

Crosstalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / December 2019

PHOTO ARCHDEACON CHRIS DUNN

Advancing social justice in minority government times

BY DAVID HUMPHREYS

The Diocese of Ottawa's interests in public policy should not suffer—and could stand to gain—from the shift in power after the Oct. 21 federal election.

The shift, of course, is from majority to minority with the Liberal government looking for support from one or more of the four opposition parties on legislation

A review of party platforms and leaders statements points to cross-party support on issues that matter to the church—homelessness and affordable housing, refugee settlement, alleviation of poverty, Indigenous policies, international development, climate and the environment. In several cases, the government can look to the New Democrats. For example, the NDP campaigned for more funding for the National Housing Strategy and for adopting the United Nations Declaration on the Rights of Indigenous People, also a promise of the Liberals.

Why does federal policy matter to the church? In some cases church initiatives depend on government funding. Whether it is direct through Canada Mortgage and Housing (CMHC) or indirect through transfers to provincial and municipal programs, federal policy is critical. The shining example for the diocese is Cornerstone Housing for Women, and the Community Ministries generally.

The Trudeau government talked a good line on Indigenous affairs, which are entirely a federal responsibility. Yet, despite progress on files such as water quality, several indigenous leaders were critical of the pace and lack of priority on the Truth and Reconciliation file.



The Christmas miracle illuminated at St. Matthew's in the Glebe, Ottawa.

SYNOD 2019 (below) — See pages 12-13. They came, listened, learned, voted, thanked, — and started each day of the Diocesan Synod on Oct. 25 and 26 with worship and song.

Bold visions are taking shape

BY LEIGH ANNE WILLIAMS

The report from the Homelessness and Affordable Housing Working Group at the Diocesan Synod included updates and vivid new details about two affordable housing projects underway at Julian of Norwich and Christ Church Bells Corners, both of which will be tearing down existing buildings to make way for something new.

Canon Sue Garvey introduced the report with an update on the goal of creating 125 units of affordable housing in time for the 125th anniversary of the Diocese in 2021.

- Last November, the first 42 of those units were complete and ready for women to move in at Cornerstone Housing for Women's new residence on Princeton Ave.
- 135 units are in progress at Julian of Norwich and Christ Church Bells Corners (Rectory project to be featured in January *Crosstalk*)
- There are also five to 10 parishes, including Almonte, Richmond, Chelsea, Smith Falls, Perth, and St. Thomas the Apostle in Ottawa in various stages of discussing projects that they might get involved in. It could be using a rectory for affordable housing for a refugee family, right up to projects that people are engaging with their community on. Garvey said.

Julian of Norwich

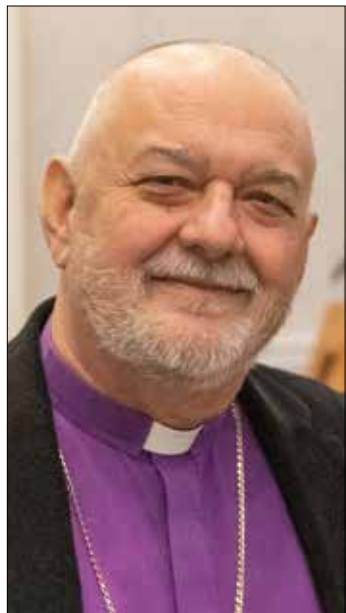
The Rev. Monique Stone explained that the project at Julian of Norwich began and remains one of ministry renewal. The congregation, now about four years old, was formed as an amalgamation of St. Richard's and St. Michael and All Angels was considering questions of identity and mission.

PHOTO ARCHDEACON CHRIS DUNN

continued on page 2

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The Rt. Rev. John Chapman,
Bishop of Ottawa

CLERGY
NEWS



The Rev. Canon Hilary Murray has been appointed Canon Pastor at Christ Church Cathedral, effective Oct. 21, 2019. Canon Murray will be half-time at the Cathedral and half-time Chaplain at Cornerstone/Le Piller.

Mr. Adam Brown has been appointed Assistant Curate of All Saints Westboro in Ottawa, from Nov. 1, 2019 to May 2020. He will be ordained as transitional deacon on Dec. 3 and as priest in early 2020.

Rev. Julian Campbell has been appointed Incumbent of the Parish of St. Mark's Ottawa, effective November 1.

The Ven. Douglas Richards has been appointed Associate Incumbent and Vicar of Christ Church Cathedral, Ottawa, as well as Canon Residentiary, effective Dec. 1, 2019.

The Rev. Canon Jim Beall has been appointed Interim-Priest-in-Charge of St. Matthew's, Ottawa, effective Dec. 1.

FROM THE BISHOP

Advent teaches us that God is not absent, hidden or unaware

Spiritual teachers and mentors, it appears to me, always mention at some point in their teaching or guidance, something about the absent God or the “hiddenness” of God and the Holy Spirit. They will try to comfort our hearts with prayerful clichés as we wrestle with the ongoing dilemma of negotiating a relationship with a God that we cannot see, or touch or feel.

My sense is that these particular teachers and mentors missed Advent.

The season of Advent, amongst the many theological and spiritual themes that it touches upon clearly does teach us that God is not absent; that God is not hidden; that God is not unaware of us, our time, our culture, our angst and our joys. To the contrary, this holy season makes it very clear to us that God is as present and real to us as are our children, our parents our friends and our colleagues.

Walter Brueggemann shares with us:

Jesus knew that he had come from God, to whom he belonged. He knew

where his roots were. He had come from Nazareth, or from Bethlehem. He had come from strong Jewish stock. But that is not really where he came from. What he knew for sure is that he came out of God's love that had cherished him since the foundation of the world before his being named, before his being birthed, before he was conceived, he was inscribed into the very fabric of the creation that the creator loves He is such a contrast to those of us who are so consumed in our anxiety and so eaten by fear that we do not know where we have come from or to whom we belong.

Jesus comes to us, conceived by the “ancient of days,” birthed through Mary so that we might exclaim with a loud and joyful voice every day following our baptism, “the Word was made flesh and dwells among us.” In other words, when a child is born, the Lord reigns in such a manner that we can see, touch, smell and hear the Lord of Lords resounding in our midst. When the hungry are fed and the homeless housed, we hear the Lord



of Lords resounding in our midst. When we hear peace negotiated and wars cease we hear the Lord of Lords resounding in or midst. When we touch another human beings face with care and gentleness, moved to tears over their beauty and wonder, we hear the Lord of Lords resounding in our midst.

It is not possible my friends for a Christian to say, I relate with a God who is most often absent, or hidden from my life. If it is true that we allow the ugliness of our time to dominate our minds and heart; if we allow the

obsessions of our time to block from our consciousness the living God, then it is true, God will “feel” absent and distant. But our faith teaches us clearly that the Lord Jesus inhabits our flesh! There is no escaping the supposed absent or silent God. For those of us who are looking and paying attention, the Lord Jesus fills our sight, our hearing and our senses. The celebration of this reality and wonder is what Advent prepares us for.

May your Advent be filled with deep anticipation and blessing.

† John

Minority government, from page 1

On paper, we should now expect better results on “deliverables.”

A few days after the election the annual Synod of the Diocese convened. Reports were delivered on several issues that touched on public policy. The Homelessness and Affordable Housing Working Group reported on significant progress towards the goal of creating 125 new affordable housing units in time for the diocese's 125th anniversary. The presentation encouraged engagement and keeping the conversation going.

Government relations are about engagement and conversation with government,

to share our experience and make the case for support. Without government funding, the major 125th anniversary projects would not be possible, at least not to the fullest extent.

While the election outcome appears to be positive for church issues the change comes at a critical point. Our beloved Bishop John Chapman, whose initiatives led to creation of the government relations ministry, is retiring in the spring. The Rev. Canon Laurette Glasgow, who fostered and directed the ministry, is also retiring. And Archbishop Fred Hiltz, who supported the ministry nationally as Primate, has retired.

The ministry has been a joint undertaking of the diocese and the national office of the Anglican Church of Canada. By virtue of proximity, the diocese has been able to provide on-the-ground engagement and expertise. We look forward to continuing this journey with our new Primate, Archbishop Linda Nicholls.

The joint partnership has provided strength and credibility. This matters because election promises don't necessarily lead to results. Remember, the 2015 election was to be the last under a first-past-the-post voting system. Government actions can have unintended consequences, or even

intended consequences that may be considered justified collateral damage, with or without a full understanding of the impact on a particular program.

Reporting to Synod, Canon Glasgow said the church has a legitimate voice in the Public Square and a theologically-grounded duty to use that voice to advance its mission and ministry.

She pointed out that exercising our democratic rights extended not only to voting in elections but also to taking our values as a faith to the halls of power.

All of us on the government relations advisory panel will say Amen to that as we thank Laurette for her leadership.

FROM THE EDITOR

Dear Readers,

In our recent issues, I hope you saw a request from the Anglican Church of Canada to confirm your subscription to the *Anglican Journal* and *Crosstalk*. Thank you very much if you have already done that!

Although some of those confirmations are still being processed by staff at the national office in Toronto, the latest update makes me worry that a significant number of readers who still want to receive the newspapers may not have confirmed their subscriptions before the deadline of Oct. 31 and will be confused or disappointed when they no longer receive their newspapers in 2020. In late October, the *Anglican Journal* informed me that only about 2,000 of our current subscriber list of 7,000 have confirmed that they would like to continue receiving the newspapers. There were similar drops across the country, which could impact advertising and the overall viability of the newspapers.

As a journalist, I am all too familiar with the fact that demand for print publications is declining. As an Anglican, I am also aware that the number of people attending churches is also declining, but this drop in our subscriber numbers seems too drastic even in that context. As a working mom, I suspect that many households may be like mine



Leigh Anne Williams

with lists of things to do and remember that seem endless and impossible to keep up with. We are in an age of information overload and precarious work-life balances, which leads me to think that many people may have very understandably missed the message about reconfirming their subscriptions or forgotten in the midst of very busy lives.

I recently received an email from one subscriber who did want to cancel her subscription in order to use less paper and reduce that demand on the environment. There are good reasons such as this for publications to move toward publishing only online, but church publications also have good reasons for maintaining print versions for some time yet: Many of our readers, especially those who are elderly or living in rural areas without access to reliable, high-speed Internet, do not receive news online and to stop publishing and distributing the *Journal* and *Crosstalk* in print would mean

losing a vital link with them.

The Diocese has recently formed a communications panel whose members are working on strategies to make all of the communications vehicles—*Crosstalk*, the website, the e-newsletter, social media—work together for the best and most efficient ways of connecting with Anglicans across the diocese now and in the future.

But for now, what should you do if you missed confirming your subscription but do wish to continue receiving your newspapers? You can re-subscribe on the *Anglican Journal's* website. Or I recommend talking to your parish administrator who could help you resubscribe and may have a list of your neighbours who want the same help.

Thank you for your interest and support. We hope to continue to inform and serve you and keep you connected with Anglicans across the diocese and Canada!

Leigh Anne Williams,
Editor

Correction

Re: Calling All Vanners
– Nov. 2019 p.4

Garth Hampson asked any former Vanners to contact him regarding a centennial celebration in May. There was an error in his email address. The correct one is garthandeleonor@rogers.com

PHOTO: LEIGH ANNE WILLIAMS



Synod Scene. Christ Church Cathedral, Ottawa – Thursday, October 24, 2019 – Clergy joined parish representatives for the opening Eucharist of the 138th session of The Anglican Diocese of Ottawa Synod.



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PARISH NEWS

PHOTOS: CONTRIBUTED

A winning recipe for affordable housing

By Marian McGrath

Saint Mary Magdalene Church (SMM) served a heaping helping of kindness to the Chelsea Housing Corporation (CHC) on Oct. 19, 2019 at “Cooks & Books” (*Bouffe et Bouquins*) in Chelsea, Quebec. All proceeds from the sale of good quality used books, the sale of waffles in the morning, chili at lunchtime, the bake table, as well as the silent auction with a “foodie” theme and cash donations, were donated to CHC for the construction of an affordable seniors’ residence in Chelsea. Cooks & Books was a whopper of a success raising \$6,132.32 for CHC. “Hosting Cooks and Books at SMM is really a spin on the Pareto principle — we are the 20 people who do 80% of the work. After 13 years of holding this event, could we find the strength to do it one more time?” asked Barb Gagné, People’s Warden for SMM.

SMM cooked up a solution: a partnership with CHC, a not-for-profit corporation (registered charity), that intends to begin construction

of a 12-unit seniors’ residence in the spring of 2020. Chelsea has no seniors’ residence — let alone an affordable seniors’ residence. CHC has secured a donation of two acres of land from the Municipality of Chelsea. Additionally, *la Société d’Habitation du Québec* has agreed to fund the project with the proviso that CHC raise \$300,000 from private and corporate donors as evidence of community support for the project.

Currently, CHC only needs to raise approximately \$80,000.

In exchange for the proceeds generated by Cooks & Books, CHC supplied all the fresh ingredients for an energy-boosting team of volunteers. Claude Gervais, President of CHC, Chris Faasen, a member of the CHC Board of Directors, and Jake Blair, SMM Treasurer, enticed a lined-up crowd, including the Mayor of Chelsea, Caryl Green, with freshly baked waffles smothered in whipped cream, berries and maple syrup, while a “double-double” of SMM and CHC volunteers kept everyone’s cups filled with fair trade coffee from Bridgehead.



Artist’s renderings of the seniors’ residence outside the doors of Saint Mary Magdalene in Chelsea, Que.

SMM has been able to keep its larder full of good quality used books, in both in French and English, on a variety of subjects and for all ages, due to the labour of love of Mary Trafford and Sue Owen, who collect, clean and sort the books. The thought of having to carry heavy boxes of books up from the church basement to the church for the sale did not whet their appetite to stage another Cooks & Books, until a much “kneaded” team of CHC volunteers were at their service.

Thanks to the hard work of Barb Gagné and the generosity of a long list

of donors in Chelsea and Ottawa, the silent auction, which included such items as a gift certificate of \$150 from Le Restaurant Les Fougères, a Christmas turkey from Saslove’s Meat Market, a gift box of coffee and tea from Bridgehead, and jars of honey donated by local beekeepers, was something that you could really sink your teeth in.

“The partnership with CHC gave us that strength, the bounce in our step and made lighter the tasks necessary to mount another successful event,” said Barb Gagné.

Now, that is a winning recipe for success!



Cooks and books — ingredients for fundraising success!



Crosstalk

A ministry of the Anglican Diocese of Ottawa

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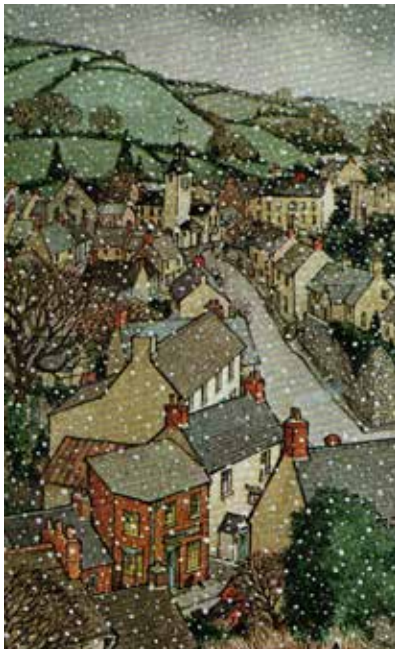
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PARISH NEWS

***A Child's Christmas in Wales* and John Rutter's *Gloria* coming to St. Matthew's in the Glebe**



By Valerie Needham

St. Matthew's Anglican Church in the Glebe will present a dramatic reading of *A Child's Christmas in Wales* by the Welsh poet Dylan Thomas on Sat., Dec. 14 at 7:30 pm. Former CBC radio host Rob Clipperton and St. Matthew's parishioner Mary Glen will share in bringing this much-loved work to life.

Thomas was born in the southern Welsh seaport city of Swansea in 1914. This autobiographical story vividly recalls his memories of Christmas as a child, packed with details that transport listeners back to the mid-1920s. The story is peopled with friends and relations from Thomas' childhood, and although his family itself was not poor (his father was a Grammar School English teacher), Thomas witnessed the poverty around them as he grew up.

The work skillfully conjures up nostalgic feelings for a much simpler time when "even the snow was better" and Thomas's use of exaggerated characters for comedic effect supports this idyllic childhood Christmas story.

Music is a powerful force in Welsh culture, with the valleys and towns of Wales boasting famous choirs whose singing captures their depth of feeling and sense of community. To complement this rendering of *A Child's Christmas in Wales*, Kirkland Adsett, St. Matthew's musical director, has made choral selections that he says "evoke the general mood of the poetry and the season and support the telling of this magical story."

St. Matthew's Anglican Church is at 130 Glebe Avenue (just west of Bank St.).

For more information: 613-234-4024 or stmatthewsottawa.ca

The major choral offering will be *Gloria* by the noted English composer and conductor John Rutter. The work is orchestrated for four trumpets, three trombones, tuba, organ, timpani and two percussionists. To match the bravura of the brass, the choir of St. Matthew's will join forces with members of the Ottawa

chamber ensemble Seventeen Voyces and other invited singers.

Adsett says *Gloria* is a technically challenging "tour-de-force" work in three contrasting movements. The text is from the Ordinary of the Mass in Latin, "Gloria in excelsis Deo" ("Glory to God in the Highest"), the words the angels were said to have sung at the birth of Jesus.

The choir will also sing two other selections by Rutter, "The Very Best Time of the Year" and his arrangement of "We Wish You a Merry Christmas." The audience will also have an opportunity to sing four traditional carols that would have been known to Welsh audiences between the two World Wars.

"In planning this concert," Adsett says, "my intent is to offer a gift to the wider community, particularly families who might appreciate its brevity (just over 60 minutes) and its free-will offering format." A festive reception will follow.

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Two new recruits for Christmas pageants!



The Rev. Geoff Chapman, Incumbent of Epiphany Church, Ottawa, and Sarah Chapman welcomed baby Theodore Chapman on Oct. 24, 2019.



The Rev. Ryan Boivin, Associate Incumbent of St. Paul's, Kanata, and Kara Brisson-Boivin welcomed baby Felix Julien Boivin on Sept. 12, 2019.

PHOTOS: CONTRIBUTED

PARISH NEWS

PHOTOS: ROBERT TAYLOR



(Left to right) Parishioners Julian and Heidi Grant, drummer Melissa Hamel, and storyteller Simon Brascoupe all helped to celebrate Trinity's history and anniversary on Oct. 19.



Trinity Ottawa celebrates its 140th anniversary

BY DOUG SMALL

Trinity Anglican Church in Old Ottawa South recently celebrated its 140th anniversary.

Why 140? "Why not?" says the Rev. Arran Thorpe, Trinity's priest and pastor. Waiting another 10 years for the 150th anniversary might mean that some older parishioners would not be there for the celebration. But more than that, "it gives us a valid reason to invite people back to Trinity, and to celebrate loving our neighbours as ourselves," he said. "Being here for any length of time is cause for celebration."

To that end, then, members of Trinity's now modest regular congregation of 72 or so gathered under the able wing of parishioner Lindsay Whillans to plan the get-together, which was held on Oct. 19.

The crowd of 135 was a far cry from Trinity's 1,728 members back in the church's heyday in the early 1960s. But friends and neighbours, former priests—Archdeacons Chris Dunn and Paul Blunt, and former parishioner, now Dean Shane Parker, all made it, as did former organist Morley Paget—along with past and present congregants.

After greetings by drummer Melissa Hamell and Algonquin artist/elder Simon Brascoupe—the church is on traditional Algonquin

territory—those attending the anniversary service were treated to an ambitious program of narratives reflecting historical church events interspersed by a rich and carefully selected list of musical offerings from organist and music director Fabien Tousignant and his accomplished 13-person choir.

The narrations by congregants Judy Richardson, Jennifer and Doug Small (writer of this article) and Thorpe described the ups and downs of a church of humble beginnings back in 1876, when the current site was considered 'wilderness' on the outskirts of Ottawa proper. It was a hard place to get to, this 'handsome little brick edifice of Gothic design,' as parishioners made their way to church by horse and buggy through swamps and over crude dirt roads.

Ten years later, however, Trinity had its first stained glass window, and its formidable Ladies Guild was soon busy raising money with bazaars, sleigh rides, fashion shows and concerts. By the end of the First World War, the congregation had grown by leaps and bounds. There was an addition, and then a whole new church (seating 600) was built and opened on Easter Sunday in 1926.

That church burned to the ground on March 19, 1947. Phoenix-like, it would rise again. After the

Second World War, people were raring to rebuild their lives and communities and churches were packed. Three weeks after the fire, Trinity had a rebuilding plan. And 18 months later—18 uncomfortable months when the congregation met in the cold, leaky basement hall left unscathed by the fire—the church was ready to reopen.

It was an exciting time of rebirth and revitalization. Sunday School enrolment was so high that classes were held in every nook and cranny of the church, including the kitchen and the organ loft. Trinity needed more space and a new organ to replace the one destroyed in the fire. Less than a decade later, on its 80th anniversary, the church precinct would expand to include a new Parish House, 12 new rooms, and two new halls to accommodate the social and other activities of the parish and community groups.

By the early 1960s, the church added Michael Peers, who went on to become an archbishop and primate of the Anglican Church of Canada—to its clerical team to help meet Trinity's large congregation's spiritual needs, and to set up a chaplaincy at nearby Carleton University. And it bought its most expensive furnishing, a new \$16,900 Casavant built in Ste. Hyacinthe, Que.

Paradoxically, that organ, along with spectacular new stained-glass windows and other rich furnishings, would mark what in hindsight would be Trinity's zenith. The church began losing families to other places of worship closer to their homes in the suburbs.

Successive rectors have attempted to staunch the congregational decline in increasingly secular times. Harvey Southcott expanded the role of women in the parish and extended the church's reach with a weekly interview program on the local CJOH TV station. He also saw to the conversion of Turley Hall and its kitchen into the Capital Day Care Centre.

Archdeacon Blunt had a penchant for engaging young people and led one memorable rehabilitation project that saw young offenders at the Ottawa Carleton Regional Detention Centre paint Bender Hall and other areas of the church.

Archdeacon Dunn reinforced Trinity's sense of family with his inventive use of puppets to tell Bible stories that won the hearts of parish children and grownups alike. He marked Trinity's 125th anniversary with an illustrated parish directory that included a foreword lauding the 'heritage of hard work, devoted faith and very strong sense of community' passed

down by his predecessors.

In an interview, Rev. Thorpe noted that Trinity recently has been going through a time of "turmoil about its existence" as its congregation and finances dwindle. He felt a sense of responsibility to those who ministered at Trinity before him—"I stand on the shoulders of giants"—and to those who will follow. When Bishop Chapman offered him the rector's job six years ago, he good-naturedly warned Thorpe: "Don't screw it up."

Thorpe said he put his trust in the church community. "We trusted each other when we didn't quite know what the future would hold for us."

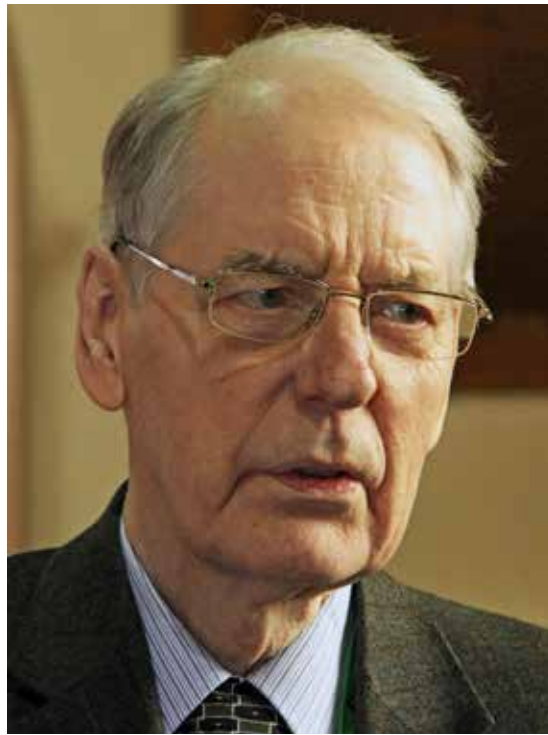
That trust has helped the church serve refugees from Vietnam, El Salvador, Afghanistan, Sudan, Rwanda, Burundi and Syria.

Large, striking murals have been painted on the exterior Bank St. walls of the big church hall, the first by marginalized young street people, its successor by accomplished Indigenous artists on the theme of "Telling the truth: A shared journey toward Reconciliation, Healing and Hope."

"I don't know what the future holds," Thorpe says. "But I do know God is faithful. God is good. And the people of Trinity are amazing."

PHOTO: ARCHDEACON CHRIS DUNN

Diocesan Solicitor Alan Winship retires



BY LEIGH ANNE WILLIAMS

Canon Alan Winship, Chancellor Emeritus for the Diocese, retired from his position as diocesan solicitor at the end of August.

Winship's service to the diocese as Solicitor and later as Chancellor, began in the 1970s and continued through the tenures of six bishops.

Just prior to Winship's retirement, Bishop John Chapman wrote a letter thanking him: "I very much admire and appreciate your ever-abiding deep faith in Jesus, your devotion to His Church and your particular devotion to our Diocese and the office of Diocesan Bishop. While I know you have served many bishops over the years, may I thank you for your service during my time particularly. Your advice and counsel throughout so many difficult situations, your comforting presence in conversations and meetings, and most of all the trust that I was able to place in you at all times will never be forgotten by me."

Winship was born in Trinidad but moved to Saskatchewan with his family as a young boy.

Word to the wise

At 85 and after 40 years of service to the diocese, Canon Winship definitely qualifies as a voice of experience. A lawyer, who specialized in real estate and estate law, he advised parishes embarking on building and renovations projects, big or small, to have all of these key ingredients in place to help "ensure a reasonable level of protection to the Church as parish/diocese and Bishop on one side and to the contractor on the other:"

- Bonding or Letter of Credit to ensure completion of the job
- Avoid "deals" that encourage non-payment of taxes
- Having an experienced project manager
- Having liability insurance for all parties (Consult the diocesan insurers)
- Having clergy as well as laity commit to a fair and legal process for both parties

His parents worked in the oil industry, but Winship chose to study law, earning degrees at the University of Saskatchewan, Carleton, Queen's and finishing his training as a lawyer at the University of Toronto's Osgoode Hall. During those years, he worked in the civil service in the department of Trade and Commerce,

including work with the segment of the department focused on the government's response to needs in developing countries. Later, after earning his law degree at Queen's University, he worked at the Privy Council Office during the early days of Prime Minister Lester Pearson's government, including helping with the

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December 12:
Pre-Christmas
Social Morning

December 19:
Christmas Celebrations
and Sing Along with Joy

St. Mark's Anglican Church
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effort to select a design for the Canadian flag.

Winship left the civil service in 1966 to article with the law firm of Stuart "Swatty" Wotherspoon, who also happened to be the Chancellor of the Diocese and was working on a revision of the diocesan Canons, Bylaws and Regulations. "I guess Swatty recognizing a young turk Anglican drew me in a little bit into what he was doing," Winship recalled in an interview with *Crosstalk*. Later, Col. Vic Inman, chair of the Administration and Finance Committee, recruited Winship to continue Wotherspoon's work on the Canon revisions as chair of the Canons Committee.

He was appointed as Diocesan Solicitor in 1981 by Bishop Ed Lackey, and served as Chancellor from 2000 to 2004. "It's hard to believe I was in attendance at about 40 annual synod meetings when I was called upon to be of some help to the Chancellor and the Bishop on procedural issues at these gatherings, as well as Executive Committee meetings in between Synods, and meetings of the Administration and Finance Committee as well as the Extension Fund, of which I was a member," Winship said.

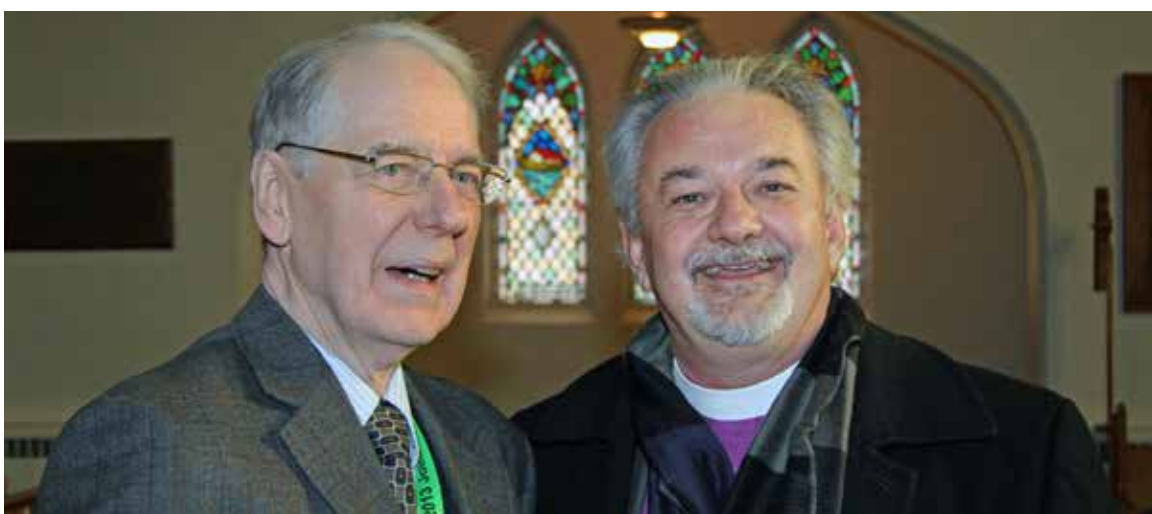
It was countless hours of volunteer work, but Winship said he enjoyed the collaborative effort of clergy and lay through the years, "working with other members of the Diocese

to evolve a functioning framework for the Ottawa Diocese from the Bishop down and the parishes upwards."

Mentioning a few diocesan senior staff by name, he added, "I found it invigorating to work with Col. Vick Inman in the early days, Canon Michael Iveson, and then Michael Herbert at the administrative and drafting policy levels. Working as well with each of the six bishops who I came to know was always rewarding" as was working on parish projects with the leaders of each one.

In 2008, Winship was diagnosed with Myasthenia gravis, a chronic condition of serious muscle weakness, but he persevered, continuing to serve the diocese and working in his private law firm Thomas and Winship until his retirement this year.

Despite such challenges, Winship says he remains optimistic. "I think it has got to do with faith," he said. "I think optimism is another side of being hopeful, and that in turn, is two other sides of being faithful to core beliefs that relate to God." While working toward social justice, Winship said it is important to remember that "We are a church. We hesitate over and over again to talk about God and Christ, and I think that's too bad.... At least when asked we ought to be able to name the source of our love and caring because it has meant something to us in our own lives."



Canon Alan Winship and Bishop John Chapman at a birthday celebration for Winship at Trinity, Ottawa.

PHOTO: ARCHDEACON CHRIS DUNN

ANGLICAN CHURCH WOMEN



Smith Falls ACW group celebrates 75th anniversary

By Maxine Haining

On Oct. 9, the ACW Group B at St. John's Anglican Church in Smith Falls, celebrated its 75th anniversary with a corporate communion followed by a luncheon and fellowship in the parish hall.

The 10 remaining members; 2 past members and five daughters of past members attended. They were joined by the Rev. Canon Catherine Ascah, incumbent priest; the Rev. Canon Jim Roberts, retired priest of St. John's who supported the group for more than 15 years, and the Rev. Canon Brian Burrows, Honorary Assistant, and his wife Rita.

We been very fortunate that three members have attained 50 years of service in the group. Until a few years ago, we organized a variety of fundraising activities to support the church and other missions. The group still meets monthly to enjoy fellowship, scripture and prayer. Bale packing to the North has been and continues to be a major endeavour. Over the years, the group has maintained a prayer partner and currently supports Suffragan Bishop Joseph Royal and the director of the Arthur Turner Training School in Iqaluit.

PHOTO: ARCHDEACON CHRIS DUNN



Scene from Synod 2019 — Heather Maclachlan, Rector's Warden, and the Rev. Arran Thorpe of Trinity, Ottawa, give the Ottawa School for Parish Development high marks in a report to Synod.

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Nongom Kinandotam: Today We Listen

Covenant Chain Link X celebrates anniversary

By Janet Allingham

Nongom Kinandotam: Today We Listen, a KAIROS-led event, took place at the Confederation Education Centre in Ottawa on Oct. 18 and 19. The stated goal of the event was to “build bridges of understanding between Indigenous and non-Indigenous peoples around the theme of Indigenous languages”. The Healing and Reconciliation Fund of the Anglican Diocese of Ottawa supported the event with a generous grant. Advertised to local high schools, students and teachers, faith groups, and the general public, this year's event, while smaller than in previous years, allowed attendees to have more access to speakers and workshop leaders.

The event takes its name from the Covenant Chain—an alliance between the Iroquois Confederacy (Haudenosaunee) and the British colonies of North America. Embodied in the Two Row Wampum treaty, the Covenant Chain respects the dignity and the integrity of the two peoples involved in this agreement, stresses non-interference, and is based on the principles of peace, friendship, and mutual respect.

Opening the gathering, Master of Ceremonies Jah'kota (Justin Holness) urged participants to use this “time of resurgence” to create new stories. Dr. Niigaanwewidam (Niigaan) Sinclair, keynote speaker is Anishinaabe (St. Peter's /Little Peguis) and is a professor at the University of Manitoba. His daughter, Sarah Fontaine-Sinclair, understands the power of words—names, especially. Her own name, “Nizhiinibkwe,” means “the light that dances upon the water.” As she sees it, “light cannot dance on water that has oil in it.” This name inspires her environmental activism.

Some workshops focused on Indigenous languages themselves. Others gave participants opportunities to learn a few words of Inuktitut or Mohawk. André Charlebois led a workshop that explained the “neuro-linguistic” approach (Professors Joan Netten and Claude Germain) to teaching a second language quickly and successfully. He is using this method to teach Mohawk to young children at Akwasasne.

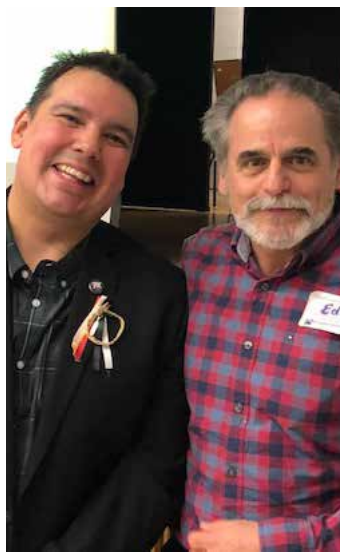
High school teachers Melanie White and Chris Dales teach at the Ottawa Carleton District School Board. Both found that Covenant Chain Link X provided relevant background information for their teaching. White is teaching a pre-university Indigenous Literature course this year; Dales expects to teach the same course next year. He sees the course as an opportunity to increase the cultural competency of his students. White had been observing that her own children were unable to “name” the plants and animals in their world. She sees the Indigenous literature course as an opportunity for her students to get to know the natural world around them.

Jacques Adam Wabanonik, an Algonquin cultural carrier, led a workshop that taught participants to make birch bark baskets. Wabanonik arrived at the front door of the Confederation Education Centre with birch branches and a large bag of roots. A few hours later, many participants were proudly showing off their baskets.

Janet Allingham is a member of St. Luke's Church and Diocesan Representative to the Working Group.



Justin Holness, founder of TRIBE Academy.



Niigaan Sinclair with KAIROS' Ed Bianchi



Chrystal Désilets, KAIROS Indigenous Rights Program Coordinator, with Niigaan Sinclair

You can learn more about KAIROS-led events at <https://www.kairoscanada.org>.



The ecumenical clergy team included representatives of the Anglican, Presbyterian and Roman Catholic churches.

PHOTOS: CITY OF OTTAWA



A simple casket in the style of the era was constructed for the reinterment and taken to the burial site at Beechwood cemetery in a heritage hearse.

Early Bytown settlers remembered at ecumenical funeral service and reinterment

By Leigh Anne Williams

On Oct. 6, the Rev. Canon Laurette Glasgow and Executive Archdeacon David Selzer (above, left) were part of an ecumenical team of clergy honouring some of the earliest settlers of Ottawa (then Bytown) at a solemn ceremony of reinterment at Beechwood Cemetery.

During construction of the Ottawa Light Rail

Transit system, human remains were first discovered along Queen Street between Metcalfe and Elgin Streets in 2013. Archeological investigation revealed that the remains were from graves in the Barrack Hill Cemetery. The cemetery was commissioned by Lt. Col. John By, the Royal Engineer overseeing construction of the Rideau Canal, which began in 1826. The cemetery was

closed in about 1845 and the graves were believed to have been moved. This find proved many were not, and the site was of great archeological significance.

According to a Site Disposition Agreement between the City of Ottawa, the Anglican, Roman Catholic and Presbyterian Churches, the remains were to be disinterred with the utmost care and respect by archeologists

from the Patterson Group and moved to the Canadian Museum of History for analysis prior to reburial. The remains of at least 30 people were recovered in 2016.

Beechwood Cemetery created a new Barrack Hill Cemetery within its bounds next to the National Military Cemetery to be a final resting place for these early settlers. Although the bodies have not been identified as individuals,

Beechwood has installed two commemorative plaques in their honour. In early October 2019, 29 of the 30 were reinterred. An ecumenical funeral service was held on Oct. 6 for the 30 individual. The service, honoring all of those reinterred, included music, poetry, hymns, prayers and a final communal blessing from the 1800s.

PWRDF chosen as top charity

Maclean's magazine has highlighted The Primate's World Development and Relief Fund (PWRDF) as one of the top 100 charities in Canada for 2020.

"PWRDF staff work extremely hard with our 35 implementing partners around the world to ensure transparency and financial accountability, and to share results with Anglicans and other donors in a meaningful way. We are grateful to our network of dedicated volunteers who further spread the word," Will Postma, executive director of PWRDF said.

PWRDF scored a final grade of 92.5%. This is derived from scoring 100%

in the financials grade (weighted at 60%) plus 81% in the transparency grade (weighted at 40%). It was one of 10 charities listed in the International sector.

Maclean's considered four categories related to finances: overhead ratio, fundraising ratio, charity reserves and compensation of highest-paid employee and fundraising ratio. Full points were awarded to organizations that keep the proportion of money spent on fundraising to between 15 and 35 cents of each dollar raised.

In her report to Synod, Jane Maxwell, the diocesan representative for PWRDF said there is some concern



that fundraising for PWRDF in the diocese is down about 16% this year and is also down across the country. She encouraged Synod members to consider PWRDF's World of Gifts flyer distributed in the *Anglican Journal* as a way to make Christmas (or birthday!) gift giving more meaningful this year.



Synod scene...

At the Friday night dinner in the St. Elias Centre, Bishop Michael Bird (Parish of the Valley) pours wine for Heidi Pizzuto, executive assistant for the Episcopal Office.

PHOTO: ARCHDEACON CHRIS DUNN



Altar Guild workers gather for annual meeting in Cornwall

By Debbie Tweedle

Altar Guild members from Trinity (Bishop Strachan Memorial) Anglican Church, Cornwall offered to host this year's Diocesan Altar Guild meeting on Oct. 5 as a part of the 235th anniversary of their congregation. Building of

the present church began in 1869, under Archdeacon Patton's leadership. It opened for worship in January 1875 and was dedicated to Bishop Strachan's memory.

Members were greeted with coffee, tea, and muffins put on by Barbara

Petepiece and Trinity Altar Guild members.

Bishop John Chapman led the Holy Eucharist and was assisted by The Rev. Patrick Stephens and The Rev. Deacon Brother Richard Matthias. Brian Hubelit provided the music for the service.

The Bishop's homily was based on Luke's gospel in which Jesus had sent out the 70 disciples to teach, preach and do the things that he could no longer do as his time was drawing near. Bishop John talked of how the disciples risked their lives to preach for justice, inclusion, compassion, love and forgiveness. They returned to Jesus to tell him how wonderful it had been and were refreshed and reinvigorated. Bishop John said we, the congregations of the diocese, are like the 70, sent out with the same mission. And every Sunday, we return to the body of Christ in our churches. The members of the Diocesan Altar Guild make ready the table of the Lord, with the bread and the wine representing his body and blood, so that when we gather together, we too can be refreshed and reinvigorated to do the work Jesus has asked us to do.

A short business meeting was held after the service. Sandra Clark, Treasurer, put a motion to the members to fund four projects, rather than just one project, for this year only. The funding would be for \$600 each, with the day's offertory being supplemented by

the Diocesan Altar Guild bank account. Altar Guild members voted to donate the monies to the Cornwall Hospice, Centre 105 (Cornwall), Baldwin House (Cornwall), and Cornerstone (Ottawa).

Cynthia Greer explained the delay in the church calendars, hoping that they would be available at Synod.

Following the meeting, members were treated to a wonderful lunch put on by the caterer of the breakfast program for Centre 105. After lunch, guest speaker The Rev. Deacon Peter Cazaly spoke of some of the women who have served the Anglican churches of Cornwall during the last 235 years. They included Anna Mountain who opened a school to educate girls in the early 1800s; Elizabeth Wheeler French, who with her husband, were founding members of the church; Ann Wood McGill who married John Strachan who would become Bishop; Marion Gridley who was the first president of the Church of the Good Shepherd's Altar Guild in 1956; and Mary Mack who was the first female elected to Cornwall Municipal Council as well as the first lay delegate to Synod.

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COMMUNITY MINISTRY

PHOTO: LEIGH ANNE WILLIAMS

Lean on me Ottawa Pastoral Counselling Centre

By Leigh Anne Williams

Holidays can be difficult times for many people, and that means they are also busy times at the Ottawa Pastoral Counselling Centre (OPC).

Sharon York, the executive director of OPC, says she and staff notice an increase in calls for counselling support in holiday times, particularly in November and December. “It may be five years ago that they had a death in the family—a partner, a child—but as they come up to the liturgical time of year, the patterning of what we celebrate at certain times of the year, they start to notice [their loved one’s absence] in a more intense way, and in some ways, a more sorrowful way,” she told *Crosstalk*.

People call for help dealing with other difficult changes as well. “It could be a separation, a divorce,” or even the absence of an adult child who is working or studying abroad and can’t make it home for the holidays, York said. The common element is that the holidays remind them “that things have changed and [they’ve] ‘‘had to somehow adapt to it, but in that adaptation, there is often mourning.’’

York and the OPC staff help clients navigate through what they are feeling and experiencing. “Adapting doesn’t mean forgetting,” said York. “It means remembering in a way that is healthy, as in ‘‘This was an important relationship for me and I’m bringing that learning, that insight, that love inside me from that person even though they are not here with me.’’

On the other hand, some people call for help dealing with stress when their families do get together. “We come into a special season with expectations of the way it used to be or the way we would like it to be,” York said, adding that she often hears clients say comments such as: “I go home to visit

my family, my siblings come over and I can’t explain it but every time I go back my sister and I have a conflict.’’ OPC counsellors try to help clients gain insight into such conflicts and patterns of behaviour, asking “What’s useful? What do we want to keep? What’s lifegiving? And in what ways could we adapt and be more inclusive and make room for people?’’ Sometimes, she says, doing things in a slightly different way could mean there is less potential for conflict.

OPC is a community ministry of the diocese of Ottawa that had its beginnings almost 50 years ago with one priest working in a room at the Cathedral. Its offices are now in the Bronson Centre in the heart of downtown Ottawa. The staff serves the community ministries, diocesan staff, clergy and their families through the employee assistance program but also serves people of all ages, walks of life and faiths.

Trained psychotherapists use different types of talk therapy, including cognitive behaviour therapy, mindfulness, psychodynamic, and art therapy. “All of those are different modalities that would help that person gain insight into what they are experiencing and either find new ways of understanding it or find new ways of behaving that reduce anxiety, reduce conflict or improves their mood,” said York.

Appointed as half-time executive director of OPC in 2012, York felt strongly that in order to fulfill OPC’s mandate of making services accessible throughout the diocese, they needed to expand outside Ottawa. So that year, OPC started offering services in a satellite office in Carleton Place, and about two years ago, the OPC Rural Ottawa Support Centre for Seniors began offering services one day a week using a room that St. James, Manotick, provides. “That’s exciting for us,” York said, noting that Carleton Place is much



Sharon York and Catherine Henderson (client intake) see greater demand for counselling during holiday seasons.

more convenient for clients in places such as Deep River, Shawville and Manotick is closer for clients south of the city. Later, she hopes there could also be a location in the east.

About six years ago, OPC also established its Counselling Support Fund (CSF), donations to which are used to offer services to individuals who did not have the financial resources to access counselling. The CSF is primarily used to help people who are in crisis or who feel they need immediate help to avoid their situation becoming a crisis.

The goal, York explained, build a trust fund large enough so that interest from it could cover the costs each year, but currently it is funded by donations and money set aside in each year’s budget, usually about \$20,000. “That’s a pretty good investment back into community. We can’t give unlimited counselling to every person, but we try to give a certain amount, and we can also work on a sliding scale.’’

(OPC is a non-profit organization, but unlike the other community ministries of the diocese, it does not receive funding from the city of Ottawa and charges fees for service in order to pay therapists and operate the centre).

OPC makes it a priority to respond quickly to all the people who call the centre. “The goal of the OPC is to respond to every person within 48 hours, that’s very unheard of in our profession,” said York. “If it is an emergency, we will get

back to them right away. If it is something that can wait a little, we’ll give them the first available appointment, but they’ve already been what we call triaged. The goal is to respond back to the human need, so people do not feel alone.’’

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Opening Meditation



Bishop leaves Synod in company of friends

By Leigh Anne Williams

At the opening Eucharist service of Synod on Oct. 24 at Christ Church Cathedral, Bishop John Chapman said it wouldn't be appropriate for him to deliver the usual Bishop's Charge to Synod. Since he will be retiring in about six months, charges to set tone and direction for the years to come should be left to his successor, he said.

"I pray to God that you will listen to that person, that you will give them the respect, and the gentle honour that you have extended to me these last 13 synods," he said. "Because you have honoured me by the ways in which you have received me, and listened to me, and supported me and corrected me, and upheld me in prayer. I am so grateful for that, and it is my deep prayer that you will be here next year doing that very same thing for somebody else."

What Chapman offered instead was, he said, "a meditation of sorts," on five figures in the Bible. He called them his Biblical friends because they "are friends that I have journeyed with and walked with for 13 years.... They have been with me as mentors, as teachers, as people who offer comfort and inspiration...."

My prayer for you all as my time as your bishop nears completion and you prepare for another leader and a new time, is:

That you will continue to walk with Abraham, unafraid of new places and new ways of being church.

That you will fight with Deborah for those unable to fight for themselves, that you will be a warrior as she was a warrior for those who are oppressed.

That you will remember Moses and you will be mindful that we must work hard to make our churches places for right living. It sounds so old fashioned to say that in this day and age, but it is still a good thing to say. Our churches need to be places of right living. I would go on to say right and holy living, a place where education is valued, leadership is lifted up, good liturgy is embraced and the stories of God are told with dignity and grace with intention.

And my prayer is that you will think of Mary and not be afraid to tell your story of who it is that occupies your soul, your heart, your guts, where you live. Jesus lives and radiates in your core, that you talk about that, that you will tell the story as she told the story.

And that you will embrace Tabitha and not be discouraged by death. It is part of our living, it's part of our faith journey and there will always be resurrection when the church comes together to pray."



Canon Sue Garvey,
Keynote Speaker



Margaret Lemaire,
All My Relations



Rev. Mark Whittall,
General Synod Rep



Rev. Rhonda Waters,
Ottawa School for
Parish Development

Sue Garvey's Keynote Address

Sue Garvey, who was executive director of Cornerstone Housing for Women for more than 20 years, was the keynote speaker on the first day of the diocesan Synod.

She described herself as a "bit of a news junkie," reading the news everyday and listening to it on the radio as she drives in her car, but she confessed that about a year ago she began to feel very discouraged by the news. "It just seemed like it was a daily dose of negativity and back biting and really hard, hard stuff that was happening all around us. It just seemed like there was no good news." She decided to assign herself the task of going through the news once a week, and clipping out the worst piece of news and the best piece of news. "Then, I would bring those pieces to my quiet time, and I would pray for the things that were the worst news, the bad news and I would be thankful for the good news."

Months into the project she noticed a pattern. The bad news was mostly big and global—mass migrations of people around the world who had no place to live, climate change, natural disasters. The good news tended to be smaller scale and more local, "people were just doing little things in their own area of influence, beautiful things that were actually making a real difference in those areas, she said. Some of the examples she cited were neighbours helping each other after the spring flooding and the tornado in Dunrobin; a group of high school students who were going to build a school up North; a CHEO dialysis team that was going off to Haiti to bring dialysis equipment there. These were actions that looked for ways to find hope in the midst of bad news.

Garvey went on to say that the Diocese of Ottawa has good news stories at a time when people are desperate to hear some. "I believe the future of our church needs us to figure out how to [tell those stories] and to get really good at doing it.

Good news:

We are inviting people of all ages and backgrounds to explore their individual lives in relationship with the God who loves them and calls them to their greatest possibility.

We are investing in strong parish communities and leaders that give people a safe place to belong, to practice their gifts, and to consider their call to make a difference in the world.

We are engaged in a number of powerful outreach ministries that are addressing the most urgent needs of our time and are literally changing people's lives.

"But, let's face it, there is often a big disconnect between the way we experience ourselves in here and what we know about ourselves and the way that we are perceived out there," Garvey said. "For many people who are not in here, the word church often conjures up images of places that are outdated if not irrelevant, full of people who are narrow-minded, exclusive, judgemental," she said. "We have to find a way to take our experience of community, belonging, being there for each other, all the incredible ministries that are happening in every parish of our diocese and take those stories out beyond our walls."

She suggested individual Anglicans and groups ask themselves these questions on an ongoing basis:

What are the sacred cows that need to go?

And if we were to stop doing one thing that is getting in the way of the message that everyone is welcome here, what would it be? And what is keeping us from doing it? Is it fear? Are we afraid of conflict? Resistance? Are we too busy?

And what if we were to do one new thing to build a bridge between our church and its neighbours? What would it be? What is wanting to emerge among us? Who is already out there in the field that we could join forces with? And how do we tell that story in here and out there?

SYNOD 2019

Albert Dumont's Keynote Address

In his keynote address, Albert Dumont, a poet, artist, activist and Algonquin Spiritual Teacher in Residence at Christ Church Cathedral in Ottawa, offered members of the diocesan Synod a powerful account of the racism that Indigenous people have faced in Canada historically and that still taints the country's present.

He outlined some of the harm caused by the Indian Act.

"You folks just had a beautiful prayer here and a nice song. I really enjoyed it," he said, pointing out that such Indigenous people were denied the right to engage in such simple acts of worship because the Indian Act outlawed Indigenous Spirituality until the 1950s. "Indigenous spirituality never hurt anyone," he said.

Relations between First Nations people and surrounding non-Indigenous communities were toxic when Dumont was growing up. His dad was an "an honest, hard-working, sober man, respected, a good citizen, and on the reserve, he was a pillar of the community," he said. But "whenever we left the reserve to go to Pontiac County all of sudden people were saying "Go back where you came from you damn Indians' or they'd say *maudits sauvages*." My parents were devout Christians. My grandparents were devout Christians, he said.

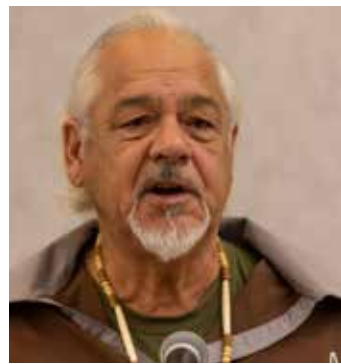
Although it wasn't part of the Indian Act, another repressive measure the Canadian government imposed on First Nations people was the pass system, which limited the movement of Indigenous people and their economic opportunities. "My dad couldn't leave the reserve

if he wanted to go guide or work in the lumber camp, he had to go see an Indian Agent," to get written permission. "My dad never got a vote until 1960, 1968 in the province of Quebec," said Dumont.

While working as an advisor to the Parole Board of Canada, Dumont said he overheard parole officers saying that before the Europeans arrived in Canada Indigenous people were "were pretty much throwing rocks at each other or butchering each other with stone axes." Such comments demonstrate not only ignorance of history but also a racist superiority complex, said Dumont.

"We had birchbark canoe building down to a science at that time. Some of those canoes were pretty big. They could hold a lot of men, a lot of cargo. And it went over white water and it didn't fall apart. ... The same engineering knowledge is needed to build it as to build the London bridge," he said. "We were using canoes, snowshoes, toboggans, we were drying and smoking meat, and making berries into powder so we could have dessert in the winter time, harvesting sap and making maple syrup. And then the Indian Act came down on us."

Dumont called for the creation of a new Indian Act. "The old one should be destroyed. Because the old one was created to destroy us, to make us disappear," he said. "The new Indian Act should be to revive us, help us to come alive again. And as dedicated as the Canadians were who created that old Indian Act, there should be the same vigour and resources put forward to create a new Indian Act."



Albert Dumont, Keynote Speaker



Rev. Colin McFarland, Communications Advisory Panel



Jane Maxwell, PWRDF



Rachel Robinson, The Well and St. Luke's Table



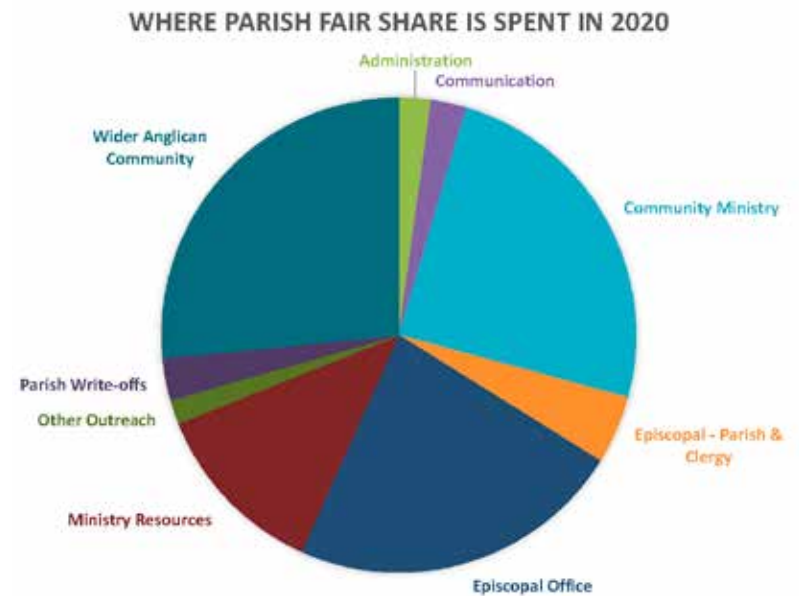
Dean Shane Parker, Vice Chair, Diocesan Council



Lizzy Jones, General Synod Youth Delegate

Reports by Leigh Anne Williams. More coming in the January 2020 edition.

Photos by Archdeacon Chris Dunn.



Synod approves balanced three-year budget

On Oct. 26, Archdeacon Chris Dunn presented the Diocese's narrative budget for 2020, the first year in a three-year cycle. The narrative described each of the diocese's major ministries, projected revenues and spending, and showed what proportion of each is supported by Parish Fair Share (PFS) contributions as cents in every dollar.

Parish Fair Share (PFS) has been calculated with no increase over 2019. It will increase by 2.34% between 2020 and 2021, and then increase by 0.23% in the final year of the 2020-2022 budget cycle, working out to an increase of less than 1% per year.

Episcopal Office covers overall responsibility of the Diocese through the Bishop, including matters related to personnel management such as clergy appointments, placements, archdeacons' and regional deans' meetings, public relations, and government relations. \$0.24/\$1 of PFS

Episcopal: Support to Parishes and Clergy is also part of the Episcopal budget, but more clearly in direct support of parish ministry. These costs include new innovation grants, support for churches that are in Area Parishes or entering into amalgamations, and for other parishes that require financial assistance to make ends meet. \$0.05/\$1 of PFS

Ministry Resources includes stewardship development initiatives, youth ministry, the faith formation programs, and funding for Campus Ministries and the Open Table. It also includes the Diocesan Archives. \$0.13/\$1 of PFS

Communications includes Crosstalk, the website, the Joint Parish-Diocesan Easter and Christmas ad campaigns. \$0.03/\$1 of PFS

Other Outreach includes the hospital ministry, local PWRDF events, environmental initiatives, as well as the All My Relations Working Group. \$0.02/\$1 of PFS

Community Ministry

In addition to supporting the diocese's five community ministries, Centre 105, the drop-in centre in Cornwall is included. \$0.25/ of \$1 of PFS

Wider Anglican Community

This encompasses support to General Synod (23% of PFS received), Provincial Synod, and Ontario Divinity Colleges \$0.28/\$1 of PFS

Diocesan Administration

The general internal administration of the Diocese through management and administration services \$0.02/\$1

Bold visions take shape, from page 1

“We did not initially decide or think about that affordable housing as something we would do.

We at the beginning were simply thinking about ‘What does it mean to be Julian of Norwich? Who are we? And what are we called to be in this time and place?’ Stone said. They were also thinking about the community around them, asking, “How have we gone from a post-war community to a community filled with need, new Canadians, refugees and all kinds of diversity?” and “What are we called to do?”

The answer they discerned was a pretty radical one. “What we have decided to do is take two and a half acres of land on a city block and build a collaborative community, maximizing the space for quality of life and social good,” Stone said.

“So yes, we’re building affordable housing and a new worship space and community space, green space, community gardens, accessible paths, quality of life, events and activities, and opening the door to support services for those residents and our neighbourhood.” And answering the question she anticipated might in her listeners minds, she added, “And yes, we are afraid because wouldn’t you be?”

Stone acknowledged that the parish does not have the capacity to build a community on Merivale Road. “We could not walk this path on our own,” she said. But reaching out, they found partners—the Diocese of Ottawa, Multifaith Housing Initiative, L’Arche Ottawa, and Cahdco Development, which specializes in affordable housing. In partnership, she said, they have a sense of abundance. “All of a sudden, we have all these organizations with amazing visions



The Rev. Monique Stone

to move forward, to increase quality of life, and capacity for those around us to live a good life and to be in our community.”

Stone announced that the group has chosen a master-plan architect, Chris Phillips of PFS Studio, and that they would have a development plan in about four months for the community they expect to finish in five to six years, which will include the first Passive House, environmentally friendly Anglican worship space in Canada. (Passive House buildings consume up to 90% less heating and cooling energy than conventional buildings)

Stone concluded by saying that at times they still wonder what they are doing and think “Oh my gosh, we are tearing down everything, except for our 200-year-old oak tree. If we tear that baby down, I will be shot,” she said. “It reminds us that we are rooted as we have been and that we are reaching to new ways of doing ministry and that we are simply going to be the Anglican Church in place in this time.” She invited anyone from the diocese to come and hear more about the project at Julian of Norwich on Nov. 12 from 6:30 p.m. to 8:30 p.m.

REFLECTIONS

The scandal of Christmas

By the Rev. Canon Stewart Murray

During the season of Advent, we remember God’s faithfulness in the past in fulfilling His promises to come and restore His Creation in the birth of Christ and looking to the future, to the Second Coming and the Day of Judgment. Challenging themes to reflect on and understand!

At the heart of both, is what some have called the scandal of Christmas. The idea that God who created the universe, who created the planets in their courses and the Higgs Boson “the God particle” could be a infant lying in a manger in an obscure corner of a long ago empire, is not acceptable. The idea of the incarnation—the enfleshment of God—God entering into a particular time and place seems so impossible.

In the popular culture in which we are immersed, Christ is seen as one of many good teachers and valued examples along with host of other well intentioned and good people, from Dr. Phil to the latest self improvement guru on the talk show circuit, all prompting a new and improved you. If the incarnation is true, then the teaching and example of Jesus would have a have an authority and

truth that no talk show guest could ever claim.

In his book *Mere Christianity*, C.S. Lewis makes this statement, “A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic...or he would be the devil of hell. You can shut him up for a fool or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us.”

Throughout the Scriptures Jesus by word and deed proclaims that He is and God are one. Whether healing by the forgiving the sins of a leper (Luke 5:12) or proclaiming “...I and the Father are one...” (John 10:30) Jesus, throughout His public ministry, spoke plainly of His divinity. The Church did not create the idea of His divinity but rather received the revelation that God had taken flesh and come to redeem the world. The struggle that is inherent in this revelation is that it challenges our concepts and understanding of the nature of God. Is God a remote figure apart from his creation, the Deists’ watchmaker God who made the world and then looks on with little interest or concern. Perhaps our thoughts

are more along the lines of an agnostic, more comfortable with the idea of God as a concept that is beyond knowing and understanding. In either of these views, the idea of Jesus does not fit.

But if we take the images of God that flow from the Scripture, we see God as a loving Father, who is engaged and active in His creation. He is the God, creator of the Universe who is also as close to us as our very breath. This intimacy of God, is both a joy and a fearful challenge. Perhaps this is why people struggle with the idea of the incarnation, ‘How could the Creator of the Universe care and love me? Am I worthy of such love? And if He loves me and invites me to respond, my life will never be the same. I will have to give up my sense of being in control of my life. This is the scandal of Christmas, that God out of a deep love for you and I became the infant in the manger so that we might know Him in a very human way and be drawn into a deep and abiding relationship with Him. This Christmas receive the gift of Christ’s love and enter into a deeper encounter with the living God.

Canon Stewart Murray is Incumbent at St. Barnabas, Ottawa



Synod scene — Bishop John and Catherine Chapman receive a thank you gift from Synod, presented by Lay Secretary Kim Chadsey. To ensure they will not be pining to attend the 139th session, the present is a voucher for a getaway in Wakefield during the 2020 Synod weekend.

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The Anglican Church caring for the Community



By Glenn J Lockwood

A Crèche and its Framework

Here we see a Nativity crèche set inside the altar of Saint James's Church, Perth, as photographed by Brian Glenn on 4 January 2008. A few years ago, a researcher posed the question of how long local Anglican parishes had been placing crèches in their churches at Christmas.

The Perth crèche may give us a clue. This crèche was donated to the parish by the Reverend 'Weldy' and Margot Graham in the late 1950s. The figures were placed on the chancel steps during the 12 days of Christmas. Only after the altar was moved out from the reredos in the 1990s so that the parish priest could celebrate the Eucharist facing the congregation, did the idea emerge of turning the altar around during the 12 days of Christmas—effectively turning it into a stable of sorts to house the figures of the crèche. It has become a tradition.

The Saint James's altar itself poses a bit of a mystery. Clearly, it is not the narrow piece of furniture that could be seen in front of the reredos in 1910. It would appear that pressing financial debt forced the congregation to bring the altar from the first Saint James's Church when

DIOCESAN ARCHIVES

Lanark Deanery

St. James, Perth

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they moved into the “new” house of worship in the 1860s. This altar probably does not date from construction of the original Saint James's Church in 1819, but rather from when it was enlarged circa 1839. In 1928, after Flora Madeline Shaw left the parish a bequest “to go towards a real Altar” the

altar guild spent \$412 for a “new Altar” which was installed on December 1929.

Words can be tricky things. Clearly, there was a “new” altar front and centre at Saint James's. As we see it today, moved out from the reredos, we may assess just how new it really was in 1929. We know that it was

fabricated either at the same time that the choir vestries, narthex screen and gallery were being constructed at the other end of the church, or, more likely, immediately afterward.

And yet, the barley sugar twist columns at the front and side (not visible here) show such wear and tear as

to suggest they are much older than 1929. And panels on the north and south ends of the altar appear fabricated of similar wood and in the same fashion as panels in the 1928 narthex screen. And the same style of brackets with floral motifs and grotesques from the narthex screen appear in the altar. Why in a day and age when impressive new altars were being commissioned for Christ Church Cathedral and Saint Matthew's Church in Ottawa from church furnishing houses—did Saint James's Church, Perth, in 1929 settle instead for rebuilding the circa 1839 narrow altar? The answer seems to be that they could not bear to throw away an altar around which they and their ancestors had worshipped for a century.

The crèche provides a dramatic scene for those kneeling at the altar rail, to contemplate the events of Advent through Epiphany within the framework, so to speak, of the focal piece of furniture in this historic house of worship.

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.

PRAYER MATTERS

Why do we pray?

By Paul Dumbrille

It is likely that most people reading this article have prayed on at least one occasion. This begs the question: Why do we pray? As you read this article you may want to consider why you pray now or have prayed in the past.

Some of us will remember our initial prayer experiences as being what I call “9-1-1 prayers”. By that I'm referring to people appealing to God in a time of crisis. Most of us are familiar with “9-1-1 prayers”, asking God to help us in times of crisis or stress: “God help me”; “God show me the way out of this situation”; or “God please heal my mother who is very ill”.

Perhaps another early prayer memory is a “shopping list prayer.” This type

of prayer is like a shopping list and we tell God the things we want to have, or to have happen. Why do we pray the “shopping list prayer”? We pray this type of prayer when we want to give God our list of the things that we desire and hope God will provide them. We might feel particularly hopeful if we feel we have been a good person or have gone to church regularly.

Another common memory from our childhood might be the use of a pre-set formula provided by a parent or church. I call it the “Now I lay me down to sleep prayer,” where the same things are prayed in a set format at the same time and place. Why do we pray the “Now I lay me down to sleep prayer”? Perhaps it is because it is easy, and we

don't have to open up the reality of our lives to God, or ourselves. While these kinds of prayers are useful, particularly when we are young or in a hurry, prayer is a lot more than 9-1-1 calls, or shopping lists, or set formulas.

One of the questions many people ask is: why do we need to pray if God knows what is in our heart and knows all our desires without asking? I think the answer to this is perhaps a misunderstanding of what prayer is and how we might pray. As recorded in the books of Matthew, Mark and Luke, quoting from Deuteronomy, Jesus said the greatest commandment in the law is: “you shall love the lord your God with all your heart, with all your soul, with all your mind, and with all your strength.” From this we see that God wants us to love him. We cannot love God without having a relationship

with him/her. Even though I have been hearing these words “personal relationship with God” for most of my life, it took me a long time to realize is that it meant that God had to cease to be a concept, a philosophy, a set of values, or an established collection of rules. Rather, God had to become a person with whom I could come to know. A person is different than an individual. A person is someone we can have a relationship with, while an individual is a single entity that stands alone.

Prayer is the means by which we establish this relationship with God. God is spirit, and is unlike any other person I could know. It is only through prayer that we can have a relationship with God. A relationship between two people is not a one-way conversation. “9-1-1 prayers”, “shopping list prayers” and “now I lay me down to sleep prayers” are one-way communications –

you talking to God. Prayer is more than that. Prayer includes listening as well. In fact, what God says in prayer is probably far more important than what we say. Prayer is relationship, not just a religious activity. Prayer is meant to adjust us to God rather than to adjust God to us. First and foremost, then, prayer is the means of communication between oneself and a God who loves each one of us unconditionally. Prayer, like other kinds of communication, is not confined to spoken words, and does not have to be verbal. Being silent and listening are the keys.

Why do we pray? In the life of Jesus, we find a model in the life of Jesus on how to live, and this model of living contained many occasions when Jesus prayed. So should we.

Paul Dumbrille is the diocesan Anglican Fellowship of Prayer representative.

CALENDAR

Nov. 30

**Christmas Market:
St. James' Manotick**

10 a.m. to 3 p.m. at 1138 Bridge St., Manotick
Baked treats and sweets; jams and jellies, hors d'oeuvres for easy entertaining; unique handmade gifts; great lunch with dessert at St. James Bistro; "Tiny Town" Christmas children's boutique (children can do their own shopping, with elves to help); and a wonderful gift emporium!

**Holly Tea and Bazaar:
Christ Church
Cathedral**

12 p.m. to 4 p.m. at 414 Sparks St., Ottawa
Shop for a variety of upscale items, including jewelry, linens, attic treasures, and books, as well as baked goods, jams, and jellies. Soup lunch available at 12:30pm, and two sittings for tea (1:30pm and 2:30pm). Tickets for the lunch and the tea are for sale at the Cathedral reception desk or by calling (613) 236-9149.

Dec. 1

**St. Albans Christmas
Carol Service**

7 p.m. to 9 p.m. at St. Albans Church, 454 King Edward at Daly, Ottawa
Advent begins with classic carols and new favorites done St. Albans style. Refreshments follow; a freewill offering benefits Centre 454.

**Music for a Sunday
Afternoon**

3 p.m. to 4:30 p.m. at St. John's, South March (325

Sandhill Rd., Kanata)
Featuring Yuletide Treasures with the Ottawa Youth Harp Ensemble, performing seasonal selections from the Nutcracker accompanied by Kanata flutist Virginia Dunsby, directed by Mary Muckle. Admission by donation. (613) 592-4747 march@magma.ca

**St. Luke's Re-
cital Series: 234
Strings**

7:30 p.m. to 8:45 p.m. at St. Luke's (760 Somerset St. W., Ottawa)
With Reiko Lokker (violin), Patrick Kline (cello) and Sylvia Goodeve (piano)

**Twilight Choral Liturgy:
Advent Lessons &
Motets**

4 p.m. at Christ Church Cathedral (414 Sparks St.)

Dec. 2

**Advent Meditation in
Music**

7 p.m. to 8 p.m. at St. John's, South March (325 Sandhill Rd., Kanata)
Vocata, a trio of women's voices, will offer a short meditation in music, featuring the beloved 'O' Antiphons, 'Rorate caeli' and other Gregorian chant and plainchant, and music for the Advent season, (613) 592-4747 march@magma.ca



PHOTO: LEIGH ANNE WILLIAMS

Dec. 4

**Have Yourself a Jazzy
Little Christmas**

7 p.m. at Church of the Ascension (253 Echo Dr., Ottawa)
From chestnuts to Charlie Brown, "Have Yourself A Jazzy Little Christmas" is a program of yule essentials. Superb gospel and jazz, brought to you by Roxanne Goodman, Michael Curtis Hanna, and the John Dapaah Trio. office@churchoftheascension.ca (613) 236-3958

Dec. 8

**Twilight Choral Liturgy:
The Great O Antiphons**

4 p.m. at Christ Church Cathedral, Ottawa (414 Sparks St.)

Advent Carol Service

7 p.m. to 8:15 at St. Barnabas (70 James St., Ottawa)
From Darkness to Light': An Advent Procession with

Carols is a beautiful, traditional service for Advent, sung by the Choir of St Barnabas, conducted and accompanied by Wesley R Warren. 613.232.6992

Dec. 14

**A Child's
Christmas in
Wales**

7:30 p.m. at St. Matthew's Anglican Church (130 Glebe Ave., Ottawa). A dramatic reading of Dylan Thomas's story and choir concert

(see details p.5)

Dec. 15

**Twilight Choral Litur-
gies: Nine Lessons &
Carols for Christmas**

4 p.m. at Christ Church Cathedral (414 Sparks St.)

**St. Luke's Recital Series:
Ottawa Guitar Trio**

7:30 p.m. at 760 Somerset St. W.
Nathan Bredeson, Alexandre Bougie, François Lacelle playing an eclectic repertoire of epic blockbuster soundtracks, video game themes and timeless classical repertoire as well as heart-warming Christmas classics. Admission by donation. music@stlukesottawa.ca (613) 235-3416

Dec. 16

**Blue Christmas at
Ascension**

7 p.m. to 9 p.m. at Church

of the Ascension (253 Echo Dr., Ottawa)
A quiet service for all who are sad or worried during the holiday season.

Dec. 19

Community Carol Sing

7 p.m. to 9 p.m. at St. Aidan's, Ottawa (934 Hamlet Rd. Ottawa)
Carol Sing and Concert with Vyhovskyi Strings, Tea Marmaladze, and special guests. Freewill offerings gratefully accepted for the Heron Emergency Food Centre and ministries of Saint Aidan's Church. staidans@bellnet.ca (613) 733 0102

Dec. 22

**Twilight Choral
Liturgies: Carols for
Mary, Mother of God**

4 p.m. at Christ Church Cathedral (414 Sparks St.)

Dec. 31

**Community Labyrinth
Walk**

7 p.m. at Christ Church Cathedral (414 Sparks St.)
Everyone is welcome to our community-based labyrinth walk where we arrive individually and leave collectively. By donation, please join us. (info@ottawacathedral.ca)

Jan. 1

Choral Eucharist

12 noon at at Christ Church Cathedral (414 Sparks St.)
Archbishop Linda Nicholls, primate of the Anglican Church of Canada, will preach. New Year's Levee to follow.

Giving season begins!

This year, for the first time Today 4 Tomorrow (T4T) is participating as a partner in Giving Tuesday. This global day of giving takes place on **Dec. 3, 2019**, and our Giving Tuesday cause is the Community Ministries of Ottawa: Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, St Luke's Table and The Well.

These Ministries do so much to help people struggling with challenges associated with poverty and mental health issues. Many of the people served by the Community Ministries have experienced trauma and are either under-housed or homeless, or are living every day with hunger and food insecurity as their constant companion.

Keeping this in mind, I am planning to be generous on Dec. 3. All of our donations, taken together will help make a difference for so many people—especially at the beginning of the winter weather that we experience in this part of the world. People need to be able to go to the warm, safe places that our ministries provide. I am inviting you to be generous too by participating in Giving Tuesday.

Now in its seventh year, Giving Tuesday is a crowd-funding movement for online giving through social media that takes place each year after Black Friday. In the same way that retailers take part in Black Friday, the giving community comes together for Giving Tuesday – hashtag#GivingTuesday. Instead of rampant consumerism, Giving Tuesday facilitates and encourages generosity.

Making a gift to the Community Ministries on Dec. 3 is as simple as friending our Diocese of Ottawa Facebook page now and liking and sharing our Giving Tuesday Facebook posts. On Dec. 3 a Facebook post

will be sent out that will include a donation button, and there will be posts leading up to Giving Tuesday. Donations may also be made directly through communityministries.ca.

Thank you, in advance, for your generosity!

Jane Scanlon
Stewardship Development



GIVING TUESDAY

Join the movement dedicated
to giving backDec.
3rd
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