

Crosstalk



The Anglican Diocese of Ottawa

A Section of the *Anglican Journal* / May 2020

Parker elected as the next bishop of Ottawa

By Leigh Anne Williams

The Very Rev. Shane Parker, who has been the Dean of Ottawa and Rector of Christ Church Cathedral for more than 20 years, was elected to be the 10th Bishop of the Diocese of Ottawa at an electoral Synod held on March 14. He will be consecrated as bishop on May 31.

"I am deeply grateful that you have affirmed a call that God placed deep within the centre of my being," Parker told the Synod members gathered in Christ Church Cathedral.

He was elected on the fifth ballot, receiving 69.9% of the clergy votes and 51.7% of the lay vote. Election requires 50 percent plus 1 vote in both houses. Archbishop Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario, thanked the five other nominees—Archdeacon Christopher Dunn, Archdeacon Peter John Hobbs, Archdeacon Brian Kauk, Archdeacon Kathryn Otley, and the Rev. Mark Whittall—for offering themselves as candidates in the election.

The election was held on the last day before all Anglican services in the Ecclesiastical Province of Ontario were suspended to aid efforts to prevent the spread of COVID 19 (coronavirus). Attendance was limited to Synod members and essential staff as a safety precaution, while those who did attend were instructed to maintain distance from each other. The opening Eucharist service and election were live-streamed from the diocesan Facebook page so that those who were not present could observe the day's proceedings.

PHOTO: ARCHDEACON CHRIS DUNN



The episcopal election was held in Christ Church Cathedral, where Bishop-Elect Shane Parker has served as dean and rector for more than 20 years. Archbishop Anne Germond chaired the Synod.

PHOTO: ARCHDEACON CHRIS DUNN

After accepting his election, Bishop-elect Parker said, "We are called in this unusual time to be love in a world that is now filled with fear. This is our time. We are called to give the compassion and wisdom of God in Christ to care for those who are afflicted, who are isolated, who are terrified, and to give the compassion and wisdom of Christ our God to heal, to heal our world."

Prior to the election, the nominees travelled to four regional meetings across the diocese to meet members of Synod and other parishioners and to answer questions from them. Parker told people at those gatherings that when he hears "reports of declining numbers of people and dollars, I get energized, because I hear God telling us to see new possibilities for God's Church; telling us to ask ourselves new questions like 'Where do we need to be?' and 'How can we be a resource in our communities?'"

Outlining his vision, he said, "I see the possibility of a diocese that has a realistic and sustainable number of sensibly situated parish buildings, with clergy teams, with sufficient streams of revenue from offerings, property and endowments, and with truly helpful support from diocesan resources." He added that he sees "a diocese with vibrant, diverse, intergenerational, nurturing parishes; and a noteworthy, positive presence in all our communities—whether parish-based, in partnerships with others, or through the growing reach of our Community Ministries."

Continued on page 2





The Venerable David Selzer, Executive Archdeacon of the Diocese of Ottawa

*By gracious powers so wonderfully sheltered,
and confidently waiting come what may,
we know that God is with us night and morning,
and never fails to greet us each new day.*

The poem *Von guten Machten*, in seven verses, was the last poem written by Dietrich Bonhoeffer while in a Gestapo prison in Berlin. It was found in a letter dated Dec. 28, 1944 addressed to Bonhoeffer's mother who was to turn 70 two days later. The poem combines reflections on the turning of time and on the end of one's life; Bonhoeffer was executed on April 9, 1945. Hymnwriter Fred Pratt Green provided a translation of the modified form of the text in 1974 and added the Joseph Gelineau

FROM THE EXECUTIVE ARCHDEACON

tune *Le Cénacle*. The hymn with the tune *Le Cénacle* appears in *The Hymnal 1982* of The Episcopal Church.

*Yet is this heart by its old foe tormented,
still evil days bring burdens hard to bear;
O give our frightened souls the sure salvation, for which,
O Lord, you taught us to prepare.*

In this time of COVID-19 with the haunted past of Lent and a shadow of an Easter celebration, with the constant repetitive messages of handwashing, self-isolation, and distancing, and with the images of death, endless graphs, empty cities, and the experience of anxious frayed nerves, we find ourselves like Bonhoeffer 'waiting come what may,' and hoping,

sometimes against hope, of better times to come.

*And when this cup you give is filled to brimming
With bitter suffering, hard to understand,
We take it thankfully and without trembling,
Out of so good and so beloved a hand.*

We as Christians as an Easter people are called to celebrate life over death, the triumph through death of life in resurrected form. During the pandemic, how do we bring the "good news" of the Reign of God to those in distress, to those who are mourning, to those who are exhausted from responding to this virus? When the pandemic ends, how do we work in faith to rebuild our communities and our health

care systems so that should another pandemic happen we will be better prepared? How will our faith in a Resurrected God empower us to continue in faith to be the witness of Christ in this world?

*And when again in this same world you give us the joy we had, the brightness of your Sun,
we shall remember all the days we lived through,
and our whole life shall then be yours alone.*

*By gracious powers so wonderfully sheltered,
and confidently waiting come what may,
we know that God is with us night and morning,
and never fails to greet us each new day.*

The Ven. David Selzer

STAFF NEWS



Taylor Seguin (above) was appointed as Program Coordinator for Centre 105 Drop-In Centre in Cornwall, Ont., effective Mar. 2. Seguin grew up in Long Sault, near Cornwall.

He completed a B.A. in religious studies at Queen's University and then studied social service work at St. Lawrence College in Cornwall.

Centre 105 founder the Rev. Peter Cazaly hired Seguin as a support worker at Centre 105 right after he finished his studies at the college. He worked at Centre 105 part-time for a year and a half.

CLERGY NEWS

The Area Parish of Renfrew-Pontiac was dissolved by Bishop John Chapman, effective Mar. 19, 2020, following conversations with parish clergy and lay leadership and with the concurrence of the Archdeacons of the Diocese of Ottawa.

St. Paul's Renfrew became a single-point parish and reverted back to the Deanery of Pembroke.

The Parish of West Quebec was created as a new area parish. It includes St. Paul's Shawville; Holy Trinity Radford; and Holy Trinity Danford Lake along with all the chapels of: Christ Church Maniwaki; St. George's Thorne Centre; St. James Wright; St. Stephen's Kazabazua; St. George's Campbell's Bay; St. John's Moorhead; St. Matthews Charteris; St. Stephen's Greemount; St. George's Portage-du-Fort; and St. Thomas Bristol.

St. James Otter Lake will function as its own parish assuming all of the normal responsibilities and obligations, financial and otherwise, of a parish within the Diocese of Ottawa.

The Rev. Carol Hotte becomes Priest-in-Charge of St. Paul's, Renfrew, full-time until Oct. 1, 2020 and half-time after that.

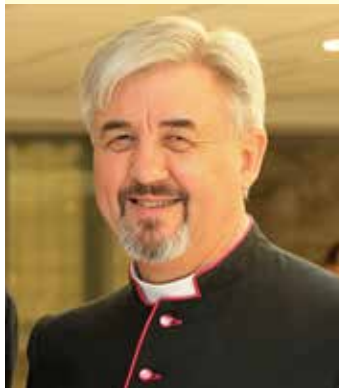


The Rev. Eric Morin becomes the Incumbent of the Parish of West Quebec on a full-time basis.



The Rev. Susan Lewis becomes Assistant Curate of the Parish of West Quebec on a full-time basis until Oct. 1.

Parker elected, from page 1



Parker earned degrees from Carleton University and was a professional sociologist before he studied theology at Saint Paul University. He was ordained priest in the Anglican Diocese of Ottawa in 1987. He served as assistant curate in the Parish of Trinity Cornwall for the next three years. From 1990 to 1995, he was the Incumbent for the Parish of Chelsea-Lascelles-Wakefield and also served as the Archdeacon of Western Quebec in from 1994 to 1995. He served as Executive Archdeacon and Executive Assistant to the Bishop of Ottawa until 1999 when he was appointed Dean of Ottawa and Rector of Christ Church Cathedral. As outlined in his Christ Church Cathedral profile, Parker has served as a sessional professor in pastoral theology at Saint Paul University and currently chairs its Anglican Studies Advisory Committee. He has been for many years a member of Carleton University's

Research Ethics Board.

A collection of his essays written for the *Ottawa Citizen's Ask the Religion Experts* column was published by Novalis in a book titled *Answering the Big Questions*. In 2010, he received the Interfaith Ottawa Award for promoting interfaith dialogue and cooperation.

Parker has trained in mediation and reconciliation and is an associate member of the Ontario Association of Family Mediators. He has established close connections with Coventry Cathedral (UK) and its ministry of reconciliation known as the Community of the Cross of Nails; and with Saint George's Anglican Cathedral in Jerusalem, which is deeply committed to interfaith dialogue and reconciliation. He has led several pilgrimages to the Holy Land.

He is married to Katherine Shadbolt-Parker, who practices family law. He has two sons, Felan and Liam, a daughter, Rosemary, who is a priest in the diocese, and two granddaughters.

As the electoral Synod concluded, Parker reiterated a promise he made as the nominees met with parishioners in meetings in early March. "I will gladly give all that I am and all that I have learned as we journey together into the possibilities that God places before us," he said.

Coping with COVID-19

PHOTO: LEIGH ANNE WILLIAMS



Sanjay Grover, Director of Finance, is helping the Diocese office deal with falling revenues during the pandemic.

By Leigh Anne Williams

The COVID-19 pandemic hit with a force that has left the whole world reeling, but people in the diocese of Ottawa quickly mobilized to respond to the crisis locally.

Although people had to stop gathering in churches for worship in mid-March in order to comply with physical distancing health regulations, Bishop John Chapman emphasized in his March 16 pastoral letter that “our churches are not ‘closed.’ Christians are called to do all that we can as lovers of Christ and members of our civil society to address our dilemma with hope and grace.” And parishes and community ministries have indeed found new ways to function and outside their usual buildings, to stay connected with one another and their communities, and to serve those in need. For a view of efforts across the dioceses, please see our stories on pp. 5 to 7).

Diocese offers financial relief for parishes

In early April, Bishop Chapman announced that parishes struggling with the financial impact of the crisis would receive help in the form of a time of “Jubilee,” releasing them from many financial obligations for April and May.

The suspension of public worship and the use of church buildings, includ-

ing rentals, has affected the finances of every parish and ministry. Diocesan receipts from Parishes for March dropped by 30% from March in 2019, according to information from the diocesan financial ministry. “People are unable to give as much for many reasons, and bookings and fundraising events have been cancelled. This has caused financial hardship for our parishes and has or will affect the ability to pay operating costs (in particular, lay salaries, Parish Fair Share, ECOPS and insurance premiums).”

After crunching the numbers, financial ministry staff working with the Property and Finance Committee created a proposal to present to Diocesan Council for “a financial initiative that would allow everyone in the diocese to collaborate and share collective resources as a Diocese to provide relief to parishes as we continue to provide essential ministry and bring hope and compassion to all our communities.”

Diocesan Council approved the initiative, which will cover Parish Fair Share, ECOPS (stipend, housing and travel), insurance and local non-clergy salaries for two months.

Chapman’s letter to the parishes underlined that this financial aid “is not a loan or an incurred debt. It is the forgiveness of your obligation to the Diocese for this

period of time.” The term Jubilee, he explained, in the Christian Church typically refers to a time to free a community or an individual from an obligation.

Information from the financial ministry estimated the cost of this initiative to be \$1.95 million, noting that the total costs of this support would decrease if the Diocese is able to file an insurance claim and/or qualify for the Wage Support Subsidy offered by the federal government.

The bishop’s letter to the parishes added that the Diocese’s “calculations count on a few parishes being able to sustain their commitment, and to those parishes, I am most grateful. To all others, I encourage you to seize the moment, so that you may continue to support your local ministry

obligations.”

The financial ministry explained that this initiative means that the Diocese will have a cash flow deficiency of just under \$2 million. (It also assumes no Parish receipts for April and May, 50% receipts for June and then back to normal historical patterns.)

The Financial Ministry also suggested that in order to mitigate the cash deficiency, the Diocese would seek to extend its line of credit with its bank by another \$750,000, for a total of \$1,350,000. The current limit is at \$600,000 (which has never been used before). The Diocese would obtain loans of up to \$1 million from the Consolidated Trust Fund (CTF).

Options for paying the debt include:

- Liquidating certain CTF trusts, once the markets have rebounded
- Revisiting the 3-year budget this fall, with possible cost cutting measures such as a wage freeze for all staff
- Cancelling or deferring any optional expenses.
- Discussions with Provincial and National Synod to address the respective apportionments paid by the Diocese.

Diocesan staff are reviewing Canada’s COVID-19 Economic Response Plan and will be applying for grants – to minimize the debt.

The Diocese does have limited pandemic related disruption insurance and will engage in discussions with our insurers for potential loss of business claims.

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PARISH NEWS

Praying with the people of Zimbabwe

By Leslie Worden

The World Day of Prayer (WDP) is an ecumenical worship service that has its roots in North America in 1861, with Anglican women in Canada getting formally involved as early as 1895. Still going strong, it is now a worldwide day of prayer for peace and justice. Each year the service is written by women from a different country and reflects their own needs and concerns. The logo is of four women, from every corner of the globe, praying.

This year's service, "Rise, Take Your Mat and Walk" was written by the women of Zimbabwe, and focused on their needs and concerns. St. Stephen's played host to the ecumenical service in our area of Ottawa, held on the first Friday in March. Parishioner Ruby Elver got the ball rolling by phoning all the member churches, those who took part last year as well as some others who have not been involved with us before.

The WDP planning group included 3 Anglican churches, St Stephen's Anglican, Christ Church Bells Corners and St. Paul's Hazeldean-Kanata, as well as Britannia United, Woodvale Pentecostal, St. Martin de Porres Roman Catholic Church and St Remi, which has a large French congregation. The representatives met and each took responsibility for different parts of the service.

Julian of Norwich Anglican Church was hosting



Her Excellency Ruth Masodzi Chikwira brought greetings from her country to World Day of Prayer at St. Stephens.

a similar gathering in their church area and had not hosted one before, so they sent an observer to our planning meeting, and we shared our prepared notes with them.

By great good fortune, our priest Father George Kwari is from Zimbabwe. He took a personal interest in the prepared worship bulletin and adapted and expanded it considerably to be a more fulsome expression of worship from and for Zimbabwe. Father George, who was the guest speaker, provided a moving slide show to introduce us all to the beauty that is Zimbabwe. He spoke about the need for renewal in Zimbabwe and the power of prayer to make a difference.

The church was transformed into a Zimbabwean oasis. Tropical plants,

swaths of fabric and the flag, as well as the national flower were in the sanctuary. One participant brought a few traditional dresses from Zimbabwe, even providing her own coat rack to display them. The embassy of Zimbabwe lent us many artifacts and objects of beauty, and there was even a working waterfall tucked under the lectern!

We lit eight candles, each with a corresponding prayer for love, healing, peace, penitence, hope, strength, as well as for the People of Zimbabwe and for the government.

The gospel, which was performed dramatically as well as read, telling the story of Jesus healing the lame man at the Pool of Bethesda. Songs were a joyful mix of traditional English hymns such as "How Great Thou Art" and modern Afri-

can "Siyahamba – We are Marching."

At the end of the service, Her Excellency Ruth Masodzi Chikwira, brought greetings from her country and invited us to visit, to see its beauty for ourselves.

The international flavor of fellowship continued in the fellowship hall after the service. A light lunch was served, where all were welcome to share food, renew friendships and make new ones while feasting on everything from egg salad sandwiches to samosas. There was even another slide show downstairs to remind us of the beauty of Zimbabwe.

Thank you to all who came, who prepared, who led and who participated and in this uplifting service of unity. Hope to see you next year, coming to a church near you. Don't miss it.

The offering has been sent onto the Women's Inter-church Council of Canada for projects in Zimbabwe and beyond.



PHOTO LEIGH ANNE WILLIAMS

Crosstalk acknowledges that we publish on the unceded traditional territory of the Algonquin Anishnaabe Nation. May we dwell on this land with peace and respect.



Crosstalk

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Tropical plants, swaths of fabric and the Zimbabwean flag, as well as the national flower, were in the sanctuary for the March 6 worship service at St. Stephen's in Ottawa.

PHOTOS CONTRIBUTED



Lori Crawford is one of 40 volunteers keeping All Saints Westboro's food bank going — while carefully observing advice from Public Health.

Parishes offering a helping hand in spite of health risk

By Leigh Anne Williams

Parishes in the diocese have found ways to continue community outreach programs in spite of health risks and physical distancing requirements.



Preparing soup and lunches-to-go at St. John's Smiths Falls.

The Rev. Canon Catherine Ascah was making soup for 100 when *Crosstalk* contacted her. She explained that St. John the Evangelist, Smiths Falls, normally hosts a monthly community buffet dinner at the church as well as helping to fund a program that provides breakfast and lunch for school children at several schools. "Now they aren't in school so there are a lot of kids out there who

are not getting the meals they would normally get, but we don't know who they are. So we decided to do meals-to-go."

Twice a week St. John's volunteers are now serving 90 to 100 brown bag meals that include food for breakfast and lunch — cereal, fruit, a sandwich, some vegetables, a juice box, cookies and milk. Co-ordinated by parishioner Virginia Willis and her husband Dan Willis, St. John's volunteers have been providing the meals three days a week, but the Salvation Army stepped in to cover Fridays. Other churches were providing meals for the remaining weekdays. Ascah said the mayor had recently asked if the churches might be able to expand to seven days a week.

Physical distancing requirements mean that although St. John's has a roster of 18 to 20 volunteers, they never have more than five in the building at a time, Ascah explained. "Instead of everything being prepared in the kitchen, which wouldn't work because ... we wouldn't be able to be far enough away from each other, we have food preparation and food packaging stations throughout the hall." Some meals were being distributed at the church, but in mid-April, they switched to delivering all meals to ensure safe physical distancing. Ascah

said they have received many messages of thanks on the church's Facebook page.

In nearby Almonte, St. Paul's Anglican Church has continued to operate a satellite location of the Lanark County Food Bank every Tuesday afternoon. "We have put in place extra safety precautions in order to protect our volunteers and clients during this time," the Rev. Jonathon Kouri told *Crosstalk*.

And in Ottawa, All Saints Westboro has also continued to operate its food bank. Archdeacon Chris Dunn said the program has a paid co-ordinator who works with a roster of about 40 volunteers. "We're taking all the precautions — making sure people keep their distance and wash their hands." Dunn has been sending emails out to the parish each evening and lets people know if the food bank has specific needs. "We'll list jars of peanut butter, non-sugary treats for children, boxes of non-sugary cereal," he said. "We've done that a few times and then all of sudden the next time I am in for the food bank, I've got six or seven parishioners showing up with a couple of grocery bags of food, because they want to do something. Others who don't feel like they can go out and shop for it will also give us donations for the food bank."

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St. John the Evangelist, Smiths Falls spreads food prep and packaging stations around the church hall to ensure physical distancing.

COMMUNITY MINISTRY NEWS

Community Ministries adapt to helping the vulnerable in new conditions

By David Humphreys

The Anglican Diocese of Ottawa's seven Community Ministries have risen to the challenges of continuing to support the most vulnerable during the COVID-19 crisis. Resourceful staff are used to challenges, but this crisis is like no other because there is no end in sight, and new issues arise on an almost daily basis.

St Luke's Table and The Well in Ottawa are providing more than 200 meals a day for homeless and precariously housed people while respecting social distancing. Centre 105 in Cornwall provides more than 60 meals per day, three days a week.

Cornerstone Housing for Women has brought in extra service to clean all surfaces

three times daily. In-room meal service has replaced communal dining. Strict protocols have been implemented at Cornerstone's emergency shelter. In all cases residents and staff are coping with raised anxiety.

Archdeacon P.J. Hobbs, the diocese's director of mission, says

he is inspired every day by the work of everyone, from executive directors to front line staff. "There is no question that they have adjusted to the new reality of this crisis. They are committed to providing service to the community, and they are doing it in the safest possible way."

Kia Rainbow, executive director of Cornerstone adds: "Our staff have been amazing. They are getting new information every day, and they need to switch their thinking because something new came out. They are working really well together."

Rainbow points out that the crisis is a big change for Cornerstone residents. "We are seeing increased anxiety. They don't have as much to do. Everything is changing,



so it is hard on them. And they may be struggling with their own issues."

She is working closely with other shelter providers, the City of Ottawa and hospitals to ensure a coordinated effort in meeting the needs of the homeless population.

Rachel Robinson, executive director of St Luke's Table and The Well, says her biggest concern is keeping people safe in line with public health directions. "Our staff are being creative and working flat out to support our clients."

Cornerstone operates five residences for women in need, ranging from crisis to those needing moderate support. At all of them, staff are working to ensure self-screening and the welfare of clients. Boxed breakfast, lunch and dinner are delivered to individual rooms. All social programs and activity have been suspended.

At the day programs, St Luke's Table and The Well in Ottawa and Centre 105 in Cornwall, the focus has shifted to food security, ensuring meals get to those who would otherwise go without. St Luke's Table provides support for the homeless and those at risk of homelessness. The Well is a

day program that supports women and children. Centre 105 provides breakfasts, services and support to the needy in Cornwall.

Packaged meals are given at the door or outside. St Luke's Table has been moving as fast as possible to a delivery system. Priority is being given to keeping people who might otherwise be isolated connected by telephone and Facebook. The task has been made easier by an anonymous corporate donation of 100 smart phones with prepaid service.

Centre 105 has shifted from a sit-down breakfast to a breakfast Pick-up Window as a way of safely and efficiently providing breakfast to the hundreds who use the service in Cornwall.

The day programs' food budget has tripled, in part because individual packaging is more expensive than plated meals. Food has to be purchased commercially (no home donations). The same is true for the Cornerstone homes. While change is a daily fact of life, there was no problem of supply at the time of writing. But increased costs are putting pressure on the budgets of Cornerstone and the day programs.

Centre 454 doesn't offer meals and its small space has become a challenge. Every effort is being made to stay connected with participants by phone and Facebook and provide them with living necessities. Some live in shelters and use Centre 454 as a daytime "home." While keeping in touch with their Centre 454 clients, the staff are supporting the work of The Well and St Luke's Table.

There were no cases of Covid-19 in any of Cornerstone's homes at the time of writing. Preventive measures are rigorously enforced. If a client were to develop symptoms staff can call Ottawa Inner City Health's mobile assessment van for testing.

The work of the Refugee Ministry Office continues. Applications are being processed even though currently there are no arrivals. The focus is on making sure that those who have arrived are getting basic needs and are aware of the Covid-19 protocols.

The Ottawa Pastoral Counselling Centre is closed but counsellors are continuing to provide service by phone and video conferencing.

You can help

Donations will help the day programs and Cornerstone Housing for Women continue to support the most vulnerable despite rising operational costs. Simply go to the website, click on the donation icon and follow the prompts.

www.cornerstonewomen.ca

www.thewell.ca

www.stlukestable.ca

www.centre105.ca

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The Anglican Church caring for the Community



PARISH NEWS

Staying connected

It was a Lent like no other that required giving up far more than anyone imagined, including gathering, not only for public worship, but even as individuals beyond immediate households. The bishops of the Ecclesiastical Province of Ontario agreed that sacramental celebrations require a gathering of people who can be physically present to one another, and it would therefore be a time to “fast from the Eucharist but to feast on the Word.” And the churches remained closed during Easter. But the crisis of the COVID-19 pandemic in the diocese of Ottawa may also be remembered for sparking many creative leaps into new territory and experiments often aided by different types of technology.

Many clergy across the diocese began broadcasting Sunday services as well as other forms of worship by live-streaming from their cellphones and other devices to their congregations via Facebook and other social media channels. Along the way, they made some surprising and uplifting discoveries.

The Rev. Jon Martin, Parish of South Dundas

“That first Sunday I just did a livestream from the rectory. It was just a simple service and I was blown away. We had about 1,000 views, which was so intimidating because I’m used to looking out on a Sunday morning and seeing about 60 people. The other 940 show up, that was kind of terrifying, but the extrovert in me loved it.”

...We had [a] person write in and say, “Our family used to go all the time, life got really hectic with Sunday morning sports, busy work weeks, and just trying to find family time. ... This is the first time I’ve found the church is willing to come and meet me where I am in my life, which I really appreciate. I hope you guys keep this up...”

PHOTO: REV. GILLIAN HOYER



Young parishioners from Holy Trinity, Pembroke with church mice

The Rev. Gillian Hoyer, Parish of the Valley

We’ve upped our social media publication—members of the clergy team (mainly Susan Clifford so far) have videoed short reflections, usually while on a prayer walk or when we pop in to check on the church buildings and post them on twitter and Facebook. Those have received great responses.

A tradition at Holy Trinity, Pembroke has been the hiding of church mice which the children search for after the service and so learn about the church building as they’re doing it. Holy Trinity has 12 church mice who have all been duly named by the children in the congregation. Well, this week over our recorded service we introduced the whole parish to a new church mouse, the Petawawa Rectory mouse, and have invited people to submit names and so will be having an online naming contest for our newest mouse for the parish. ...

The amount of calling going on has been phenomenal. People have taken it upon themselves to call people in the parish—some of them seem to have been working through their church lists, some call across church lines within the parish, and others just seem to be talking to everyone!



Archdeacon Chris Dunn, All Saints Westboro

records and posts services and his beloved children’s sermons with puppets on the Facebook page and the church website.

“I’m used to doing the puppet stories with children present and they feedback to me and ask questions or argue with me more often than not, and so doing this in an empty room with a camera, I’m really just talking to myself, so that makes it strange. ... But it is actually going out to people who rarely get to church. As I call people on the parish list, some people I don’t even know well, they say, “I was watching or participating in the service,” so maybe there is a different kind of evangelism that comes from that. But there is also a strong sense that we just miss being together.

PHOTO: CONTRIBUTED



The yet-to-be-named Petawawa Rectory mouse. Names under consideration are: Julius Cheeser, Hope, Joseph (as in the coat of many colours), Hal A. Lujah, and Holy Molay.

Archdeacon Brian Kauk, Parish of Mississippi Lake

Our goal is to have something there [on the Carleton Place web page] every day for people to look forward to. On Monday it is our musician. The week after Easter we’re going to have a book study go live on Zoom on Tuesdays. Wednesday is contemplative prayer. Thursday, I think we’re going to try to find some kind of an online version of beer and Bible. ...

There’s also old technology that are becoming new and useful again. The one that sort of took off in St. James Franktown is that one of the parishioners is going by every day to ring the bell. We put up signs around the village that say, “If you hear the church bell rung today, then know that we were praying for you.” And they put the phone number for the warden and another person as contact numbers, and said if you have a particular request, let us know....

The Rev. Jonathon Kouri, St. Paul’s, Almonte created the motto: “The building is closed, but Church is still happening!” It is on our website, posted on our outside doors, and included with all our communications.

I have created a new YouTube channel for our church and am recording and posting two Morning Prayer services each week (one from the Book of Common Prayer and one from the Book of Alternative Services). We are holding meetings over Zoom or by conference calls. Our Open Table discussion group (we meet monthly for dinner and to discuss theology and have members from a variety of Christian and non-Christian faiths) is meeting over Zoom.

This Sunday, in conjunction with other local churches, we will be ringing our church bell at noon for 100 times to celebrate Easter, and to be an audible sign of hope to our community. The bell ringing will be a call for people to pray and worship at the same time - not physically together in the church, but at home.

PHOTO: CONTRIBUTED



Chad Cecil provides music for St. Albans’ online worship service

The Rev. Mark Whittall, St. Albans

We’ve got something happening every day that’s open to anybody. We had a Zoom Sunday school before the live stream and the kids loved it. And then the live stream service, people loved it. I think we had 270 comments in the course of an hour, people greeting each other, praying with each other. So it is not just one way. It is surprisingly interactive...We had someone who was able to pray with people one-on-one after the service and people took advantage of that.

If you are looking for good news in the midst of horrible news, at least in our church community, and I think in many, this is very energizing for the church...The church really exists for moments such as these, and we’re rediscovering what it means to be the church and it really has nothing to do with our buildings because our buildings are all shut. It is all about caring for each other, praying for one another, and reaching out in the ways that we can and learning how to use to new technology to worship together. Depending on how long this lasts, I think this will be very transformative for the church.



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REFUGEE MINISTRY



YOUTH INTERNSHIP PROGRAM (YIP)

A conversation with Bishop-Elect Parker

The Very Reverend Shane Parker will be consecrated as the 10th Bishop of the Diocese of Ottawa on May 31st. The COVID-19 pandemic has changed the landscape drastically since his nomination and the regional meetings in early March where all the nominees met laity and clergy, and answered questions. In April, Bishop-Elect Shane graciously agreed to answer some new ones from *Crosstalk*.

How are you feeling about entering into the role of bishop in this diocese at this time?

I feel energized and excited, and look forward to drawing upon the many gifts and wisdom of our clergy and laity as we continue our journey together. The pandemic has challenged all of us, but it has also called us to be the Church in a way that we have been sort of skirting around for a long time. We realize we do not need to be in buildings to be connected with one another and to be present to the world around us. And while we will always have buildings (Bishop John Baycroft used to say, “The thing about Canada is you can’t worship outside in January”), I believe we all can now see that every Anglican can be part of the community of our diocese where we don’t have buildings. And that will become important to as we answer the questions “Where are we called to be at this time?” and “How can we be a resource in our community?”

How will the diocese get through the pandemic?

There has been hardship, and we have felt fear and concern, and we have risen to the challenge with renewed collaboration, compassion and creativity, across our parishes and community ministries. We are the people of Good Friday and Easter, and our spirituality tells us that grace has been with us in the worst parts of the pandemic, and that grace will teach us new things as we move through it.

How will this experience change the diocese?

When we chose to draw upon our collective strength and resources during April and May to give our parishes relief from paying into our shared costs so we could

continue to bring the strong love and calming peace of Christ to communities across our diocese, we felt how strong we are together. That strength will see us through the crisis and will serve us well in the months and years afterwards. The pandemic has heightened our need to be cohesive. Our top strategic priority is communications, and communications went into hyper-drive during the pandemic. After the pandemic has passed, as it will, we ought to review what worked well during the days of being physically apart, and to draw from it the best platforms and methods and strategies that will help us in the future to communicate more effectively between ourselves, and from ourselves to the world around us. There is much to be learned, much to be gained from this.

Have your plans for the first months of your episcopacy changed?

It’s a matter of heightening some things rather than changing overall plans. I feel even more strongly about being up and running on June 1st. As a priest who has served this diocese for 33 years, and at a senior level for a couple of decades, it is possible for me to do this. Continuity of leadership is paramount right now. It is too early to get too specific, except that the balance of this year and beyond will require solid leadership, shared leadership, trust-building, and embracing what it means to be a Diocesan Church instead of churches and ministries and a head office known as “The Diocese.”

What are some of the things you would like to do early on?

As I said during the election, I want to clearly signal that we are free to transform our diocese in ways that make

sense to us, encourage us to let go of practices, structures or attitudes that limit and frustrate us, and to be positive and courageous as we face new possibilities. I would like to structure the agenda of our Synod this year around our four strategic priorities—communications, parish ministry and buildings, engagement with the world, and lifelong formation, worship and hospitality—so we can all see that they are being looked at seriously. As part of that, I hope we will explore how to set up staged consultations regarding urgent questions about the shape of parish ministry. I really believe we need to talk honestly with one another, with everything on the table, and use consensus decision-making in our Synod concerning where we need to be, and how we can creatively use our resources to thrive and serve.

Before the election, you said you would like to meet with Indigenous leaders in the area.

As part of my discernment as a candidate in the episcopal election, I had many discussions with people about a number of things I wanted to propose in the written responses or in the Q&As at regional meetings, because I wanted to make sure that everything that I said was true, thought-out, and doable. So I spoke with my good friend and Algonquin teacher Albert Dumont about meeting early on with recognized Algonquin Chiefs in the area of our diocese. Would it be possible, how would it happen, would it be well-received? He said, yes, it would be a good gesture of respect, to acknowledge that I have been called to lead on their traditional territory. Albert and I have spoken since I was elected, and he will guide me as a meeting is arranged.

Is there anything else you want to do early on?

I would like to introduce a new layer of pastoral care for our clergy, and I would like that layer to be em-

PHOTO ARCHDEACON CHRIS DUNN



bodied by our senior and respected clergy who hold the title of Canon. I hope our clergy will always feel comfortable talking to me about anything. I hope they know me as a calm and compassionate person, and that I will do everything I can to offer wisdom, support, guidance, mercy, or whatever is required if they come to me. However, in our system, the bishop holds a lot of authority over clergy, so it is not always possible for a priest or deacon to come to the bishop. Our Territorial Archdeacons have always represented a layer of pastoral care for clergy, but talking to an archdeacon is pretty much the same as talking to the bishop, because archdeacons are obliged to share issues of pastoral concern. I would not place that requirement on our Canons, whom I hold in high trust and esteem. So that if a priest or deacon gets pushed over, falls down, makes a wrong turn, they know that they can talk to a Canon in absolute confidence, and that the Canons are equipped to give solid advice and know what resources might be helpful. I could also see asking a Canon to be a pastor or mentor to a priest or deacon from time to time. I hope to introduce this in more detail, including any appropriate training to equip the Can-

ons, at our clergy conference in September.

How would you describe your leadership style?

I am comfortable leading in whatever way a situation requires. Sometimes that may mean championing something and getting right out there and leading the charge. At other times it may mean getting underneath an initiative and supporting it while other people give leadership. I like to facilitate, calling forth ideas and points of view, and testing for consensus, and I enjoy being a teacher. I can shift quite easily to be what is required in any given situation.

What underlies this is that I am happiest when I have set up the conditions for people to gather and have a positive time together, for people to enjoy using their gifts for the benefit of others, for a parish to thrive and grow. When I am with my family, I am content with being in kitchen, getting supper ready and listening to the voices of everyone being together. Or when leading a pilgrimage, there is the satisfaction of seeing a band of pilgrims form as a tight group, sharing the same love of the journey and learning together. I like it when leading brings things to a place where the focus is not on me.

Continued on page 12

PHOTO LEIGH ANNE WILLIAMS



An Eastertide reflection — during a time of pandemic

There is always more than we can see, more possibilities

BY BISHOP-ELECT SHANE PARKER

As I write, we have been isolating ourselves for weeks in order to “flatten the curve” of a novel coronavirus pandemic. It has been some time since we have been in our familiar pews, watching the movements of readers, servers, choir, and clergy as the Eucharist is celebrated. Many Sundays have passed since we have taken in the familiar smells of candles and coffee, the sounds of voices joined in song, the taste of bread and wine, the gentle warmth of Communion, the fellowship with friends in the hall.

It feels like our world was jolted, and things that seemed so simple—like shaking hands, standing close, eating in a restaurant, going to church—were taken away. And, while we have learned to connect and be the Church in helpful new ways, we have also felt loss and uncertainty as this strange, invisible thing runs its course.

My first journey into unexpected loss and uncertainty began this time of year in Germany, 1969. My family was there because my father was serving with NATO. For a pay sergeant on a meager salary with three young sons, this posting was like winning a lottery. Not because the financial compensation was significantly better, but because of the invaluable opportunities offered by living in Europe.

The first opportunity took the form of living “on the economy” in a German community rather than on a military base. Unbeknownst to my mother, my father had found accommodation for our family in an unusual suite of rooms on the top floor of a massive old farmhouse, on a fully functioning hog farm, on a country lane near a small village, many kilometres from other Canadians. The farm was a truly wonderful place for three kids to spend their energy and imaginations (my mother also grew to love it, and forgive my father, eventually).

After a year of enjoying the adventure of living in another country, my father left our rooms in the farmhouse to attend an evening meeting. Sometime during the night there were unfamiliar noises and voices, and in the morning my mother woke us to say Dad was in hospital because he had suffered a serious stroke and wanted her to tell us that he wouldn’t be able to play catch anymore.

All kinds of emotions intermingle as meaning and certainty slip away. It is as though one utterly new, crazy thing will unhinge everything else. And in anticipating the unhinging of everything else, you start to respond, physically and emotionally, as though it is already happening, and fear and anxiety become close companions.

The world of my childhood collapsed in the twinkling of an eye on a spring morning in an ancient farmhouse, overlooking rolling fields and an iconic fish pond; and a sequence of fateful events began to unfold rapidly. My father lapsed into a coma that would last for the next year and a half, and we were quickly “evacuated” to Ottawa (my parents were Irish immigrants and we had only ever lived in Western Canada). A few short months later, we found ourselves far from the country lane in Germany, living in a small apartment overlooking the asphalt roof of a parking garage—a displaced and isolated family on the edge of poverty.

A year after landing in that cramped apartment, we awoke on a mid-September morning to learn that our kind, funny, poetic, and beloved Dad had died. We had not seen him since he had left the farmhouse a year and a half ago.

As I sat with my brothers after the funeral, letting the death-talk of adults float over us, our rector from the Church of the Resurrection, the Reverend George Bickley, addressed the three of us directly. This credible, compassionate, and wise man, with a faith that had been proved on the beaches of Normandy in World War Two, simply said, “We believe in the resurrection, and this means your father is alive with God in Christ.”

These words, spoken with strength and conviction, placed before me an image that was entirely different from the cold, waxen shell of my father’s body—which called forth memories of life but offered only lifelessness. Reverend Bickley lifted up a new and compelling possibility, which caught my attention because it was so very different from the thin consolations of well-meaning people who didn’t really know what to say about such a sad death.

Our priest firmly opened an unnoticed window and allowed hope to come in. And while many more hardships were still to come, I was given a strong sense that there is always more happening than it seems. Loss and uncertainty, however real and deeply felt, are never the end of the story, because God is a God of endless possibilities.

God is with us as this pandemic runs its course, calling us to see how greed

and exploitation cause great harm, and how compassion and wisdom cause great healing. God did not cause this novel coronavirus to be unleashed upon us: human agency caused an animal virus to transfer to people, and our success in addressing it will be measured by how we elect to use our God-given gifts of ingenuity and love—before, during, and after this virus affects all populations in every part of the world.

Easter is the most profound statement of God’s abundant, gracious love: there is always more than we can see, there are always more possibilities for life—especially when it feels like life has been taken away. The resurrection of Jesus tells us that the hope we need to lift us up and move us toward the time when this pandemic has passed is indestructible. So be steadfast in faith, joyful in hope, and untiring in love, and the calming peace of the risen Christ will be with you.

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"I am deeply grateful that you have affirmed a call that God placed deep within the centre of my being," Parker told the Synod members gathered in Christ Church Cathedral on March 14. He was elected on the fifth ballot, receiving 69.9% of the clergy votes and 51.7% of the lay vote.

From page 10

Is there something in that experience to share with other clergy?

I taught pastoral theology at Saint Paul University for a number of years. One of the things I said to my students was if you are just pushing hard to make everything happen and doing all the cool things you can, the risk is that when you leave it will all stop. If it all depends on

you, you are not providing effective pastoral leadership. If you build up the body, if you call forth the gifts of others, so that things become durable and robust and owned by everybody, when you move on the best things are still going to continue. And the community will have such a good sense of itself they will not be looking for a savior in the next priest. They will be looking for someone who can join them

in a ministry they own and understand. This doesn't preclude clergy bringing new things to a community, but it can't be all about the priest.

You have done a lot of interfaith work. What has that taught you?

I have learned that differences need to be accepted when we do interfaith work because the common ground we have with most people of other spiritual traditions (or no spiritual tradition) is way bigger than our differences—concern for the well-being of others, the common good, civil society, standing against racism and hatred. The moral ground we share as human beings is massive and we can stand on it in solidarity, completely faithful to our own traditions. I learned early on that you don't have to downplay who you are in an interfaith context, but it is essential to receive the faith experiences of other people with empathy and understanding. Interfaith work has taught me to have confidence in the thoughtful Christian tradition we celebrate as Anglicans, and to know that we have something of value to offer to the society around us.

How important was Archbishop Fred Hiltz's 2019 apology to Indigenous People for spiritual harm caused by the Church?

Profoundly important, because, when we become

spiritually humble we walk more closely with Jesus. A keystone of our Church's work towards reconciliation with Indigenous Peoples has been to admit that our spiritual blindness prevented us from seeing that God was at work in this land for many centuries before Anglicans came here. To think that God the Holy Spirit was not active on this continent and that God was not revealing God's self here long, long before the church came here is arrogant in the extreme. In an appendix in the Final Report of the Truth and Reconciliation Commission, you can read all of the formal apologies that were issued before 2015. The apology offered by Archbishop Michael Peers on behalf of the Anglican Church of Canada in 1993 reads like a poem. You can hear the visceral sincerity of it when you read the words. Archbishop Fred Hiltz's apology last summer had the same quality to it, it was heartfelt and profoundly sincere, and those words needed to be said

and heard. The first apology didn't go deep enough. The second one went right to the place of the greatest of all harms, the spiritual harm. In our arrogance, we had literally outlawed sacred practices, beliefs, and ceremonies which were respectful of our Creator and had given meaning and hope to Indigenous Peoples for millennia. Both apologies make me feel proud of our Church because there is great strength in vulnerability. They encourage us to be humble listeners and to respectfully enter into the experience of Indigenous Peoples, which is at the heart of reconciliation.

Katherine Shadbolt-Parker practices family law.

Son Felan Parker is married to Becky Armstrong and their daughter Josie is 6.

Second son Liam Parker is married to Christie Parker and their daughter, Everly, is 1 and a half.

Daughter Rosemary is married to Noel Platte.



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Michael and Nancy go over some challenging questions.

Love is in the air

By Leigh Anne Williams

Everyone knows there's a lot to do when you are planning a wedding, but on Feb. 28 and 29, 22 couples took time out to participate in the Diocese's Marriage Preparation Course. It was the largest group of participants in recent years.

Educator and facilitator Leslie Giddings, who has co-ordinated the course since 2017, led a team of presenters—the Rev. Canon Hilary Murray and the Rev. Jon Martin, as well as couples therapist Kathryn Zettel and small group facilitator Cathy Seguin.

The course offers couples opportunities to discuss topics including communication, intimacy, conflict, values, expectations, money, family, and spirituality.

On the first evening, Giddings encouraged the participants to help shape the course with their questions and to ask about the subjects that were of most relevance to them.

As a part of the evaluation at the end of the course, participants were asked if they would recommend it to other couples.

"Yes, it was good opportunity to reflect on your relationships," said one person. "It is a very welcoming and inclusive class. [I] did not feel judged that my partner was not religious." Another said: "Yes, I definitely would. It may not be what you think, there is no judgment or rules on how you should be as a couple, but more so gives you the tools & foundation to overcome any obstacle."

PHOTOS LEIGH ANNE WILLIAMS



Co-ordinator Leslie Giddings, Cathy Seguin and the Rev. Canon Hilary Murray met with the couples at Christ Church Bells Corners.



Giddings encourages the couples bring up topics that are important to them.

STEWARDSHIP

Making giving easy!

PHOTOS: ART BABYCH



Jane Scanlon, Stewardship Development Officer
jane-scanlon@ottawa.anglican.ca

Although our churches are deemed not to perform an essential service, in fact, they do. The pastoral presence offered through their ministries is essential to people facing new financial hardships due to lay-offs, store closures, sickness, and/or caring for family members. Our first priority, as the Church, is providing pastoral care and maintaining the relationships that exist within our communities of faith as well as extending this as broadly as possible to all people who are suffering.

It is encouraging that during this time of physical distancing, our churches are showing so much creativity in offering new ways of worshiping, connecting parishioners and reaching out to those in need. Prayer groups are continuing, meetings are happening, and they are continuing to care for the vulnerable. I feel tremendous gratitude knowing that all of this is happening. It is inspiring to see how churches are now using technology for Sunday worship and for other services such as Morning Prayer, Evening Prayer and Compline. Churches are online and reaching out to so many people through livestreaming, zoom and uber conferencing.

The offering is an important part of a virtual worship service. Although we can't pass the plate, we can still give, and we can still say thank you. It is essential to let people know all the ways that they can contribute financially to the church by including a time during online worship for an offering invitation. Such an invitation can also be included when your community gathers on-line at other times, such as for Bible studies or meetings.

To help make offerings accessible and easy, CanadaHelps is a practical, recommended tool you can use to invite ongoing commitments to the mission and ministry of your church.

CanadaHelps

CanadaHelps makes it easy for churches to continue receiving offerings and donations without the offering plate. Every church in Canada which is a registered charity can receive gifts online—either through the CanadaHelps website—or through a donate button powered by CanadaHelps on your church's website. Churches without a website can also receive online offerings and donations through CanadaHelps. CanadaHelps is also "mobile-friendly" which makes it easy to give anywhere and at any time using a cell phone.

How does your church set up a CanadaHelps account?

Church treasurers can find out if their church has claimed its CanadaHelps account by searching for the church on the CanadaHelps website at <https://www.canadahelps.org/en/>. An unclaimed account will have a yellow box that says "Represent this charity? Enhance your profile today. Learn more." The church account then needs to be claimed so that CanadaHelps knows where to send the offerings and donations received. When the church's banking information is set up, it is recommended that more information should be included about the church such as the logo. The donation page will then be set up to look familiar as well as easy to use. Lucas Froese, Charity Engagement Manager at CanadaHelps, is available to help your church get set up (lucastf@canadahelps.org).

How do you make an offering or donation to a church using CanadaHelps?

Once a church has claimed its CanadaHelps account, it can receive one-time or recurring monthly donations (similar to PAR or pre-authorized remittance) in two ways:

Online through CanadaHelps.org. Your church will have its own webpage on the CanadaHelps site. Your church's treasurer or priest can email a link to everyone on the church's list and indi-

cate that this is available for offerings during your online Sunday service, or at any other time.

Donate button on your church website. Upon request, CanadaHelps will send your church the code to set up the button. Depending on the type of website your church has, it might be a connection to the CanadaHelps website, or it could be a donate button where people can stay on your church's website to make their offering or donation. Again, this information should be sent to everyone on your church's list.

How does a church receive the money?

CanadaHelps will either mail your church a cheque or deposit the money right into your church's bank account every week. As well, CanadaHelps issues income tax receipts immediately. Your treasurer will be able to see reports of all donations received along with all contact information in the church's password-protected account at [CanadaHelps.org](https://www.canadahelps.org). With this information, thank you letters, signed by the priest, can be sent.

Other giving options

Post-Dated Cheques
Post-dated cheques can be placed in an envelope, sealed with a wet sponge and mailed or dropped off through the mail slot at the church, or at any other location designated by the church. To ensure a way to deposit cheques in the case that your local bank branch closes during the pandemic, it is recommended that your treasurer contact your local bank in advance to set up making deposits by electronic cheque images using the camera and banking app in a smartphone.

Pre-Authorized

Those already on PAR can easily update the amount of their gift by contacting their congregation's PAR coordinator.

Let's make it easy for people to give!

Although some people will have to reduce their giving, other people will be in a position to give more. Let's make it easy for them to give. Timely, personal and sincere thanking is so important especially when people are facing the stress and hardship that we are all encountering as a result of the COVID-19 crisis. Their gifts mean that much more—so please say thanks!



Medicine is all around us

By Albert Dumont

Editor's note: A workshop of Forest Teachings was scheduled to be held on Mar. 28 at Christ Church Cathedral. When it had to be postponed due to the pandemic, Albert Dumont kindly agreed to share some of his teachings here in Crosstalk.

The forest to me is a sacred place where medicines capable of healing all ailments striking the human body can be found. Although others may not accept it, to me it is true that the trees and the life around them can even bring peace once more and a full recovery to a broken heart.

I've been hearing stories pretty much all my life about how deadly or persistent illnesses can be warded off by the medicines in plants, tree bark, roots, bird flesh and their bones, bear grease and even skunk potion. Tonics and salves are there for the taking. The forest is gracious and accommodating. Creator also gave the People healing songs to sing at a place where it was believed that Nodin, the wind, would carry the request being made in the song to someone in the Great Spirit Land who could do something about it through a ceremony conducted in the sacredness of their circle.

Many years ago, I fell more than 43 ft. from a gristmill rooftop. Although I landed on my feet, I still broke my back. My left arm was also in bad shape, with four inches of collapsed nerves above the elbow. The nerve specialist told me, "You will never regain full use of your arm." I didn't believe his diagnosis.

Instead, I put my trust in the healing energy and spirit of the land. As soon as it was possible for me to do so, I left the city to sit in the rapids of a small river in Pontiac County (Algonquin Territory). I lay solemnly on the earth where tall blades of grass grew, humbly asking Mother Earth to heal my broken body. I meditated for many hours on a riverbank where the falls are, calling on the spirit always active there, to doctor my arm. I summoned the medicine people of my bloodline, who lived and died long ago, to come by my side and do what needed to be done so that my arm might move again.

My fingers began to move, slowly at first, and then within a month or so after the ceremonies were complete, I was in good enough shape to have a life once more. Spiritual beliefs are what they are. If you believe 100% in them, my bet would be that they'll serve you 100%.

Never forget that trees are wise, generous, strong and that they are necessary. If all trees died out, it would spell the end of us also.

Albert Dumont is Indigenous Spiritual Advisor, Christ Church Cathedral

REFLECTIONS

Fear not, God is with us

By the Rev. Canon Stewart Murray

*GOD is our hope and strength, a very present help in trouble.
2 Therefore will we not fear, though the earth be changed, and though the hills be carried into the midst of the sea;
3 Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.
4 The LORD of hosts is with us; the God of Jacob is our refuge. (Psalm 46)*

The psalms have been a source of comfort and encouragement for people of faith for thousands of years. There are psalms that express joy, others sorrow, some disappointment and others triumph. They reflect the cry of the human heart that we often cannot find words to express but a psalm does so with elegant simplicity.

At this time, when our country, and indeed the world, is swept with fear and uncertainty because of the COVID-19 virus and when we begin to question so many things that we had taken for granted, it is easy to become disoriented and confused. It is at times when the world seems to be filled with fear however, that we need to turn to sacred Scripture and remember the promises and hope that are part of who we are as children of God. In the midst of the confusion and uncertainty we need to turn to the sure and certain hope we have in Jesus Christ. Psalm 46 captures the sense that



PHOTO ART BABYCH

Canon Stewart Murray is Incumbent at St. Barnabas, Ottawa

when the world is turned upside down, when even the mountains are uprooted, God is the rock upon which we can rely.

This Easter season has been very different for all of us. I am not alone in feeling a deep sense of loss from being uprooted from the familiar and from routine. The need to protect and care for one another means that we could not gather in person to share in the journey of Holy Week or to join in praise of the risen Christ on Easter Day. However in our homes we can share in the ongoing worship and prayers of the Church during this time. We are fortunate that our prayer books, whether the *Book of Common Prayer* or the *Book of Alternative Services*, provide a rich resource for worship; using them can help us develop our own discipline of prayer in our homes. Many parishes of our diocese

continue to offer services for all and those with access to technology can follow online through their parish website or on YouTube or Facebook.

The creative ways that parish communities have found to stay connected with their members has been an inspiration. Even tech newbies such as myself have, with help, been able to make use of the new ways of staying connected. Despite the news, which makes good headlines, of people hoarding needed items, it is important to remind one another that there have been many more acts of kindness and concern, many examples of the willingness of people to reach out to others. A marvellous example of such caring are the staff of our diocesan Community Ministries, who have risen to the challenge and continue to offer help and support to our neighbours.

Easter is a yearly reminder that darkness and death could not overcome the promises of God, that Jesus Christ is risen from the dead. When you are feeling uncertain, fearful and alone, look to the cross and know that you are not alone, that the darkness of despair will not overwhelm us for we belong to the risen Lord. For indeed the "Lord of hosts is with us, the God of Jacob is our refuge."

We all look forward to the time when we will be able once again to join in offering the Holy Eucharist together and share in the joy of the praise and worship of our risen Lord.



A new PWRDF exercise called "Mapping the Ground We Stand On: An Interactive Workshop Exploring Indigenous and Settler Relationships" received a test drive at St. Columba's church in March. A report is coming in the June issue of Crosstalk.

DIOCESAN ARCHIVES

By Glenn J Lockwood

Snaking Stovepipes

A wooden church was built at Pierce's Corners in North Gower Township in 1892 on land obtained from Mr. and Mrs. William Pierce. Saint John's Church, Pierce's Corners was consecrated by Archbishop Charles Hamilton on 9 September 1898. From a distance, Saint John's was imposing, with its large white frame tower and soaring spire giving the impression of a large church. It was only upon drawing near it that it became apparent that it was a small house of worship, a realization confirmed once you entered its doors.

The immediate visual impact once indoors was one of darkness. Most windows were small, and the walls and ceiling were entirely covered in grained wood panelling, in contrast with the plainly painted wide planks of the floor. As if to add to the gloom of the interior, even the side gables in which side windows were set were also panelled. What, we may ask, was the purpose of all the wood panelling? Doubtless it was

drawn from the example of a High Victorian Gothic church such as Saint John the Evangelist in downtown Ottawa, which was equally dark, and which featured diagonal hardwood strips covering its walls. The promoters of the High Victorian Gothic Revival were reacting to the Georgian churches of the previous century whose ceilings and walls were covered with paint. Much in these earlier churches was not what it seemed, with fake buttresses, fake stonework and fake finishes to various surfaces. The promoters of the Gothic

**Carleton Deanery
Pierce's Corners, Saint John**

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Revival felt that the architecture of the true Christian church should be truthful and employ no such illusionist fakery. Hence, instead of plaster hiding the true struc-

tural design of the building, the true structure was now revealed in the wood grain of the materials used. The builders of Saint John's Church at Pierce's Corners seem to have been influenced to carry out this idea to an extreme degree. The diagonal placing of the wood panelling served other purposes. The diagonals may have attempted to distract from the stovepipes snaking their way toward the chimney. They may have served a symbolic purpose in being so formed as to draw attention where they converged as a cross in the ceiling above the

altar. The diagonal paneling may even have served to make the furnishings stand out in their comparative solidity, particularly the altar and the pews. Lest anyone get lost amid all the darkness, there was a carpet on the main aisle leading the way forward to the chancel—an unusual early luxury in a small house of worship.

The light coming in the large perpendicular chancel window bounced off the varnished panelling, revealing the perpendicular chancel arch as well. The numerous coal oil lamps attest to the difficulty of lighting this space during night services. From 1887, Saint John's was part of the two-point parish of North Gower. Lightning struck the tall spire in 1991, and repairs were made to the building. The church has been closed since 2008, and it was secularised by Bishop John H. Chapman on 28 July 2009.

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

PRAYER MATTERS

Praying during a pandemic

By Paul Dumbrille

In times of crisis, "Prayer Matters." In this pandemic period people are turning to prayer. One small indication that people are praying more than usual, is that the number of people visiting the Anglican Fellowship of Prayer website, www.anglicanprayer.org, has increased as rapidly as the COVID-19 virus pandemic has progressed. Is this an indication that people have suddenly become religious? I'm not sure that is the case, but it begs the question. How and what do we pray for in times like this?

I think much of our prayer in times of trouble or stress is motivated by being afraid. We are perhaps afraid of several things. We fear being infected by the virus, particularly if we are older, and/or have underly-

ing medical conditions. We are afraid that our family and other friends will be infected. We are afraid that we might not be able to obtain necessary medications. We are worried that we won't be able to buy or otherwise obtain enough food and supplies. Often our knee jerk response to fear is to ask God to "Fix it!" However, what happens when God doesn't fix it to our satisfaction? At least in the short term, we are disappointed, and perhaps we might be tempted to turn away from God.

However, prayer is much more than asking God to do things for us. Prayer is the means by which we establish and maintain our relationship with God. This is a two-way relationship, in which God, the Divine Presence, is always with us and is a presence that offers "more than

we can ask or imagine." Of course, it is natural and okay to pour out our fears to God in prayer, but as Christians we need to be prepared to listen to God. We should listen to God telling us that there are others who are also afraid and are more in need of comfort and care than we are. We need to listen to God showing us the many ways we should be thankful for our situation and the many blessings we have been given. We need to find the ways of prayer that work for us, as individuals and as Christian communities, and to take the time to intentionally connect to God in prayer. One the positive things that I have seen is that many people and communities are experiencing different ways of prayer during these times when our regular worship patterns are disrupted, and our daily

routines are so different. God is love and experiencing the presence of God can vanquish our fears. How do we pray? One simple way is to use the acronym, ACTS: Adoration (praising God for His love); Confession (telling God where you have gone wrong); Thanksgiving (giving thanks for your blessings); and Supplication (asking for God's help). We can trust that God is with us always, and God's love will allow us to conquer our fears. One way I find useful is to substitute the word "trust" for the word "believe" in either the Nicene or Apostles Creed. In prayer, we can "trust" God the Creator, we can trust Jesus and what his life, death and resurrection show us, and we can trust the Holy Spirit to be the constant loving Divine Presence in our lives. Love Conquers Fear.



Paul Dumbrille is the diocesan Anglican Fellowship of Prayer representative.

BULLETIN BOARD



Leigh Anne Williams

Dear readers,

It will come as no surprise to you that we don't have May events to list on our calendar. I have been receiving only notes about postponements such as the commemorative service honoring the work of Ms. Eva Hasell and the Vanners that was to be held on May 3 at St. Bartholomew's and cancellations including the St. Helen's Art Fair that was scheduled for May 30.

Among other things we are learning to practice during the COVID-19 pandemic are patience and how to live in the present. I hope conditions will improve so that we

can soon begin to plan for events that will bring people together again soon. If your own parish is not broadcasting worship services, Christ Church Cathedral is posting its services, including music, online for all in the diocese to enjoy.

I also hope we have provided articles in this issue that you will enjoy reading during these stay-home days and that will help you to feel more connected to the Anglican community here in the diocese.

We still want to reconnect with many readers whose subscriptions may not have been confirmed last year and have thus stopped. Please let your friends know that they need only send an email with their mailing address to me at crosstalk@ottawa.anglican.ca or let their parish administrator know and I will make sure you are soon receiving your newspapers again.

Stay well and enjoy Eastertide and the arrival of spring!

Sincerely,
Leigh Anne



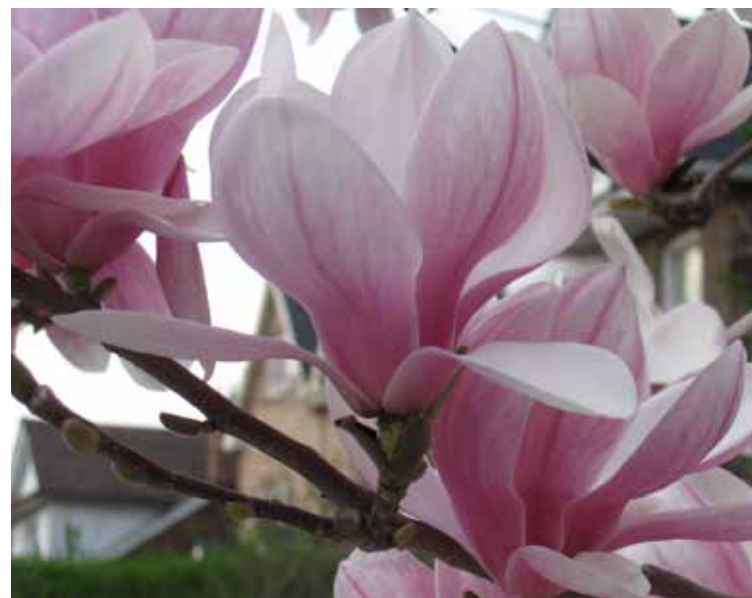
ANGLICAN CHURCH WOMEN

Dear friends,

As you know, the ACW have had to cancel their activities during April, due to the pandemic, but the goodwill is still there. We are working out another way to show our support to the people hardest hit by this virus and will be working to let you know what innovative measures we come up with, on your behalf.

Take care of yourselves, keep well and stay safe.

Leslie Worden & Marni Crossley
ACW co-ordinators acw@ottawa.anglican.ca



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Pandemic

What if you thought of it as the Jews consider the Sabbath—the most sacred of times?

Cease from travel.
Cease from buying and selling.
Give up, just for now,
on trying to make the world different than it is.
Sing. Pray. Touch only those to whom you commit your life.
Centre down.

And when your body has become still,
reach out with your heart.
Know that we are connected in ways that are terrifying and beautiful. (You could hardly deny it now.)
Know that our lives are in one another's hands. (Surely, that has come clear.)
Do not reach out your hands.
Reach out your heart.
Reach out your words.
Reach out all the tendrils of compassion that move, invisibly, where we cannot touch.

Promise this world your love—for better or for worse, in sickness and in health, so long as we all shall live.

— Lynn Unger
(author of *Bread and Other Miracles*)
lynnungar.com

HOLD THE DATE



FINDING FINANCIAL ASSISTANCE FOR YOUR MINISTRIES GRANT WORKSHOP

**May 2, 2020
9:30 am – 3:00 pm**

Christ Church Bell's Corners, 3861 Old Richmond Rd., Nepean

Learn to find and apply for grants from local, provincial and national foundations as well as government agencies. Sponsored by the Anglican Diocese of Ottawa and the Eastern Synod of the Evangelical Lutheran Church at no cost to participants.

The workshop leader is Jody Orr. Jody brings a wealth of experience including six years as the CEO of a major United Way. She opened her own consulting firm, The Chrysalis Group, with a business partner in 1996. She has been consulting to the nonprofit sector for 23 years with a number of specialties, including grant research, writing and resource development.

Check in and coffee are from 9:30 – 10:00 am. The program begins promptly at 10 am and includes a light lunch.

Workshop topics include:

- Government and foundation grants your congregation may be eligible for
- Grants and resources available from the Eastern Synod, ELFEC and the Anglican Church
- Understanding funder expectations (pre and post grant)
- How to develop effective grant proposals

Who should attend:

Priests, Council Members, Treasurers, Finance and Stewardship Committee and all who are interested in generating revenue for their congregation and programs.

To register now, please send an e-mail to jane-scanlon@ottawa.anglican.ca, including the number of people registering and any dietary or special needs. Registration is limited to 35 people.