and music together, he said it's good "to feel part of something."

**Fascinating Finds**

They say one person's junk is another person's treasure and it was true at the Big Give, where many interesting objects had people guessing at their hidden stories and wondering how they could fit into their own homes.

The children's table was piled with intricate puzzles of city scapes, a giant yellow duck pinata and a set of Harry Potter paraphernalia including a themed light switch cover, witch hat and wand.

There was a genie lamp, gold and orange with patterned curved designs stretching across its surface. There was a poster of a transit map, large canvases of abstract paint designs and dozens of baskets of every colour and size. A Homer Simpson lamp was a hot item, igniting a bargaining war.

Taylor Holmes, the lead organizer of the event, said it's often the items on the decorative table that go the fastest to help make someone's space more personal.

"It's not always about the necessities. Sometimes that small, seemingly insignificant item can bring someone real joy."

**Making a house into a home**

At last year's Big Give event, Taylor said there was a yoga mat she was skepti-

cal anyone would pick up. Where would people do yoga and would you use a second-hand mat?

Much to Taylor's surprise, a female client of Centre 454 eagerly picked it up. Along with the rest of the items she'd collected from the Big Give, Taylor and her husband drove the client home. Previously living on the street, the woman had only recently moved in to a one bedroom apartment, and it wasn't until they got to the apartment that Taylor realized there was nothing there. The woman was planning to use the yoga mat as a bed.

"She just saw something that was better than the floor. She didn't have a bed yet and it made us check our assumptions," said Taylor, adding it was an important reminder that just because someone has housing, it doesn't mean they have everything they need.

"They have nothing except what they've been trying to carry with them," Taylor said. "She had a one bedroom apartment and she was so thrilled but she had nothing to fill it with. It made her sad to walk into an empty apartment. It was another reminder that she doesn't have very much."

That's the difference the furniture, decorations, and kitchen items handed out at the Big Give make - they help make someone's space feel like home.



## Two Minute Interview

**Marion Schoots**

**Volunteer in all aspects of church life, from events to receptions, being a guild member and a chalice bearer**

**Current spiritual home:**

St. James, Perth

**Born:** Montreal, Quebec

**Hidden talent:** Kayaking

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

**Favourite place on Earth:**

Home on the Fall River in Maberly, Ontario

**3 things always in your**

**fridge:** Milk, cheese, and eggs

**Appreciate most in your friends:** Loyalty

**Favourite Bible verse or story:** Psalm 50:10-11

**Favourite Hymn:** Make Me a Channel of Your Peace



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## DIOCESAN ARCHIVES

## West Quebec Deanery

## Village Context

By Glenn J Lockwood

Christ Church, Poltimore, Québec, as photographed by Brian Glenn on 30 October 2007. Christ Church's beginning, we are told, was as a mission formed in Portland Township, in 1866 - a congregation apparently visited by travelling Anglican missionaries.

In 1841, the Township of Portland was incorporated, containing 100 square miles, spanning the Lièvre River just north of Templeton. As late as 1861 Portland Township had only 429 inhabitants, but within twenty years the population had increased to give rise to the post office of Poltimore. Local lore claimed that the Bonsall family who ran the Poltimore store and post office adopted the village name from Mrs. Bonsall's birthplace, but as she was born in Derbyshire this seems unlikely.

Perhaps Mrs. Bonsall as a youngster may have holidayed with her family at the village of Poltimore, Devon, not far from the channel city of Exeter. Poltimore in England is a very old hamlet that was listed in the Domesday census initiated by William the Conqueror in 1085, when



it comprised "112 sheep, 20 cattle and thatched cottages." Clearly, great things were expected of Poltimore in Canada, although it is not clear how numerous sheep became in Leslie Township.

Already, human sheep were figuring in Anglican plans. In 1869 the Mission of Chelsea & Portland was established, the Rev. Francis Codd taking services. A log church was built that year in Portland Township on the edge of St. Pierre de Wakefield, but not until 23

July 1886 was a free grant for the property in question given to Bishop Bond of Montreal. In 1871, Josiah Ball acted as a lay reader in the mission which included Havelock (not to be confused with Havelock in Peterborough County, Ontario) before it was transferred to be served from Portage du Fort in 1872. In 1880 the Mission of Buckingham and Portland was created, after Christ Church, Portland was consecrated on 5 October 1877 by Bishop Ashton Oxenden of

Montreal.

The Mission of Portland was a two-point parish until 1918 when Saint Andrew's, Lac la Blanche fell into disrepair, was used for a time as a stable, and eventually razed. The last service was held in the old Christ Church, Portland on 19 January 1908 and that worship structure was deconsecrated by Bishop Farthing of Montreal on 4 November 1908. The first service in the new Christ Church we see here was held on 26 January 1908, and this

house of worship was consecrated by Bishop Farthing of Montreal on 2 July 1909. It was not until 1918 that the name of the parish proper was changed from Portland to Poltimore.

From the 1860s on, there was a move away from locating rural churches in isolated situations along country roads, and locating them instead in villages such as Poltimore. This is nicely illustrated in this photograph, showing the church at the centre of village life, both social and commercial. In 1934, the Parish of Poltimore, consisting of Poltimore, Glen Almond and an outstation at High Falls, was transferred to the Deanery of Clarendon.

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, BRIAN GLENN  
FONDS CL14 E100

## CALENDAR



## August 25

**Pig Roast:** From 5-7pm at St. John's, Lancaster (20788 South Service Rd). Punch and Appetizers, Roast Pork, Baked Potatoes, Corn-on-the-cob, Salads, Pie, Coffee and Tea.

Tickets: 613-347-2538

## August 25-31

**7-Day Directed Retreat:** At Galilee Centre (398 John St N, Arnprior). Retreat in an environment of silence, accompanied by a spiritual director, discerning the ways of God through prayer. Registration: \$690  
Info: 613-623-4242 x21  
info@galileecentre.com  
http://bit.ly/2Ga61nH

## August 26

**Ottawa Pride Parade:** At noon on Bank St. All parishes in the Diocese are invited to walk, together, in the Capital Pride Parade to declare your mission to members of the LGBTQ2+ community. Over 125 groups will parade through downtown, starting at Bank St. and Gloucester Ave. and ending at Bank St. and Somerset St. Look for the Diocese of Ottawa banner to join our contingent.



## September 07

**O2K Fundraiser for Wounded and Homeless Veterans:** From 6:30-8:30pm at Kanata Legion Branch 638 (70 Hines Rd).

The Hero's Heart Foundation & Walking With The Wounded (UK), invite you to a BBQ fundraiser, to benefit two great charities. Includes a Silent Auction, some local entertainment and VIPs. Tickets: \$50 + admin fee  
http://bit.ly/2IV0SHq  
Info: 613-461-0102  
recce100@gmail.com  
herosheartfoundation.ca/o2k

## September 09

**Annual Memorial Service:** At 2pm at St. Mary the Virgin (2750 Navan Rd). The service will be followed by prayers in the cemetery.  
Info: 613-216-2200  
bvangelican.ca

**Roast Beef Dinner:** From 4-6pm at Holy Trinity, Pembroke (68 Renfrew St). Annual Roast Beef Dinner, cooked on site and served with all the trimmings, home

baked pies for dessert. Fellowship accompanied by delectable food. Wheelchair accessible.  
Info: 613-732-4658  
holyltrinity@nrtco.net  
ottawavalleyanglicans.ca

## September 11

**Tuesday Church:** At 7pm at Christ Church Cathedral (414 Sparks St). Sensory friendly worship for families and individuals with special needs, and for others who want to enjoy a church service just as they are. Tuesday Church occurs the 2nd Tuesday of every month.  
Info: 613-236-9149  
cathedral@ottawa.anglican.ca  
ottawa.anglican.ca/cathedral

## September 13

**Service of Ordination:** At 7pm at Christ Church Cathedral (414 Sparks St). God willing, Alana McCord

and Colin McFarland will be ordained as Transitional Deacons; Rev. Susan Lewis and Rev. Michael Gibbons will be ordained Priests. Reception will follow, all are welcome. Please keep the Ordinands in your prayers.  
Info: http://bit.ly/2ux9Azw

**See p.20 for more events from around the Diocese**

## Canadian Church Calendars

2019 calendars have been ordered. They are \$4/each, tax included. Calendars will be available for pick at the Altar Guild AGM (Oct.20) or at our Diocesan Synod (Nov.2-3). For more information, please contact:  
Cynthia Greer  
613 723-2680  
greercynthia69@yahoo.com



**September 16**

**Evensong:** At 4pm at St. Matthew's (217 First Ave). followed by reception. Info: 613-234-4024 stmatthewsottawa.ca

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

At 7:30pm at St. Luke's (760 Somerset St W). Judy Hung (violin, keyboard) with Rémi Collard (oboe, oboe d'amore). An evening of works by Clara and Robert Schumann, J. S. Bach, Astor Piazzolla, as well as world premieres of Catharine Calderone and Pierre Gallant's compositions for oboe and organ. Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca stlukesottawa.ca

**Sept 17 - Nov 26**

**Ottawa Pastoral Care Training Program:** At St. Paul's Presbyterian (971 Woodroffe Ave). A 10-week Basic Course in Pastoral Care. Participants may register for afternoon (1-3:30pm) or evening (7-9:30pm). Registration: \$110 before Sept. 05 \$125 after Sept. 05 More Info: 613-591-3366 ottawapastoralcare.com

**September 18 & 25**

**The Detective Wears a Collar:** At 7pm at Christ Church Cathedral (414 Sparks St). What do murder and clergy detectives have to do with the Christian message? Patricia Bays shares insights over two evenings as a fundraiser for the Friends of the Archives. Tickets: \$20 for the series 613-680-8585 Info: <http://bit.ly/2meSXFe>

**September 22**

**Candlelight Labyrinth Walk:** At 7pm at Christ Church Cathedral (414 Sparks St). This will take place at the Bluff at the west end of Sparks St. In the event of rain, we will relocate inside the Cathedral. Take this opportunity to contemplate the Autumnal Equinox and invite balance into your days. Info: 613-236-9149 ottawa.anglican.ca/cathedral

**Chinese Banquet:** From 6-10pm at St. Luke's (760 Somerset St W). A 10-course

Chinese Banquet. Tickets: \$60 Register: [john.price@sympatico.ca](mailto:john.price@sympatico.ca) Info: 613-235-3416 officestlukesottawa@gmail.com stlukesottawa.ca

**Giving Our Thanks & Praise:** From 9-3pm at St. John the Evangelist (154 Somerset St W). A guide and resource to increase giving, generosity, and gratitude in your congregation to support God's Mission. Clergy and Lay representatives from Christ Church Cathedral, Ottawa Centre, and Ottawa West Deaneries are invited to our workshop; includes congregational resources for a faithful, intentional, and generous response to God's Mission. Led by Susan Graham Walker from the Anglican Church of Canada. Info: 613-232-7124 x 222 heidi-danson@otatwa.anglican.ca thxpraise.eventbrite.ca

**Music at Trinity:** From 4:30-5:30pm at Trinity, Ottawa (1230 Bank St). Recital of German Lieder entitled Ich liebe und lebe (I love and live) featuring Schumann's Dichterliebe, Brahms' Four Serious Songs and a couple of lieder by Mahler, performed by Luc Lalonde, baritone and Fabien Tousignant, piano. Freewill offering. Info: 613-733-7536 trinityottawa.ca

**September 23 Grand Lancement du Communauté Francophone:** At 12 noon at St. Alban's (454 King Edward Ave). Nous lançons une nouvelle église francophone au coeur d'Ottawa-Gatineau. Join us for the "grand lancement" of our new Communauté St-Bernard à l'Église St-Alban; worship at noon and a reception to follow. We hope to make this not only a launch of our new francophone community but also a celebration of francophone ministry in the Diocese. More Info: 613-236-0342 communautesbernard.ca

**September 24-25 ASIST - Suicide Prevention Program:** From 8:30-4:30pm at St. Paul's, Hazeldean-Kanata (20 Young Rd). Register: \$100/person [associate@stpaulshk.org](mailto:associate@stpaulshk.org) Info: 613-836-1001 stpaulshk.org

**CALENDAR**

**September 27 Community Ministries Breakfast:** At 7:30am at Christ Church Cathedral (414 Sparks St). Our special guest and speaker is The Rev. Dr. Anthony Bailey; a passionate and inspired advocate and speaker, with a heart for social justice and outreach, he will share his experience and thoughts on how we can best serve our community. Join with community builders and leaders from across Ottawa, including Bishop John Chapman, to be inspired by our guest speaker, enjoy a nutritious breakfast, and support the Community Ministries. Tickets: [cmo2018breakfast.eventbrite.ca](http://cmo2018breakfast.eventbrite.ca) Info: 613-232-7124 x 222 heidi-danson@ottawa.anglican.ca communityministries.ca

**Harvest Dinner:** At St. Aidan's (934 Hamlet Rd). Turkey and all the trimmings. With two sittings: 5pm and 6:15pm. Takeout is available. Tickets: \$20 Adults \$10 Children 6-12 Free for children under 6 More Info: 613-733-0102 staidans@bellnet.ca staidansottawa.org

**September 28 Fish Fry Dinner:** From 5-7pm at St. Thomas the Apostle (2345 Alta Vista Dr). Join us for a fish fry and silent auction. Tickets: \$16 Adults \$8 Children Info: 613-733-0336 stthomasaltavista.ca

**September 28-29 Marriage Preparation Course:** At Epiphany, Gloucester (1290 Ogilvie Rd). All couples are welcome and participation is not limited based gender, age, or previous marital status. Small groups are designed so that couples with shared experience may benefit from conversations with one another. Topics such as step-parenting and blending families will be addressed in small group sessions, where appropriate. Info: 613-232-7124 x 237 leslie-giddings@otatwa.anglican.ca ottawa.anglican.ca/marriage

**September 30 Blessing of the Animals:** At 10am at St. Matthew's (217 First Ave). Info: 613-234-4024 stmatthewsottawa.ca

**Social Media Sunday:** Join Christians around the world as they use #SMS18 in an ecumenical effort to share the good news and build community with social media. Share your Sunday experience by using #SMS18 and tag @OttawaAnglican on your favourite social network. Info: 613-232-7124 x 245 stephanie-boyd@ottawa.anglican.ca <http://bit.ly/2meps6z>

**St. Luke's Recital Series:** At 7:30pm at St. Luke's (760 Somerset St W). Donna Klimoska (mezzo soprano) with Ioulia Blinova (piano). An evening of music by Monteverdi, Mussorgsky, Erich Korngold and Reynaldo Hahn. Admission by donation. Info: 613-235-3416 music@stlukesottawa.ca stlukesottawa.ca



**October 09-12 Provincial Synod:** Delegates from around the Ecclesiastical Province of Ontario will gather in Ottawa for the Triennial meeting of Provincial Synod.

**October 11 Induction of New Metropolitan for the Ecclesiastical Province of Ontario:** At 7pm at Christ Church Cathedral (414 Sparks St). Join members of Provincial Synod for this Holy Eucharist and Induction of our Province's new Metropolitan.

*See p.19 for more events from around the Diocese*

**Bazaars & Holiday Fairs**

*Is your parish hosting a Bazaar or Holiday Fair?*

*We're compiling a special calendar for Crosstalk and our diocesan website where you can find all the seasonal fairs and bazaars taking place throughout the diocese.*



*To have your parish activity included send your submissions to [ott-crosstalk@ottawa.anglican.ca](mailto:ott-crosstalk@ottawa.anglican.ca) or complete our online form: <http://bit.ly/CommReq>*

*All submissions must be received by*

*October 01, 2018*

**Connect with the Diocese**

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

- [facebook.com/OttawaAnglican](https://facebook.com/OttawaAnglican)
- [twitter.com/OttawaAnglican](https://twitter.com/OttawaAnglican)
- [youtube.com/AngDioOtt](https://youtube.com/AngDioOtt)
- [instagram.com/OttawaAnglican](https://instagram.com/OttawaAnglican)
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