

Thoughts from our new Bishop

Reflecting on Race

Community Ministries cope with COVID

Youth meet with Bishops

Crosstalk



THE ANGLICAN
DIOCESE
OF OTTAWA

Section of the
Anglican Journal

September 2020

Diocese plans to begin cautious reopening in September

BY LEIGH ANNE WILLIAMS

On Sept. 1, the diocese of Ottawa plans to take a cautious step toward reopening, moving from a “red” response to the COVID-19 pandemic to “amber,” as long as infection numbers in the Ottawa area allow the Diocese to follow the guide it released on July 7.

In the red stage, all church buildings are closed, all worship must be online, and all meetings held online or on the phone. In the amber stage, some of those restrictions are loosened, allowing small numbers of people to gather for worship.

In a July 15 online briefing for clergy and wardens, Bishop Shane Parker thanked those in attendance for continuing to be the church, for continuing to serve the communities in the diocese, and for the worship they faithfully and creatively continued in new ways during the pandemic.

“We know that our love of God is intended to be expressed by our love of others, and the caution that we have exercised is all about loving others. It is about keeping everyone safe,” he added.

The Rev. Michael Garner, who is

an epidemiologist serving as an advisor to the Diocese during the pandemic, reminded listeners that “as we open our doors again, each of us as leaders in our parishes will be on the front lines of public health. The decisions we make will have an ability to mitigate health, protect health, lead a group of people through this crisis.”

Garner noted that “We are in the midst of the pandemic. Things are getting better, but they can turn for the worse very quickly.”

He recommended a Japanese public awareness model included in the Diocese’s plan that reminds people to avoid “the three Cs” — closed spaces, crowded places, close contact — and especially to avoid places where those three conditions overlap. “Some of you are surely having a light bulb go on or at least the sinking feeling of the question: Are churches at the intersection of the three Cs? I think it is clear that they are,” he said.

And new research from outbreaks of the COVID virus also seems to show that singing might be an extremely risky activity, he said. “There are reports where one infectious person goes to church with 100 other people and more than 50 end up infected, and in this case, three die,”

he said. “The science continues to evolve, but it seems at this stage, the prudent measure is to take extreme caution when we think about singing in church, especially choir singing or congregational singing.”

Garner added one more sobering fact into the mix. “Historically, pandemics have had at least two waves,” he said. “There is no evidence to suggest right now that the COVID pandemic will be any different. As a result, any plans for reopening must consider the possibility of a second wave and how we might manage a new round of isolation.”

The full plan, which followed one from the Diocese of New Westminster closely, is available on the Diocesan website, but here are a few of the key points:

- Services are limited to no more than 50 people or 1/3 the capacity of the church, whichever is less, to ensure there is enough space for two metres of separation on all sides between households or individuals.
- Communion must be in one kind only: wafers. The celebrant must be the only communion administrator.

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PHOTO: LESLIE WORDEN



Could that be a new, well packed bundle of clothing for the North in Marni’s hands? Yes! ACW Coordinators have found a way to keep things going through the summer even though projects were halted and church buildings closed due to the pandemic.

See the ACW report, page 10



New Bishop of Ottawa consecrated

By Leigh Anne Williams

On the evening of May 31, Shane Parker, who served as Dean of Christ Church Cathedral since 1999, was consecrated as the 10th Bishop of Ottawa. Due to the COVID-19 health restrictions, the service at the Cathedral was limited to the few people participating in the service observing physical distancing rules, but clergy and lay people from across the diocese and Canada were able to view the service via a webcast on Facebook and

YouTube, sending their prayers and well-wishes in comments during and after the service.

Archbishop Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario, delivered the homily for the Pentecost service with Bishop Michael Oulton of the Diocese of Ontario and Bishop John Baycroft, the 7th Bishop of Ottawa, assisting her in presiding over the Eucharist and Consecration.

Germond opened the service by reading a letter from retiring Bishop John Chapman, who wrote: “Shane, you have been my brother in Christ and partner in ministry for many years....I wish that the days of this virus, COVID-19, were past, and we could all be present with you for this wonderful and sacred day,” but he

offered his blessing and a prayer for Bishop Parker’s apostolic ministry.

Offering the homily, Germond said that it seemed fitting that the Gospel for the day was John’s version of Pentecost, describing the disciples gathered together fearfully behind locked doors when the risen Christ appears among them, saying, “‘Peace be with you. Receive the Holy Spirit.’ And he breathes on them.”

What a powerful image that is, she said, “at a time when the pandemic has resulted in thousands of deaths because people were unable to breathe, and thousands more are on respirators to help them breathe. And all of us are hiding our breathe from others to protect them.”

► page 4

May nature provide you with rich signs of Christ's irrepressible grace

I was three when my family moved from Edmonton to Fort Nelson, a town in Treaty 8 territory in the northeast corner of British Columbia, at Mile 300 of the historic Alaska Highway, surrounded by boreal forest near the confluence of the Muskwa, Prophet and Fort Nelson rivers.

Our home was a standard-issue military house, in an area carved out of the bush to accommodate personnel who were stationed there as part of the defense of the North during the Cold War. You did not have to go far to be in the bush: across the street and over the fire break lay the vast expanse of the forest and its inhabitants.

Early one morning, my brother went out on his bike and encountered a mature lynx padding along the gravel road. The hunters in the community simply walked out their back doors to pursue game in season. Big birds like the great horned owl, bald eagles and golden eagles graced the skies, and the rivers and creeks had plenty of fish. Black bears were commonplace.

My very earliest memories formed in that rich environment. To this day, certain scents in the forest, the lay of land, the look of the sky, or the way light falls on leaves or snow will bring me back there.

I have been lucky enough to spend time in many natural places in Canada and abroad over the years, in forests, mountains, prairies, deserts, rivers, lakes, and oceans. When my soul needs to be restored, I head into nature.



Contemplating nature by the Muskwa River in 1961.



**The Rt. Rev. Shane Parker,
Bishop of Ottawa**

As good as it is to be in wild places, nature breaks through everywhere. When you look to the sky from any location, or alongside a river, or at creatures in the trees on a city street, you will always see signs of unfettered creation. Sometimes the weather will take an interesting turn to remind us

that nature follows its own course.

Jesus encouraged his followers to consider nature—the birds of the air and the flowers of the field—to understand that, just as God is at work in the intricacies and interdependencies of creation, sustaining species of plants and animals, God is also at work in human lives. And so he asks us, “Why would you think that you, alone, control your destinies? That you must look to yourselves alone to find hope and security?”

Jesus teaches his followers that God will provide what we need to find peace of mind in this life, and that our first and foremost job is to live in the love of God and to use the gifts God has given us to share that love with others—through words, actions, technologies, strategies, medicines, and all forms of justice.

As I write this, a late-summer storm has made its way across much of our diocese, replete with severe wind and rainfall warnings. A cleansing, quenching rain has fallen on everything, renewing colours, refreshing

the air, and filling waterways. It was a sign of unfettered creation, breaking through to remind us that, like the flow of nature, the flow of God's creative love continues around us, even as we are anxious and preoccupied with a coronavirus pandemic that feels all-encompassing.

The summer storm was like Jesus saying, “Remember that God is at work in creation and in human lives! Do not be anxious about today or tomorrow! Don't forget that your first duty is to love God, not to fret! Know that if God's gifts to human beings—gifts of memory, reason and skill—are used wisely and compassionately, effective treatment and a vaccine for COVID-19 will soon emerge!”

As this autumn season unfolds, I pray that nature will provide each of you with rich signs of Christ's irrepressible grace, God's abundant love, and the steady fellowship of the Holy Spirit, giving you solace and insight as we journey toward the day when we receive news that the pandemic has ended—as it surely will.

Reopening plans

continued from page 1

- Weddings, funerals and baptisms can resume in church buildings under all the same restrictions as worship services.
- Everyone entering must provide their names and contact information (phone number and email or mailing address).
- Mark or block off seats to ensure physical distancing between individuals who are not members of the same household.

For more information:

In this together: The Diocese of Ottawa's COVID-19 plan and video of the COVID briefing for clergy and wardens is online at ottawa.anglican.ca.

Synod 2020 split to October and January dates

Due to the COVID-19 limits on public gatherings, the 2020 annual diocesan Synod, which had been scheduled for October, will be divided into two events.

On Oct. 24, members of Synod will gather online for a “necessary business only” Synod. All of the face-to-face Great Chapter meetings, which are normally held in the lead-up to the Synod are cancelled.

The Synod circular, which includes all reports, the draft Synod agenda, practical information on how Synod functions, notices of motion and material on issues to be addressed at the meeting, will be published in October as usual.

The Synod circular and financial statements will be made available online only.

In a welcome letter to Synod members, the Rev. Canon Doug Richards and Kim Chadsey, clerical and lay secretaries of Synod respectively, wrote, “We remain hopeful that we can gather again in-person as a Synod on January 22-23, 2021. That meeting of Synod will focus on our four strategic priorities, providing us with an opportunity to be informed and engaged in developing them as a diocesan church. There will also be time for fellowship, learning, and constructive conversation.”



CLERGY AND STAFF NEWS

Clergy Appointments

The Rev. Canon Catherine Ascah was appointed to the Cathedral Canonry of St. Hilda of Whitby, effective immediately.

Bishop Michael Bird was appointed Honourary Assistant Bishop, effective June 7, 2020.

PHOTO CONTRIBUTED



The Rev. Canon Beth Bretzlaff has been appointed as Dean of the Diocese of Ottawa and Rector (Incumbent) of Christ Church Cathedral, effective Sept. 1, 2020.

Archdeacon Peter Crosby has been appointed Incumbent for the Area Parish of the St. Lawrence and Archdeacon of Stormont, effective Sept. 1.

Dr. William Gardner was appointed COVID-19 Research Advisor effective June 4, 2020.

The Rev. Michael Garner was appointed Associate Incumbent of the Parish of St. Thomas the Apostle,

Alta Vista, effective Sept. 1, 2020. He was also appointed COVID-19 Public Health Advisory effective June 4, 2020.

The Rev. Canon Linda Hill has been appointed Executive Archdeacon effective July 6, 2020.

The Ven. Canon Dr. Peter John Hobbs was appointed Director of Community Ministries and Canon for Social Justice, holding the Cathedral Canonry of Saint Luke, effective June 3, 2020.

The Rev. Tim Kehoe was appointed Incumbent of the Parish of St. Thomas the Apostle, Alta Vista, effective September 1, 2020.

The Rev. Tim Kehoe and the Rev. Michael Garner will form

a new, full-time clergy team with a scope of ministry that will include the area once served by the Church of the Resurrection, whose vestry recently made the difficult and courageous decision to disestablish.

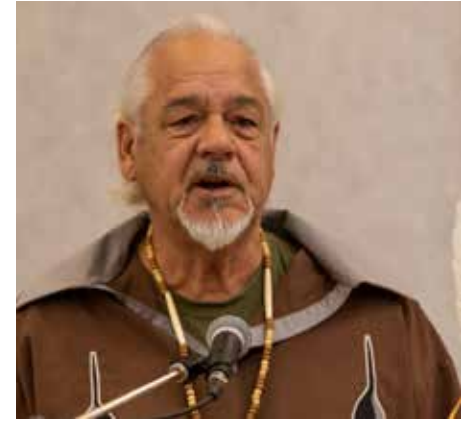
The Rev. Chung Yan (JoAnne) Lam has been appointed Incumbent of the Parish of Bearbrook-Navan-Blackburn, effective Aug. 1.

The Rev. Colin McPharland was appointed Associate Incumbent for the Area Parish of the St. Lawrence, effective July. 1.

The Rev. Patrick Stephens was appointed Incumbent of the Parish of Saint Barnabas, Deep River effective Sept. 1, 2020

Lay Appointments

PHOTO: ARCHDEACON CHRIS DUNN



Albert Dumont (Oshki Nodin), a member of the Algonquin Nation at Kitigan Zibi Anishinabeg, was appointed as Indigenous Advisor to the Bishop, effective June 21, 2020, National Indigenous Peoples Day.

Jane Scanlon was appointed Director of Stewardship Development, effective June 1, 2020.

PHOTO: ARCHDEACON CHRIS DUNN



Henry Schultz was appointed Diocesan Chancellor effective June 1, 2020.



Baby News

Lily Elizabeth Hoyer Brown was born July 15, 2020 in Pembroke, Ont. to **the Rev. Gillian Hoyer and the Rev. Matthew Brown**, Associate Incumbents of the Parish of the Valley. Lily is seen here showing her Valley Pride.

PHOTO CONTRIBUTED

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Arbor
Memorial

Arbor Memorial Inc.

PHOTO: ARCHDEACON CHRIS DUNN



May 31, 2020 — Bishop Shane Parker and Christ Church Cathedral clergy gather around the Homeless Jesus statue with Archbishop Anne Germond and Bishop Michael Oulton following the service.

Archbishop Anne Germond presided continued from page 1

It was also the week, she said, when George Floyd’s cry, “I can’t breathe,” has caused unimaginable hurt or pain, or as Presiding Bishop Michael Curry of the Episcopal Church said in his Pentecost sermon this morning ‘unearthed the deep pain already there.’ ...In this Pentecost moment, Germond said, “Jesus does more than just announce that the Spirit is given, he actually gives it by breathing on the disciples.”

As a new bishop in the church, the archbishop said that Parker would be vested with many beautiful outward signs of his new ministry as the 10th bishop of Ottawa — a ring, pectoral cross, mitre, Bible and pastoral staff. “All of these things are symbols of your authority to lead your people, but let me tell you, Shane, that some days that mitre will weigh 500 lbs, not 500 grams,” she said.

Then she referred to some advice that Bishop Frank Griswold, had offered to bishops of the Episcopal Church. “The more vestments you put on, the more you must take off from within.” She added that Presiding Bishop Curry had explained the idea further, advising bishops not to fall for the false notion that they are princes or princesses of the hierarchical, established church. If you” fall for that nonsense,” he said, “you ain’t got the power. What you’ve got is God working in and through you. The only way you can do it, is the way of genuine humility, knowing that your job is to serve.”

Germond advised Bishop Parker: “Walk humbly with your people, and love them, love them, love them, so that more and more, God will be visible in you and through you.”

In a statement issued before the service, Parker said, “Becoming a bishop during a pandemic that has caused disruption, fear and loss makes me realize how important it is to build on the collaboration, compassion and creativity our community has shown over the past three months.” He added, “A new bishop is a sign of renewal and we all need to be lifted up as we face the future.”

Following his Consecration, Bishop Parker went outside to the forecourt of the Cathedral overlooking the city, Ottawa River and Gatineau Hills to pray for and bless the city.

A Blessing for the City of Ottawa

The blessing of God who creates life, be upon this city as we celebrate life.

The blessing of God who restores life, be upon this city as we rebuild our lives.

The blessing of God who sanctifies life, be upon this city as we bring life, hope, healing and justice to others.

Et que la paix de Dieu, qui surpasse toute intelligence, descende sur la ville d’Ottawa et demeure toujours avec nous.

Amen

—Rt. Rev. Shane Parker,
May 31, 2020

Bishop launches podcast

Soon after his consecration, Bishop Shane Parker launched a podcast called ADON the Move. Welcoming listeners with a gentle theme song on harp, Parker explains the aim of the podcast: “It is my pleasure as the Bishop of Ottawa to travel from place to place across our diocese, connecting with people and connect-

ing people with one another. The first season consisted of eight 15-to-20-minute episodes posted on the diocesan website every Saturday from June 13 to Aug. 1. The bishop took a break during August but plans to launch a new season of episodes in the fall.

EDITOR’S NOTE



Leigh Anne Williams

September already! No matter how many years pass since I was a student, the back-to-school season always seems more like the beginning of a new year than Jan. 1 to me. And this September especially feels like a time of new beginnings. We are being led by our new bishop. The Diocese is making its first tentative steps to reopen. And *Crosstalk* is taking some new steps too.

We have a new style with a fresh banner on our front page. We are also making changes to the substance of the content. In an early conversation about the newspaper with our newly elected publisher Bishop Shane Parker, he suggested *Crosstalk* needed a greater diversity of voices. Clearly, we do. As a start, we are opening up our reflection space, which has been admirably filled by long-time contributor Canon Stewart Murray, so that he will be joined by a roster of clergy from across the diocese. We are aiming to include more lay perspectives as well.

In the tumult and protests that followed the death of George Floyd, however, it also seemed like an in-depth and ongoing conversation about racism was also needed. In Canada, the work of the Truth and Reconciliation Commission and the National Inquiry into Missing and Murdered Indigenous Women and Girls has brought some attention to systemic racism as experienced by Indigenous Peoples, but the wounds caused by racism are deep, are carried by people of many colours, and need to be seen and cared for to begin to heal. *Crosstalk* will make space for the stories of people who have experienced racism in the hopes that understanding one another’s experiences better will help us all to work toward seeing one human race.

We look forward to your feedback and suggestions. Wishing you all a safe and healthy fall!

Kudos to Crosstalk

In June, *Crosstalk* won two awards from the Canadian Christian Communicators Association (CCCA). Leigh Anne Williams took first place in the News Story category (newspaper) for her June 2019 article “Rising to the challenge of floods.” In the Feature, Layout and Design category designer Jane Waterston took second place for “All Things Bright and Beautiful.”



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crosstalk@ottawa.anglican.ca

Leigh Anne Williams

Crosstalk

71 Bronson Ave.

Ottawa, Ontario K1R 6G6

613 232-7124

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for the October 2020 edition

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.





Help the Community Ministries of Ottawa Build a Community of Hope!

Participate in a virtual Fundraiser and Silent Auction, replacing the annual Breakfast of Hope, for our Today 4 Tomorrow partners – the Community Ministries of Ottawa. They are five social service agencies that serve so many people struggling with poverty, homelessness and mental health issues: Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, St Luke’s Table and The Well.

Daily life is challenging at the best of times for people doing what they can every day to survive. These challenges are now compounded by the uncertainties of COVID-19 especially for the most vulnerable people in our communities, and life has become more precarious. The most elemental human needs – for food and housing – have become pressing, urgent concerns among this hardest-hit population.

The virtual event and silent auction, replacing the annual Breakfast of Hope, will feature The Rt. Rev. Shane Parker and Ven. Dr. Peter John Hobbs, along with an interactive panel of experts, responding to questions about how the Community Ministries of Ottawa have addressed COVID-19 and its impact on the people they serve.



TODAY 4 TOMORROW

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(Replaces the Breakfast of Hope)

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12:30 pm – 1:15 pm

Here’s how you can support our Community Ministries of Ottawa Partners to take care of people in the midst of this pandemic:

- Register for the Building a Community of Hope fundraiser and silent auction
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- Look for the brochure inserted in October Crosstalk and send in a donor reply envelope

PARISH NEWS

PHOTO CONTRIBUTED



Parish knitters were busy in 2019, making more than 100. (Above) Archdeacon Peter Crosby blesses at least a dozen at a Sunday service.

Shawl ministry spreads warmth and love to those in need

By Wayne Kauk

A flourishing Shawl Ministry has existed at St Thomas Alta Vista since 2008. Parish knitters made more than 100 shawls in 2019. Created in love and prayer, then blessed at a Sunday service by the Venerable Peter Crosby (see photo), the shawls are given by parishioners to those in need of comfort and peace in their lives for any reason. Each year, we also give a substantial number to three Community Ministries: Cornerstone, The Well and Centre 454.

Some people who have received the shawls have written touching testimonies which show the power of God in this ministry:

“Your kindness and your love touched us at the darkest moment of

our life and brought light and comfort. He kept it always across his bed until his death. I find myself reaching for it and wrapping myself in the solace of your prayers.”

“I just recently received one of your most loving shawls. Knowing others care so much does indeed help one stay positive, strong and hopeful. It keeps one warm in many ways especially spiritually.”

“Every time I go for my chemotherapy treatment, I wrap the shawl around me and feel that I am not alone anymore.”

If you are interested in starting this ministry in your parish, contact Renee Larocque at larocquerg@sympatico.ca

Holy Trinity, Bearbrook reclaimed after vandals damage Sunday School murals in hall downstairs

By Leigh Anne Williams

In mid-June, vandals broke into Holy Trinity, Bearbrook, damaging murals of Biblical scenes that had been painted in Sunday School rooms in the basement, emptying fire extinguishers and damaging a few other walls and fixtures. Damage was estimated to be about \$14,000 to \$15,000. Fortunately, the sanctuary was locked and was not damaged.

Pastor Chung Yan (JoAnne) Lam, Incumbent for the Parish of Bearbrook-Navan-Blackburn, told *Crosstalk* that she and the wardens were very grateful for support from

the Diocese. When the damage was discovered, she emailed Bishop Shane Parker. Sanjay Grover, director of the diocesan financial ministry, was quick to help with insurance and practical details, and the bishop came the same day to meet with Lam and the wardens.

Bishop Parker, Lam said, came to help them “reclaim the space,” which she said was just the pastoral care they needed when their sacred space had been violated. “They were very happy that the bishop was able to come and pray with them,” she said.

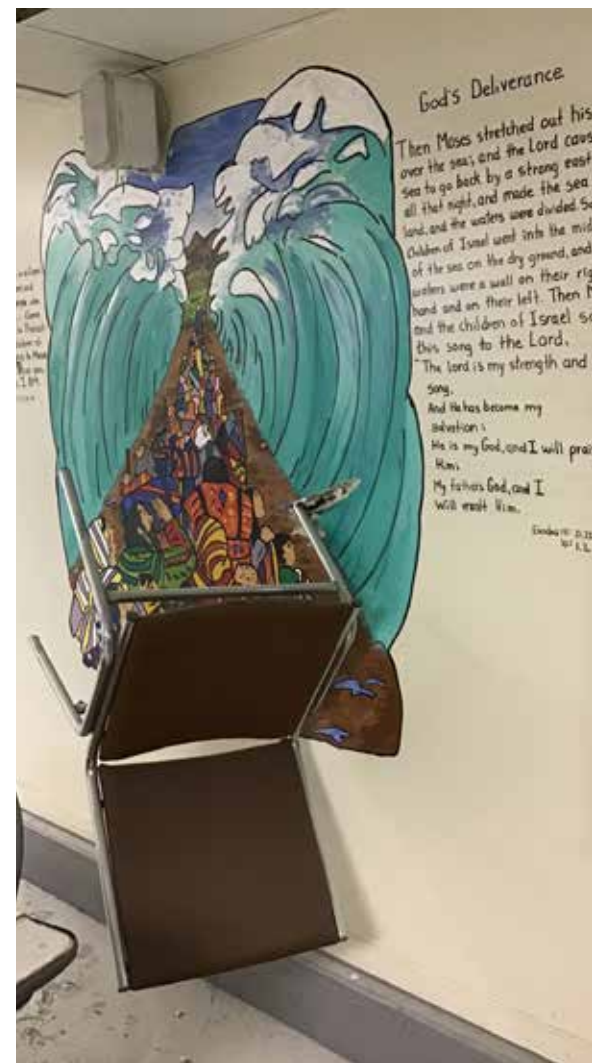
A few other good things came out of this bad experience, Lam said. Parishioners were happy that members of the other two congregations called and offered their support and help.

The incident sparked a discussion about why someone would do this, and also about what the church’s place in the surrounding community should and could be.

Because Trinity’s Sunday attendance is usually only 14 to 16 people, Lam said the congregation had been focused on its survival. As they discussed fixing up the basement, they started to consider how they could make the space available to people



PHOTOS: CONTRIBUTED



Above left — A wall damaged by vandals in the church school area. Above right — A chair was thrust into a wall decorated with a mural celebrating the exodus.

in the community and for outreach. Lam said that Bishop Shane suggested that churches need to return to the place they used to hold in communities as a vital place offering refuge and a sanctuary.

Reclaiming their space, Lam said, encourages the parishioners to defy the vandals’ attack and declare that it won’t stop them from being welcoming and open.



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Ottawa clergy reflect on the long road to racial equality

By Leigh Anne Williams

“I can’t breathe.” George Floyd’s words and the images of his death as a police officer refused to take his knee off his neck on May 25 in Minneapolis were seared into the world’s consciousness this summer — all the more tragic because it was far from an isolated incident. But it ignited protests around the world calling for change and racial equality, and support for movements such as Black Lives Matter and Indigenous Lives Matter gathered momentum. *Crosstalk* asked the Rev. Julian Campbell, Pastor Chung Yan (JoAnne) Lam, and Canon Hilary Murray about racism and the ways individual Anglicans and the Church can help work for justice and racial equality. They are huge topics that clearly can’t be addressed in one article, but they gamely and graciously agreed to share their reflections, each thoughtfully drawing on his or her own experiences. These brief excerpts are only the start of what we hope will be an ongoing conversation in *Crosstalk* and in the diocese. More will follow in our upcoming issues, and we hope to include the stories and voices of many others as well. As Bishop Shane Parker wrote as he commended the Anglican Church of Canada’s Episcopal statement concerning racism, “Making space to hear and listen to racialized brothers and sisters speak of how racism cuts into self-esteem, safety and opportunity is the transformative next step.”

The Rev. Julian Campbell Incumbent at St. Mark’s, Ottawa

How did you react to the news about George Floyd’s death?

Watching the murder of George Floyd caused me to have some reflections about my own experience as a Black person. You may ask why— a Black person coming from a majority Black country? But even in my home country, the Bahamas, racism was rife, especially prior to independence [in 1967]. It was more overt but... it still lingers in very subtle and insidious ways even to this day. ...Prior to independence, we were ruled by colonial powers. At one point, the British ruled by what we call the white oligarchy in the Bahamas, they are Bahamians but they are vastly in the minority.

Hearing stories from my own parents about what they endured — couldn’t vote, weren’t given the opportunity to work in certain places, being relegated to just menial jobs— so from that background, I was able to identify with George [Floyd] in terms of in the way the police officer had his knee bent into his neck. It felt as if my whole history was being visualized right there. It said to me this is how, for centuries, your ancestors and even you yourself have experienced racism systemically or otherwise. ...

The legacy of this still affects us today. That is why I held a month for Black history [this spring at St. Mark’s]. There was a lady who [asked]... “Why not Black Future Month, instead of Black History Month?” ...It astonished me because a lot of the wrongs have never been dealt with, so to me, you can’t have a future if you have never dealt with



Canon Hilary Murray and the Rev. Julian Campbell PHOTO CONTRIBUTED

the wrongs. You can’t have a future if you aren’t ready even to deal with the present. So you must be able to deal with the entire picture and you cannot separate them. She was dismissive about the whole month that was being put on but the vast majority of the congregation welcomed it and enjoyed it.

Rev. Chung Yan (JoAnne) Lam Incumbent at Bearbrook, Navan and Blackburn parish

What can individual Anglicans do to help create positive change?

There always tends to be a task for the racialized people to educate. It’s almost the same as for the residential school survivors: [People say,] “Tell us what to do.” We all need to do our homework. And I think the first thing to do as an individual, not even as an Anglican, is read those books [by racialized authors talking about their experiences]. ... You read first, read about privilege, be open-minded. ...

“Statements are great, but does that

PHOTO CONTRIBUTED



Pastor Chung Yan (JoAnne) Lam, from the Evangelical Lutheran Church in Canada, is serving in the Parish of Bearbrook-Navan-Blackburn

change perspectives? I don’t know. I think the change in perspectives has to be in close contact, meeting someone, hearing their stories and being affected by them. And to know that next time something comes up, that person’s face will come to the forefront of your mind, and you will think “That will hurt that person. I care about that person.” And I think that’s how we’ve changed our perspective on approaching same-sex marriages, people living with HIV/AIDS, or any kind of difficulties, mental health issues.

What can Anglicans do collectively in the church?

We can ask ourselves ‘Does our leadership reflect who is in our pews?’ And if it doesn’t, then how do we expect the people in the pews to relate because the people in the pulpit are preaching about things that they know but they don’t know what it is like to be in somebody else’s skin. So how are we able to open the space that nurtures voices of racialized peoples to become lay leaders in the Anglican system, so that they can have training, because I always believe in quality preaching, but the perspective needs to be different...

I think the church should have the capacity and resilience for difficult conversations because our basis is to love our neighbours as ourselves.

Canon Hilary Murray Canon Pastor at Christ Church Cathedral and Chaplain to Cornerstone Housing for Women

How can individuals look for unconscious racism or privilege in their own lives?

I was asked to do diversity training [for social workers] in ... Florida. One of the things I talked about is that it doesn’t matter who we are or what colour we are or what background or culture we come from, we all have our prejudices, and we all in a sense discriminate. Someone might say, ‘I don’t like lazy people’ or ‘I find it difficult to be around poor people’. That’s a discrimination, putting our privilege on someone instead of get-

ting to know the person who is there. ... I started the training using exercises to get people to look at themselves within. Getting them to reflect on the things we’d find we are critical about when looking at other people. Then I’d ask them to list the things we don’t feel comfortable sharing even with ourselves. That’s where you get into the deeper reflections such as ‘I feel nervous around Black people.’ People didn’t have to share those things out loud, but it was eye-opening for many to have to grapple with.

How can the church create safer spaces?

I was on the diversity committee [at a teaching] hospital, ... and one of the things that we talked about on the team ... was that you can change behaviour in terms of setting policies and saying what it is that we, as an organization, do and do not accept. You can’t call people derogatory terms, for example. We can change these things and attitudes through fun activities, such as sharing stories and history as a way to help people to get to know one another. I think once we get to know each other as people and put a name to a face of a person of colour, then all of sudden it becomes more personable. A starting point is to work on changing behavior first. It takes years to change attitudes, which results in changing people at a deeper heart level.

I think it’s the same thing with the church. It’s one thing to speak the words, but faith goes deeper into our hearts. If we can’t speak the faith from that heart level even in terms of our attitudes toward other people who are different from us, that’s where we fall down and this is where the work comes in.

In order to do that..., we need to repent, basically admit what we aren’t doing and what our prejudices are. In acknowledging this, and then taking responsibility for it, in terms of our attitudes and such, and then asking for forgiveness, is what I believe leads us to gaining true reconciliation. There’s still a lot of work to do with the church on many levels.

Adapting to COVID

By David Humphreys

Centre 105 collaborates with other agencies

Centre 105, a community ministry of the Anglican Diocese of Ottawa, has been the only food agency in Cornwall, Ont., offering a ready-to-eat hot breakfast to anyone who comes to its pick-up window three days a week. And an average of 60 individuals have been taking advantage of the offer every day it's available.

Centre 105 partners with two other agencies, the Salvation Army and the Agape Centre, both of which operate as food banks, providing packages of food to be picked up daily.

Program co-ordinator Taylor Seguin has been building on existing cooperation with other agencies, including the St Vincent de Paul Food Bank, and all are working together to help those in need. "Various charities, non-profits and social agencies are extremely supportive of Centre 105's food program," Seguin said. Examples are the local Rotary Club donating masks and the Anglican Church Women (ACW) of Trinity Church donating 1,000 bottles of water.

Day programs reach out

The popular slogan of the Covid-19 pandemic that "we're all in this together" has a hollow ring for many homeless and precariously housed people.

They are among the most adversely affected and their numbers in Ottawa have grown as the pandemic drags on. The combined day programs of the diocese's Community Ministries—St Luke's Table, Centre 454 and The Well—have continued to innovate to meet the increasing need.

They have launched street outreach to serve increased numbers of people sleeping outside in the summer, in some cases to avoid crowded shelters.

Two of their 22 staff members are patrolling in each of three areas, Somerset St West, Elgin St-Centretown, and Byward Market-Sandy Hill, twice a week. They offer water, socks and snacks and, perhaps most important, contact to let these people know where to find help.

In addition they have a contract with the Downtown Rideau Business Improvement Area (DRBIA) for similar coverage by two staff members five days a week. The outreach has identified new cli-

ents, people previously unknown to any of the day ministries.

The combined ministries also stepped up to partner with the City of Ottawa to provide food service at the McNabb Arena. The city opened the arena in April to provide showers and washrooms for the homeless but without food. About 150 meals a day have been prepared in kitchens at The Well and St. Luke's Table and delivered by rented van to the arena where social distancing could be observed.

Circumstances are constantly changing during the pandemic. Deliveries to McNabb were scheduled to end with the summer when the arena reverts back to its public recreational role. The ministries were working with the City in a search for an alternative location. They were looking farther ahead to find a way to best distribute food in cold weather.

Meanwhile, deliveries continued to about 15 clients who are unable to leave their places of residence. Like Cornerstone, the day programs' food supply has been augmented by food donations from Parkdale Food Centre and 24 participating restaurants.

An anonymous corporate donor of smart phones extended prepaid service for a further six months, ensuring that critical contact can be maintained with shut-in people.

As government guidelines eased, all three ministries have been able to extend opening hours and offer services such as showers, washrooms and computer access.

Throughout it all the staff have been tireless. Rachel Robinson, executive director of all three ministries, has offered support wherever possible, including rotating individuals around jobs to provide variety and some benefits from occasional change. The feedback has been positive, a willingness to do whatever it takes to maintain the service.

Robinson points out that the pandemic has highlighted the issue of poverty. She dares to be optimistic that governments will increase resources for affordable housing and to alleviate homelessness.



The Well, St. Luke's Table and Centre 454 have collaborated on pick up and deliveries through the spring and summer.

Cornerstone Housing for Women faces challenges

After five months of coping successfully with the Covid-19 pandemic, it's clear the virus will have a lasting impact on Cornerstone Housing for Women and its five Ottawa locations.

The capacity of Cornerstone's emergency shelter was cut in half — from 61 to 31 — after three women tested positive. The three were isolated off-site and later recovered. It was verification to staff that all protocols were working well. "There was quite a phenomenal effort to contain the situation," says Martine Dore, interim executive director.

Part of the remedy—transferring half the clients to other facilities to allow safe distancing in rooms— isn't likely to change for at least two years. The pandemic has shown that the shelter is too small to house 61 women. This means fewer emergency shelter beds available for an ever-increasing demand.

In common with the world at large, the management and staff face a lot of unknowns. But they know they are planning for a "new normal" and that some structural and program changes are likely to be permanent.

One small example, familiar to many, is the use of Zoom and other online platforms to conduct meetings, previously held in person. This has proven successful in facilitating support and administrative services.

During the summer, restrictions were cautiously relaxed in line with Ontario and city health guidelines. The Booth Street supportive housing location opened its communal dining room but with limited seating and fixed traffic flows. Residents wishing to continue having meals delivered to

rooms could do so.

At the same time, staff have prepared for the possible emergence of a second wave. They are confident that supply chains and protocols will be in place if needed.

More than 1,000 reusable gowns are in stock, more than enough to meet needs.

"How the community stepped up to ensure food security for our residents is truly amazing," Dore says. Twenty-four restaurants, coordinated by the Parkdale Food Centre (PFC), supplied meals to frontline staff clients in the emergency shelter, women living in the other four residences and the three Community Ministry day programs, St. Luke's Table, Centre 454 and The Well.

Cornerstone has also thanked 14 businesses "that have shown astonishing care supplying nourishing food in these uncertain times."

As the weeks of the pandemic went by the cost to maintain food security grew rapidly and resources were stretched thin. The participating restaurants and businesses came to the rescue — combined with the continuing service from the Booth Street kitchen — ensuring that the most vulnerable women and the staff who served them are well nourished.

Dore offers high praise for the full- and part-time staff. "They are real troopers, dedicated to the women we serve. This is a value-based organization. It's why everyone works here."

In 2019, the Diocese of Ottawa provided about \$57,000 to Cornerstone, as one of the community ministries it supports. Most of Cornerstone's funding comes from government and private donations. This year, its fundraising goal is \$650,000.

YOUTH MINISTRY

PHOTO LAUREN PARÉ



Youth cap off their internships conversing with bishops

By Donna Rourke

Our 2019/2020 Youth Internship Program year wrapped up at the end of June with exit interviews for all participants (interns, mentors and supervisors) in July. This YIP year certainly was a different year as we navigated the uncharted waters of delivering our program virtually while working hard to continue creating a sense of belonging, group cohesiveness and community; one of our core values.

Adapting to deal with COVID, we created new work placements for 60% of our interns. We met by Zoom at least once a week to help deal with the feelings of social isolation, and added some new leadership sessions and an extra faith formation session. Our participants learned to be a part of this YIP community, journeying together in faith; learning how they each respond to God in a way and context that is truly their own. They engaged in transformative conversations that were wonderfully deep and important to them.

Some of the most transformative conversations occurred during our Bishop's Table. We were so fortunate to welcome outgoing Bishop John Chapman, Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, and newly elected Bishop Shane Parker into our gatherings. We also invited our YIP alumni to attend. Each bishop joined us and spent over an hour with us in Zoom meetings, listening to and answering the interns' questions. These questions were meaningful and demonstrated the passion and care our interns have for the church, the climate and the world. The bishops listened attentively and always responded thoughtfully.

Bishop John joined us first; some of the questions he was asked included: How has your job as the Bishop changed during the pandemic? Are records being kept, or is anyone writing down current miracles or adding to our stories to update the Bible or for a future Bible? From your experience, what is one thing that you would like us (the youth) to know?

Archbishop Linda joined us in May, some of the questions she

was asked were: As the first woman elected to be the Primate in Canada and the second worldwide, have you faced sexism directed at you in this position? How do you deal with doubt in your faith? What are we supposed to do with that report that says the Anglican Church won't exist anymore in 2040?

Bishop Shane joined us 15 days after his consecration, and I feel like the interns asked him some of the most challenging questions. Maybe it was because he was the third bishop to come to the table so the interns were feeling more comfortable, but COVID 19 was now a harsh reality and our world was reeling from some very significant racist incidents.

They asked: How challenging is it going to be for you to encourage the clergy and the faith communities of this diocese to educate about white privilege and begin to eliminate racism in our world? Are you able to use your power to fight anti-blackness and implement anti-racist measures in the Diocese of Ottawa? How will we fight anti-Indigenous racism? What do you think we can do to help you make these changes? Are you concerned about the mental health and suicide projections as a result of COVID 19?

In our exit interviews 90% of our interns spoke about the importance of having the bishops spend time talking with and listening to them. They felt valued and important to the church overall.

Regardless of how school will be returning in September and physical distancing requirements, YIP will begin at the end of September as usual.

If you know someone between the ages of 16-21 that you think might be interested in YIP, please encourage them to have a look at:

Website — <https://www.ottawa.anglican.ca/index.php/yip>

Facebook page — <https://www.facebook.com/YIPOttawa>

Promo video — <https://www.facebook.com/YIPOttawa/videos/878627959212934>

Instagram — [yip_Ottawa](https://www.instagram.com/yip_Ottawa) or **Email Donna** — donna-rourke@ottawa.anglican.ca

REFLECTIONS

What do you mean "It's racist"?

By the Rev. Canon Catherine Ascah

In the fourth installment of his series on Genesis, The Rt. Rev'd Todd Townshend, Bishop of Huron reflects on the story of Cain and Abel. "The drama of Cain and Abel shows us that it is tough enough to try to live in God's world according to God's terms—as Adam and Eve found out—but a second dilemma is learning how to live with God's other creatures, specifically other human creatures.

How can we live in peace with our human siblings? In some cases, racism is out on full display for all to see. We know what that looks like: blatantly racist terms that shock our ears; obvious acts of violence or policies against people of a different race. We see it and raise our voices with others denouncing it. Few of our friends and family would likely admit to being racist. But racism can slip in through our good intentions, its subtle guise surprising us when we least expect it.

Last November, before most of us had heard of a respiratory virus that would explode into a global pandemic, I was visiting relatives in the U.S. for the American Thanksgiving weekend. There was lots of food, love and laughter. There was lots of college football for those so inclined. There was a plentiful supply of "adult Christian beverages." And of course – the real reason for the holiday – there was Black Friday shopping the next day. I know what you are thinking, but stick with me for a minute. Because this isn't going where you think it is going.

One of the Canadian relatives showed up to the gathering, very much pumped for the retail extravaganza. She has refined shopping to an art form during her lifetime, and she had t-shirts made for all the women to wear as we headed out in search of incredible deals on things we may or may not have needed. At first glance, they were harmless t-shirts, the sort of thing brides and grooms provide to members of their wedding parties to identify their roles. I love this person for her enthusiasm and her generosity and her desire to make things nice for everyone, even for people she doesn't always like. She's not a church-goer, though she was raised in the Anglican tradition.

On the Friday morning in question, I woke early (orders had been clearly communicated the night before: mimosas and strategy session scheduled for 0700hrs in advance of 0800hrs deployment to our first stop – Kohl's department store) and I donned the prescribed t-shirt. I caught sight of myself in the hotel



PHOTO CONTRIBUTED

Canon Catherine Ascah is Incumbent of St. John the Evangelist, Smiths Falls

room mirror and froze. On the t-shirt "Black Friday Tribe" along with an arrow complete with fletchings was blazoned across my chest. "I can't wear this," I said aloud to myself. "This t-shirt is racist."

I won't go into the awkward exchange that came about with my relative as I tried to explain my discomfort and unwillingness to wear the t-shirt with everyone else. I would love to say that there was a great awakening and new understanding on her part, but I can't. "What do you mean it's racist?" she asked. "It has nothing to do with native people. It's about us going shopping!"

We must not tolerate racism, intended or otherwise. But we are to take a page from the prophets of biblical times and prophets of modern times and speak God's truth, call for God's justice, dream God's dreams, give shape to God's vision peacefully, respectfully and humbly.

Jesus, God incarnate came to reconcile us to God. And when Jesus comes again, God's great reconciliation project, first begun back in Genesis when humankind tried to arrange things to suit themselves rather than God, will be complete. All of creation, all that God created, will be reconciled to each other and to God, as God had first intended. In the meantime, those of us living in the in-between kingdom of "already there in Jesus" and "not yet fulfilled" are called to the difficult work of striving for justice and peace among all people and respecting the dignity of every human being. We are called to what humans have had trouble with from very early on in the story: to live in peace with our human siblings.

Turns out God had plans for us

We were so discouraged when COVID-19 locked us all into quarantine. All of our projects for March, April and May would be cancelled, or so we thought. But God had other plans.

First, the director of North of 60, our outreach partner in the Western Arctic, e-mailed me (Leslie Worden) near the end of April, asking whether we would be going ahead with Bales for the North. I explained that we had no church halls to meet in, nowhere to pack donations, and with so many of our members being people at risk, who shouldn't be gathering anyway. But I learned that Peter Ouellette with the Society of St. Vincent de Paul had rented a warehouse as he does every year, so he had a space for volunteers to help him pack. He offered to be our buying agent in Edmonton if we wanted to send a single box to each of the communities we support there, as a token that we love and care for them, even during the pandemic. I sent him off with \$1200 from our funds, and he and his wife went shopping at Walmart for 60 pairs of wool socks, winter sweat pants and long underwear! Then they packed them into six plastic bins, with a letter each from Marni and me, sending them prayers on your behalf, and included them with the SSVP shipping containers for "Project North of 60."

Encouraged, Marni and I ordered

similar items for the churches in Baffin Island that we usually reach out to via our partner "The Northern Shopper."

Next, Melody Praine, a former ACW vice-president of Stormont Deanery, called. She had already amassed a fair amount of goods for the bales and was prepared to send them north personally if I could give her some addresses. She had reached out to her quilting group, knitting circle and "lunch ladies." By the time she was done canvassing her church members with the help of the Rev. Pat Martin, she had enough for two communities! She packed them in her own house, got a friend to take them to the post office, and the ACW reimbursed her for her shipping. Great initiative, Melody. Thank you!

Lastly, I got a call from Lisbeth Mousseau, a long-time Bales coordinator from Good Shepherd in Barrhaven. She said that the Rev. Steven Silverthorne had been given a large number of priestly vestments and had contacted the churches in the north to ask who might want them. Bishop Joey Royal, the principal of the Arthur Turner Training School (ATTS), which trains Indigenous men and women for ministry in the Diocese of the Arctic, had expressed an interest in vestments for the students and graduates.

ATTS was closed for years, but it has recently been reestablished on the



In Stormont deanery, Melody Praine collected bale goods and prepared to send them North on her own.

second floor of the new cathedral in Iqaluit. Six students at a time move their families to Iqaluit for a year of study, then a year of placement throughout the North, as a student, then a final year of study before they graduate. It is an honour to equip them with vestments as they proclaim the Gospel we share throughout the northern communities. In fact, ATTS has a long-time connection with our Diocesan ACW. Years ago, when it was located in Pangnirtung, we would send new stoles up north for every graduating class.

ACW bales money was used as this year's "Special Project" to pay the high cost of mailing things to the North.

The diocesan Altar Guild has been collecting used vestments over

the years and, in a timely fashion, a friend phoned me to offer her late husband's good condition shirts and a few vestments. Of course, I took it as another "phone call from God" and have put together a further box of vestments from my basement!

So, as I say, I was discouraged, because I couldn't see the future. But "God can make a way, where there seems to be no way." *Isaiah 43:19*

Blessings to you all, as we come through this pandemic to new ways of being church.

Leslie Worden & Marni Crossley
Email: acw@ottawa.anglican.ca

STEWARDSHIP

Our churches are well positioned to build a new community of hope

By Jane Scanlon

Perhaps our faith has been tested. On the other hand, I am noticing that during COVID-19—a time of change and uncertainty—many of us are rediscovering our priorities and core values as Christians, both in our private lives and,

corporately, within our churches. As a result of this crisis, we have had to change deeply-established habits and behaviour to make our way through a new context including shifting into the digital age for our worship services and meetings. Loving God and loving our neighbours is the work that God has called us to do. In the midst of our shifting reality, this hasn't changed and, in fact, this call is intensified right now.

As the virus continues its course, unfortunately more people will experience serious effects on their physical and mental health and their finances, while others will be in a position to help. That is the reality of our situation and especially for people who are already vulnerable—people struggling with poverty, precariously housed or homeless, facing food insecurity and overwhelmed by mental health issues. Our Church has a critical role to play in alleviating human suffering—to be the Good Samaritan who pauses and extends a hand to help where there is need—in effect to continue building a

community of hope.

Churches are in a unique position to provide hope and practical help where needed, situated as they are within the communities they serve and having access to resources either through their networks or directly. Our congregations have a history of assisting their communities, and individuals have given generously of their time and financial resources within their local communities and beyond.

We can continue our ministries and pastoral care within our local communities, and take care of others through local food banks, reaching out by telephone to people or businesses that we know are suffering and gathering online to provide support each other. Take some time to look around your community, identify the needs and develop creative, thoughtful and prayerful ways to reach out and help. For example, my church sponsored a refugee family, and we are providing the family with online opportunities to improve their English speaking and writing skills.

Look for opportunities to help beyond your local community as well. You can support your favourite charities with financial gifts as well as providing gifts-in-kind of clothing and hygiene supplies.

Our Community Ministries are Good Samaritans to so many people in Ottawa and to people from surrounding communities seeking help. You can make a gift at www.today-fortomorrowt.ca/make-a-gift, or sign up for the Building a Community of Hope virtual fundraiser and silent auction coming up on Oct. 15, 2020, livestreamed from the Cathedral hall, from 12:30 – 1:15 pm. This event, replacing our annual Breakfast of Hope for our Community Ministries partners, will feature Bishop Shane Parker, along with an interactive panel of experts to answer questions about how they have addressed COVID-19 and its impact on the people they serve.

Together, and with God's help, we will build a community of hope that will extend far beyond COVID-19!



PHOTO: ART BABYCH

Jane Scanlon is Director of Stewardship Development

jane-scanlon@ottawa.anglican.ca

DIOCESAN ARCHIVES

By Glenn J Lockwood

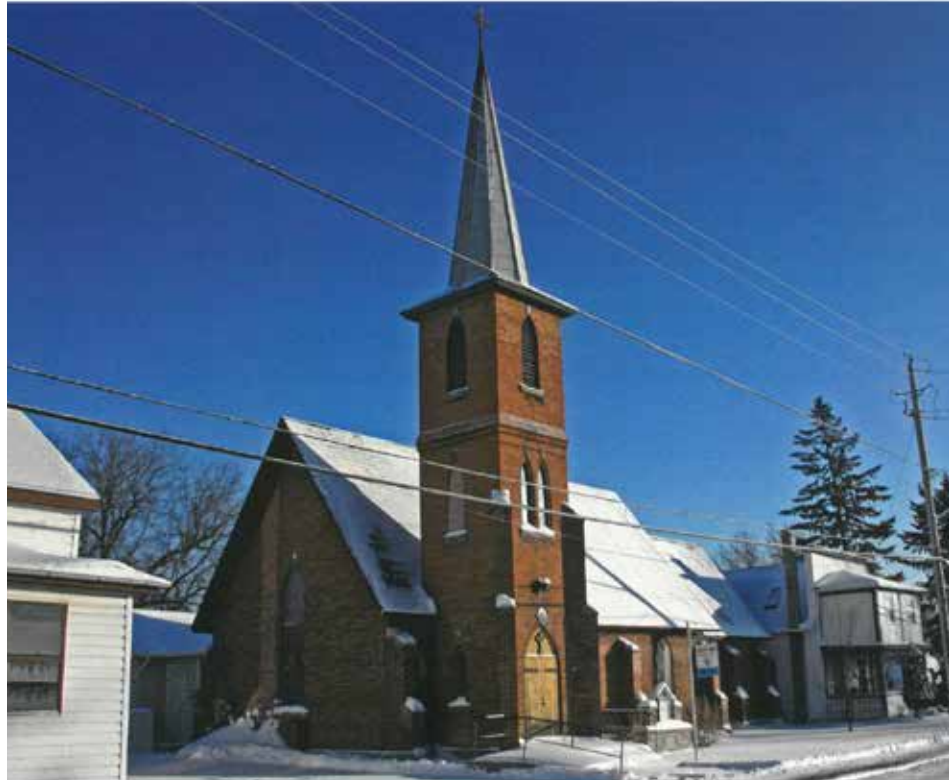
Here we see the exterior of Holy Trinity Church, Chesterville, as photographed by Brian Glenn on 16 January 2007. Anglican services are said to have been conducted in Chesterville as early as 1875 in the town hall. Regular services commenced in 1879, presided over by the Rev. Gideon Metzler.

John Pliny Crysler donated land in the village of Chesterville in 1879, and construction soon began on this brick church. Here is how a traveller described the new church in an 1882 letter to the *Dominion Churchman*:

The roof and spire are covered with slate, and the whole building, with its buttresses, massive cut stone caps, sills and base course, presents not only a solid appearance, but is also strictly ecclesiastical. The interior of the building is even more attractive than the exterior, everything being in exact proportion. The windows, which I learned were from the stained glass works of Mr. Spence, of Montreal, are exceedingly chaste. It is comfortably seated, and will accommodate about 150 persons. The temporary chancel with seats on either side for the choir, is carpeted, and supplied with altar, credence, reading-desk, and lectern, all of very neat design. Few congregations are privileged to enter a new church with every requisite, that "all things may be done decently and in order," as is to be found here.

Stormont Deanery

Strictly Ecclesiastical, Exceedingly Chaste



There was more. The visitor further opined:

Indeed the Church people of Winchester have much to be grateful [sic] for and proud of, in having such a pret-

ty edifice in which to worship.... To a Churchman who knows something of the past regarding this township, in seeing so stately a Church edifice, with its spire pointing aloft, surmounted with a large gilt cross, his brightest hopes are

more than realized; for in this part of the diocese Winchester [Township] has been known as wholly given up to dissent. A new work has at last been begun and firmly established in what ought to be an old field, and the devout congregation, hearty responding, and good singing (by a choir quite lately organized, as I heard, augur well for the future.

It turned out that only the main body of the church we see in this photograph was actually built in 1879. Holy Trinity Church was consecrated by Bishop John Travers Lewis on 13 May 1883. Eight years later Chesterville was transferred to the Parish of Winchester.

It was not until the early twentieth century that a large chancel and vestry were built onto the 1879 house of worship. The completed church was consecrated in 1917. On 20 October 2010, Bishop John H. Chapman secularized this house of worship, as Saint Matthias's, Winchester, Saint Peter's, South Mountain and Holy Trinity, Chesterville formed the new Saint Clare's Church.

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.

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The Anglican Church caring for the Community

Shawenjeangamik Centre in downtown Ottawa needs more masks

As the need for PPE continues, 510 Rideau / Shawenjeangamik Drop-In Centre is renewing their request for help getting masks for their clients. Either cloth or disposable, although clients prefer cloth and can wash them at the Centre.

510 is a drop-in centre run by the Odawa Native Friendship Centre and largely serves an Inuit population. The Centre

is serving breakfasts through their front window and up to 50 noon meals Monday-Friday in the community via their 'Bannock Bus'.

If you, or someone you know, could help out providing masks, please let me know. Thank you.

Debbie Grisdale
debbiegrisdale@gmail.com

BULLETIN BOARD

Ottawa School of Theology and Spirituality alive and well

On September 21, 2020, the Ottawa School of Theology & Spirituality (OSTS) will begin its 57th year of classes. Originally known as the Ottawa Lay School of Theology, it started in 1963 as part of an initiative by the United Church of Canada. From its beginning the School has had an ecumenical focus and today it is co-sponsored by the United, Anglican, Presbyterian, and Roman Catholic churches. While maintaining its Christian roots, the School recognizes the importance of better understanding between Christians and members of other faith traditions, today many of our courses reflect this belief.

Adult education classes aim to provide theological and spiritual education to the laity and, in so doing, to deepen and strengthen their faith. There are no exams and no required text books to purchase—just some suggested reading. This year, as with many educational institutions across Canada, the COVID-19 pandemic has necessitated that we offer virtual classes. We will be using the Zoom platform. You will not require a Zoom account to participate in classes. Once you register for a course prior to classes you will simply click on a link that will be provided by email. We will even be offering a tutorial prior to the beginning of classes. This, and additional information will be found on our website. (osts.ca) We invite you to visit our website to see the very interesting selection of courses that we are offering this autumn.

The OSTS Team



Fifth Annual, Virtual, Walk for the Centre



COVID-19 has changed us! We are going “virtual”! Together in spirit, solo in walking, promoting a safe 2 – 4 kilometer walk **October 4, 2020 from 1:00 – 4:00 pm**. Whether you are walking around Parliament Hill or in your own neighborhood we are celebrating in solidarity with the Centretown Emergency Food Centre. During the COVID crisis they need our donations now more than ever. Join the fun, our virtual reality and walk, for the Centre.

Let us stop to thank very local unsung heroes and heroines volunteering to provide food to those in need. In the early days of the lockdown adjusting to new health requirements much scrambling was necessary to work out safe ways to deliver essential food supplies.

Our Centretown Emergency Food Centre has managed to sustain operations serving 573 clients 2 days a week. We have changed from a client centered service to an over the counter prepackaged food service with social distancing, face shields, masks, and gloves. Our staff, acting coordinator Billy El-Cheikh with his team of volunteers ensure the efficient management of this service. We are thankful for your outpouring of support during this time of the COVID-19 pandemic. We are accepting donations online, by cheque or cash. Register and donate online (centretown-churches.org) or on October 4 by credit card, cash or cheque. Send in your cheque to CCSAC, 507 Bank Street, Ottawa Ont., K2P 1Z5.

Elizabeth Kent, St. Mathew’s Ottawa Walkathon organizer

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