

Thoughts from our Bishop

Robinson directs day programs

Truth-telling

Angela Hewitt celebrated

Crosstalk

THE ANGLICAN
DIOCESE OF OTTAWA
Section of the
Anglican Journal
December 2020

Hope
Peace
Joy
Love



Nathan Leach contemplates the Advent candles at All Saints Westboro.

PHOTO: GLEN FOX

Advent 2020

The light shines
in the darkness,
and the
darkness did not
overcome it.

Bells Corners housing takes shape

BY DAVID HUMPHREYS

The Housing Project for Bells Corners has moved from the planning stage into reality during this pandemic year.

The name is new. Formerly known as the Rectory Re-imagination Project—it's on the site of the old rectory at 3865 Old Richmond Road—the name was changed to a simple description of its community-based purpose.

During the year, Christ Church Bells Corners has secured generous financing through the city's Action Ottawa program and launched a fundraising campaign with a \$1.6 million goal. By early November, \$400,000 had been raised.

The Anglican Diocese of Ottawa will be lead partner with the parish, along with Western Ottawa Community Resource Centre (WOCRC), FAMSAC Food Cupboard and Cornerstone Housing for Women. The diocese and the parish are represented on a joint oversight board. Cahdco, the non-profit development corporation, is managing construction.

The project is one of several in various phases of development that will allow the diocese to exceed its goal of creating 125 affordable housing units to celebrate its 125th anniversary in 2021. Barring any further COVID-related delay, Bells Corners Housing aims to welcome tenants in the spring of 2022.

"Everything takes longer because of COVID, but it's getting done,"

Archdeacon of Carleton Kathryn Otley says. "We have made slow but steady progress." Plans called for demolition of the rectory and the start of construction during late fall.

The four-storey building will provide 35 mixed-use affordable housing units and space for the resource centre and the Food Cupboard.

The project is financed by a combination of government grants and the private fund-raising campaign. Canada Mortgage and Housing Corporation's Co-Investment Program is expected to provide mortgaging on favorable terms. Other possible sources include Infrastructure Ontario, the Anglican Foundation and Enbridge Energy Saving by Design.

► See Housing Project, page 3



Synod on time and online

The 140th Synod of the Diocese of Ottawa, which took place on Oct. 24, 2020, was unlike any before it. The first Synod to be led by Bishop Shane Parker was also the first to ever be conducted by video conference.

Read about it
on pages 4 & 5

FROM OUR BISHOP

God loves to be found in unexpected places

PHOTO: CONTRIBUTED

A few years ago, when it was possible to travel overseas with ease, I toured through parts of Germany that had been closed to the West when I lived there as a child of NATO in the late 1960s.

It was moving to visit the City of Dresden, which had been crushed by bombing in 1945, in what some historians believe was retaliation for the devastating bombing of the City of Coventry, UK, in 1940. Poignantly, there is a Coventry Cross of Nails inside the reconstructed Frauenkirche in Dresden, symbolizing the reconciliation that has been achieved over the years since the Second World War.

During a couple of days in Berlin, I visited an art collection of the Berlin State Museums known as Gemäldegalerie. This compact, interesting gallery holds an internationally famous collection of 13th to 18th century European paintings.

The gallery is known for its “scientific” approach to collecting and displaying masterpieces, and usually has about 1,000 paintings on display at any one time, grouped in rooms that allow for brief, rich immersions into the work of European masters,

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa

including a very large Rembrandt collection.

After slogging through the many layers of Berlin’s often troubled history, the Gemäldegalerie was a welcome, beautiful space to trace brushstrokes that had rendered remarkable illustrations of life and belief through the ages.

Even though the gallery is small and well-designed (definitely scientific), the dozens of masterpieces made it difficult to focus. However, the painting that accompanies this column caught my full attention.

It is called *Die Geburt Christi* (The Nativity) and it was painted by Albrecht Altdorfer in 1513. It depicts a dream-like scene, with the Holy Family sheltering in a derelict stable, three angels singing joyfully above them, another three holding the cloth that cradles the infant Jesus, and another off to the left in a cloud of light, presumably announcing the birth to shepherds.

We see old Joseph, trying to shield the flame of his candle so it won’t blow out, failing to grasp that everything around him, from the shoots of grass to the leaves of the tree, and even the night-sky, is being warmly illuminated by the aura of the Christ Child, which outshines all earthly light.

Can you see yourself in Joseph, nursing a little candle of faith, trying to prevent the winds of troubling things from blowing it out and darkening your spirit? As though it’s up to you to keep your light shining?

Christmas reminds us that faith is a gift from God and not something we have to manufacture for ourselves. Instead of looking to our own small capacity to brighten the darkness of our hearts, Christmas tells us that God gives light to the world, and that God places that light right inside our



Die Geburt Christi by Albrecht Altdorfer, 1513 (Gemäldegalerie, Berlin, Germany)

hearts. So remember to look to the Christ Child to discover or strengthen your faith: it is his gift to you.

Especially during this pandemic-affected Christmastide of 2020, and as a new year unfolds, try to keep things as simple as possible, because

God loves to be found in unexpected places, away from perfect things and inflated expectations. Go to wherever the light God placed in your heart begins to glow within you, calling you to give of yourself in ways that warmly illuminate the lives of others.

CLERGY NEWS

PHOTO: ARCHDEACON CHRIS DUNN



The Rev. Allan Budzin has been appointed Interim Priest-in-Charge (half-time) of the Parish of St. John’s Richmond, effective Nov. 17.

PHOTO: ARCHDEACON CHRIS DUNN



The Rev. Margo Whittaker has been appointed Priest-in-Charge of the Parish of Good Shepherd Barhaven, effective Nov. 2.

BISHOP'S GALA

The Bishop’s Gala is being re-invented into an exciting new event for 2021.

Watch for details in the January *Crosstalk*.

COMMUNITY MINISTRIES

Lasting beneficial change experienced

Pandemic knits together diocesan day programs

PHOTO: ARCHDEACON CHRIS DUNN

Centre 454, The Well and St. Luke's Table retain distinct identities as they pool resources

By David Humphreys

Although the pandemic has increased hardship for many of the people served by the diocesan Community Ministries, it has brought lasting beneficial change to the day programs.

St. Luke's Table, The Well and Centre 454 merged their resources in April under interim executive director of all three, Rachel Robinson, to provide the most effective service possible to increasing needs in the community.

The recent appointment of Robinson as permanent executive director means that the three ministries will continue to pool resources while retaining their distinct identities. The appointment follows a review that supported increased collaboration and flexibility on a permanent basis.

Rev. Canon Dr. PJ Hobbs, director of Community Ministries, believes the changes will position the day programs with stability for the long haul,



Rachel Robinson, who is now the permanent executive director for Ottawa diocesan day programs.

sustaining them to serve the city well into the future.

St. Luke's Table focuses on food security, Centre 454 provides social services in a walk-in environment and The Well serves the needs of women and children exclusively. While those

roles remain intact, the energy and skill of the staff can be deployed from one ministry to another in response to need.

In practice, each ministry retains a core staff with a team leader who remain in place. Robinson is less involved in the day-to-day operations but spends some time every week at each location.

Staff at all three ministries are bracing for a difficult winter. St. Luke's Table is partnering with the City of Ottawa to provide food services for a new respite centre at Tom Brown Arena, replacing a similar service at McNabb Arena during the summer. It's one of three locations the city has opened for the winter. The Somerset West Health Centre is also providing support services at Tom Brown.

At the same time St. Luke's Table and The Well are working hard to offer food service at their own locations, with all COVID-19 safety measures in place. Community fridges have been installed in both locations and Centre 454 thanks to a grant from

the Community Food Network. Donated food from restaurants and stores is available in the fridges for people who need it.

Indicative of the growing problem, the staff have determined that 80 per cent of people who go to Centre 454 now are homeless, up from 50 per cent before the pandemic. Half the visitors to the centre previously had some form of housing and used it for daytime social support and personal hygiene. An estimated 200 persons were sleeping rough outside in Ottawa nightly during October.

Robinson has more than 20 years' experience in social services management. She previously served separately as executive director of The Well and St. Luke's Table and as senior manager at Cornerstone Housing for Women. Before coming to Ottawa, she was a services manager at Rethink Mental Illness and the NHS Foundation Trust in the United Kingdom.

Announcing her new appointment, Bishop Shane Parker wrote, "Rachel is well known to our diocese as a highly skilled and effective executive director and has further reinforced her reputation by showing excellent leadership to the day programs as their acting executive director since March."

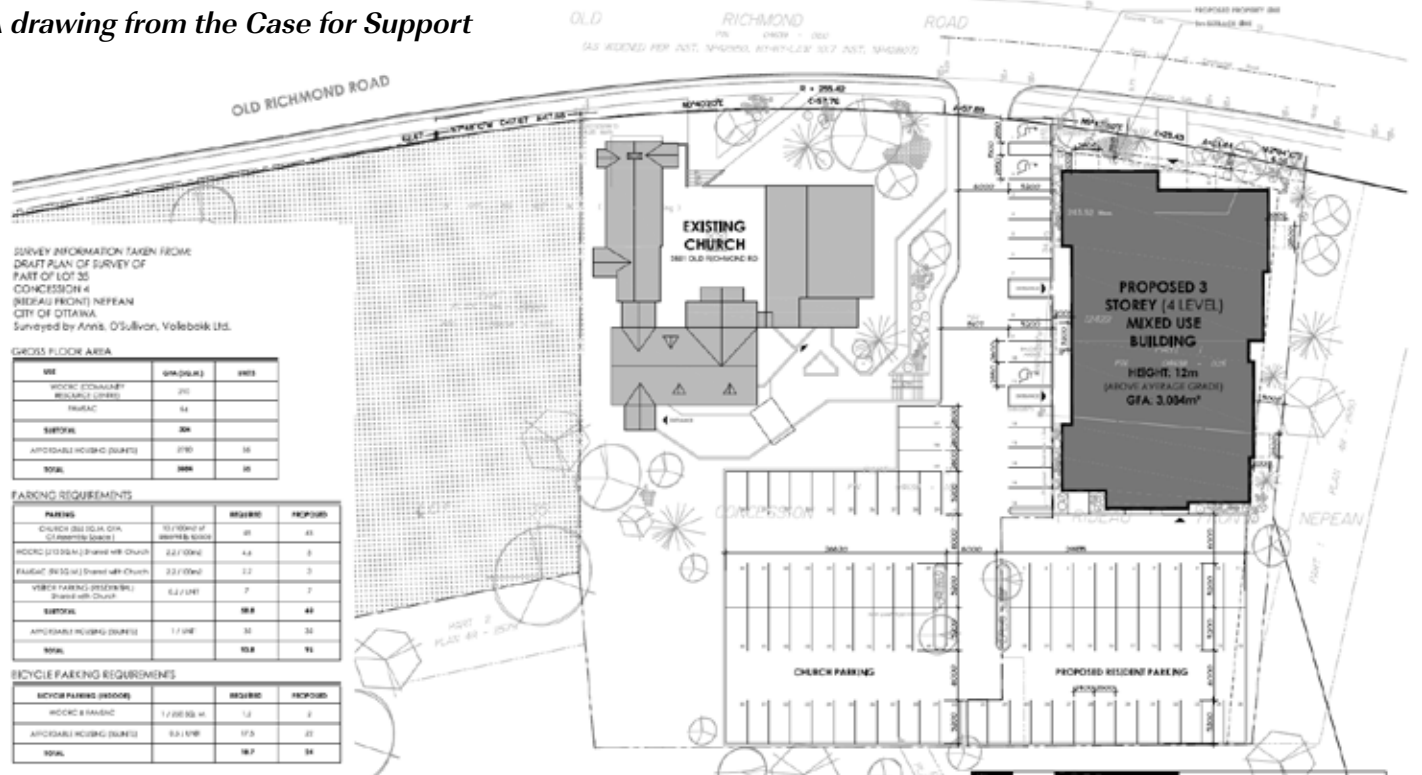
Housing Project, from page 1

Concern that the pandemic would compromise the fundraising campaign happily proved groundless. Experience to date has shown that people with the means to give have been generous.

An originally planned retreat for a launch in March had to be changed to Zoom meetings. A professional philanthropic fundraising firm that was hired brought an innovative approach to potential donors. They are never asked for money but are presented with the case for giving. An impressive "Case for Support" document allows the reader to learn about the project. It describes a vibrant city with an underlying housing crisis. There are illustrative case histories and pertinent quotes from Christian, Hebrew and Muslim scriptures.

The original feasibility study for the project was made possible by the bequest of parishioner John Hollyer who left his estate to the church. Hollyer lived modestly in a trailer park and spent most of his time and effort helping people in need. There were suggestions to name the new building Hollyer House.

A drawing from the Case for Support



But for development purposes a more descriptive name was chosen with the understanding that another name, including Hollyer House, could be assigned in future.

As a partner, Cornerstone Housing for Women will be responsible for administration of the building. One third of the units will be reserved for women transitioning from shelters,

Cornerstone and Chrysalis House, (also a women's shelter run by the Western Ottawa Community Resource Centre). The women need light support, known as "low acuity." Another one third will be for people on the City of Ottawa's waiting list which stands at 12,000, up by 14 per cent since 2017. The final third of the units will be unsubsidized but

at rents below normal market rates. Their rents will help with ongoing running costs.

The ground floor will house the Western Ottawa Community Resource Centre, including new kitchen facilities that will strengthen its food outreach program, the FAMSOC Food Cupboard, a community room and some accessible apartments.



Crosstalk

A publication of the
Anglican Diocese of Ottawa
www.ottawa.anglican.ca

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

Leigh Anne Williams
Editor

Jane Waterston
Production

Crosstalk is published 10 times a year (September to June) and mailed as a section of the *Anglican Journal*. It is printed and mailed by Webnews Printing Inc., North York.

Crosstalk is a member of the Canadian Church Press and the Anglican Editors Association.

Subscriptions

For new or changed subscriptions, please contact your parish administrator or visit:
www.anglicanjournal.com

Suggested annual donation: \$25

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crosstalk@ottawa.anglican.ca

Leigh Anne Williams

Crosstalk

71 Bronson Ave.

Ottawa, Ontario K1R 6G6

613 232-7124

Next deadline: November 30
for the January 2021 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.



Bishop's Charge to Synod focuses on diocesan unity

Bishop Shane Parker's first charge to Synod offered encouragement as people in the diocese dealt with the second wave of the COVID-19 pandemic and mapped out some of the ways he will guide the Diocese forward through it.

He began by reading from Paul's first letter to the Thessalonians, in which Paul advises the beleaguered Christians to "Put on the armour of faith, hope and love," and to "encourage one another and build one another up." Paul's words resonate in the contemporary context too, with encouragement and hope. "Even when the world is a bit overwhelming, and threatens to 'quench the Spirit,' we will find peace and purpose when we choose to be 'imitators' of Jesus," he said.

The bishop added that he prays that "these pandemic days will guide us more deeply into the experience of those among us who always live with restrictions. I pray it will teach those of us who have wealth, health, and power to seek greater justice for those of us who are kept in poverty by remarkably unfair welfare systems; who are elderly, isolated and vulnerable; or who are unable to find income, housing, health, or food security."

Parker called for unity as a diocesan church. "When we drew upon our collective resources during April and May to give our parishes relief from paying into our shared costs during the pandemic lockdown, we felt how strong we are together," he said. There was a similar strength and resilience as "we rose to the challenges of staying connected and offering pastoral care, fellowship and worship in new and creative ways."

He asked that everyone adopt "a new, intentional way of speaking about our life together. We need to fully embrace what it means to be an Anglican diocese with two vital expressions of service to our God and our world. We are a diocesan church, and we have parish ministries and community ministries." Executive directors and line employees join in partnership with others to those who are vulnerable in community ministries, and everyone in the diocese is served by staff at the Synod office, he said. "Please do your very best to speak of our common life as a diocesan church in this way. To do otherwise, to perpetuate a bad habit of treating our diocese as a "thing" or as a street address is self-defeating and destructive. We have been entrusted with the mission of being the body of Christ and we live this out as a church called the Anglican Diocese of Ottawa—which is us, together, lay and ordained, the baptized who are called to be imitators of Christ in the world."

The bishop promised to lift up four recently reviewed and refreshed strategic priorities. 1) communications; 2) the shape of parish ministry and buildings; 3) engagement with the world; and 4) lifelong formation, worship and hospitality. Two new episcopal panels will address the first two priorities.

The Communications Panel is preparing a comprehensive strategic communications plan, and a member of senior staff will direct its implementation, he said. "The pandemic has caused us to more fully embrace a range of communication technologies, and, in time, the panel will review what worked well during the days of being physically apart, and to draw from it the best platforms and methods to help us communicate more effectively between ourselves—and from ourselves to the world around us."

“ Whatever shape our parish ministries take, clergy and lay leaders must share in making sure no one thinks their church has abandoned them.

—Bishop Shane Parker

The second panel, called the Shape of Parish Ministry Consultation Team, is planning diocesan-wide consultations regarding urgent questions "about the shape of our parish ministries, leading to consensus decisions by Synod concerning where God is calling us to be, and how we can creatively use our collective resources to thrive and serve. We all need to participate in the success of our parish ministries as a whole, not simply in our own parishes.

We are undoubtedly called to change the shape of our parish ministries. We will come to see that we are called to close some buildings and to create new ways of including everyone in parish ministry. We will also come to see that we are called to build new buildings in new places—and we will see that we have the collective resources to buy land, construct creative structures, and populate them with skilled clergy and lay teams who can build new congregations.

Just as our community ministries continue to venture into new areas and adapt to new circumstances with excellence and optimism, so can our parish ministries. Wherever we feel called as a diocesan church to close a building, it is my duty to ensure everyone will continue to be part of a parish. We may leave some of our buildings, but we must never leave one another. Whatever shape our parish ministries take, clergy and lay leaders must share in making sure no one thinks their church has abandoned them or has been disrespectful of the buildings and sacred objects they, and their forebears, cherished. I pray congregations who know in their hearts that the time has come to close the doors of their church will courageously reach out to me sooner rather than later, so I can provide guidance, and help to ensure all their members continue to be cared for and participate meaningfully in the life of our diocesan church.

When it is possible for the Synod to gather in person again, the bishop said he would structure the agenda around all four strategic priorities. In the meanwhile, Parker said he would ask Diocesan Council to instruct the Governance Committee to do a governance review. "Parts of our committee structure are no longer adequately suited to supporting and achieving our third and fourth strategic priorities, related to engagement with the world and lifelong formation, worship and hospitality. As the world around us changes, we need to build our capacity to educate and equip ourselves to engage in proactive, Christ-like ways, often in partnership with others. For example, I am conscious that our heightened awareness of racism needs to be accompanied by both education and action; and I am concerned that we do not have in place a vehicle," to do that well.

Parker said he is profoundly grateful to clergy and lay leaders, executive directors, and senior staff "for being responsive, diligent, careful and undaunted as we have formulated and implemented our pandemic plan. In the words of our advising epidemiologist, the Rev. Michael Garner, our lay and clergy leaders continue to bear the full weight of being public health workers." The bishop added, "I am deeply thankful for all the people of our diocese, who have, with good humour and generous spirits, supported the restrictions and changes which have been imposed.

"Be steadfast in faith, joyful in hope, and untiring in love, and the calming peace of Christ will be with you."

—Notes from Leigh Anne Williams

Synod meets online for the first time

BY LEIGH ANNE WILLIAMS

The 140th Synod of the Diocese of Ottawa, which took place on Oct. 24, 2020, was unlike any before it. The first Synod to be led by Bishop Shane Parker was also the first to ever be conducted by video conference. It was a necessary business-only meeting that was over in about two hours rather than the usual two-day gathering. Live-streamed on the diocesan YouTube channel, it was open for all parishioners to observe while members of Synod participated and voted in a Zoom meeting.

Henry Schultz addressed Synod for the first time in his new role as Chancellor, explaining why it was necessary to hold Synod during a pandemic. “We’re having an annual Synod not just because it provides a singular opportunity for diocesan leaders to gather together but because our canons require it. Canon 3.06 provides that Synod shall meet annually in the diocese, and there is no legal way of avoiding that obligation because of the pandemic,” he explained. Because of the COVID-19 crisis, Ontario and Quebec laws prohibited indoor gatherings of any size, so a virtual Synod was the only option, Schultz added. Under the canons, bylaws and regulations of the Diocese, the required business for this Synod included approving new members of Diocesan Council and certain

other bodies; the director of finance had to make a presentation on the diocesan finances; and Synod needed to reappoint the diocese’s auditors.

To begin, Synod approved one omnibus motion granting the privileges of the house, appointing Sessional Committees, adopting the agenda, and receiving the financial reports distributed ahead of time to Synod members.

Nominations Approved

Diocesan Council

Rev. Canon Catherine Ascah
Caroll Carkner
Rev. Simone Hurkmans
Rev. George Kwari
Rev. Eric Morin

Advisory Panel on the Termination of Clerical Appointments

Archdeacon Peter Crosby
Marni Crossley
Rev. John Wilcox

Provincial Synod

Rev. Matthew Brown
Lily Frampton
Catherine Keresztesi
Sharon Lang
Rev. Dr. Jon Martin
Archdeacon Kathryn Otley
Rev. Canon Doug Richards

Trinity College Corporation

Jane Waterston

Other Synod News

Bishop Parker thanked **Canon Doug Richards**, the clerical secretary, and **Kim Chadsey**, the lay secretary, of Synod, who concluded their terms. “They’ve had an interesting run. I don’t think either of them realized that they would become experts in Episcopal elections during their term, but they did indeed see us through that. Their leadership was invaluable to us as a diocesan church as we made our discernment concerning the change in Episcopal leadership and I am grateful to you both.”

He also thanked **Barbara Gagné**, who after 14 years has stepped down from the Cathedral Hill Foundation. “Barbara was one of the people who came on early as we sought to develop the properties held by our diocese and our Cathedral down here the corner of Sparks and Bronson. I am very grateful to Barbara for her excellent leadership, concluding with her term as chair of the Cathedral Hill Foundation,” said the bishop.

Managing the financial impact of the pandemic

Sanjay Grover, director of the Financial Ministry, presented Synod with an overview of the 2019 finances and the auditor’s statement from Deloitte LLP Canada. He also shared his view of how the diocese is weathering the impact of the pandemic.

Looking at the challenges faced in 2020, Grover explained that diocesan billings to the parishes for the year were \$10.4 million, but the support offered to the parishes in April and May during the pandemic lockdown led to an adjustment on all the parish bills that amounted to a reduction of \$1.735 million.

“We are continuing to apply for federal grants, the wage subsidy, and we have received about \$750,000 to-date to offset this \$1.735 million. We continue to monitor and apply for the months that we do qualify. For a couple of months in the summer we didn’t, but from August...to December we hope to receive additional subsidies. So I would ask all of you who have been sending in revenue reports to myself to continue to do so until the end of December,” [when the program was slated to end].

Colleen Mayo-Pankhurst asked Grover to distill in layman’s terms how the diocese is coping with the pandemic financially.

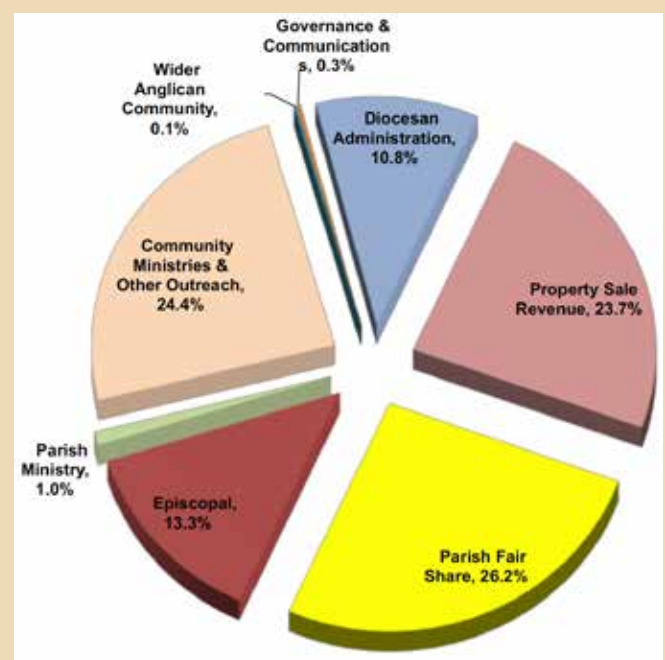
“I have been reviewing the revenue reports that have been sent to me, and we are starting to come up out of the pandemic in better shape than I expected. Our initial drop in revenue was 30 to 35% but over the past few months that drop in revenue has gone down to about 20%, which is a good sign,” Grover responded. “But it is still something I think needs to be carefully monitored because it has an impact, on our cash flows across the board, our ability to meet our expenses, our payroll for example.”

Grover added that the Diocese has “made arrangements with our bankers and our investments in CTF, which as you know is in excess of \$50 million, to provide us with security to meet our expenses over the coming months. And we are trying to avail ourselves of every government program that’s available. For the months that we have qualified for the wage subsidy, it has covered about half our payroll, which helps to make up for the drop in revenue.”

Review of 2019 Finances

Detailing the statement of revenues and expenses for 2019, Grover explained that revenue in the operations fund was \$7.9 million with expenditures of \$8.2 million, leaving a deficit of \$369,000. There was, however, some good news in terms of a market value gain for diocesan investments. “As you might recall, in 2018 at Dec. 31, the market had crashed a little bit, and in 2019 we did a fabulous recovery,” said Grover. “We had a market value gain of \$491,000 in 2019, and also the value of Cathedral Hill Foundation [investment] which has funds in the CTF (Consolidated Trust Fund) also went up by \$102,000, and we ended up with a surplus of \$224,000 for the year.”

Analysis showed the following contributions to diocesan revenue:



Grover made special mention of the City of Ottawa for its great partnership and support of the Community Ministries. “Through their operating and capital grants, we have been able to grow our community ministries and support the needy in our community. We received in excess of \$3 million in grants from them in 2019, and I just wanted to thank them,” he said.

View the proceedings online!

The proceedings of the 140th Synod of the Diocese of Ottawa may be viewed on the diocesan YouTube channel.

<http://youtube.com/AngDioOtt>

PWRDF OTTAWA

Rev. Patrick Stephens succeeds Jane Maxwell as Ottawa representative to the Primate's relief and development fund

PHOTO: CONTRIBUTED

By The Rev. Canon Rhondda MacKay

After five years serving as the Ottawa Diocesan Representative of the Primate's World Relief and Development Fund (PWRDF), Jane Maxwell stepped down on Nov 1. At Synod, Bishop Parker thanked Jane for her work "bringing into sharper focus the scope of our partnership with PWRDF—and the many relationships that partnership represents, in Canada and around the world."

A world traveller, who has experience in development work in Canada and abroad, Maxwell has worked tirelessly to support the work of PWRDF, including parish visits, information updates and hosting Primate's Fund partners in Ottawa. In 2019 she convened a two-day PWRDF regional meeting with National Staff at St. Paul University attended by representatives from Montreal to Northern Ontario.

The Rev. Patrick Stephens, who recently moved to the Parish of St. Barnabas Deep River, is assuming the diocesan representative role. Stephens also has experience in international development. Before ordination, he served for a year as a volunteer in Bangladesh with the Mennonite Central Committee (a long-time PWRDF partner). He now contributes to the efforts of the Primate's Fund through promoting awareness and support at the parish and diocesan level. He will be supported by the diocesan working group and is looking for a co-chair located closer to the city of Ottawa.

PWRDF has been named by *Maclean's* magazine as one of the 100 best

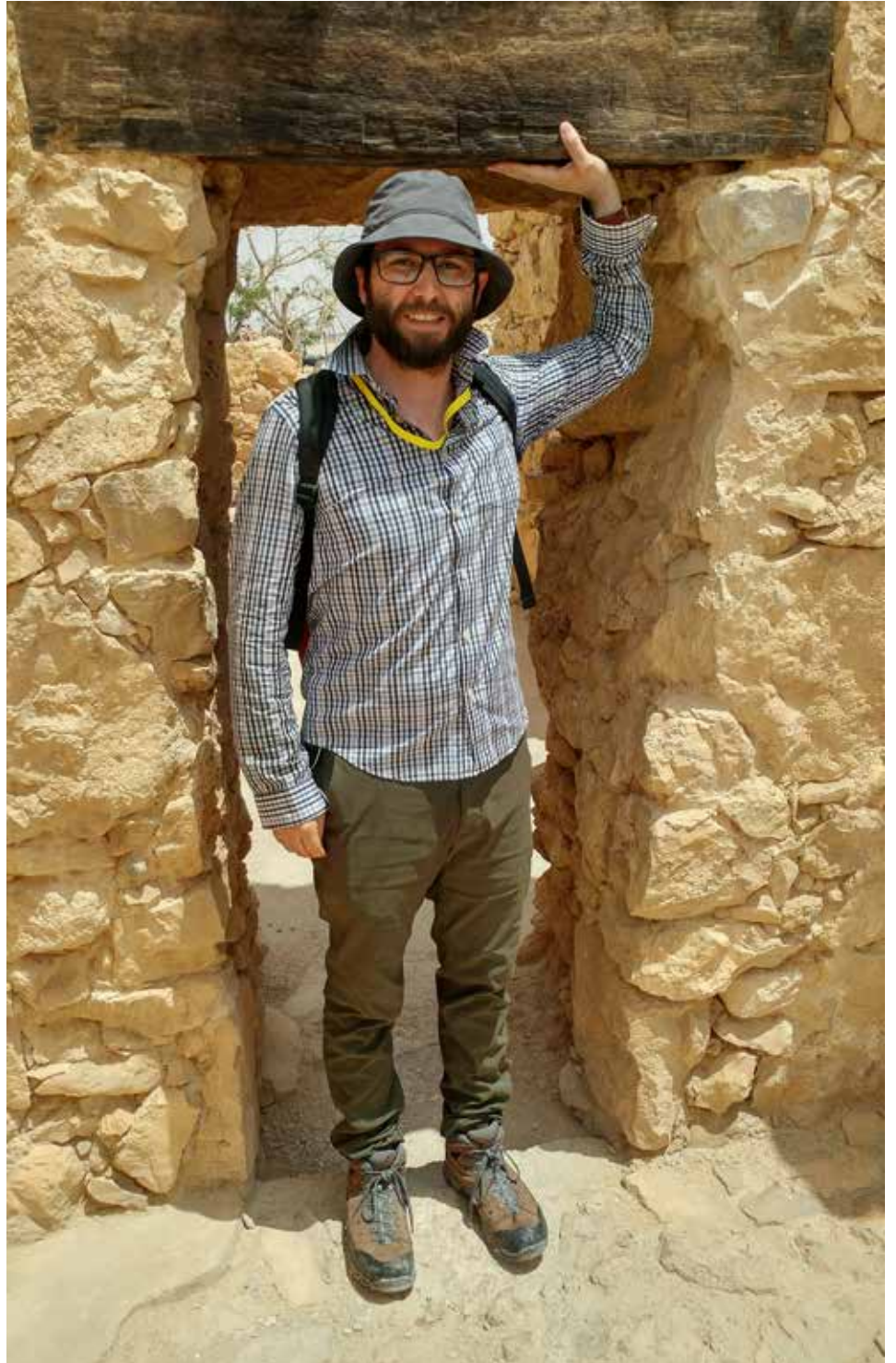
charities for 2020. It collaborates with church-based and secular development and relief organizations globally. In Canada, PWRDF responds to humanitarian crises, carrying out long-term development and engaging in education and advocacy.

In pandemic times, as the needs of partners increased across the world, the national PWRDF staff have had to find new ways of communicating with donors across the country. While working from their homes, through the spring and summer, the staff convened weekly Zoom prayer sessions ("Pray with PWRDF"), often featuring reflections by staff from partner agencies here or abroad.

The popular "World of Gifts" program offers a way to make meaningful gifts to those on your Christmas or birthday list who "don't need anything."

You might want to consider a gift to the All Mothers and Children Count program based in four countries in East Africa. Global Affairs Canada has agreed to provide an extension of funding to the program which will help our African AMCC partners deal with the pandemic. They are now providing Personal Protective Equipment, sanitizing equipment and education for their work. In Rwanda, Partners in Health has been able to use drones to deliver medications to people in remote areas!

The good news is that Global Affairs Canada has agreed to a 6:1 match on all donations from Canadian Anglicans for this new funding to the All Mothers and Children Count program.



The Rev. Patrick Stephens in the Diocese of Jerusalem.

PHOTOS: CONTRIBUTED

Left— Janet Allingham, Toni Habinshuti of Partners in Health Burundi, and the Rev. Canon Rhondda MacKay.

Below—PWRDF executive director Will Postuma and Jane Maxwell at the 2019 Synod in Ottawa.



PHOTO KRIVOSHEEV VITALY/SHUTTERSTOCK

Inspiring hope, one thousand doves at a time

By Karen McBride

What do you think about when you see a dove? Flight? Peace? The Holy Spirit?

Doves are symbols of all these things. And each also relates to the situation of refugees in our world: forced to flee due to conflict and human rights abuse, seeking a safe place to rebuild their lives, and deserving of the love and compassion of neighbours, even neighbours half-way around the world.

Now what would you think about if you saw 1,000 doves in one place? Would it bring a smile to your face and fill you with a sense of possibility? Would it inspire you to want to spread more hope among the children, women and men who need our support?

We certainly believe it would, and therefore warmly invite you to work together with us on the Thousand Doves project, a special fundraising initiative in support of the critical work of the Anglican Diocese of Ottawa's refugee ministry, the excellent calibre of whose staff and services many of you have experienced first-hand. Together, we are going to create 1,000 paper doves and suspend them above the nave of Christ Church Cathedral Ottawa.

The idea is inspired by a visit to St. Martin-in-the-Fields in London, England which hosted a multimedia art installation by Michael Pendry called "Les Colombes." It was so simple: a flock of white paper doves in the church, seemingly swooping towards the massive window its far end. Yet its simplicity was both beautiful and meaningful on many levels, encouraging personal reflection on the part of those sharing the doves' space.

Given the relevance of the symbolism of doves to our shared refugee ministry, it seemed to be natural fit to launch this Thousand Doves project in support of this important cause. It will serve to celebrate the contribution of refugee families to our communities over the more than 40 years of refugee sponsorship activity, raise awareness of the ongoing importance of refugee sponsorship and encourage greater engagement in this life-giving ministry, as well as strengthen the capacity of the Anglican Diocese of Ottawa to support constituent groups and co-sponsors in our region.

How will it work? Beginning in early January, at the time of the Feast of the Baptism of the Lord, we will formally launch the campaign to recruit individuals and/or groups to make the paper doves, and to collect pledges from family, friends and



neighbours. We will provide all the instructions to our teams of dove-makers (including a YouTube video demonstrating the dove-making process step-by-step), as well as promotional material to support their fundraising efforts. All that's required is regular 8.5 x 11 paper and a little practice, so it's an activity that's both accessible and fun for people of all ages.

The doves and pledges will be collected in late April at Christ Church Cathedral. The project's installation will be overseen by local artists and professional art installers Barbara Brown and Daniel Sharp, who are volunteering their time, and our flock of doves will be ready to reveal on the Feast of Pentecost on May 23. We anticipate that the 1,000 doves will be in place, with opportunities for public viewing, until the end of June, at which time we'll arrange to return

the doves to the project participants, as a memento of this community-based initiative and as a symbol of the hope we shared in bringing the Thousand Doves project to life.

Ready to get involved? You can pre-register to make doves by contacting thousanddoves@ottawa.anglican.ca. We'll make certain to keep you updated as the project ramps up. Information on this special initiative will also be available on the Anglican Diocese of Ottawa website beginning in early January. Thank you for your support for our important refugee ministry.

Karen McBride is a member of the Refugee Ministry Panel

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CONFRONTING RACISM

“I was the only one who wasn’t laughing.”



This fall, in the wake of the violent death of George Floyd and the ensuing protests, Crosstalk introduced a series of articles on racism. Prefacing the Anglican Church of Canada’s Episcopal statement on racism, Bishop Shane Parker wrote:

Racism is utterly incompatible with the life and teachings of Jesus. We who seek to follow him must be unafraid to cross over the boundaries of denial and repression to hear how racism undermines the dignity of individuals and groups, and to understand our complicity in perpetuating racist structures, language and attitudes.

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.

Albert Dumont is an Algonquin writer, artist, human rights activist and spiritual guide, recently appointed as Indigenous Advisor to Bishop Parker. He graciously agreed to share some of his experiences of racism and reflections on it. This first excerpt from an in-depth interview focuses on his experiences at a Catholic school in a small town in Pontiac county, where his family was the only Indigenous family in the town.

Memories of Grade 5

There were lots of really good teachers, thank goodness, but there were some who were really racist to the core.

I had a lot of trouble in Grade 5. I had to repeat Grade 5 because of [a] racist teacher. She failed me in Grade 4 as well, and then I went into Grade 5 and there she was, my teacher again....

One day early in the school year she asked me, “What are Indians good for?” What did I know? I was 12 years old, but I remembered my dad saying that the Algonquins were the best birch bark canoe builders....

The next day she showed up in the classroom with a piece of birch bark, maybe it was around 10 inches by 20 inches. She said to me, “Yesterday, you told us that Indians were good for building birch bark canoes....” She handed me scissors, scotch tape, a stapler and some glue, and she said, “Make us a birch bark canoe.” So I did the best I could. I don’t recall that I had ever even put my hands on birch bark before that day. I knew birch trees because I was in the forest a lot, but I knew that the canoe that I made was an eyesore. It was very poorly made.

After I was finished, she brought me up to the front of the classroom with her, and then she said, “Albert told us yesterday that Indians were good for building birch bark canoes. How would you like to be in the middle of the river in this thing?” She held the canoe up and said, “You would sink like a rock.” Then she started to laugh hysterically, and then all the kids were laughing because the teacher was laughing. I was the only one in the classroom who was not laughing. I never forgot that....

[On another occasion] she said that to find salvation you needed to know Christ and the teachings of the Bible, and I put up my hand.... I was always proud to be an Algonquin. I never was ashamed of it, and I never will be....I asked her, “What about my ancestors who lived here before the Bible came here?” She said, “Your ancestors are in hell.” And I said to her, “That’s where I want to go then too because I want to be with them.” I told her straight up, “I want to be with my ancestors. I don’t want to be with yours.” I think that was the day that she declared war on me.

Impact

When you’ve got a teacher telling you things like that, what do you do?

Young Albert, and Albert Dumont today.

How do you react? For me, anyway, I rebelled. The chip on my shoulder that she put there got bigger and bigger as the months went by.

She fancied herself a good Christian. I went to church every Sunday because my parents were Catholics, and I would see her going up to receive Communion and she looked so pious with her hands clasped together as she solemnly received the body of Christ, and I knew how evil she was. I was a kid, but I still knew this person wasn’t a good person, but yet there she was in church taking a sacrament like that. These things were kind of pushing me away from the church, until at 12 years old I didn’t want to be a Christian anymore.

My second year in Grade 5 was with a teacher named Monique Bilodeau. ... She was very kind and supportive of me. ... She gave me a pen on the last day of school and a note that I still have today. She was a Christian woman. She gave me a card with that famous painting of Jesus where his heart is exposed, and on the back of it she had written “Keep writing.”

There was [also] a really good nun who was my teacher in Grade 6. Her name was Sister Pauline she liked joking and laughter. ...I could draw very well, and I loved writing compositions and things like that, and she would heap a lot of praise on me for my artwork and for the stories I would write.

I had no problem in Grade 6 or Grade 7, but I get into Grade 8 and there she is again [the same teacher from Grade 4 and 5]. So the third day of in Grade 8, I got kicked out, and that’s why I have got a Grade 7 education.

Corrections have been made to this online version. — Ed..

The destructive impact of racism is clear and vivid in these memories you have shared. Your stories of the teachers who treated you with kindness, compassion and fairness offer some glimmers of hope about the difference individual Christians can make in terrible situations. What can the church do to promote change?

“What [Bishop] Shane Parker started was a big step in my opinion,” said Dumont.

He recounted how his friendship with then Dean Shane Parker began years ago when the Dean came to a sunrise ceremony he was conducting years ago on Victoria Island and introduced himself. Dean Parker invited Dumont to be Algonquin Spiritual Teacher in Residence at Christ Church Cathedral, and this year, he asked him to be Indigenous Advisor to the Bishop. “To me, what Shane is pushing for is right in line with the way I see things, the kind of solidarity there should be between people like myself and the Anglican Church.”

Dumont described such efforts at reconciliation this way:

“It’s like going up to someone ... and telling them right to their face, ‘Look, I promoted negative views about you. I was okay with destroying your spirituality and seeing you as a second-or third-rate citizen. I was part of that, but now I am here to tell you that I am here to apologize for that because I know I was wrong, and I am asking you to take my hand and let’s walk forward in that good way of respect. And I want to know about you. I want to know about your people, your spiritual beliefs. I want to know about your relationship as a grandparent to your grandchildren. I want to know how you feel about water and about trees and all of these things.’ I think that’s what Shane has put forward in a way. It’s not just me and him. He’s approached me as a spokesperson for the church, and to me, that means a lot.”

ALL MY RELATIONS

Truth-telling

The Truth and Reconciliation Commission five years on

BY DEBBIE GRISDALE

“Healing begins and continues with truth-telling. It is not linear – it is circular and even spherical” said Marie Wilson, one of the three commissioners of the Truth and Reconciliation Commission (TRC) in a recent webinar entitled ‘Truth and Healing.’

The TRC delivered its final report five years ago this month. The TRC collected and told the largely unknown truth of the Indian Residential Schools and the Anglican Church’s complicity in running a number of them. The goal of the schools was to separate children from their families, culture and identity. Almost 7,000 statements were collected from survivors of the residential school system and from family members and others who wanted to share their knowledge of the system and its legacy.

In addition to a report of seven volumes, the TRC laid out 94 Calls to Action to “address the legacy of residential schools and advance the process of Canadian reconciliation.” Perhaps less known are the accompanying 10 principles of truth and reconciliation the TRC developed to guide Canadians in moving forward. Principle #3 says “Reconciliation is a process of healing relationships that requires public truth sharing, apology and commemoration that acknowledge and redress past harms.”

The report says that the importance of truth-telling in its own right should not be underestimated; it restores the human dignity of victims of violence and calls governments and citizens to account. It continues: “Without truth, justice is not served, healing cannot happen, and there can be no genuine reconciliation between Aboriginal and non-Aboriginal peoples in Canada.”

There is so much need for truth-telling. Racism and injustice toward Indigenous peoples are embedded in our society. We repeatedly see examples in the systems of health care, criminal justice and child welfare, in the Indigenous peoples’ struggle for their treaty rights and to end violence against Indigenous women and girls, to identify only a few.

Have we furthered the work of truth-telling in the diocese? Yes. Is there more that we can do? Absolutely.

The diocese’s Healing and Reconciliation Fund, guided by the TRC’s Calls to Action and by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) offers grants to parishes, deaneries and community ministries. Events and projects have responded particularly to Call to Action #59, calling churches to develop ongoing education about colonization, the legacy of residential schools and why apologies are necessary. The Fund has given grants for KAIROS Blanket Exercises, workshops, films, Indigenous speakers, a day out on the land with spiritual teaching by an Elder, a large mural on Bank Street profiling the Calls to Action, Inuit celebrations and worship materials in Inuktituk, Covenant Chain Link, the ongoing presence of an Indigenous Knowledge Keeper at Cornerstone’s Princeton Residence, Three Sisters Gardens planted with beans, corn and squash, the printing of books for every household in the Shabot Obadjiwan First Nation’s for their Algonquin Language Recovery project in Lanark, and more. It is an impressive list and the Fund, working with parishes and community ministries, can do much more. For more information, see the All My Relations Working Group webpage on the diocese’s website.

Acknowledgement of the original peoples on whose traditional territory we gather is another form of truth telling. Many parishes now do an acknowledgment, in keeping with a resolution adopted at the 2018 Synod. We encourage all parishes to undertake this practice of acknowledging the history of the land on which they gather as a commitment toward deeper understanding and sustained relationships with Indigenous peoples.

Five years ago, in November 2015, Anglicans in Ottawa gathered to take turns reading aloud each of the 94 Calls to Action. At the end, people were asked how the experience made them feel. Some of them said, “it makes me feel hopeful,” and “what the TRC report says is not new – it just a consolidated list.”

Maybe it is time to read the Calls again.



PHOTO: LEIGH ANNE WILLIAMS

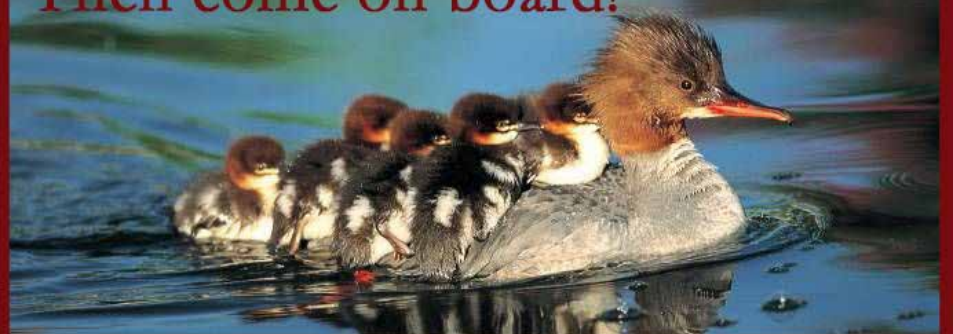


The names of 2,800 children known to have died in residential schools were printed on this 50-metre long red cloth in 2019.

I’ve been considering the phrase ‘all my relations’ for some time now. It’s hugely important. It is our saving grace in the end. It points to the truth that we are all related, that we are all connected, that we all belong to each other. ... We live because everything else does. If we were to choose collectively to live that teaching, the energy of our change of consciousness would heal each of us – and heal the planet.

— from *Embers – One Ojibway’s Meditations*, by Richard Wagamese

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We are told to “stay home” but what do you do when you have no home?

At this time in Ottawa, as we enter the Covid Winter of 2021, 2.5% of renters are facing the possibility of eviction. According to the Alliance to End Homelessness this could affect up to 3,200 households. The result will be that even more children, women and men will be facing homelessness, food insecurity, lack of access to basic hygiene supplies and medical care, social isolation and the accompanying mental health issues. Daily life is challenging at the best of times for people doing what they can every day to survive. For the most at risk people in our communities, these challenges are now compounded by Covid-19 and life has become even more precarious.

Jesus said, “Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.”
– Matthew 25:40

Individually and together, we can make a difference. As Claire Marson, a Community Ministries supporter said, “I give because there is so much need. I give because I cry when I give someone a \$20 bill and they are overwhelmed because it is the difference between buying groceries and paying their rent. I give because, although on my own I cannot change the world, I believe that every drop in the bucket makes a difference. I give because I can.”

Please consider giving today to the Community Ministries of Ottawa and the people they serve. They are five social services agencies: Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, St Luke’s Table and The Well. They do so much to build a community of hope for people struggling with poverty, homelessness and mental health issues especially during this time of uncertainty.

You too can make a difference by giving a truly meaningful gift this Christmas. Here’s how:

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- fill out and send in the pre-addressed and postage paid Today 4 Tomorrow envelope inserted into this issue of Crosstalk

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Online fundraising event spotlights Community Ministries

By Leigh Anne Williams

Supporters of the Community Ministries of Ottawa didn't let the COVID-19 pandemic stop them from raising funds to support the work of the ministries. On Oct. 15, the Building a Community of Hope event took place online.

In previous years, the Breakfast of Hope was a major fundraising event held in the fall at Christ Church Cathedral, but restrictions on indoor gatherings during the pandemic forced a creative change for 2020.

While the diocese could no longer invite people to the Cathedral for breakfast, online guests were treated to videos that featured the work of the Community Ministries — Cornerstone Housing for Women, The Well, Centre 454, St. Luke's Table, Ottawa Pastoral Counselling Centre (OPC), thought-provoking panel discussions and a silent auction.

Videos about the ministries included a few words from the people that have benefitted from the ministries. Diana Deschamps, a woman who participates in programs at The Well, said, "This place has saved my life literally has saved my life. I can't say more about the staff here. They are just phenomenal. They are my godsend."

The Rev. Canon Dr. PJ Hobbs, director of Community Ministries, said, "The church can't do it alone. This is a societal problem, but it's right at the core of who we are as a church to respond to it. But I can think of any number of people who I've met along the way who once were really living in peril and through support by the community, when our governments get it right, when the church is there

to provide some of the practical and also some of the emotional, spiritual aids that will make a difference I've seen lives change."

Bruce Nicol, chairman of Tartan Homes and president of the charitable Wesley M. Nicol Foundation, issued a challenge as he did in 2019 to donors to match the foundation's donation of \$25,000 in order to raise \$50,000 for the ministries.

Director of Stewardship Jane Scanlon reported that "thanks to the generosity of so many people," the event raised \$79,000. There was, however, still a long way to go at *Crosstalk's* press time in early November. "Today 4 Tomorrow's Building a Community of Hope still needs to raise another \$75,000 to meet the overall annual appeal goal of \$300,000 and your response to the Christmas Appeal in this issue of *Crosstalk* will contribute to reaching this goal," she said.

Bishop Shane Parker moderated two informative panel discussions with directors and partners of the ministries that focused on housing and mental health issues during the pandemic.

In the first discussion, Parker asked Kaite Burkholder Harris, executive director of the Alliance to End Homelessness Ottawa about some of the things that the pandemic has revealed.

"We now have seen the impact of no housing," she answered, noting that the first defence against COVID-19 is to stay home. "What do you do when you have no home? What you do is wander around because you don't have any businesses open for bathrooms, day programs had to shut

down for a time, you don't have food access in the same way... There's a group of people in our community, our neighbours who don't have access to the basic things that all people deserve for human dignity."

Rachel Robinson, executive director for the Community Ministries' Ottawa day programs—St. Luke's Table, The Well, and Centre 454—described the way the day programs had had to quickly adapt to meet some of those needs. "We had to very quickly decide what elements of the day programs we could deliver outside of the buildings," she said. "We had to think about basic needs. Food—we can take that to people. Basic supplies—we had two social support workers walking out on to the streets and into the neighbourhoods to meet people where they were." Robinson added that messages about staying home don't mean much if you don't have a home. "There are still real constraints to the number of people we can serve each day, so we are continuing to go out. We need more funds. We need more staff. Our food costs have skyrocketed because we have to give it in individual portions to people."

Robinson also noted that the pandemic had shown her "just how amazing the staff are and how committed and dedicated they are to the people that we serve."

The second panel discussion focused on issues of mental health during the pandemic.

Sharon York, the executive director of the Ottawa Pastoral Counselling Centre, said the centre has seen a steady increase in people looking for counselling support. She said the

number of calls from people asking for immediate crisis intervention has doubled since last year. "We've had to pivot to be able to respond quickly to people's needs," she said. Instead of asking people to wait two weeks for an appointment, "We're saying we can give you a crisis intervention appointment now, then we'll start working on creating a support network for you because it may be a week or two or three before you actually get in for a regular, everyday counselling support."

She added that there is also an increase in the severity of the issues people are coming with. Prior to the pandemic, people were asking for support dealing with anxiety, depression, addiction, family crisis, "Now we've got a layer of other issues on top of it. They are alone, they're not leaving their house, or they don't have a place to live or they don't have food," she said.

Martine Dore, interim executive director of Cornerstone Housing for Women, said "None of us do well with uncertainty, and that applies for both staff and residents, so no doubt, we've seen a decline in the mental health of our residents," she said.

"Isolation doesn't work for anybody, so we've had to work really hard to combat that," Dore said, echoing comments from Kim Van Herk, a psychiatric nurse with Ottawa Inner City Health, who was also part of the panel. "Many of the strategies of COVID are the antithesis of what we try to do at Cornerstone, which is building community. So sometimes it is little things that we can do to help bridge that, finding new ways to connect," said Dore.

PHOTO LARRY CHOP



All Saints Westboro lit up the neighbourhood in 2019.

REFLECTIONS

Standing on holy ground

By the Rev. Dr. Mary-Cate Garden

Before becoming a priest, I spent most of my adult life as an archaeologist. Just like in the movies, it involved a lot of digging to find artefacts. At first, I spent a lot of time looking at the objects that got lost or discarded to figure what people ate and how they lived or worked. Eventually my interests widened, and I began to look at where people lived and how they marked out their own particular places in the bigger landscape. More and more I became interested in how we think about ‘home.’

Home, of course, is a very personal space, and it must be acknowledged that for some it may be a difficult space. But the places that we tend to describe as ‘home’ often mean the place where we live, somewhere familiar, a place we keep our stuff. In the best sense of the word, home is a known place, a place that’s part of who we are. As a place, home comes in many forms and lots of different places. We may even have more than one home. Home may be the place we live now, or the place we grew up or it may be a feeling when a familiar or beloved place comes into view.

For many of us the places we worship in represent home. How often have we used a phrase like “My [home] church” or perhaps “My family church.” Whilst my own parish of St Martin’s is firmly home for me, even after many years away, I still think of the parish I grew up in as one of my homes. Our church, like our dwelling place, forms part of our identity.

Like the spaces we live in, our church space is distinct. It is visible and recognisable on the landscape. Just like our own homes, it is full of familiar things. We know our way around, we may have our own side or a pew we prefer and the objects on the altar and on the walls are known and dear to us. There’s a feeling when we come in the doors. It is a place full of memories. It is a home.

This is part of the reason why it is hard when things in the church are changed and why it is particularly hard when we must leave those spaces. This is, of course, why there is often such grief when a church closes.

Of course, we all know that the church is more than the space inside the four walls. Yet, it is the stuff, the space, the people, the memories and rituals that give us “a sense that we are coming to a holy place and meeting at a holy time” (Lathrop 1998). All of this makes each of our churches a specific, beloved place. When we are not able to be in that place, it can feel like we are not completely at home.

Since March we’ve spent a lot of time mourning what we have lost; the homes we can’t get to or the homes that have passed from us. There is nothing wrong with this. I have cried over every apartment I’ve ever left even when it’s been a joyful move. The sadness comes with the recognition of all that the place has meant to us.

The thing to remember is that most times, the ‘leaving’ will be followed by a ‘coming’: a homecoming. Just as we find ourselves in a time of loss of our precious church homes, we also find ourselves in a time of



PHOTO: REV. DR. MARY-CATE GARDEN

church parking lot where congregants come to receive the reserved Sacrament. Each service held on a lawn, in the woods, or in living rooms is a new home.

Right now we are in a season of loss, but we are also in a season of creation. In the next while we may lose some of our old homes. But along the way new homes are going to continue to emerge. We just need to watch out for them. Remember when God spoke to Moses out of the burning bush? God told Moses to remove him his sandals “for the place on which you are standing is holy ground” [Exodus 3:5]

In our season of home-changing and of homes being lost, we will continue to grieve for our old places, and it is important that we do so. However, in the midst of this, we need also to be mindful of the homecomings as new homes emerge. All we need to do is remember that *wherever* we pause in God’s name—whether it’s a spare room, kitchen or church nave—the ground upon which we stand is holy ground...it is home.



The Rev. Mary-Cate Garden is Incumbent at St. Martin’s, Ottawa West

abundance. All around us new places—‘homes’— are being born. For example, there is new home emerging from the diocesan-wide book study where 80 plus homes, gather on Zoom at fixed time and place. New homes are everywhere and not just online. There’s a new home in a

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PRAYER MATTERS

Praying together through pandemic times

By Paul Dumbrille

In a previous article, I mentioned the value of being connected to God by being part of a prayer group. This is no less important now in these COVID times of lockdowns, physical distancing, and restrictions on meeting with others. Despite our wishes that the pandemic would go away, it looks like it will be some time before we can meet together safely for prayer in small or large groups as we have in the past. As we go forward, we need to adapt and develop new ways to stay connected with each other and God in prayer.

Our ability to worship and pray together in a church building has become severely restricted. With the restrictions imposed by the pandemic, being part of a group that meets together for prayer has become problematic and has caused many such groups to shut down. Many of us find it challenging to maintain a connection with God in prayer on our own. While we may pray for God's help on an ad hoc basis when we, or others close to us, face difficulties, we often do not find the time, energy, or discipline to pray regularly by ourselves. Becoming part of a group that comes together regularly for prayer is more important than ever.

Electronic Prayer Groups

These days more and more of us are connecting with our family, friends and business colleagues by electronic means (e.g. Zoom, Uber Conference, Facebook, Twitter, LinkedIn). In addition to allowing us to meet for much needed social contact, these electronic technologies also offer us opportunities to pray together more informally than in a worship service. This pandemic has cajoled and forced many of us to use video con-



Paul Dumbrille is diocesan representative to the Anglican Fellowship of Prayer.

ferencing tools when we would rather not. Some have reluctantly learned how to use the technologies, and others have been unable or unwilling to do so. In forming an on-line prayer time, it is important to have a way of teaching and supporting those who may be either intimidated by the technology or otherwise lack the knowledge of what is required. Also, an impediment for some is a hesitancy to have their face seen closeup or not at all. In this case, selection of a conferencing technology, such as Uber Conference, that allows for simple phone calls to a local phone number, can be helpful. People who cannot join electronically should not be excluded. They can also participate on their own by knowing when the on-line participants are gathering and what the theme or reading will be for that session.

On-Line Prayer Time Framework

The structuring of a prayer time depends on the desires of the participants and the number of people

involved, so the framework offered here is just a guide. Groups should feel free to shape their prayer time to their own needs and situations. Experience with video conferencing sessions has shown that keeping the time to less than an hour, preferably 30–45 minutes, works best. A possible outline follows. Items can be left out, the order can be changed, or other items included.

- Begin with an introduction to provide both an explanation of the structure of the prayer time and the application of the technology being used.
- Ask everyone to light a candle where they are.
- Opening prayer by a leader.
- Short check-in by participants, including introductions if necessary. Note: this will depend on the size of the group.
- Play some appropriate music.
- Establish a theme, with the reading of scripture or other selection.
- A reflection time about the reading. This may be a discussion or a silent time.
- A time of silent and/or verbal prayer by the participants. Note: this might need some management to avoid more than one person talking at once.

Being in a prayer group is deeply rewarding and strengthens our connection to God and we should not let the pandemic prevent us from this important way of being in contact with the Divine Presence.



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PHOTOS: ARCHDEACON CHRIS DUNN



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Angela Hewitt receives prestigious awards

PHOTO: KEITH SAUNDERS

Internationally renowned pianist Angela Hewitt grew up in the diocese of Ottawa immersed in music, listening to her father Godfrey Hewitt practice and perform as the long-time organist and choirmaster at Christ Church Cathedral.

Hewitt is best known for her interpretations of the music of Johann Sebastian Bach. In September 2016, she began The Bach Odyssey—performing all the keyboard works of J.S. Bach in a series of 12 marathon recitals in various cities around the world.

Although the pandemic disrupted many of her performances and plans this past year, 2020 did have its high points. Hewitt was awarded two prestigious prizes: the City of Leipzig Bach Medal and the Wigmore Hall Gold Medal in recognition of some 80 performances over the past 35 years in London's most prestigious chamber music venue. Following her final performance of the Bach Odyssey in Ottawa in October, she took time to talk with *Crosstalk*.



Congratulations on celebrating a gilded year! What did receiving both the City of Leipzig Bach Medal and the Wigmore Hall Gold Medal mean to you?

Both awards are incredible honours, and both came as a total surprise. Concerning the City of Leipzig Bach Medal, I got a letter (all in German) from the Mayor of Leipzig and it took a while to sink in. In the 17-year history of the prize, never before has it been given to a woman (previous winners include John Eliot Gardiner, Gustav Leonhardt, Tom Koopman, Helmuth Rilling, Nikolaus Harnoncourt—a very distinguished list!).

...Of course it's Bach's town—the town where he spent the largest (and final) part of his life and where he is buried. So to be given a Bach prize by Leipzig is, as I say, a huge honour. If only I could tell my parents! They

PHOTO: ARCHDEACON CHRIS DUNN



Christmas decorations at Christ Church Cathedral.

would be so happy. I've certainly spent more of my life with Bach than anybody else, so I guess it has paid off.

As for London's Wigmore Hall, that is a stage where I have given over 80 performances in the 35 years since I made my debut there in 1985. It is perhaps the most prestigious recital venue in the world with a great history, and so to receive this honour from them means a lot to me (previous winners include Andras Schiff, Dame Felicity Lott, Steven Isserlis). I guess all of the hard work has paid off!

How did you first encounter Bach?

My father was for 50 years organist and choirmaster at Ottawa's Christ Church Cathedral, so of course I heard him play Bach from the time I was born. Bach was always a mem-

ber of our family in a way. I learned his easiest pieces from the time I was three; I sang Bach; I danced to Bach; I played him on the violin as well. We always regarded the study of his music to be the best training of all.

Do you have a favourite memory of your father's music at Christ Church Cathedral in Ottawa?

I remember how it was always a great moment when he played at the end of the service, especially when it was Bach. People would come and crowd around the organ to watch and hear him play. And I always remember how, at the end of a long and exciting Bach fugue, he would hold the last chord a long time, and then release it with a smile (if appropriate to the music), which is something I also do! And I remember his great playing of the hymns: always the right speed, with expressive phrasing, not too loud for the congregation, changing the mood and colour and harmonies to suit the text. I've still never heard anybody play hymns the way he did. I think my favourite was *Hyfrydol* (Love Divine, All Loves Excelling). There wasn't a dry eye anywhere by the time we had finished that hymn.

Has Bach's music shaped your faith or spiritual life?

Well, his music gives you incredible strength and discipline as well as great joy. Bach himself wrote all his music "to the Glory of God and to refresh your spirits." And I think it does just that. More than any other composer, he is able to be great comfort to people at times of trouble, bereavement, difficulty. I feel very fortunate to be able to bring joy

to people through playing his music. When I perform Bach's Goldberg Variations, people say it's akin to a spiritual experience. I think because it gives us that sense of completeness that we seek in life but so rarely find.

How did you feel after the finale of the Bach Odyssey in Ottawa in October?

That was all a bit strange and a bit sad. I was to have finished the Bach Odyssey at the National Arts Centre in May 2020 in front of 2,000 people and with a big party afterwards. But the pandemic interfered with all that, and instead I played to an empty hall (Dominion-Chalmers) with people only watching and listening on the Internet. Of course, the pressure to play well is always there—even if there is nobody in the hall—but I know many of my friends were as sad as I was not to be able to all be together on such an occasion. Still, the Bach Odyssey has been a huge thing in my life, playing the complete works since the fall of 2016, and it gives me a great sense of achievement having brought it to a conclusion.

How has the pandemic affected you?

In March everything came to a standstill and I lost a whole ton of engagements (and income). For once I had to stay home (in London) and that wasn't such a bad thing—getting a break from the incessant travel I've been doing now for decades. Still, I practised very hard during that time, learning new repertoire as well as playing every day on Twitter and Facebook for the world. That gave me some company and made a lot of people around the world extremely happy.

How did you become involved with Orkidstra, and how does it benefit children?

They asked me some years ago to become an Ambassador for Orkidstra, and I readily agreed. I think it's wonderful how they give free music lessons to these children who normally would have no chance to learn how to play an instrument or to sing in a choir or to play in an orchestra. It's great to see the joy on their faces! But it's not just about learning how to play an instrument. It teaches them social skills as well, and discipline, and the satisfaction of learning something well and perfecting it. The study of music helps children develop in all sorts of ways (memory, concentration, perseverance), and develops their sense of the beautiful.

DIOCESAN ARCHIVES

By Glenn J Lockwood

Brian Glenn's Masterpiece

On the eighth day of January 2007, Brian Glenn of Orleans was nicely started on a project of documenting churches of the Diocese. On that day he found himself in the midst of a snowstorm in the upper Ottawa valley, photographing Church of the Ascension, Killaloe. His timing was not auspicious. The ideal weather for taking photographs of churches is either a sunny day, or, even better, a day when there is slight cloud cover, so that the light is diffused so that there are no dramatic shadows that otherwise might hide details.

Instead, as we see here, it was snowing heavily, with the weight of snow causing some trees and branches to bend. Even so, since he had come far, Brian pushed the shutter. The result was this magical photograph of a brick church in winter with the snow continuing to pelt down.

In 1896, the year that the Diocese of Ottawa emerged from the eastern and northern sections of the Diocese of Ontario, a mission deputation visited stations at Long Lake (Whitney), Madawaska, Round Lake and Killaloe with the hope of starting new mission work on the Ottawa, Atlantic & Parry Sound Railway based at Whitney and Gillmour. The following year the mission was renamed

Pembroke Deanery



DIOCESAN ARCHIVES, BRIAN GLENN FONDS PE12 E100

Douglas & Stations along the O.A. & P.S. Railway. Its eight points included Christ Church, Douglas; Scotch Bush, Grattan, Admaston, Whitney, Round Lake, Killaloe, Madawaska and Clontarf.

At that time, services were held in a Union Church in Killaloe every two weeks, but as other denominations departed, Killaloe came to be known as an Anglican centre because

of its long standing tenure. By 1899 it was known as the Mission of Killaloe, with outstations at Round Lake, Madawaska, Egan Estate, Whitney, Lumber Camp, Golden Lake and Tramore.

In 1905, construction began on building we see here. Church of the Ascension at Killaloe had its cornerstone laid by the Reverend Thomas James Stiles, and the new Anglican

house of worship opened for its first service on 24 May 1906.

In 1908, the Mission of Killaloe was subdivided into three separate missions, with Killaloe & Tramore comprising one of them. In 1911, a further parish reorganization created the Mission of Madawaska, consisting of Madawaska; Killaloe; Saint Anthony's Mission, Whitney; and Tramore. In 1914, a new outstation at Algonquin Park was opened (referred to as Highland Inn guests at Algonquin Park in 1922, and as a Hotel Summer Station in 1923).

By 1926, Madawaska was part of an eight-point mission, with congregations at Madawaska, Killaloe, Tramore, Algonquin Park, Whitney, Canoe Lake, Cross Lake and Camp Tamakorn. In the Depression, the mission was vacant by 1932, and Captain J.E. Allsop of the Church Army was appointed *locum tenens*. Two managers at Algonquin Park hotels served as lay readers. No matter the difficult odds, Brian Glenn's photographic masterpiece captures the dignity of this house of worship fulfilling its destiny against the backdrop of forest and climate.

The Archives collects documents for parishes including parish registers, vestry reports, service registers, minutes of groups and committees, financial documents, property records (including cemeteries), insurance records, letters, pew bulletins, photographs, scrapbooks, parish newsletters, unusual documents.

Journeying as Allies

Now meeting online

October 25, 2020

Those Who Run in the Sky
by Aviaq Johnston

January 10, 2021

The Reason You Walk
by Wab Kinew

March 7, 2021

Crow Winter
by Karen McBride

May 30, 2021

From the Ashes
by Jesse Thistle



Join us to read and discuss books by Indigenous authors. All welcome!

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BULLETIN BOARD

Christmas Music Christ Church Cathedral

Sung Services at the Cathedral

December 6 Advent 2, 4:00pm
The “O” Antiphons

**December 20 Advent 3,
4:00pm**

A Service of Lessons and Carols

Christmas Eve

Sung Services at 7:30pm &
10:00pm

Christmas Day

Sung Service at 10:30am

Livestream on YouTube

[https://www.youtube.com/c/
christchurchcathedralottawa](https://www.youtube.com/c/christchurchcathedralottawa)

To attend in person, you must
pre-register by email or telephone.

Members of Christ Church

Cathedral Choirs, along with
Cathedral Choirs from across
the country, will be singing in a
special Christmas Carol Service
video. This is an initiative of
the Archbishop Linda Nicholls,
Primate of the Anglican Church
of Canada, to encourage and
support the ministry of parishes
throughout the Anglican Church.

Associate Director of Music

Andrew McAnerney and Assistant
Organist Nicholas Walters will be
visiting the Parish of the Valley
on December 13 to offer festive
sacred songs with organ. Please
contact the Rev. Matthew Brown
for more information.

Following up on the success-
ful Harvest Virtual Hymn Sing,
everyone should stay tuned for a
Christmas Virtual Hymn Sing
later in December.

And finally, keep an eye out in
the community for **Cathedral
Choristers caroling** and
spreading Christmas cheer
throughout December outdoors
and on the Cathedral forecourt.

—James Calkin



Annunciation window, St. James Morrisburg

Galilee Retreat Centre is OPEN!

Galilee Retreat Centre is open to
welcome parishes, individuals and
groups to its prayerful and healing
oasis. Consider a little time away
to regroup and recharge especially
during these challenging times.

As well as hosting groups and
individuals, Galilee offers online
and in-house hybrid programmes
and led retreats.

“We are grateful to host our
women’s retreat at Galilee Centre.
All necessary precautions were
taken to ensure we felt safe and
comfortable during our stay. The
building was immaculate and
attention to detail evident. We
are so eager to return. Thank
you Galilee!” a group wrote in
September, 2020.

www.galileecentre.com

info@galileecentre.com

tel: 613 623 4242

398 John Street North, Arnprior

The Anglican Foundation is at work in the Diocese

By Judy Rois

At the Anglican Foundation of
Canada (AFC) we love, more
than anything, to say *Yes!* and
to help our parishes *imagine more*.
The foundation has been saying yes
steadily and unflinchingly—through
good times and bad—for more than
60 years.

In the Diocese of Ottawa, since
2010, we have said Yes! to more
than \$250,000 in grants and loans for
your parishes. The vast majority has
been invested in programs and build-
ings, including projects that support
refugees, build life skills for youth,
and reduce barriers and make it
possible for those with mobility issues
to continue to participate in church
life. Additionally, AFC has help fund
an indoor labyrinth, the Daily Bread
Project, the installation of a colum-
barium, and the relocation of the
diocesan archives. The installation of
commercial grade toilets and showers
at Centre 454 were partially funded
by AFC, as was the lighting renewal
project for St. Luke’s Ottawa, and St.
Luke’s Table. AFC’s commitment to
theological education has resulted in
over \$40,000 in theological bursaries
at St Paul University, as well as bursa-
ries for organ studies.



Judy Rois is executive director of
the Anglican Foundation

This past May, in spite of the chal-
lenges of the COVID-19 crisis and
the impact on AFC’s investment port-
folio, we said Yes! to funding Corner-
stone Housing for Women’s Creating
Inclusive Communities project. We
are pleased to have been able to
support this important initiative for
a third consecutive year totalling
\$27,500.

For nearly 10 years now as ex-
ecutive director of the foundation,
I’ve had a front row seat to some of
the Canadian church’s best ideas:
the ministries and programs parish
visionaries might undertake if only
they had some strategic funding
to help them get started. Knowing
what I know about the innovative
and compassionate character of the

church, nationally, I cannot help but
feel hopeful about the future.

Please be assured that AFC will
continue to be a force for stability:
we will continue to be there no
matter what the future may hold. In
order for AFC to remain strong and
vibrant, however, I am asking those
who can continue to partner with us
to do so. If you are a member I ask
you to renew your membership. If
you have never been a member of
the Foundation before, please accept
this invitation to pay-it-forward.

The social and economic impact
of COVID-19 on people and com-
munities will undoubtedly give rise
to compassionate and innovative re-
sponses on the part of our churches.
To those currently discerning how to
meet a real and pressing need in their
communities—faithful leaders in the
Diocese of Ottawa among them—we
want to respond as generously as
possible.

Join us and help AFC continue to
be able to say *Yes!* to the dreams and
aspirations of the people and parishes
in your diocese, and to so many more
across the country.

To donate to the Anglican Foundation of
Canada visit anglicanfoundation.org

**The 2021
Canadian Church
Calendar
Anglican edition
“Homecoming”
is now available
from parish offices
through the Diocese
\$7**



ANGLICAN
FOUNDATION OF CANADA

Generous People are Everywhere
an illustrated book for young people ages 8 to 14
text by Judy Rois, illustrations by Michele Nidenoff

What is generosity?
What does generosity look like?
Are generous people happier?

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Coming this
Christmas