

Crosstalk

The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / November 2019

Calling for action on climate change

BY LEIGH ANNE WILLIAMS

On Sept. 27, Anglicans were among the thousands of people marching through the streets of downtown Ottawa and Gatineau and converging at Parliament calling for action on climate change. Similar marches were held in other major cities across Canada, and globally it is estimated that 7 million people marched.

The Rev. Gregor Snedden of St. Matthew's was in the crowd. "Surely the issue of our age is climate change," he said, adding that it was "inspiring to be with so many young people making their voices heard."

William Nuttle, a member of the diocesan environment sub-committee, commented: "I hope that congregations will take this opportunity to come together as a community and find ways to support the concerns and actions being taken by individuals towards in the fight against climate change and for finding ways to live more sustainably."

The Rev. Carolyn Seabrook, Incumbent of the Parish of



The Rev. Carolyn Seabrook (Incumbent of the Parish of South Carleton) with her husband Andrew Harkness and daughter Chloe Seabrook Harkness at the march.

PHOTO: CONTRIBUTED

South Carleton marched with her family and shared her reflections on the event with *Crosstalk*:

It was great to see so many people joining together to call for climate action and justice on Parliament Hill. From very young children being carried on their parent's shoulders to the Raging Grannies leading us in song...we are all touched by this issue. People around the world are already suffering because of climate change, and we are losing many precious species of birds and other wildlife.

One of the speakers said something that aligned with my thinking...she suggested that WE are a species at risk. I don't think that's too radical. I think she's 'right on' given the reports by climate scientists. One of our baptismal promises is to safeguard God's creation and protect the dignity of every human being.

Climate change march p. 3

Children who did not return from residential schools honoured

By Leigh Anne Williams

Indian Residential School survivors, family and friends gathered with dignitaries at the Museum of History in Gatineau, Que. on Sept. 30, the National Day for Truth and Reconciliation, for an emotional ceremony to remember children who did not return from the residential schools.

The names of 2,800 children known to have died in the schools were printed in white on a 50-metre long red cloth solemnly carried by a procession of volunteers through the museum's Grand Hall and up on to the stage. Its length served as a moving reminder of

the magnitude of loss and grief felt by Indigenous families and communities across Canada. And yet, the red cloth only bore a partial list of the children who died while attending the schools. According to the National Centre for Truth and Reconciliation (NCTR), the most accurate number to date of children who did not return home is 4,200. That includes 1,600 unnamed students – those for whom a child's death is noted in a school record but they are not identified. That work continues, Ry Moran, the director of the NCTR, assured the assembly.

The children's names were

also listed along with the schools they attended in a book published as the *National Student Memorial Register: Remembering the Children Who Never Returned Home* by the NCTR and the University of Manitoba. The NCTR received federal funding in 2018 to create the registry in response to the TRC's Call to Action 72.

Anishnaabe Elder Claudette Commanda welcomed those in attendance to the unceded homeland of the Algonquin Nation and prayed, asking the Creator to bless those gathered with strength and courage as they gathered to remember and to honour the children who

did not make it home from residential schools.

She prayed for the families, communities and nations who mourn for those children. "Together Creator, we lift our love to the children. And to them, Creator, with one voice, one heart, and one prayer, take our message to the children and tell them we remember and we love them forever."

Assembly of First Nations National Chief Perry Bellegarde spoke of the more than 4,000 "little ones" who didn't come home. "In some cases, their parents weren't even notified."

Students remembered p. 4

REFLECTION

PHOTO ARCHDEACON CHRIS DUNN



To you we pass the torch, a sacred trust

The Rt. Rev. Peter R. Coffin

Soon we will observe with solemnity and with a mix of emotions, Remembrance Day. For me it is a feeling of deep gratitude for sacrificial service past and present; profound sadness; and even anger that wars would even need to be fought. How long until we hear “the sweet Amen of Peace”? And there is always the discomfort that maybe we have not always honoured the sacrifice.

While we have cenotaphs, there are within many of our churches reminders, oft unnoticed, of the sacrifices of war and the quest for peace. In the cathedral and in some parish churches, there are retired regimental colours and the flags of the Royal Canadian Air Force and the White Ensign of the Royal Canadian Navy. A bronze plaque erected by grieving parents tells of a 23 year-old soldier who died somewhere in France in 1917. There are stained glass windows given in memory and vivid portrayals such as a window in All Saints, Sandy Hill—a triptych with Jesus standing on the battlefield flanked by a stretcher bearer and nursing sisters tending to wounded soldiers. In Saint Mark’s, Ottawa, a community established 70 years ago that in those days served a growing community of retired

veterans and their families, there is a simple array of beautiful poppies. In the cemetery in St. George’s, South Alice, there is a single grave of a WWI soldier, and one will find such graves elsewhere though the person remembered may in fact be buried far from home. Lest we forget.

Have you ever seen, often tucked away in a corner, framed lists of those who from even the smallest communities went to both of the “World Wars”? There is a cross beside some of the names. This causes me to recall Rudyard Kipling’s “Canadian Epitaph” written in 1923 for the new cenotaph erected by the citizens of Sault Ste. Marie to honour their veterans and 350 who made the supreme sacrifice from their community.

*From little towns in a far land we came,
To save our honour and a world aflame.
By little towns in a far land we sleep;
And trust that world we won for you to keep!*

It is that last line that gives me pause for thought as does a similar thought in the beloved poem “In Flanders Fields” written by Canadian Medical Officer, LCol. John McCrae on May 3, 1915 after the death of a friend.

*To you, from failing hands, we throw
The torch: be yours to hold it high
If ye break faith with us who die,*

*We shall not sleep, though poppies grow
In Flanders fields*

It would seem that to honour the sacrifice and our veterans past and present and those who continue to serve, there is more than just memory and gratitude demanded of us. There is indeed a trust and a faith to keep. The care for our veterans and their families comes to mind. To look after them is a sacred duty. Some veterans are among the homeless “living rough” in Ottawa, and it is encouraging to see our own Multi Faith Housing Initiative establishing a Veterans’ House on the old Rockcliffe Base in Ottawa, a place that itself evokes memory. There are others across the country, and sadly, more are needed until veterans and indeed all people have secure and affordable homes. To work to that end is indeed a trust.

So, we will remember our veterans, of the Army, Navy, Air Force and Merchant Marine, of both World Wars and of Korea, though there are fewer of them ‘on parade’ these days. We will remember those who have served on more than 37 peacekeeping missions and let us not forget, as we often have, those who are our Cold War Veterans. It is little known that from 1950 to 1990 we suffered 926

casualties in the high cost of ‘standing on guard.’ And we will remember many others who, as those in the past, have responded to service.

Among the older veterans assembled you will see younger ones, maybe even in their 20s as they all were once. Maybe you will see them in uniform at the bus stop on your street. They may have served in the Gulf War, in the Balkans, in Afghanistan or Mali, in continual sea deployments, in places that few even know about and on humanitarian missions. They do, however, stand ready for service at all times at home and further abroad, leaving families at home to watch and wait—the invisible veterans. When we are at war or we hear of them being deployed they are on our minds, and at other times not at all. I also think of other veterans that I met one Christmas in Kandahar: police from the RCMP and various units across Canada who have deployed on numerous missions; Corrections Canada and Aid and Development people and others supporting the mission. All veterans. Lest we forget.

The trust passed on for a world at peace and for a better country is often articulated in other memorials that remind us of our unfinished agendas

and responsibilities. For example, near the National War Memorial is the impressive National Aboriginal Veterans Monument with people holding weapons, a peace pipe and a sacred feather surrounded by spirit animals and surmounted by a sacred eagle reminding us of the substantial contribution of Indigenous Canadians despite the way that they were and are often still treated on their own territory. The reconciliation and healing process is essential to honouring not only the treaties and the right relationships expected of good citizenship but also by the sacred trust of sacrifice.

So, we come again to that time to remember; and maybe to see things that we have not seen; to grieve; to honour; and maybe even to resolve to carry on the work entrusted to us. And maybe it is also a time to be with each other in hope and pray for a very different world.

*Lead on, O King eternal,
till sin’s fierce war shall cease,
and holiness shall whisper
the sweet amen of peace.
For not with swords loud clashing
or roll of stirring drums
with deeds of love and mercy
the heavenly kingdom comes.*

The Rt. Rev. Peter R. Coffin is Retired Bishop of Ottawa and Anglican Bishop to the Canadian Forces

CLERGY NEWS

PHOTO ARCHDEACON CHRIS DUNN



A Service of Ordination to the Diaconate took place at Christ Church Cathedral on Monday, Sept. 30, 2019. Bishop John Chapman ordained Michael Garner a transitional deacon and Tamara Connors and Steven Zytveld vocational deacons. The Masters of Ceremony were the Rev. Canon Hilary Murray assisted by the Rev. Gregor Sneddon. The Rev. Geoff Chapman preached.

PHOTO ARCHDEACON CHRIS DUNN



Archbishop Anne Germond, Metropolitan of the ecclesiastical province of Ontario, flanked by Bishop John Chapman and Bishop Michael Bird. Germond was the speaker at the bishop's annual clergy conference held in Mont Gabriel, Que. in late September.

The Rev. Canon Mary Ellen Berry has been appointed Interim Priest-in-Charge for two diems per week at Christ Church Ashton effective Nov. 1, 2019.

The Rev. Kerri Brennan has been appointed as Incumbent of St. James Anglican Church in Manotick, effective Oct. 7, 2019.

The Rev. JoAnne Chung Yan Lam has been appointed Interim Priest-in-Charge for the Parish of Bearbrook-Navan-Blackburn beginning Oct. 1, 2019 and until Sept. 30, 2020. Pastor Lam is currently rostered in the Evangelical Lutheran Church in Canada, Eastern Synod, and with full communion to the Anglican and Lutheran Churches in North America, can serve in the Anglican Diocese of Ottawa with the consent and support of both Bishop Michael Pryse and Bishop John Chapman.

The Rev. Karen Coxon, a retired priest of this diocese, has been appointed Interim Priest-in-Charge of St. Columba Anglican Church for two per diems a week.

The Rev. Deacon Michael John Garner has been appointed Assistant Curate of St. Thomas with responsibility for Church of the Resurrection, Ottawa, effective Oct. 7, 2019.

The Rev. Linda Posthuma has been appointed Honorary Assistant at Church of the Ascension under the Rev. Rhonda Waters, effective September 12, 2019.

The Rev. Dr. Anne Quick, a retired priest of this diocese, has been appointed as Priest-in-Charge (half-time) of St. Mary's Anglican Church, Russell.

The Rev. Patrick Stephens will be inducted as Incumbent of the Area Parish of the St. Lawrence on Sunday, November 3, 2019. The service will be at 4 pm at Christ Church Seaway (2 Bethune Avenue, Long Sault).



LEST WE FORGET

Military members of the National Capital Region and their families and friends are invited to observe the Remembrance Day Ceremony at the National Military Cemetery of the Canadian Forces.

Monday, November 11th 2019 - 1030hrs

280 Beechwood, Ottawa - 613-741-9530 - www.beechwoodottawa.ca
Owned by the Beechwood Cemetery Foundation and operated by The Beechwood Cemetery Company.



Climate change march, from page 1

PHOTO LEIGH ANNE WILLIAMS



My favourite sign of the day... "Our house is on fire" (inspired by Greta Thunberg)

We need swift personal and political action in order to make that happen.

It's not going to be easy but it's the right thing to do. We have to say goodbye to single-use plastics (including bottled water), keep fossil fuels in the ground, consume less and protect our beautiful water sources and natural habitats. Each person will have to make significant adjustments to their way of living, and the government will need to stand up to companies that pressure them, insisting profits are more important.

I think many people understand the urgency and are prepared to make changes (many have already started).

It would be particularly helpful at this time if more of our political leaders were filled with the courage needed to lead the way to a sustainable future. Let's see what we, as people of faith, can do to keep bringing these important issues to the foreground.

"Adults keep saying, 'We owe it to the young people to give them hope.' But I don't want your hope. I don't want you to be hopeful. I want you to panic. I want you to feel the fear I feel everyday. And then I want you to act... I want you to act as if your house is on fire. Because it is."

**— Greta Thunberg
teen climate change activist**

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THE CARAVAN AND HER CREW
(W. M. T. LEFT, F. H. E. H. RIGHT)



THE INTERIOR OF THE VAN

Calling all Vanners

The date 1920 is significant for the Anglican Church in Canada. It was the year that the fledgling church decided to assume its own responsibilities of providing men and money to operate. But it was plain that it would continue to require assistance for years to come. As the Canadian west began to fill with settlers, none of the churches could adequately cope with the isolation and deprivation of those early years. Into the breach came the indomitable

Eva Hasell who saw the need for mission work in the west. She left her home in northern England, designed and financed her first van with the Ford Motor Company and the rest is history. In the spring of 2020 plans are in place to have this important work of the "Vanners" recognized. Former Vanners are asked to contact Garth Hampson at garethandleleanor@rogers.com with their information.

Students remembered, from page 1

PHOTO LEIGH ANNE WILLIAMS



National Indigenous Anglican Archbishop Mark MacDonald; Melanie Delva, reconciliation animator for the Anglican Church of Canada; Maj. Canon Catherine Askew, and Bishop Lydia Mamakwa attended the ceremony.

In some cases, there are unmarked graves," he said. "The Residential School system was a genocide of First Nations peoples, forcibly removing children from their homes and inflicting harm and inflicting pain. We still feel the intergenerational trauma of that genocide. We see it every day in our communities."

But Bellegarde said there is hope now and talk of being not only survivors but thrivers. "The people are standing up.... We are starting to thrive and be proud of who we are as Indigenous peoples."

Following the ceremony, National Indigenous Anglican Archbishop Mark MacDonald told *Crosstalk* that he found it to be a very moving experience. "I felt a whole gamut of emotions, mostly grief," he said. "I know that for many people the word genocide seems far too strong. To me, it seems absolutely right in the context of an event such as this," he said. MacDonald recalled the time when he first began his work as national Indigenous Anglican bishop and visits to communities: "They would always bring me to the cemeteries so that I would see where the children are buried, and that was just a shocking experience — schools that needed cemeteries. And that everyone knew that this was going on was just horrible."

Bishop Lydia Mamakwa of the Indigenous Spiritual Ministry of Mishamikoweesh said she thought the ceremony was helpful for families of the children. "It is one step forward for Canada to acknowledge that this happened and for the families to

know that their missing children are acknowledged, even though knowing where the graves are would bring more closure. ... There is much still to be done, especially the location of where they are buried."

Major the Rev. Canon Catherine Askew, who is Canon Indigenous advisor of the Military Ordinariate, added, "I believe that the flag on the Peace Tower should fly at half-mast every



September 30 as a day of remembrance for those who died in the schools and to mourn the fact that the schools existed at all."

Many of those who attended the ceremony were wearing orange. In his remarks, Bellegarde noted that Sept. 30 is also marked as Orange Shirt Day, started in response to Phyllis Webstad's account of her first day of school at the St. Joseph Indian Residential School near Williams Lake, B.C. She was six years old and wearing a new orange shirt her grandmother had bought for her, but it was taken away from her as soon as she arrived at the school and she never saw it again. "On Sept. 30, every child matters," said Bellegarde. "We can't change the past, but we all can be part of changing the future and building a better country. That's what today is all about."



Crosstalk

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PARISH NEWS

PHOTO: CONTRIBUTED

St. Mary the Virgin in Blackburn Hamlet marks its 140th year

By Jean Lockett

The annual St. Mary the Virgin's Memorial Service was held on Sept. 8, 2019 with the Rev. Anne Quick presiding. This year as we remembered family and friends who have passed, we gave recognition to the 140th anniversary of the first service held in the church in Sept, 1879.

Among the worshippers were several decedents of the original founding families. Councillor Laura Dudas attended with her children Cassandra & Mathias, and Laura presented Bill Taylor, Rector's Warden, with a certificate of commemoration in recognition of the 140th anniversary.

Garth Hampson, on behalf of Dr. Kathryn MacFarland a long-time supporter of the church, presented Bill with a painting of the church done by local artist L. Brazeau, also in commemoration of the 140th anniversary.

The day concluded with coffee, desserts, and conversation in the church.

Members of both St. Mary the Virgin's congregation and the cemetery board, wish to acknowledge and give thanks for these gifts.

Parish history

On Sept. 2, 1878 the people of Dagg Settlement met in the school house to "consult upon the possibility of erecting a church in the settlement." The Rev. E.A.W. Harrington presided at this meeting where a motion was made to seek donations. At this first meeting the "offering of one acre of land for the site of a church and cemetery" by Mr. Richard Dagg, was accepted, a committee was formed, and Rev. Harrington began the task to canvass the area diligently. Many of his friends helped to support his undertaking but the actual work was done by the local pioneers. Within one year, a lovely small brick church was completed and formerly opened in September 1897.

Miss Maggie Dagg, daughter of Richard Dagg, felt



Parishioners gathered outside St. Mary the Virgin in Blackburn following their annual memorial service, which also marked the parish's 140th anniversary.

PHOTO: CONTRIBUTED



Councillor Laura Dudas presented Rector's Warden Bill Taylor with a certificate commemorating the 140th anniversary.

that the church needed an organ and petitioned friends and relatives for the funds. She purchased the organ, which was in use until 2016 when it was replaced by an organ that was donated by Susan and Gordon Lundy.

Rev. Harrington helped the church obtain mission status so that it would be entitled to priestly services, and in October 1886 the church was formally consecrated by Charles Hamilton, Bishop of Niagara. Several other priests assisted Rev. Harrington in providing the services and a divinity student, Foster Bliss, assisted both in the building of the church and in the maintenance of regular services.

Among the original families who contributed their time and energy are names that are still familiar today in the

Ottawa area – Dagg, Daley, Bradley, Farmer, Purdy, Wilson and Hopkins (as taken from an earlier copy of the church history). Mr. Wilson lived across the road and assisted by Purdys or Bradleys did a great deal of the routine maintenance, provided wood and kindling as well as shelter for the horses. Mrs. Wilson provided lunch for the priest and cleaned the church, many times without assistance.

In 1952, the original wood box stove was replaced when an oil stove was purchased, followed by a gas stove in 1959, the by electric heaters in 1972, back to an oil furnace in 1978 and with replacements in the interim the church is still being heated by oil.

Over time, the area became known as Green's Creek. In

the 1960s, when the area was renamed Blackburn Hamlet and was developed, the church began to grow, and in the early 1970s Sunday School was being held in the Blackburn Public School (now Norman Johnson Alternative School) with the regular service in the church.

By the late 1970s or early 1980s, Father Rae Fletcher decided to hold a morning service at the church and a family service with Sunday School at the Louis Riel High School. This continued until June 2010 when services were moved back to the church. With the decline in children, a Messy Church format was developed at a

separate time from regular church service

The Women's Guild or A.C.W was formed in 1921 and has been a cornerstone of the church's work ever since. Carpet was originally purchased and installed in 1927 and has been replaced by this group several times since. In 1939, they replaced the plain glass window over the altar with a beautiful stain glass insert. This year, they will contribute to the refurbishing of the frame and sill.

The cemetery board members have also contributed over the years to maintain the exterior brick work and the grounds.

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PARISH NEWS

PHOTO: CONTRIBUTED



Parishioners at St. Barnabas Apostle and Martyr brought their pets to the church on Oct. 5 for a blessing of the animals.

PHOTO ARCHDEACON CHRIS DUNN



Deacons Steven Zytveld, Tamara Connors, and Michael Garner will serve in the parishes of St. Margarets, Vanier, Christ Church Bells Corners, and St. Thomas the Apostle, respectively.

Coffee, Company and Conversation Features 2019 - 2020

November 7 - Cards/Bridge and Games Night

November 14 - Garth Hampson, former RCMP Staff Sergeant, Storyteller and Entertainer

November 21 - Coffee and Conversation

November 28 - Walking Safely in Winter
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Church of the Ascension plans 100th birthday party

By the Rev. Rhonda Waters

On Nov. 9, 2019, from 4:30 p.m. to 9 p.m., past and present parishioners and members from the greater community are invited to celebrate Church of the Ascension's centennial anniversary.

Although there has been an Anglican worshipping community on the east side of the Canal since 1877, Church of the Ascension, in our beautiful building and under that name, first opened its doors to its community by the Canal 100 years ago, in the fall of 1919. Join us for an open house to mark the occasion on Nov. 9.

Take a tour, make your mark on our community mapping project, and share your Ascension story in our video both. Learn about Ascension's current Refugee Working Group, Sustainability Initiatives, and Truth and Reconciliation Work. Share your ideas about Ascension's role in the community going forward and help launch the next 100 years!

All the excitement upstairs might give you an appetite! The party is being held in conjunction with Ascension's spectacular biannual Italian Supper downstairs in the

PHOTO: THE REV. RHONDA WATERS



A winter sunset over Ottawa East lights the stained glass window in Ascension's sanctuary.

church hall. Reminisce over a plate of *pasta al forno* with old friends, or new ones, and raise a glass to Church of the Ascension and Old Ottawa East! Seatings at 5 p.m. and 7 p.m.

Tickets for the Italian Supper are available on Eventbrite, with a limited number available at the door (no tickets needed to tour the exhibits upstairs). Tickets for the supper are \$25/adults, \$15/children 6-12, \$10/children 5 and under. Vegetarian and gluten-free tickets

are also available. <https://www.eventbrite.ca/e/ascension-italian-night-2019-tickets-72130402977>

For more information about this once-every-hundred-years-birthday-party, or to send us your memories and photos, reach us by email at centennial@churchoftheascension.ca or by mail at 253 Echo Drive, Ottawa, ON K1S 1N3.

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Archie the pug in his best tie for the pet blessing at St. Barnabas Apostle and Martyr.

PHOTO: CONTRIBUTED

PHOTOS LEIGH ANNE WILLIAMS



Diocesan staff were among those hearing about Centre 454 from executive director Darren Graham (right). Stewardship development officer Jane Scanlon (left) says visiting the ministries always makes her want to make a difference. Heidi Pizzuto (centre), executive assistant to the episcopal office, said seeing the work of the ministries up close made her “proud to be associated with the diocese.”

Reaching Out: Community ministries touch and change lives

By Leigh Anne Williams

Director of mission Archdeacon PJ Hobbs led a group of parishioners and staff on a whirlwind tour of the diocese’s five community ministries on Sept. 10 to help them gain a deeper understanding of each ministry and the people they serve.

The first stop was the **Ottawa Pastoral Counselling Centre (OPCC)** on Bronson Ave. Executive director Sharon York told the visitors that the centre serves people of all ages and from all walks of life for many different reasons. “They may come for transitional reasons — they are retiring; their kids are going to university and they’re not coping even if their kids are; they may be coming because there was a significant loss in their family... [or] because there are addictions or mental health issues.”

The centre has laundry and shower facilities. Although the centre has food and provides it, it is not the main reason for its existence. “The work is around building community, taking care of people’s basic needs, and ideally connecting them to better resources or bringing resources here to have a one-stop shop,” said Graham. The center has an outdoor courtyard and community garden, a multi-purpose room where people can gather for to talk and have coffee, there is also a space to do art.

Unlike the other community ministries OPCC does not receive public funding, it is a fee for service program, but OPCC has a Counselling Support Fund, a trust fund established so that people and parishes can donate to support individuals who do not have the resources to pay for counselling. “That’s

really important to us,” said York, “because ... when someone phones into the pastoral centre and they are in crisis and they say, ‘I need to speak to someone,’ we can offer them a set amount of sessions immediately to help with that crisis.”

The next stop was **Centre 454**, where new executive director Darren Graham and program manager David Walsh showed the group around the beautifully renovated basement of St. Albans Church on King Edward Ave. “We’re a day program, a drop-in centre funded primarily through the city of Ottawa. We see around 160 folks a day here on average—men, women, children,” said Graham. “Our focus is working with people who are experiencing long-term poverty or homelessness, or attached to that street survivor lifestyle.” The centre has laundry and shower facilities.

Although the centre has food and provides it, it is not the main reason for its existence. “The work is around building community, taking care of people’s basic needs, and ideally connecting them to better resources or bringing resources here to have a one-stop shop,” said Graham. The center has an outdoor courtyard and community garden, a multi-purpose room where people can gather for to talk and have coffee, there is also a space to do art.

The Well, located in the basement of St. John the

Evangelist on Elgin Street, is a drop-in centre for women. “We serve 40 to 60 people for breakfast and between 60 and 100 people for lunch,” five days a week, executive director Rachel Robinson says. The Well also offers women the use of two showers, two laundry machines, and has two cots that provide the women with a safe place to sleep. “There



aren’t hundreds of people sleeping outside in Ottawa, but there are enough, sadly, to mean that we need this service. This is a sort of crisis response to the lack of affordable housing in Ottawa,” said Robinson.

“We have strong connections to local community health centres, so for mental and physical health needs we make referrals, and we have groups and professional clinicians coming in to provide services

The Well also offers social programming and activities to break through loneliness and isolation and help women feel connected.

Robinson is also the executive director of **St. Luke’s Table**, located in the basement of St. Luke’s Anglican Church on Somerset St., which provides breakfast and lunch five days a week for about xxx people. She says this program is mostly centred on providing food and does not have the social programming that the Well does in part because the

At St. Luke’s Table

people who come to St. Luke’s tend to be in more of a crisis mode. Many live in nearby rooming houses. “Unfortunately, people live in really awful conditions,” Robinson said, but even so, rent consumes most of a monthly social assistance cheque, leaving little left over to live on.

St. Luke’s Table is raising funds to renovate the kitchen, which is very cramped for the size of the program. “We’ve raised about half the money we need,” said Robinson. “We need a new dishwasher and all sorts of

things that will make life easier for the staff”

Hobbs explains that the space has never been repurposed as the Well and Centre 454 were. “It is still fundamentally a church basement.” There’s a dream, he adds, of renovating to create better washrooms and office space, and to add laundry and shower facilities.

Cornerstone

The tour of community ministries ended with visits to two of the five locations of Cornerstone Housing for Women. Cornerstone’s new executive director, Kia Rainbow, toured the other ministries and accompanied the group through the Booth Street and Princeton Avenue residences. She provided this description of Cornerstone’s work to *Crosstalk*:

Almost 1,000 women become homeless in Ottawa every year. Thanks to the support of our partners, donors, and friends, Cornerstone offers emergency shelter and supportive housing, helping 200 women every day, and nearly 500 women each year transform their lives from crisis to hope, housing, and healing. We are the only Ottawa shelter and housing charity uniquely tailored to women that have experienced homelessness.

Over the coming months, *Crosstalk* will feature each of the community ministries to give readers more in-depth views of the vital care and services they provide. Our first stop is Cornerstone’s newest residence 373 Princeton Ave. (see page 11).



Archdeacon Brian Kauk and Sharron Hamilton at the Breakfast of Hope.



Archdeacon PJ Hobbs welcomed Ottawa Mayor Jim Watson, the keynote speaker.

PHOTOS LEIGH ANNE WILLIAMS

Breakfast raises funds for community ministries

By Leigh Anne Williams

About 150 people gathered in the Great Hall of Christ Church Cathedral on the morning of Sept. 26 for the second annual Breakfast of Hope and Silent Auction to help raise funds to support the five community ministries of the diocese.

Archdeacon PJ Hobbs, diocesan director of mission, welcomed everyone, introducing and thanking the executive directors of the five ministries. “These four people and the staff and volunteers who they work with are dedicated each day to being of service to those who are most vulnerable in our midst,” he said.

The keynote speaker was Ottawa Mayor Jim Watson, who said, he has “always admired the pragmatic approach that your church and diocese takes to social issues in our community, particularly when it comes to housing.”

Watson said the city remains committed to combatting poverty and homelessness and to working with community groups that share this commitment, but he acknowledged that the roots of poverty are complex and varied.

“We also know that the social and financial costs of not responding to local housing needs are often far greater than the cost of providing adequate and affordable housing in the first place,” he said. “One of the key components of the city of Ottawa’s 10-year housing and homelessness plan is the implementation of a housing-first service model,” he said, explaining that the model prioritizes people experiencing homelessness for housing and supports based on how deep their needs are for support services and the length of time that they have been homeless.

“To break the cycle of chronic homelessness,” Watson said, “we recognize that a broad spectrum of housing is required. For some people, you give them a key to an apartment, they move in and they are all set. Others need support, whether it is counselling or other supports.”

The five community ministries all offer support and hope to tackle some of the underlying causes of homelessness and poverty in Ottawa, “whether it is providing food and shelter, counselling, spiritual support, resources and friendship,” he said, thanking the executive directors, staff and volunteers.

Bruce Nicoll, president of the Wesley M. Nicoll Charitable Foundation, which focuses on community services in the Ottawa area also spoke. Part of the honour and responsibility of heading the foundation since his father died in has been researching which organizations deliver services to the people who need them most efficiently and well. “I can’t say enough about how impressed we have been with how well-run the community ministries are.” The foundation has made a \$20,000 gift over several years, and he invited others to match it.

Finally, a moving 10-minute video produced by Lisa Barry and Becky Boucher of the Anglican Video department of the Anglican Church of Canada gave those gathered an opportunity to hear from a few people describing the difference the ministries have made in their lives in their own words. The video is posted online at communityministries.ca.

Stewardship development officer Jane Scanlon said the breakfast was a great success and will help the diocese meet its goal of raising \$130,000 for the community ministries before the end of year.



Bishop John Chapman and his wife Catherine chat with friends at their table in the Great Hall at Christ Church Cathedral.



Patricia Hassard looking over the silent auction items.



PHOTO: CITY OF OTTAWA

Garvey receives Key to the City

By David Humphreys

Ottawa mayor Jim Watson presented Canon Sue Garvey with Ottawa's highest award, the Key to the City, in a colourful ceremony witnessed by a large crowd of supporters. Watson described Garvey, who retired in March after 22 years as executive director of Cornerstone Housing for Women, as a true leader and exceptional role-model for ending homelessness and expanding affordable housing in the city.

The official citation said that during her tenure at Cornerstone Canon Garvey's accomplishments included: increasing shelter beds from 35 to 61; increasing supportive housing units from 20 to 110 units; completing three housing construction projects; and raising more than \$4 million in two capital campaigns.

Archdeacon P.J. Hobbs, director of mission for the Anglican Diocese of Ottawa, called Garvey a transformative leader whose inspiration led to the growth of Cornerstone's capacity. He said the diocese is committed to creating 125 new affordable housing units to mark its 125th anniversary in 2021.

Councillor Catherine McKenney said the Key to the City is particularly appropriate because Garvey herself had handed keys to home for hundreds of women.

Garvey picked up the theme by saying that the key is a symbol of power to homeless women. When they get their own keys they no longer feel invisible.

She concluded on the optimistic note that people in Ottawa are stepping up to the challenge. The city's increased allocation this year of \$15 million is a good start but it needs to continue.

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REFLECTIONS

What does it mean to be a saint?

By the Rev. Canon Stewart Murray

November 1 is the Feast of All Saints, when the Church gives thanks for the all Saints of God, countless numbers known now to God alone. I have always struggled to understand the meaning of “the Saints” and what it means to “be a saint.” Recently, I was in a religious-supply store and behind the cash was a wall of plaster statues of saints of various sizes and artistic styles. They were like the images of saints that we see in stained-glass windows — rather unrealistic and artificial. If this is what saints are about, how can they “speak” to me as I strive to live the Gospel in the world today?

When we turn to the Scriptures we find that St. Paul refers to the people of the Churches as saints: “To the church of God which is at Corinth, with all the saints...” (II Corinthians 1:1). This begins to point to a new way of thinking of what a saint is, for the meaning of the word in Greek that has been translated as “saint” simply means “holy.” St. Paul also writes that those who have been baptized into Christ have been so transformed that they are now considered holy and a new creation (II Corinthians 5:17).

To look around the Sunday-morning congregation (or in the mirror!) and realize that all of us are saints gives a very different way



PHOTO: ART BABYCH

Canon Stewart Murray is Incumbent at St. Barnabas, Ottawa

of understanding what a saint is. They are not plaster or stained-glass images of people who lived long ago but all of us who are and were followers of Jesus. A saint, therefore, is someone who seeks to follow Christ, who by word and example strives to show the mercy and love of God, and whose life is shaped by the hope and promises of the Gospel. We have “capital S” Saints beginning with St. Paul and the Apostles, and continuing through the ages, and others, whom the Church either by local acclamation or a formal process identified as having lived a life so shaped by Christ that they are a worthy example for us to follow. But All Saints' Day is also about the saints of every day: our fellow parishioners and all Christians around the world.

Everyday life is the true setting for our lives as

Christians (including but not only our time at church). Our contact with God also takes place in the midst of ordinary daily routines and interactions with others, in the worries and troubles of our lives as well as in our joys and accomplishments. There we will find our daily encounter with Christ. It is in the midst of the most material things of the earth that we serve God and all humanity.

A holy life is lived in the midst of secular reality, lived without fuss, with simplicity and honesty. A holy life is lived in the knowledge that striving to love others as Christ has loved us and sharing the hope of the Gospel in words and in service transforms souls and the world. St. Teresa of Calcutta reminds us, “Not all of us can do great things. But we can do small things with great love.” This is the heart of how we live a holy life as saints of God.

Our lives may not be without struggle or difficulty or even failure, but God's grace forgives and renews us to begin once again. The saints of God—whether with a capital S or the saints of every day—know that it is only by the grace of God that we can be His faithful witnesses. So, as we celebrate the Feast of All Saints, let this be a day to remind ourselves of our new identity in Christ as saints of God, and seek in our daily routines opportunities to reflect and be an instrument of God's grace.



You could offer me a million bucks and I wouldn't move.

SHEENA YOUNG

A new video about the community ministries, produced by Lisa Barry from Anglican Video, was shown at the September Breakfast of Hope. In it, Sheena Young speaks about Cornerstone Housing for Women.

PHOTO LISA BARRY

COMMUNITY MINISTRY



PHOTO LEIGH ANNRE WILLIAMS

Welcoming women home

By Jessie-Lee Wallace and Terri Lynn George

Cornerstone's newest residence at 373 Princeton Avenue opened a year ago in November 2018, thanks to the outpouring of support from a caring community, and three levels of government. From start to finish, staff and volunteers have often remarked how the Princeton project felt like it was getting a little extra divine support. From Sue

Garvey's chance encounter with Sr. Yvette one day outside the building after a storm, to the quick sale and redevelopment of the former residence at 373 Princeton Avenue into 42 small but bright and beautiful units of supportive housing for women who have been chronically homeless. Thanks to our partners and friends, we completed a successful \$2.1 million dollar campaign and have almost doubled our ability to offer secure hous-

ing to women in Ottawa.

As a community ministry of the Anglican Diocese of Ottawa, Cornerstone is deeply grateful for the support of the Anglican Foundation of Canada (AFC), the Anglican Diocese of Ottawa, and the diocesan All My Relations Committee. In 2018, the AFC granted Cornerstone \$10,000 per year to seed a new initiative called the Indigenous Elder Program for the 2019 and 2020 calendar years. Our partnership with

Minwaashin Lodge helps us to support First Nations, Metis and Inuit women.

As part of Cornerstone's commitment to reconciliation and right relations with Indigenous peoples, 10% of the units are earmarked for Indigenous women, but currently, we exceed that with more than 35% of the residents identifying as Indigenous. Many of the women are also under the age of thirty years of age.

Indigenous people in Canada are significantly over-represented among people that have experienced chronic homelessness. Currently, Indigenous people represent 24% of Ottawa's homeless people, but only 2.5% of the city's total population. Due to the ugly legacy of colonization, Indigenous women are at a significantly higher risk of becoming homeless and face additional barriers related to accessing and maintaining safe, secure housing. Experiences such as living through residential schools and the 60's Scoop, has left a debilitating impact on many Indigenous women. The experience of intergenerational trauma by women can be seen by an increased daily reality of mental health issues, addictions, family and community breakdowns, isolation, health complications and a disconnection with communities and their culture. Cornerstone is dedicated to providing safe, secure housing and support specifi-

cally tailored to the needs of Indigenous Women.

Our part-time Elder and an Indigenous support worker offer culturally sensitive counselling and therapies. The programming at Princeton Avenue includes traditional crafting projects, conversation circles, and the offering of traditional teachings. The women who call Princeton home have worked together to create a large dreamcatcher that now lives permanently in the Princeton lobby. Smudging is done with the sacred medicines almost daily to support women with healing, grounding, cleansing and connection. It is not uncommon to hear the sound of a drum and women's voices coming together in song and even Inuit throat-singing. Women embrace each other and speak in their traditional languages.

Many Indigenous women miss their home communities, but slowly some of these women are starting to refer to Princeton Avenue as their home. To them, home is place where they feel safe. At Cornerstone, we truly believe that we can end chronic homelessness in our lifetime. The Anglican Foundation of Canada and the Anglican Diocese of Ottawa have been excellent partners, helping to create a warm, transformational community where women can heal and recover, and ultimately transform their lives.

Purple Tie Gala fun raises funds

Cornerstone Housing for Women's inaugural Purple Tie Gala fundraiser held at the Ottawa Art Gallery on Sept. 14 was a hit. Tickets sold out and the crowd of more than 300 people raised almost \$50,000 to support the organization's emergency and supportive housing work in Ottawa.

PHOTOS GARTH GULLEKSON



Kia Rainbow enjoys the show.



Above—CBC anchor Lucy van Oldenbarnveld hosted the evening's festivities with community builder Joseph Cull, dressed as Dame Edna.



Right — Guests at the gala got into the spirit of the night and showed off their smiles and purple fashions on the art gallery's staircase.

The Diocesan Archives at 75

By Glenn J Lockwood

In 2019, the Diocesan Archives formally turns 75 years old. *Crosstalk* has asked about its history as the current archivist marks his 20th year.

Church archives trace their history back to the late 19th century and to public concern with the preservation of Canada's history, as shown by the founding of the Public Archives (now Library and Archives Canada) in 1872. By 1907, a Committee on Church Historical Research emerged in Montreal, but it had no responsibility for official records.

In 1905, General Synod, at that time the governing body of the Church of England in Canada began to deal with its official records, creating the position of Registrar to preserve journals, files, papers, reports and other documents. In 1927, an "Archives Committee was formed to help locate, list and collect materials of historical value. The question of gathering and conserving historical materials was sharply debated at General Synod in 1931, but it was not until 1941 that a General Synod Archives was organized in Toronto.

In 1943, General Synod's Archives Committee reported that a questionnaire had been sent to each diocese requesting information on the location of historical materials. These lists were published in the *Canadian Churchman*. A listing was made of material collected in Toronto, a reference library formed, and surplus printed records made available to other libraries. The committee recommended: "That each diocese

be requested to appoint a Diocesan Archives Committee or Archivist (or Historiographer) or both who shall collect, preserve and list all historical documents relating to the life of the Church in the diocese and who shall report to the sessions of the Diocesan Synod, and cooperate with the Archives of General Synod."

In accordance with this Toronto-centric vision, by February 1944, Ottawa, along with six other dioceses, appointed an archivist, although they did not yet have resources to build archives. The archivist would:

- collect, list and preserve historical materials, in manuscript, printed or pictorial forms, relating to the history of the church in the diocese, and report to diocesan synod;
- request space in a vault for such material;
- cooperate with General Synod's Archives Committee to build a collection of diocesan journals, reports and other historical papers;
- obtain new material and build a scrapbook; and
- work to deposit in provincial libraries and archives material relating to Anglican history in the province.

Ottawa's first archivist was the Rev. Wilfred H. Bradley who found himself with no budget, a collection of 197 volumes in the Registrar's office, and records dating from 1788, but with "many gaps." He and a committee scouted out and indexed historical records, variously stored in the Registrar's vault, at the Dominion Archives on Sussex Street, and in Bradley's office.

By 1950, the "difficulty of storing these records" was becoming... "acute." Bradley compiled scrapbooks of events past and present, assembling information to publish *Faith of Our Fathers: The Story of the Diocese of Ottawa* by Bishop Jefferson and Leonard Johnson in 1957. This led to the formal organization of an Archives Committee on 17 March 1961, the allotment of a Cathedral Hall classroom for Archives in 1969, and the combination of registrar and archivist positions in 1973.

In 1980, Jack P. Francis, a retired senior public servant, became the second Diocesan Archivist. Francis produced a 26-page typescript entitled *Diocese of Ottawa Archives: Goals, Objectives and Priorities*. In a critical sentence, he declared:

...the goals of the Diocese of Ottawa Archives should be to acquire and preserve all records of historical significance, in whatever form these may take, of the acts of worship and mission of the Anglican Church in the Diocese of Ottawa at the parish, deanery and diocesan levels, including records of the supporting financial, administrative and real property activities; where appropriate, to make these records available quickly and efficiently to the Bishop, diocesan clergy, administrators, church members and officials, and to the public generally; and to carry out the responsibilities flowing from the foregoing in a financially self-supporting manner, apart from the cost of accommodation.

Francis was arguing for a departure from General Synod's "historical society"



Fred Neal in the crowded Archives under Cathedral Hall, September 2001.

model of archives of the 1940s to one where archives was integral to the diocese—responding to queries from clergy and diocesan staff. Francis retired in 1990 to devote himself to sorting out the clergy who had served in the diocese from 1788 to when Bishop John Charles Roper began keeping a register of clergy in 1915.

Francis's successor was Fred Neal, a retired teacher. Neal used the organizing abilities he had honed teaching high school history to expand the archives. By the time

he retired in 1999, he had expanded the archives to three rooms and a vault in Cathedral Hall, built the Wilfred H. Bradley Reference Library, coordinated volunteers to help organize collections, and built a computer database with half a million baptisms, marriages and burials—to reduce the time spent searching for entries to issue a certificate.

Carol Radford-Grant's arrival in early 1999 suggested that the Archives was

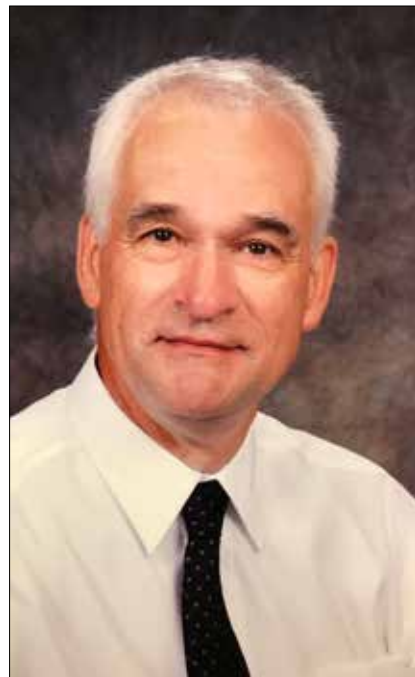


Carol Radford-Grant was appointed as archivist in 1997.

maturing. She was a professionally trained archivist (also teaching a course on Archives at Algonquin College), and she was the first diocesan archivist to earn a salary. She was a woman who excelled in promotion, as shown by going out to lure exceptional volunteers such as Elizabeth Taylor. Only six months after arriving, however, when her husband was transferred to Toronto, she joined him, rising to become archivist for the City of Toronto.

Glenn Lockwood became Archivist and Registrar in 1999, after a career as historian, university lecturer, and serving on The Ontario Historical Society executive where he developed publicity and fund-raising skills.

He found the Archives bursting at the seams, with no room for expansion, its leading volunteers (Francis and Neal) demoralized by the abrupt departure of his predecessor, and the Archives enjoying little publicity. In 2002, Dean Shane Parker offered the cathedral crypt as a new larger home. Upon seeking funding from the Diocese for mobile shelving, the archivist learned there was none but was encouraged to fundraise for



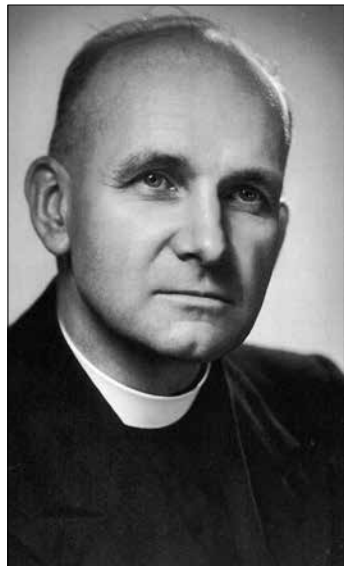
For 20 years, Glenn Lockwood has aided scholars, ensured the security of diocesan records (and visitors) and contributed to many publications with wit as well as wisdom.

such shelving and a proper vault.

This brought about the creation of the *Friends of the Archives* in 2000. A *Shelve It!* campaign eventually raised \$330,000 in three campaigns that led to its second move into the current facility below the Great Hall in 2014. A monthly *Crosstalk* photo-feature featured every church in the diocese. The *Friends Newsletter* edited by Elizabeth Taylor garnered rave reviews.

Brian Glenn's project of photographing each church and every stained-glass window in the diocese telegraphed the message that Archives was interested in all parishes, no matter how large or small the church, whether open or closed. In 2004, the Friends published the first professional map of the diocese issued since 1950. Beginning in 2009, the Archives coordinated production of a photo directory of clergy and diocesan staff every three years. Mary Barker, Lynn Glenn and Caroline Herbert laboured three years to find all references to 'Indian Residential Schools' in our records to forward to the Truth and Reconciliation Commission in Winnipeg.

For a much less official history of the Diocesan Archives, *Crosstalk* readers are invited to come listen to Glenn Lockwood at the Friends of the Archives AGM on 3 November in Christ Church Cathedral's Great Hall at 2 p.m. All welcome. Refreshments will be served.



The Rev. Wilfred Bradley was our first archivist.

YOUTH MINISTRY

First YIP retreat gets rave reviews

By Donna Rourke

The first annual Youth Internship Program (YIP) retreat was held at Gracefield Christian Camp and Retreat Centre on the weekend of Sept. 20. Seven of our 10 new interns were able to attend and enjoy warm fall days at an excellent venue with our energized faith formation team and an outstanding facilitator.

The goals for the weekend were for the group to learn to define the characteristics of a community, to help them understand the community that we will be building together; to actually build a YIP community, to develop some common language through theological reflection, and to create a sacred space for prayer and to celebrate the Eucharist. We accomplished our goals and then some!

Our amazing facilitator was Judy Steers, who has worked

partner development at the Five Oaks Centre – an interfaith/intercultural spiritual centre in southwestern Ontario. Her ordination as an Anglican priest in the Diocese of Niagara was scheduled for Sunday, Oct. 20. Of our retreat, she wrote that it was “a wonderful weekend ... as an amazing group of young people embark on a year of learning and growing. They are in the very capable hands of Donna Rourke and Geoff Chapman.”

Our debrief included the question “What were the three best parts of the weekend that we should NOT change for any future building community retreats?”

The youth listed these highlights:

- Creating a sacred place with the candles and stones
- Camp fire, songs and the banana experiment

and the capacity to fight with grace

They also unanimously requested that we end this YIP year with another retreat.

Many of the youth asked if we could sometimes celebrate the Eucharist during our faith formation sessions.

“This was a really special weekend, where a group of young Anglicans formed a true community,” wrote the Rev. Geoff Chapman. “This community will sustain them, and fill them with joy, as they prepare for their various internships throughout the Diocese. It was wonderful to be a part of this retreat, and I hope there are many, many more to come. This kind of thing should be at the centre of our ministry as a Diocese, not a rare achievement.”

I would also like to thank Steve Heiter from Epiphany Anglican for being our cook. His attentiveness and calm, sure presence enhanced the whole weekend. Steve also participates in YIP as a member of the interviewing team and as a mentor.

I am looking forward to introducing our 10 remarkable interns to readers and sharing their bios in the coming months.

If you know someone who might like to be an intern, or would like to host an intern in your parish, have Donna come and speak during a service or make a presentation after the service or make a donation to YIP please contact Donna Rourke at donna-rourke@ottawa.anglican.ca or call 613-612-3674 or 613-232-7124 Ext 504.

To see more pictures of the weekend please follow the Facebook page “Diocesan wide Youth Internship Program – YIP”, Donna’s twitter feed donnarourke1 or Instagram.



Seven of our ten new interns joined The Rev. Geoff Chapman and YIP Coordinator Donna Rourke at the retreat.

PHOTOS CONTRIBUTED

in the field of education and mentoring for over 30 years. She has been a military training officer, a youth leader and camp director. She was the director of Ask & Imagine, a national program in leadership, theology and spiritual formation for youth and young adults at Huron University College, and coordinator for Youth Initiatives for the Anglican Church of Canada. Most recently, she completed a M.A. in theology with a thesis on contemporary discourses in science and theology, and currently works in program

- Community building games; juggling, blanket and pass the tap game
- Connecting the lessons metaphorically to the activities
- Case studies in theology
- The Eucharist; and the way we did the Eucharist
- Meal time conversations
- The group discussions about the characteristics of building community: inclusion, a place of safety, intimacy and vulnerability, commitment, self-evaluation, openness to change and growth, spirit, shared wisdom



A show of hands from the Youth retreat in September.

Cursillo? What's that?

Nicole Cayer, communications director of the Ottawa Anglican Cursillo Movement (OACM) posed the following questions to Colleen Mayo-Pankhurst, who will be the lay rector at the Women's 128th Anglican Cursillo Weekend on Nov. 22 to 24, 2019.

For readers who are new to it, what is Cursillo?

It's a worldwide movement with roots in several Christian denominations. Cursillo seeks to foster, develop, and sustain Christian leaders and encourage apostleship. The OACM has the blessing of the Bishop of Ottawa and many clergy have attended a weekend.

What's a Cursillo weekend?

It's a three-day residential course providing participants with tools to live the Christian life more fully, with a resulting impact on the world. But it's much more than a course; it's experiential learning through talks, small group discussions, communal meals, worship, music, and lots of laughs and fellowship. I've formed strong bonds with Christians I've met throughout the diocese at Cursillo events.

When are the next weekends?

The upcoming Women's Weekend is Nov. 22 to 24, 2019. The next Men's Weekend is May 29 to 31, 2020. Recently, they've been held at La Maison Notre-Dame-de-la-Providence in Orleans. Offering simple three-course meals, the sisters provide a very welcoming retreat environment.

Who should consider attending a weekend?

It's impossible to define an ideal participant just as we can't describe the average Canadian. However, most candidates are practising Christians who desire a closer relationship with God and Jesus. Many are already active in their parishes; some are new to Christian worship; and many have questions about the church and their faith. People from 18 to 88 come from churches all over the diocese, not only Anglican, and are at different stages in their journeys with God.

Who is a Lay Rector?

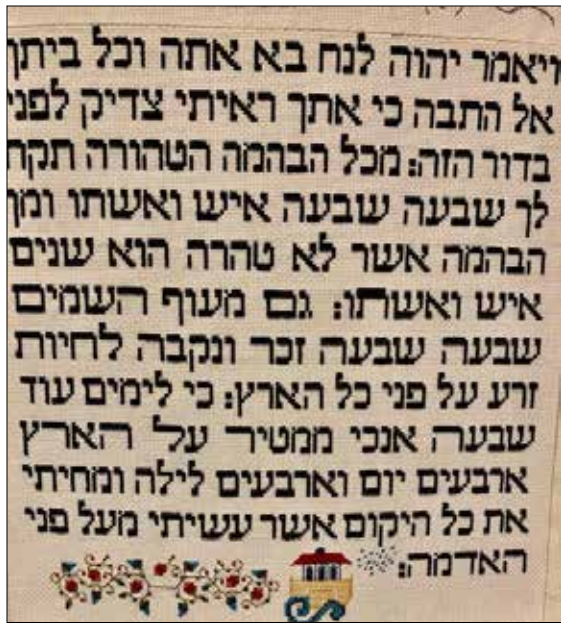
The Lay Rector is entrusted by the OACM, with the Bishop's approval, to select a group of people who have attended a Cursillo weekend, called Cursillistas, to collaborate on planning and delivering the course. The team includes two priests and about 20 laity who prepare talks and lead worship and music.

What does a weekend cost?

Attending a weekend is made possible by a financial gift from other Cursillistas. Their donations cover all the expenses including a private room, three meals daily, endless snacks, and all program-associated costs. I think it is a dramatic testament to the value of the experience.

How does registration work?

The application is on our website (www.oacm.ca). Beyond completing it, a candidate needs a sponsor (a Cursillista who promises to support the applicant and answer questions that arise before or after the weekend) and the signature of their parish priest. If people who are interested don't know Cursillistas in their areas, contact OACM for help finding someone.



Samples of the illuminations added by stitchers: ark by Rev. Kathryn Otley, bird by Sally Hawks.

Stitch by stitch, bringing faiths together

By Leigh Anne Williams

When the idea of cross-stitching the five books of the Torah first came to Toronto textile artist Temma Gentles more than six years ago it was an ambitious plan, she never imagined it would go viral and grow to include 1,500 stitchers of all faiths from 28 countries around the world. But collectively, they have realized her dream. The massive project, which is nearing completion and being exhibited at the Textiles Museum of Canada in Toronto, takes up the whole third floor of the museum. Several Anglicans from Ottawa were among the first 100 stitchers to get involved with the project in 2013. Sally Hawks heard about it when a friend who worked at Ottawa specialty store The Cross-stitch Cupboard called to tell her about it. An avid cross-stitcher, she was immediately interested. “My husband is Jewish, although I am a card-carrying Anglican and never converted,” she explained to Crosstalk. “So, I went to the Torah Stitch by Stich website and signed up, waited and received my kit in the mail.”

One kit led to another, and Hawks ended up stitching about 19 panels over the past six years. Her husband Ralph, who reads, writes and speaks Hebrew fluently, was her proof-reader and corrected some errors in the patterns she had been sent. Her proficiency and skills resulted in organizers sending Hawks some kits that other

stitchers had not been able to complete.

Seeing the whole project assembled in at the museum in Toronto, Hawks was impressed and very moved, Hawks said. “I just loved the whole idea of being a very small part of this greater international project. That really means a lot.”

Stitchers were able to personalize their contributions to the project in a number of ways.

Hawks dedicated her panels to family members. The first piece was for her late father-in-law, another for her parents “who I lost over the course of stitching on this project. And I was able to stitch my son’s bar mitzvah portion, which was very special, so that piece is dedicated to him, and another piece I dedicated to my daughter.”

The stitchers wove such bits of their lives into the tapestry, but their work on it also had its effects on them. Hawks said stitching her second Torah panel helped her cope with the grief of losing her mother. “There is a meditative quality to stitching,” said Hawks, explaining that especially when you can’t read the text, you focus on putting the needle through the fabric. “You kind of just get into this zen of cross-stitch.”

Hawks also helped get other cross-stitching friends involved in the project, including Archdeacon of Carleton Kathryn Otley, who said she found the Torah project very meaningful as she contemplated texts that Jesus would have known so well.

The first panel Otley stitched was a passage from Genesis about Noah. Although the texts had to be stitched very precisely, there were also ways for stitchers to add their own creativity and identity into the panels in borders, and if there was room below the text passages to add illuminations—illustrations of the text or something more personal from their own heritage.

Otley illustrated her first panel with a design of an ark with raindrops and water.

There is also room for personal touches in between the panels, she added. “They are like scrolls and they are connected with buttons and you could submit buttons that had meaning to your family and you.”

Later, Otley learned through the project’s newsletter that Gentles was expanding the project to also include some passages from the Qu’ran in Arabic and Christian New Testament Scriptures in Greek on the theme of creation. She wrote to request a kit and received a passage from Romans. As she began her work, Otley, who has a Masters degree in Classics and studied Greek and Latin, saw that there were errors in the text. When alerted to the errors, Gentles asked Otley if she would edit all of the Greek pieces. Otley said she was honoured to do it and delighted that one project could reflect her academic, spiritual and creative interests.

Stitching her second panel was moving in “a whole

different way as the New Testament Scriptures have a whole different meaning and importance to me,” she said. Her second panel had less room, so she embellished it with a bit of Celtic knotwork. “For me the Celtic interlacing knots is about creation and the circle of life,” she said.

Lynn Jones, a member and chorister at St. Luke’s in Ottawa, was also in the group of stitching friends, and stitched a panel from Genesis that describes Abraham, Sarah and Lot going to Canaan. “Stitching is always a means of bringing peace for me,” she said, also comparing it meditation. “I’ve often said that I say my prayers while I am stitching.” The project was an opportunity to reflect on “my faith and what my faith has meant to me,” she said.

“And the fact that there were so many other people doing this at the same time from all over the world just boggled my mind,” Jones added. “We were all wanting to be a part of this at a time when you see religion in all faiths on the decline. To see such a coming together ... hit me more powerfully when I actually saw the exhibit.”

The exhibit continues until Nov. 17, 2019.



PHOTOS ABOVE: ARCHDEACON DAVID SELZER AND SALLY HAWKS



Lynn Jones at the Tapestry of the Spirit exhibit at the Textiles Museum of Canada.

PHOTO: ROBERT JONES

By Glenn J Lockwood

Colour and Comfort

Here we see the exterior of Saint James's Church, Otter Lake, Québec, as photographed by Brian Glenn on 19 October 2011. This church developed as an outstation of the Mission of Clarendon as early as 1861. By 1864, the northern part of Clarendon Township along with the townships of Thorne and Leslie formed the Mission of Thorne & Leslie.

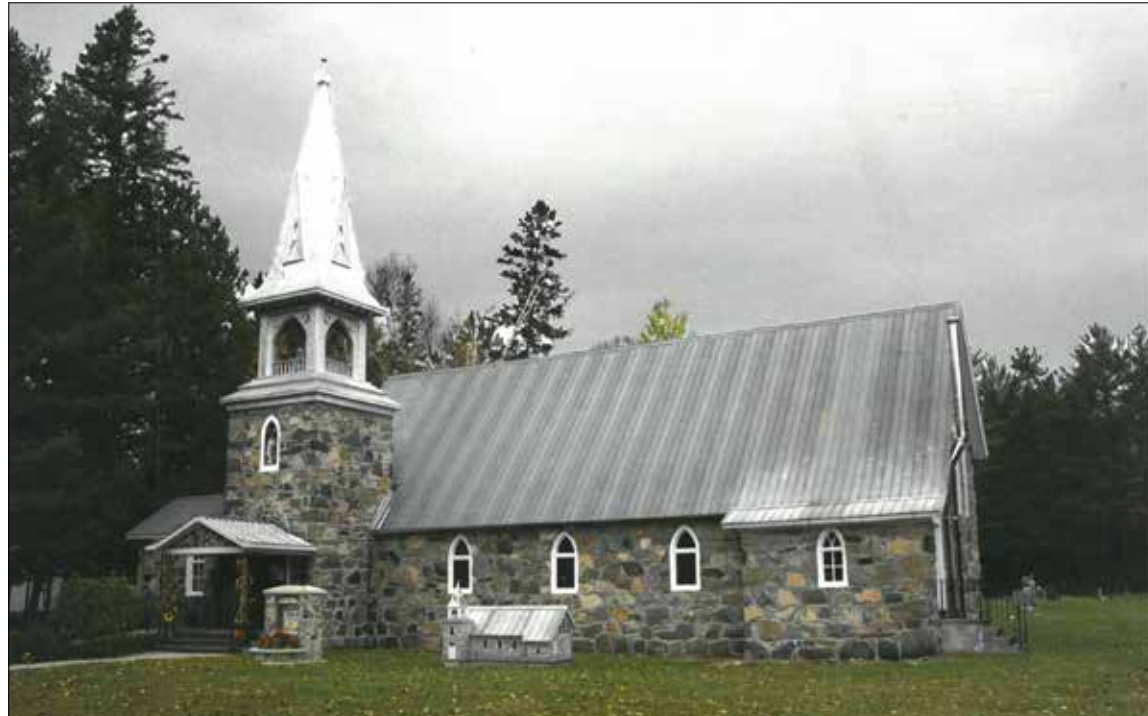
In 1865, a log house of worship was built at Leslie and named Trinity Church. The name of the mission changed in 1868 to Thorne, and in 1875, the mission included worship services at Leslie, North Clarendon and Thorne. From 1876 to 1881, the Mission of Thorne was without a resident clergyman, however from 1876 to 1879, the Rev. Hume S. Fuller took services in the missions of Bristol Thorne & Clarendon. In 1881, the Rev. A.J. Greer was appointed to Thorne when the mission consisted of two churches and three outstations. His arrival was significant.

Although two years later North Clarendon was transferred to the Parish of Clarendon in 1883, it was Greer who implemented

West Quebec Deanery

St. James, Otter Lake

DIOCESAN ARCHIVES, BRIAN GLENN FONDS, CL25 E100



steps to build three new churches in the Mission of Thorne. Accordingly, on 19 August 1886, Bishop Bond of Montreal laid the cornerstone for a new church in Leslie called St. James's. The church was built of stone on land donated by Thomas Stephens. It featured a tower crowned with an ample belfry to house a bell that could be heard for miles. The old Trinity Church was

sold, and a different kind of ringing soon began to be heard within its walls: as henceforth it was used as a blacksmith shop.

The new house of worship was not known as Trinity Church and came to be known as Saint James's Church, Leslie. It stands out among the churches of the diocese. To begin, the colourful stone, artfully arranged in its walls, has no

equal in this diocese. Second, there was an absence of images in its early stained glass windows, despite having a niche in the tower above the main entrance containing a statue depicting Saint James. And third, beneath the subtle walnut hue of the herringbone timber ceiling and above the chaste furnishings, one finds a rare—although they once were frequently found—

surviving legend lining the curve of the chancel arch: "I Will Send the Comforter."

It has become a truth universally acknowledged that churches are not buildings, but rather they are the group who assemble within their walls to worship together. Despite many reconfigurations with other rural churches over the past 150 years, Saint James's endured. In 1965, when Clarendon Deanery was transferred from Montreal to the Diocese of Ottawa, Saint James's, Leslie became known as Saint James's, Otter Lake. This Otter Lake is in Western Quebec, not the one found in the Diocese of Ontario, or the Otter Lake near Parry Sound.

In July 2017, Bishop John Chapman announced that effective 1 September 2017, Saint James's, Otter Lake joined Holy Trinity, Danford Lake, Holy Trinity, Radford, Saint Paul's, Renfrew and Saint Paul's, Shawville to form a new area parish to be known as the Parish of Renfrew-Pontiac.

If you would like to help the Archives preserve diocesan and parish records, why not become a Friend of the Archives? Your \$20 membership brings you three issues of the lively Newsletter, and you will receive a tax receipt for further donations above that amount.

Dear friends,

As you may know, half our bales go directly north of us, distributed to five of the communities on Baffin Island. Perhaps your group would like to know a little more about these places for monthly prayer support. Baffin Island covers half a million square kilometres of wilderness. It is the fifth largest island in the world. The communities are mostly along the coast, for travel and hunting. Approximately three quarters of the population are Inuit, and 48% of Nunavut's population live here, approximately 17,000 people.

St. Jude's Cathedral is the centre of Anglican worship in **Iqaluit**, on Baffin Island at the northern end of Frobisher Bay. Iqaluit is the territorial capital of Nunavut. It is the largest and fastest-growing community in the territory with a population of about 7,000. The city was designed for the military during the cold

war of the 50s. Then it was a strategic point on Canada's Distant Early Warning system, the DEW line. Today, it is government centre of Nunavut, and its airport is an important link between many small communities, and with the south.

The hospital is the birthing centre for most of Baffin. Mothers come with their pre-school children for the month before their due date. They stay in a hostel next to the hospital, with their young families, until the baby arrives.

St. Jude's Cathedral is also the site of the newly reopened Arthur Turner Training School. Their emphasis is on training and ordaining indigenous clergy. When at school, adult students live in town with their families during the first year of their training. In their second year, they go out into small communities, sharing

the gospel and testing their vocations. The postulants graduate and become ordained, after a third year in the classroom.

St. Timothy's is in **Pond Inlet**, a small, predominantly Inuit community. It is the largest of the four Canadian Arctic hamlets above the 72nd parallel. It is located on the northern tip of Baffin Island near the eastern entrance to the Northwest Passage. Mittimatalik, its Inuit name, has a population of approximately 1,800.

St. Luke's, Pangnirtung Pangnirtung is an Inuit hamlet, located on the coastal plain at the base of the magnificent Pangnirtung Fjord. It was the original site of the Arthur Turner Training School, but its remoteness and isolation was problematic, so the school was closed for a few years until it reopened in Iqaluit. The artists there are famous

for their weaving, of hats as well as of tapestries. According to the 2016 census, the population was 1,481.

The Church of the Redeemer is in **Clyde River**, on the west shore of Baffin Island along an arm of Davis Strait. It lies in the Baffin Mountains which in turn form part of the Arctic Cordillera mountain range. The community is served by air and by annual supply sealift. The village includes a Quluq school, which according to Wikipedia, combines the traditional and cultural values of the Inuit with the teaching of skills needed to survive and maintain those values and traditions in a modern world. If the school is successful in its quest, graduates will have the best of both worlds. 2016 census population: 1,053.

Joinmychurch.org is a very helpful site which posts a website for every church it can

discover. You should look up your own church to see what is public about you, and whether it is up-to-date.

When I went searching online for "anglican church in Arctic Bay," I found this intriguing story, and a picture of the Rector, presumably uploaded by the Rev. Leah Qaqqasiq May herself: The Anglican Church built a mission at Moffet Inlet, south of Arctic Bay, in 1937. It closed 10 years later, after the accidental shooting and subsequent death of Canon John Turner.

All Saints Anglican Church was built in **Arctic Bay** in 1965 prior to the establishment of a mission station. The mission house was built in 1978. In 2016 its population was 868.

So enjoy looking these churches up, finding out more about them, and keeping them in your prayers, especially the clergy.

Blessings, Leslie Worden and Marni Crossley

ANGLICAN CHURCH WOMEN

CALENDAR

Nov. 2

Fall Bazaar: St. Mark's

10:30 a.m. to 2 p.m.
1606 Fisher Ave., Ottawa
Needlework, sewing, knitting, crafts, baking, preserves, jewellery, attic treasures, rummage, toys, books. Light lunch also available. (613) 224-7431 stmarks@stmarksottawa.ca

Annual Bazaar: Church of St. Bartholomew

1 p.m. to 4 p.m.
125 MacKay St., Ottawa
Please join us! This is a great way to start your holiday shopping—attic treasures, baking, books, Christmas decorations, crafts and knitting, gifts, jam and jellies toys and games. Be sure to visit our superb tea room! (613) 745-7834

Youth Choirs Evensong

4 p.m. at St. John's, Kanata North, 325 Sandhill Rd.
Three youth choirs from west-end parishes of the Diocese of Ottawa join musical forces to sing evensong in the beautiful historic worship space at St John's. All welcome!

Ascension Concerts: Musicalement Fleet

7 p.m. to 9 p.m. at Church of the Ascension, 253 Echo Dr., Ottawa
With harps and strings, the Fleet family ensemble crosses genres from rock (e.g., Led Zeppelin's "Kashmir") to baroque. Tickets \$20/Adult, or Pick 3 concerts for \$50. Your ticket includes sweets and savouries, coffee or tea, or purchase a glass of wine or beer. concerts@churchoftheascension.ca (613) 236-3958

Variety Show

7 p.m. to 9:30 p.m. Church of the Epiphany, 1290 Ogilvie Rd., Ottawa

Come and enjoy! Lineup: barbershop quartet, other musical acts, humour, and more. Vote for your favourite act. Refreshments and non-alcoholic beverages for sale. Tickets \$10. liddlej@gmail.com (613) 794-8878

Nov. 3

St. Luke's Recital Series

7:30 pm to 8:45 p.m., 760 Somerset St. W., Ottawa.
Adam Cicchillitti (guitar) & Steve Cowan (guitar), celebrating the release of a new album with Analekta, dedicated to modern Canadian music they have commissioned. Admission by donation. music@stlukesottawa.ca

Choral Evensong

4 p.m. at St. Matthew's Church, 217 First Ave., Ottawa. Reception to follow.

Nov. 9

Annual Bazaar: St. Thomas the Apostle

10 am to 1:30 pm. 2345 Alta Vista Dr., Ottawa
Food marché and kitchen boutique, handicrafts, Christmas items, books, plants, clothing, bath products, jewellery, general store, new to you, children's boutique. (613) 733-0336

Fall Food Fair: St. Stephen's, Ottawa

9:30 a.m. to 1:30 p.m., 930 Watson Street, Ottawa
Frozen entrees and soups, baking, breads, pies, pickles, jams, preserves and more! Join us for coffee and muffin 9:30 a.m. to 11 a.m. and lunch 11 a.m. to 1 p.m. 613-828-2472

Frosty's Fair Christmas Bazaar: Trinity, Ottawa

9:30 a.m. to 2 p.m.
1230 Bank Street, Ottawa
Gifts for family and friends.



PHOTO: LEIGH ANNE WILLIAMS

Frozen entrées and soups, baking, preserves, sewing, knitting, jewellery boutique, decorations and cards. Silent Auction. Fun for kids! Frosty's Café. (613) 733-3536

Church of the Ascension Centennial Celebration

4:30 p.m. to 9 p.m. 253 Echo Dr., Ottawa
Ascension offers a centennial feast of pasta al forno, homemade meatballs, and limoncello tart. Sittings are at 5 p.m. and 7 p.m. Vegetarian and gluten-free meals are available. See story on centennial p.7 (613) 236-3958

Nov. 16

Holly Days Bazaar: Christ Church Bells Corners

9 a.m. to 1:30 p.m. Featuring baked goods, deli, book room, gift baskets, soap, jewelry, handmade creations and more! Lunch available. Info: 613 829-1826 or ccbc@bellnet.ca

Snowflake Bazaar St. Thomas, Stittsville

10 a.m. to 2 p.m., 1619 Main Street, Stittsville
Please join us for Christmas shopping and a lovely soup luncheon. Bake table, craft table, Christmas table, toys, books, home décor, jewelry, and a silent auction. StThomasStittsville@gmail.com (613) 836-5741

Bazaar: All Saints' Westboro Village Fair

9 a.m. to 2 p.m. Noted for delicious preserves, original crafts, a huge selection of used books, home baking, linens, china, jewellery, knitting and a delicious lunch. Good source of vintage and collectibles. (613) 725-9487 or www.allsaintswestboro.com

Christmas Bazaar: Julian of Norwich

9 a.m. to 2 p.m., 8 Withrow Ave., Nepean
Baked goods, preserves, novelty items, crafts, gift baskets, Christmas decorations, knitted/sewn items, jewelry, toys, puzzles, games, books and multi-media materials, houseplants, fine china and crystal items, garage sale and attic treasures. Nearly new shop will have gently used clothing for the whole family. Tea room open from 10:30 a.m. – 1:30 p.m.

Nov. 17

Sounds of the Soul

2 p.m., St. James, Carleton Place, 225 Edmund St.
An organ recital with Ian Guenette in support of the Ottawa Pastoral Counselling Centre's fund for those impacted by mental health issues who lack the financial resources to access mental healthcare. Tickets are \$20, contact Cathy Pretty (613) 257-3178. Tickets will also be sold at the door.

Tone Cluster

3 p.m. to 4:30 p.m., St. John's, Kanata, 325 Sandhill Road
Quite a queer choir, a 40+voice, auditioned, mixed chorus conducted by Kurt Ala-Kantti. The choir has a wide-ranging repertoire, from madrigals to pop/jazz. Admission by donation. Free parking. All welcome. march@magma.ca (613) 592-4747

Congregational Evensong

4 p.m. at St. Matthew's, 217 First Ave., Ottawa
Reception to follow.

Jazz in the Gower

4 p.m. to 5:30 pm., Holy Trinity, 2372 Church St., North Gower
Featuring the Peter Woods/Tom Reynolds Quartet. Tickets are \$20. For information or tickets: office. parishofsouthcarleton@bell.net or call (613) 489-0998

St. Luke's Recital Series

7:30 p.m. to 8:45 p.m. at (760 Somerset Street West). Toronto-based pianist Luke Welch returns, featuring an exciting program of sonatas by Scarlatti and Mozart, and some Chopin nocturnes. Admission by donation. music@stlukesottawa.ca

Nov. 23

Bazaar and Snowflake Café: St. Barnabas

10 a.m. to 2 p.m., 70 James St., Ottawa. (613) 232-6992

Christmas Bazaar

11 a.m. to 2 p.m.
Holy Trinity, 8140 Victoria St., Metcalfe. Crafts, bake table, Christmas puddings, nearly new. Enjoy a hot lunch of chicken pot pie with coleslaw, desserts, coffee/tea \$10.

Nov. 22 to 24

128th Women's Cursillo Weekend

Do not worry about your life; consider the lilies. www.oacm.ca/wp/events

Nov. 24

Life in the Fishbowl

12 p.m. to 1 p.m., St. John's, Kanata North, 325 Sandhill. Join us for a fascinating presentation: "Life in the Fish Bowl: What Kids Have to Say About Life Online and Why Adults Should Listen." Guest speaker: Professor Valerie Steeves of the University of Ottawa. All are welcome! (613) 592-4747

Evensong in Kanata: Cranmer Singers

4 p.m. to 5 p.m., St. John's, Kanata North, 325 Sandhill. The Cranmer Singers (with director Frances Macdonnell) will sing a traditional service of Evensong.

Nov. 25

Almost Advent Healing

7 p.m. to 8 p.m., Christ Church Bells Corners, 3861 Old Richmond Rd. A quiet and intimate service for any who wish healing in mind, body or spirit. Gentle music of the almost-Advent season sung by the Vocata trio. (613) 829-1826

Nov. 26

Diocesan Council

6 p.m. to 9 p.m. at Christ Church Cathedral

Dec. 1

Advent carol service: St. Luke's

10 a.m. to 11:30 a.m., with the St. Luke's Choir directed by Robert Jones.

St. Luke's Recital Series — 234 Strings

7:30 p.m. - 8:45 p.m.
Piano trio presents emotionally powerful and tranquil music. Freewill donation. St. Luke's, 760 Somerset St. W. www.stlukesottawa.ca

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