

# Crosstalk

THE ANGLICAN  
DIOCESE OF OTTAWA  
Section of the  
*Anglican Journal*  
May 2021



## Virtual gala to raise funds for children's rehab centre

*The Jerusalem Princess Basma Centre serves disabled Palestinian children who live who live on the West Bank, in Gaza and Jerusalem. It has a special connection to this diocese and will benefit from ticket sales and auction proceeds at our Bishop's Gala on May 27. See pages 6-7 for more about the Centre and the upcoming very special event.*



*Bishop Shane Parker, Easter Sunday*

## Bishop marks 125<sup>th</sup> anniversary with a challenge for the future

BY LEIGH ANNE WILLIAMS

In his Easter Sunday sermon at Christ Church Cathedral, Bishop Shane Parker noted that April 7, 2021, would be the 125<sup>th</sup> anniversary of the day when the Anglican Diocese of Ottawa was established. “In the early spring of 1896, when timber cut on Algonquin Anishinabe lands began to float down the Ottawa River—coursing through the roiling waters of *Akikojiwan* before being gathered into booms beneath the cliffs of Parliament Hill—our diocesan church came into being.”

Although people and parishes across the diocese have been working to reach a goal set for the 125<sup>th</sup> anniversary year — creating 125 units of affordable housing — the

pandemic has pushed typical ways of celebrating the anniversary out of mind, he said. “We won’t be having a big diocesan service in an arena anytime soon, and we do not have souvenirs or a special history book lined up.”

But, the bishop, suggested, “Maybe the pandemic is prompting us to look at this anniversary differently. Perhaps we are not in a place where looking back in a self-congratulatory way is the thing to do. Maybe we need to be prospective rather than retrospective.”

Returning to the Gospel lesson for the day, Parker pointed out that Mary Magdalene and the other disciples who witnessed the risen Christ became the generation tasked with spreading the Easter Gospel. “It fell

to them to bring this new thing into the world, and there was sacrifice, joy, failure, and success. They were the generation who learned how to follow the risen Christ, and how to share the good news of God’s solidarity and love for all human beings.”

Now, in 2021, the bishop said he believes the task of addressing fundamental challenges to the diocesan church falls to the present generation. “And I can think of no better way of celebrating our 125<sup>th</sup> anniversary than embracing this task with conviction as we break free from this pandemic.

Describing the church’s challenges and the hope with which to face them, he offered a vision for moving forward.

► **Bishop’s challenge, page 3**

FROM OUR BISHOP

# The provenance of Sister Jerusalem

When I was consecrated and seated as the Bishop of Ottawa on May 31 last year—the Day of Pentecost—I was presented with a pectoral cross, a gift from my extended family. Anglican bishops wear pectoral crosses, which often are large and weighty, as a symbol of office. They are worn over the heart, the place where Christ dwells: the place of love, loyalty, devotion, and compassion.

You may recall the story I wrote about the making of Brother Thanksgiving—my wooden crozier. I would now like to tell you about the provenance of my pectoral cross, named Sister Jerusalem.

In 2014, Katherine and I visited our partners in Jerusalem for a “solidarity visit” rather than a pilgrimage. I spent several days

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa



Sister Jerusalem

with my cathedral colleague (now Archbishop of Jerusalem Hosam Naoum), experiencing the many aspects of his ministry, and enjoying time with his family in Jerusalem and Galilee.

One Wednesday, I went to Saint Paul’s Church in West Jerusalem to celebrate the Eucharist. Saint Paul’s was the first Arab-Anglican

church built in Jerusalem in 1873, but was shut down following the conflict of 1948. Archbishop Suheil had it restored and put back into service in 2011—and while there is no congregation living near it, the Eucharist is celebrated there every Wednesday. The photo below shows the sanctuary of Saint Paul’s, taken that day.

After the service, I was warmly welcomed and fed at a table outside the apartment of Rebecca and Ibrahim Sade’eh, Palestinian Anglicans who live by the church and are its custodians. After lunch, Rebecca took a brass cross off the wall in her hallway, and gave it to me, saying, “My husband made this, please have it” (Arab hospitality is generous and expansive). You can see in the photo with rulers below how the cross looked; and in the bottom right corner you can see Ibrahim in the foundry in East Jerusalem where he works (he is a big man).

In the years since then, the brass cross hung on the wall of my study, but several weeks before my consecration last year I looked at it and thought: *that could be a pectoral cross if it had a brass bale and chain.*

I spoke to the amazing Myra Tulonen Smith, a silversmith and designer in Almonte (and the aunt of my daughter-in-law), and she pointed out that brass jewelry can make your skin go green and suggested making a silver frame and bale.

I had purchased a long length of silver “wheat” chain from an ancient jewelry shop in the Christian Quarter of the old City of Jerusalem on a previous trip to the land of the Holy One, and it was the perfect weight and length for this new pectoral cross, christened Sister Jerusalem, which you see in its finished state.

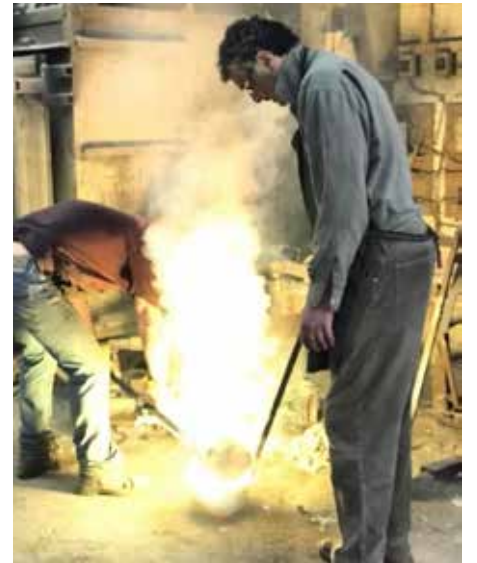
And that is the story of the provenance of Sister Jerusalem, who reminds me of my duty and devotion as your bishop, and of our dear friends in the land of the Holy One.



Sanctuary of St. Paul’s



The gift



Above and left— Ibrahim in the foundry



Far left — Lunch at the home of Rebecca (standing on right) and Ibrahim Sade’eh



# St. James, Carleton Place building an ecumenical coalition for housing

BY DAVID HUMPHREYS

Two years ago, the congregation of St. James, Carleton Place put together a mission statement that aspired to leadership “in community programs that provide supportive, safe and affordable housing for all.”

Today, the parish is actively building a coalition with other denominations and stakeholders as an essential step towards making its mission statement a reality. Members of the parish joined with representatives of Zion-Memorial United Church and Ottawa Valley Vineyard Fellowship for an information-sharing virtual meeting in March with Moira Alie of the diocese’s Homelessness and Affordable Housing Working Group (HAHWG).

Archdeacon Brian Kauk, St. James’ Incumbent who chaired the diocese’s affordable housing workshop in 2019, expects to enlist more participants. “We want to build as broad a faith coalition as we possibly can.”

The Rev. David Sherwin of Zion-Memorial says affordable housing is the kind of social issue that needs to be addressed ecumenically because few congregations are able to be effective on their own. “We are definitely interested in being supportive and we’d want to be involved.” Before going to Carleton Place Sherwin spent 20 years in Ottawa where he was the United Church representative on Multi-Faith Housing.

Kauk has stressed the importance of the second part of the diocesan



“We want to build as broad a faith coalition as we possibly can.”

— Archdeacon Brian Kauk, St. James’ Incumbent

campaign to create 125 units in celebration of the 125th anniversary this year – every parish engaged through advocacy, action, learning and prayer.



*In the north end of Carleton Place, St. James is rising to the diocesan challenge of creating 125 new housing units in celebration of the 125th anniversary (see article page 4).*

While continuing to advocate, St. James’ next step is to identify its entry point for action: where and when a faith-based coalition could play a meaningful role. It’s also important to determine an effective role for each of the coalition partners.

To that end, it is consulting with community leaders in Carleton Place, Lanark County and non-profits. Jeff Mills, community engagement director of Carebridge Community Support attended the information session. Almonte-based Carebridge

has extensive experience in affordable housing as well as support for seniors and the disabled.

Kauk has attended meetings of the existing Lanark County housing coalition. “I’d like to see an ecumenical coalition at the table.”

The need in Carleton Place isn’t in doubt, he says. Housing costs are out of reach for many people, even those with good incomes.

*David Humphreys is a member of the Homelessness and Affordable Housing Working Group.*

## Bishop’s challenge from page 1

We are the generation who has looked into the tomb that holds the glory and growth years of our church during the middle of the last century—along with artifacts of the status we were once afforded by our historic attachments to imperialism and colonialism. We are the generation who sees the declining numbers, and feels the eroding effects of secularism, pluralism, and relativism.

We gaze upon the foreboding statistical projections lining the walls of that tomb, and we are a bit like Mary Magdalene—somewhere between grief and confusion—trapped between staying as we are or somehow moving on; wrestling between denial and acceptance in the face of undeniable loss: and maybe we are a bit like Peter and the other disciple—wanting to go back to a place that will never be the same again.

But there are angels in the abyss, glimmers of light, abundant possibilities, and many reasons for us to look in a new direction with hopeful expectations.

We are the generation that has thrived in the middle of a global pandemic! When everything changed overnight more than a year ago, we rose to the challenge! We stayed connected and offered pastoral care, fellowship and worship in new and creative ways in our parish ministries—and our community ministries rapidly pivoted and adjusted to continue serving sisters and brothers who are vulnerable.

We recognized the need to be a diocesan church that is cohesive, creative, and profoundly faithful. We felt how resilient and determined we can be when it comes to sharing the expansive love of Christ.

So, in this, our 125th year, let us no longer be shaped by forces of change around us: let us instead bring our common strength, resilience, creativity, and determination to embrace the challenges that face us.

Let us gladly become the generation that fearlessly takes on the task which has fallen to us. Let us, as bishop, clergy and people, courageously address urgent questions about our capacity to communicate, the shape of our parish ministry, where we have buildings, how we engage with the

world, and how we enable life-long discipleship.

Let us honour the generations of faithful people who went before us in our diocese over the last 125 years by focusing on the critical task of change and renewal which has fallen to our generation.

Let us honour our past by vitalizing our future. Christian faith is Easter faith. ...

The horrific death of Jesus tells us that God stands in loving solidarity with every human being, especially in the lowest places of humiliation, injury, sorrow, pain, and loss.

The joyful resurrection of Jesus tells us that there is always more than we can see, there are always more possibilities for life, there is always more hope.

May God’s strong love fill your hearts today. May it inspire us to be steadfast in our service to one another as this pandemic comes to an end; and may the indestructible and abundant hope of the risen Christ compel us to renew our beloved diocesan church as we mark this 125th year of its life and ministry.

Amen. Alleluia!

## CLERGY NEWS



**The Rev. Robert Sicard**, a transitional deacon, has been appointed Assistant Curate in the Parish of St. John the Evangelist, Smith Falls, Mar. 15, 2021.



**The Rev. Margo Whittaker** has been appointed Incumbent of the Parish of Good Shepherd Barhaven, effective Mar. 25, 2021.



**Crosstalk**

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*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.



# Vaccination questions answered by the diocesan advisor

With a few production and distribution bumps along the way, several COVID-19 vaccines are now available in Canada with more doses on the way. As Canada and other countries work to vaccinate as many people as possible in a race against the spread of COVID variants of concern, *Crosstalk* asked



**The Rev. Michael Garner**

the Rev. Michael Garner, associate incumbent at St. Thomas the Apostle, a few questions about vaccines.

Prior to his ordination in 2019, Garner worked as an infectious disease epidemiologist at the Public Health Agency of Canada, focusing primarily in research and control of emerging infectious diseases, and he has been advising the Diocese throughout the pandemic.

**Should everyone be vaccinated?**

Yes everyone who is eligible should be vaccinated. The vaccines are not available for certain groups—young children, some pregnant women, some with preexisting conditions especially those who are immune compromised. Because there are these vulnerable groups

who cannot be vaccinated, it is imperative for those who can be vaccinated to get vaccinated, to protect themselves but also to protect those who don't have the choice to receive the vaccine.

**Are all the vaccines safe (and equally safe)?**

All the vaccines are safe. As with any medication there are rare side effects, and as with all vaccines there can be minor side effects after vaccination like a sore arm. The unprecedented roll out (100s of millions of doses already) and the very low reports of any serious side effects should give us comfort in the safety. As well, the side effects of these vaccines are being tracked carefully by all governments, so it is extremely unlikely that there are side effects that we are not picking up in our surveillance efforts.

**Is there any opportunity to choose which one you receive? If so, which one is the best one to choose?**

The best vaccine is the one offered. All the vaccines are approved by Health Canada and are effective and safe.

**I have condition X— should I get vaccinated?**

Questions about whether you should be vaccinated or other considerations related to your medical history should be discussed with your physician.

In Ontario, appointments can be booked online or by phone at 1-833-943-3900. In Quebec, appointments can be booked online or by phone at 1-877-644-4545.

PHOTO ARCHDEACON CHRIS DUNN



**Canon Sue Garvey, who retired in March 2019 as Executive Director of Cornerstone Housing for Women, is Chair of the diocesan Homelessness and Affordable Housing Working Group.**

# Affordable housing work will continue after anniversary

By David Humphreys

Bishop Shane Parker's Easter sermon, with its call to embrace the challenges that face us, gives fresh impetus to those in the diocese who are engaged in the campaign for affordable housing.

The bishop referred specifically to the hard work within the diocese in responding to homelessness and affordable housing as a way of celebrating the 125th anniversary of the diocese.

Acting on a Synod mandate in 2015, the Homelessness and Affordable Housing Working Group (HAHWG) established the campaign to create 125 new units with every parish engaged for the anniversary this year.

The Rev. Canon Dr PJ Hobbs, points out that projects are under way in various stages of development to ensure the 125 target will be met, although completion for some will extend beyond this year. Parishes have responded to the call to become engaged through action, advocacy, prayer or learning.

"Bishop Shane's future-looking vision gives us confidence and determination to keep moving forward to address this essential human need and right," Canon Hobbs says.

HAHWG Chair Canon Sue Garvey says the group is dedicated to continuing its work beyond the anniversary, and she expects members will be keen to rebrand the campaign as it continues to support local parish initiatives well into the future.

"We also have a wonderful opportunity now to highlight the work of the diocese in support and partnership with the City of Ottawa," she says. Affordable housing is a feature of the City's Official Plan. Its Community Safety and Well Being Plan and its Women and Gender Equity Strategy are being released this year.

The anniversary phase of the campaign has seen the opening of 42 units at Cornerstone Housing for Women's Princeton Avenue residence, the construction of 35 units at Christ Church Bells Corners and projections for at least 35 units in an extension to Ellwood House at St Thomas the Apostle and up to 100 units in a major project in planning at Julian of Norwich.

David Humphreys is a HAHWG member, along with Moira Alie, Jim Davison, Archdeacon Kathryn Otley, Joyce Potter, and Gay Richardson.

# Fund fosters learning and reconciliation work throughout the diocese

Online opportunities exist during the pandemic

By **Debbie Grisdale**

“*Chi chiskutimaasunaanaau: We Are Learning*” was a tremendous event in the life of our parish, and in my own personal life” said the Rev. Stephen Silverthorne (now rector at St. Paul’s Kanata), referring to the educational day out on the land hosted by Good Shepherd Barrhaven in 2017. “I was not blessed with much exposure to Indigenous culture in the past. Yet even as I grew more interested, I lacked opportunities to learn more and to help my parish understand its depth.”

He went on to add “The Healing and Reconciliation [Fund] grant empowered us to partner with an Elder who helped us grow in our appreciation and respect. Participants from our parish and throughout the diocese went home with greater knowledge but also a greater desire to pursue reconciliation in our own lives and parishes.”

In addition to this memorable day of learning out on the land, the Fund has provided grants to 23 projects for a total of more than \$110,00 since its beginning in 2016. Several of the projects are listed below. As described in the guidelines, the Fund is guided by the Truth and Reconciliation Commission’s 94 Calls to Action and by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and require that Indigenous people be involved in the planning, organizing and implementing of the program. COVID-19 has slowed down proposal writing, but several projects approved but stalled in 2020 are slated to go ahead once circumstances permit.

## Online Opportunities

In the meantime, there are a number of online opportunities that can foster learning about Indigenous history and awareness of Indigenous cultures and traditions. Last fall, the Indigenous Relations Circle of St. James Manotick connected with an online workshop offered by the Indigenous Theatre at National Arts Centre. With a focus on beading, workshop participants created beautiful beaded poppies. The Healing and Reconciliation Fund supported Indigenous participation in the workshop which was attended by settler and Indigenous people alike, promoting

cultural awareness and dialogue.

KAIROS, the ecumenical organization and home of the Blanket Exercise (KBE), is offering two online options—Virtual KAIROS Blanket Exercise workshops and Teaching and Sharing Circles. As the website, [kairosblanketexercise.org](http://kairosblanketexercise.org), explains the virtual KBE workshop “honours the experiential and participatory elements of the in-person KBE, while making adjustments for a safe experience in an online environment. Hosted by experienced KBE facilitators, the online session can accommodate groups between 20 and 45 people, and is scheduled for two and a half hours.”

The other option, Teaching and Sharing Circle interactive Zoom-based sessions, are led by Indigenous Knowledge Keepers and aim to build positive relations between Indigenous and non-Indigenous peoples. The sessions have focussed on topics such as ‘We are all treaty people’, ‘Métis Teachings’, the Doctrine of Discovery’, ‘Social Injustice in the Court System’, among others. There is a registration fee for the Circles and for the KBE workshops which the Fund could help cover.

KAIROS is also offering an in-person version of the KBE adhering to health and safety protocols and using an adapted script to allow for physical distancing.

Online coffee hours can be turned into learning sessions while listening to the Anglican Church of Canada’s “Sacred Teachings” podcasts produced by the Rev. Canon Ginny Doctor. The sixth and most recent series of eight episodes is entitled “Suicide: the other Pandemic – awareness and prevention.” Earlier series include ‘Wisdom of the Land’, ‘Dismantling Racism’ and ‘Stories of Hope and Light.’ Each episode is about 30 minutes in length – just the right length for a mid-morning coffee hour listening to the podcast and followed by some discussion. An honorarium for an Indigenous speaker who could help participants reflect on the podcast’s theme could be covered by a Healing and Reconciliation Fund grant.

Anytime is a good time to apply to the Fund, but planning for National Indigenous Peoples Day of Prayer coming up on Sunday June 20 or other related activities could start now. See [www.ottawa.anglican.ca/amr\\_for](http://www.ottawa.anglican.ca/amr_for) Fund details and contact AMR if you have questions. The proposal window is wide open.



PHOTO: SHARLA SANDROCK

Examples of some of the projects funded by the Healing and Reconciliation Fund since 2016:

- KAIROS Blanket Exercise (Parish of Huntley and St-Bernard-de-Clairvaux)
- Large mural on exterior wall of church facing Bank St “Telling the Truth: A shared journey toward reconciliation, healing and hope” (Trinity, Bank St.)
- Inuit celebrations, ‘Igloo206’ and worship materials in Inuktituk (St Margaret’s, Vanier)



**In 2020, St James Manotick’s Indigenous Relations Circle learned how to make beautiful beaded poppies like this one, via an online workshop.**

- The ongoing presence of an Indigenous Knowledge Keeper at Cornerstone’s Princeton Residence
- Printing of books for every household in the Shabot Obadjiwan First Nations for their Algonquin Language Recovery project in Lanark (St James, Perth)
- Indigenous Day event with Kateri Native Ministry (St Mary Magdelene, Chelsea).

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# Virtual therapy brings important care into patients' homes

PHOTOS CONTRIBUTED

By Leigh Anne Williams

Talking with *Crosstalk* just before Easter, Ibrahim Faltas, the general director of the Jerusalem Princess Basma Centre was worried about rising numbers of COVID-19 cases that were overwhelming hospitals in the West Bank and Gaza. Israel's rapid vaccination of its population had not extended into the occupied territories yet.

Faltas described how the Centre had quickly adapted in the early months of the COVID-19 pandemic in order to continue to provide its vital rehabilitative services to children with disabilities from Jerusalem, the West Bank and Gaza.

"We used to have more than one patient in a room, but now we have separated our dormitory into individual rooms," in the Centre's inpatient program, he said. "We bring [groups of patients] all in one bubble and they leave in one bubble, so as to prevent any cross infection of the virus between them and our staff, who, thank God, are already vaccinated.



*Omar, who has been coming to the Centre since he was four, has made great strides dealing with Cerebral Palsy. Here, he and his speech therapist Tamara show their strength.*



*Ibrahim Faltas, general director of the Jerusalem Princess Basma Centre*

But if this is going to increase, there is the risk that they will be infected in this bubble. And then we will have to, not shut down the operation of the inpatient [program], but send everybody home and then figure out how we would do this."

That kind of adaptability and resilience is part of the Centre's DNA. Faltas explained that a mother and family empowerment program evolved at the Centre 20 years ago. Many children needed ongoing therapy every day, but they could not be treated every day at the centre due to conditions of the military occupation and a lack of means. So while the children came for treatment, the staff trained the mothers to be shadow therapists to continue the

therapy at home

That system has been very successful and is still used, but the pandemic required more adaptations. It is a very intensive therapy program that requires mothers and children to be part of the inpatient program initially for assessment, diagnosis and the development of a customized plan of care, Faltas said. Children used to come to the Centre for 15 days and go home on weekends. "Because of COVID-19, we reduced it to 12 days, and it is continuous, so they don't go back home during the weekend, they continue their therapies. ... When they are referred to us by the Palestinian Ministry of Health, there isn't enough financial coverage. The ministry of health will pay for 12



*During the lockdown, Farah, seen here with her therapist, took her first steps during a virtual therapy session.*

days once every few months but says it cannot pay for every day. So we do the intensive [therapies] with them and you see big progress happening." Follow up used to happen through an outreach program in which therapists met the families in different partners centres throughout the territory.

At the start of the pandemic last year, "we stopped the inpatient from mid-March to mid-May, but we continued with the outpatient [care]," Faltas said. "We were forced to think how we could do things differently because some parents were afraid to show up even for outpatient."

"Immediately we started to follow up with the patients virtually, especially in the West Bank."

The staff found that there were some useful benefits to virtual follow-up visits. "You are in real time following up on the home program. You are doing the therapy with the mother or the father virtually through a video call to ensure that the therapies are done properly. So in this way, we make sure that we don't break the therapy process for the child, especially [important] during their critical development ages," Faltas explained.... "Making parents shadow therapists in this way, you see that you have maximized the impact on the child. Now, with the virtual therapy, we are even maximizing a little bit more."

► Princess Basma Centre, page 7

**Princess Basma Centre  
from page 6**

While the virtual therapies cannot replace the crucial inpatient program, Faltas said, “Our virtual therapy has taught us what are our possibilities, our capacities, what we can do, so definitely it is going to continue to be a component for follow up.”

Unfortunately, the Palestinian Authority has not recognized the virtual therapy and will not cover costs associated with it. “We fundraise in order to do the followup with the children in the West Bank,” says Faltas. “We are doing the ministry a big favour. We’re saving them money in a sense because if we do the virtual therapy it’s on us. Then if a child needs seven admissions during three years maybe the child will need only four because we have been doing virtual follow up.”

Funding is always a challenge for the Centre, which generates 75 to 80 percent of its income by selling services to the Palestinian Ministry of Health, to the Israeli Ministry of Health, to the Israeli medical funds (insurance companies). The Centre fundraises the remaining 20 percent (about \$1 million) through the Anglican – Episcopal world, as well as other donors, both institutional and local individuals.

Asked what gives the staff the greatest satisfaction, Faltas said,



*Jamal has created a small model of the rehabilitation centre at their home to assist Nadine’s exercises during virtual therapy.*

“Definitely when a child reaches one of their targets.... A child will start to speak for the first time, a child will

be able to walk for the first time, or to be able to use his or her hands, to be able to use a fork and eat, to make

them independent. This is what we do.... These give a lot of joy to us and to our therapists.”

The Child Rehabilitation Centre is the heart of the Jerusalem Princess Basma Centre.

Children (from birth-15 yrs) with a range of congenital, neuromuscular and developmental disorders receive rehabilitation services, alongside social and emotional assistance.

Children from Jerusalem are treated on an outpatient basis; children from the West Bank and Gaza enroll in two to three-week residential programs.

For these patients, the Centre offers: physiotherapy, speech and language therapy, occupational therapy, sensory therapy, hydrotherapy, music therapy, therapies for autism and psychosocial support.

The Diocese of Ottawa will show its support for the Centre with a donation from funds raised on May 27 at the Bishop’s Gala.

**BISHOP'S  
gala**

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**THURSDAY, MAY 27**

**7 p.m.**

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**The causes**

This year the Gala is supporting two important international causes that serve vulnerable children and their families in Africa and the Middle East.

- **All Mothers and Children Count COVID-19 Extension Fund.** This fund supports Primate’s World Relief and Development partners in Rwanda, Mozambique, Tanzania and Burundi as they work to ensure physical distancing, access to clean water, soap and disinfectant, personal protective equipment (PPE) and reliable health information. This extension of All Mothers and Children Count will allow also these partners to maintain important gains in food security and maternal, newborn and child health. Global Affairs Canada is matching donations 6:1 until the end of June!

- **Virtual Therapy for Disabled Children** is an urgently needed service of the Jerusalem Princess Basma Centre that serves disabled Palestinian children who live on the West Bank. The Centre is the only treatment option for these children; travel restrictions and other factors make it difficult to access the program. Virtual care therapy now enables 150 children and their families to receive assistance

from a multi-disciplinary team. The cost of providing this service to one child is \$1,600 a month.

**How to donate (with or without a ticket)**

The Bishop’s Gala is a great opportunity to contribute to these causes —and enjoy our first-ever virtual gala. To make a donation, please visit [bishopsgala2021.eventbrite.ca](https://bishopsgala2021.eventbrite.ca), or mail your cheque (payable to “The Anglican Diocese of Ottawa” with “Bishop’s Gala” on the memo line) to The Bishop’s Office, 71 Bronson Avenue, Ottawa, Ontario K1R 6G6.

**About the tickets and protocol...**

Tickets are on sale here: <https://bishopsgala2021.eventbrite.ca> until May 2 or they sell out – only 200 available. Tickets are \$75 each (plus service fees).

— **Bishop’s Gala Committee**

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# BUILDING A COMMUNITY *of hope*



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ANNUAL APPEAL OF THE  
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**TODAY 4 TOMORROW (T4T) raises funds to help the community ministries serve vulnerable people.**

An increasing number of people don't have access to the basic things all of us deserve for human dignity. The most at-risk people in our communities are facing challenges compounded by COVID-19, and their lives have become even more precarious.

Centre 105 (Cornwall), Centre 454, St Luke's Table, and The Well are four day programs providing nutritious food and essential services. Cornerstone Housing for Women is a network of women's shelters - including temporary and permanent housing. Ottawa Pastoral Counselling Centre offers digital counselling to people suffering from mental health issues. Our Refugee Ministry supports people to transition from perilous situations in their home countries to the safety of Canada.

*“I give because I believe in our ministries, and every drop in the bucket makes a difference. I give because I can.”*  
(Claire M.)

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**TODAY 4 TOMORROW (T4T) provides funding for these important ministries: All My Relations (AMR) and the Youth Internship Program (YIP).**

**All My Relations** engages people in a journey of listening, truth-telling, and reconciliation with Indigenous People and seeks to heal our shared history through blanket exercises and study groups.

Our **Youth Internship Program** is offered digitally during the pandemic. It is a paid internship program for youth ages 17 – 21 and provides social connection, faith formation, leadership development, and meaningful work. It also includes resources to address the mental health crises that many of our youth are experiencing.

*“For I know the plans I have for you... They are plans for good and not for disaster, to give you a future and a hope.”*  
(Jeremiah 29:11)





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- since October 1,900 people including children sleeping in shelters
- more people served by our day programs now homeless – 80% compared to 50% before the pandemic
- calls to the Ottawa Pastoral Counselling Centre for crisis mental health intervention double in 2020



*The number of people living on the streets has spiked during COVID. I came across a young man lying shivering on his sleeping bag, poorly dressed and in great distress. I find this social reality very disturbing. I am trying to figure out how I can help.*

(Jane M.)



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# Church of the Resurrection takes a brave step

PHOTOS CONTRIBUTED

By Catherine Smith

Until March 1 of this year, I was the People's Warden of the Church of the Resurrection. That was the day when Bishop Shane officially declared our church disestablished. I am sure that you can all imagine what an agonizing and highly emotional process it was for our parish leading up to this closure, but I also want to share with you why we chose to initiate this disestablishment ourselves and why we see the future as a time of hope and promise for the ministry and mission of the Anglican Church in Ottawa South.

Church of the Resurrection, or COR for short, was experiencing a sharp and consistent decline in its numbers for nearly a decade before 2020. So, this is really *not* a pandemic story. While we were on quite solid footing financially, we found increasingly that we no longer had the people to perform our various ministries and even to fulfill the important roles for the parish, from altar guild to counters to positions on parish council. To be frank, we had reached a point where we barely had the peoplepower to put on fundraising events such as garage sales or even a bake sale – and it kept falling to the same, small handful of dedicated (and yet increasingly weary) people to do everything. In short, this was simply not sustainable. Gone were the days of contributing significantly to various outreach programs and other ministries in Ottawa South, and we were struggling just to pay our bills to the Diocese every month without dipping into our trust funds.



*Catherine Smith was the final People's Warden at the riverside church.*

To be sure, we could have decided to limp along for quite a while longer, holding services for about 30 or 40 people each Sunday and doing little else, until we ran our coffers dry just paying the basic bills. But this was not what we wanted. We wanted to continue to contribute meaningfully to ministry in our area. And so we made the bold decision last July to disestablish. By doing so, we knew that our remaining resources, in both peoplepower and funds, could continue to be put towards ministry in our community by combining with our neighboring parish of St. Thomas the Apostle in Alta Vista. Of course, this decision was heart-wrenching for

all of us at COR. Indeed, a good number of us had spent much of our lives as members of this parish, a parish that had become a warm and extended family for many over its 50-year history. (I, for one, was just a little girl when I helped to turn the first patch of sod for construction of the building in 1968; I was also confirmed there and married by its incumbent.) And yet, in our hearts, we also knew that closing was what we were called to do; we knew it was the RIGHT thing to do.

So what does all of this mean for the former parishioners of COR and for Anglican ministry in Ottawa South? On the ground, as of March

1st, the boundaries of the St. Thomas the Apostle parish officially changed to include the region previously held by COR. The Rev. Michael Garner, who was our minister, was reassigned as the Associate Incumbent to St. Thomas in September of 2020, and COR did not reopen its doors for services after the lockdown was lifted, even though we were not yet officially disestablished. Many of our parishioners have now joined St. Thomas, and I can attest to the fact that they now have on board a new cohort of wonderfully talented and motivated people to help contribute to their various ministries. St. Thomas has also been the beneficiary of the very extensive music library that was built up over 50 years at COR.

I do want to stress again that COR was not broke; in fact, we may well be the only parish in our Diocese ever to close that was not actually in debt! This disestablishment was done intentionally with the hope that our remaining resources be could be meaningfully spent rather than used solely for bricks-and-mortar utilitarian expenses.

After we paid all of our bills and legally dissolved our relationship with Riverside United Church (with whom we successfully shared a physical building and all operating expenses since 1969), we still had funds to disburse. And so the Rector's Warden, Bev Muma, and I made the decision to direct the bulk of our remaining bank balance to St. Thomas. We gave \$25,000 of these funds to the first phase of an ambitious audio-

► **Brave step, page 11**

## Memories, reflections from members

Lynn and I first came to Church of the Resurrection (COR) at the beginning of 1980, together with a year-old daughter. Fr Ralph Smith was the incumbent at that time. I had just been hired as organist and choir director, and Lynn sang in the choir. Little did we know that this would be our spiritual home for over 38 years. Two sons would be born, one in 1980, the other in 1983, and both were baptized at COR.

During the years when the Rev. Harry Brown was our rector, it was his wife Grace who initiated and directed a junior choir, with myself as piano accompanist. After the Browns moved on to minister at Morrisburg, I took over directing the junior choir, with Lynn accompanying. These were special years for us working with a group of very musical youngsters. Later, as these kids moved on into intermediate grades and then high school, and studied instrumental music there, we were blessed with a little brass and wind ensemble that played



*The parish choir, Easter morning 2016. Back row L to R: Fr. Rick Durrett, Phil Cockshutt, Bernie Rousseau, Barry Craven, Gilles Côté  
Front row L to R: Rhoda Burton-Levert, Catherine Smith, Nancy Craven, Lynn Meredith, Betty de Bretigny, Lydia Côté, Fred Meredith*

frequently at our Sunday services.

We served under no less than seven rectors during our time at the Resurrection, and I learned something from each of them. From the members of my choir I learned the meaning of faithfulness and loyalty.

The close relationship with Riverside United Church, with whom we shared the physical facilities as "Riverside Churches of Ottawa," gave a unique flavour to the ministry of the parish. The choirs of both congregations came together every December

for an Advent Service of Lessons and Carols. Over time, we came to establish other joint services: these were all occasions for the two choirs to work together. Each congregation gained familiarity with the liturgical practices of another Christian tradition, and we learned to respect and value each other.

There were the fun times too in the parish: we connected socially at potluck suppers and for many years we had a traditional Seder supper on Maundy Thursday. Young and old alike joined together at our annual parish picnics: an outdoor service in one of the local parks, followed by games and a barbecue lunch. And more than one rector got dunked in the Rideau River! As Christians we are all members of God's family, and Church of the Resurrection truly felt like family.

The parish has been decommissioned, but it lives on not just in our memories, but in the many lives that have been shaped there: God is the Potter, and we are the clay, the work of his hands.

— Fred and Lynn Meredith

## Brave step from page 9

visual upgrade project that is now underway there. The importance of streaming services makes this all the more important during these stay-at-home pandemic times. Last month, in addition to some small donations, we sent \$10,000 to a new community garden project that is in the planning stages at St. Thomas. We also asked that an additional \$5,000 be set aside to serve as seed, or pilot project, money for starting new ministries in Ottawa South. It is our hope that by providing seed money, people will test out new ideas they have—we won't know what might work unless we can try it out first!

We also petitioned Bishop Shane and the Diocesan Council to request that our remaining Consolidated Trust Funds be transferred to St. Thomas—again in the spirit of keeping our resources within the local community. We are thankful that this petition was granted and so after the official disestablishment of COR, our roughly \$600,000 in CTF funds was moved over to St. Thomas. Thus, St. Thomas' financial footing is now significantly improved, and it is our hope that these trust funds are able to shore up and expand Anglican ministry and mission in Ottawa South.

In closing, I would just like to emphasize that, as painful as it was at the time, COR's disestablishment has ultimately meant that we here in Ottawa South are *all* that much richer in so many ways beyond dollars and cents, for by joining forces, we are now in every way stronger and more able to do the good work that God has called upon us to do.



One of the bright spots this past year was having so many members of the former Church of the Resurrection join us at St. Thomas the Apostle. We are delighted to have them as part of our community and the difficult part has been a level of frustration in not being able to welcome them in a more traditional fashion. However, the former COR members have brought a wealth of talent and enthusiasm to St. Thomas, and their increased involvement in our church activities has been a real blessing. I believe that our future is bright.

**Catherine Munroe,**  
Rector's Warden at St. Thomas

# COR's early days

By Philip Cockshutt

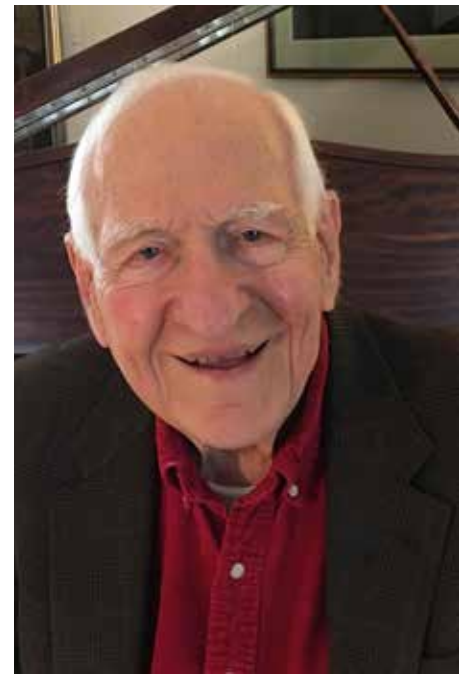
The Church of the Resurrection was established by Bishop Ernest Reed in 1963 in view of the rapid development of Riverside Park and was served initially by clergy from Holy Trinity and St. Thomas. Sunday services were conducted in General Vanier Public School. Within three years, Bishop Reed appointed a full-time priest, and we purchased a rectory in the area. The basement of the rectory provided the site for a mid-week communion and served as an invaluable venue for meetings.

Our neighbours in the Riverside United congregation were meeting in Brookfield High School and acquired a full-time incumbent at about the same time. Both congregations were offered potential sites for church buildings – Riverside United on Riverside Drive, and Resurrection on

Walkley Road. Riverside United were already thinking about a prospective church building.

Informal talks started almost immediately between the two congregations to share a building for practical reasons, but not with the prime intention of church union—although discussions were going on to that end at a national level. With our encouragement, the proposed design started by Riverside United was developed to detailed drawings and went out to tender. However when it was costed out, it was considerably beyond means of the two congregations, and we ended up abandoning the design. At our urging, we retained an architect who was primarily designing schools, and he proposed a building that was less than half the cost of the original building – which the two congregations approved.

The schedule for services turned out to be easy, with Resurrection having 8 a.m. and 9:15 a.m. services, and Riverside United having an 11 a.m. service. We also had two joint services in spring and fall. The day-to-day management of the property was looked after by the Joint Use and



**Philip Cockshutt**

Management Committee and longer-term issues were looked after by a Joint Holding Corporation, both with equal numbers of participants.

It was a thrilling moment, in November 1969, when a joint service of dedication was held, with the participation of Bishop Reed and officers of the Ottawa Presbytery – just six years after the establishment of our parish.



PHOTO ARCHDEACON CHRIS DUNN

## The deciding moment: Special Vestry meeting July 2020

The Rev. Michael Garner was appointed Assistant Curate in October 2019 and was with the parish as it considered the possibility of disestablishing. He described the special vestry meeting where they came to their decision in July 2020:

Archdeacon Peter Crosby chaired the meeting. We decided that meeting as a committee of the whole was important initially, to just let people speak without having to speak to the motion. And it was very emotional, people talking about what Church of the Resurrection had meant to them.

I had a real sense that this motion was not going to pass, there were enough people who seemed hopeful for a turnaround, [saying] a pandemic is not the best time to do this, and then we moved back into the broader meeting and allowed people to speak to the motion. Catherine Smith spoke about why the wardens had come to this decision and parish council had wanted to put this to

the parish. I don't want to hyper-spiritualize this, but truly it does feel like the Holy Spirit moved and the tenor of the meeting changed. It was fascinating and humbling for me that people began to talk about ministry and mission, a lot of the words I had been using through the winter and into the spring about the need for ministry, the need for mission, but as a way of talking about why we needed to disestablish. Really, the crux of it was that people decided that Church of the Resurrection ... could have continued to exist and be comfortable with what they had, but they decided, quite courageously, I thought, to disestablish and that investing their talents and time and treasure into St. Thomas was really an important thing to expand the ability to do ministry in the south of Ottawa....We had a vote and it was passed with I think it was over 90 percent.

## A word from the Bishop

*Following the parish's decision to disestablish, Bishop Shane shared these thoughts with parishioners when he announced that he was appointing the Rev. Tim Kehoe as Incumbent and the Rev. Michael Garner as Associate Incumbent at Saint Thomas, recommending that parish to them as a place where they would be welcomed with grace and sensitivity.*

My personal history with the Church of the Resurrection goes back to its early days in 1969, when my family arrived in Ottawa under tragic circumstances. Your parish ministered to my family at the time of my father's death in 1970. Your community provided my mother and her three young children with an important sense of continuity during a difficult period of change; and the ministry of one of your rectors, The Reverend George Bickley, was very influential in my faith journey. Your parish touched many lives over the last 50-plus years, and that is something to be proud of and thankful for. And so, I praise your courage and share your sorrow in coming to the point of disestablishing. We are people of the Resurrection, however, and with every passing we know there is indestructible hope.

— Bishop Shane

**More COR memories  
from page 11**



**Rhoda Burton-Levert's family have many fond memories of church activities.**

I have been thinking of many treasured memories of COR and how much COR meant to our family... husband Ron and daughters Rhonda and Rosemary. ...Our girls were baptized and confirmed at COR. Growing up they were always involved with COR activities...Church school as students and teachers, junior choir members, youth groups, Server/Crucifer guild. Our two grandsons were baptized at COR.

I sang in the choir for many years, an alto-bird with Julia Cockshutt. After Julie retired from the choir, Catherine Smith and I were the altos until I had to ease off due to health issues. After Julie, and before Catherine, Nancy Craven, usually a soprano, sang with me for anthems when more volume was needed! Julie and I were also Altar Guild members, she taught me everything. I appreciated the

lovely serenity of preparing the vessels and altar on Saturday afternoons. When Mom (Muriel) was living with us after Dad died she always looked forward to my Altar duty. We spent many special moments together, quietly getting things ready for next day's services.

I miss so much of COR life... worship and socializing with long-time dear friends every week, our shared events with Riverside United folks, special services at Easter and Christmas when the choirs joined as one, the FROGS coffee house evenings, all the parish activities, the wonderful feeling of belonging.

— Rhoda Burton-Levert

My husband Ron and I and Amanda joined the church in 1981...We found that COR was very friendly, very inviting. We felt at home almost right away. I was there when my second daughter was born, Sarah. She was baptized...

We both took part in all of the activities that are involved in running a good church—the parish councils, altar guilds, ladies' guilds, finances, youth, it just became part of our lives...The church was very supportive. I could see that for everyone who had joyful marriages or sorrowful deaths...And when my husband died the church became much more of a home to me because by then my daughters were ready to leave the nest...I went on to become the secretary or administrative assistant, and I really enjoyed that position because you got to know many more people and got involved with the Diocese. I can't remember how many ministers I saw come and go...

I had a very intense role at COR because I administered at the 8 o'clock and the 9:15 services. I did



**Louise Shinga**

a lot of things. I felt very useful, and then when it all fell apart, I said "Where will I go and what will I do?" I have all these talents from administration to treasurer, to lay leader to altar guild, all those things that I could do and there was no place for me. That's very hard. I think a lot of the people at COR felt that...Saint Thomas is a very different atmosphere, and that still is taking getting used to.

— Louise Shinga



**Archdeacon Peter Crosby**

Before our work with Lutherans in Barrhaven, and with the United Church in Westboro, Riverside Churches of Ottawa was a largely unheralded example of successful ecumenical sharing! I have many happy memories of life and ministry with the people of the Anglican Church of the Resurrection, and of partnership with the Reverend Paul Dillman and the people of Riverside United Church. While there were cost savings and efficiencies in sharing one building, the greatest benefit was energy that flowed through our partnership in the Gospel. The congregations genuinely cared about each other; ecumenical friendships and collegiality were real, as were the exchange of blessings. Of course, there were challenges, but such is the

nature of community, whether within or between Churches. With challenges come opportunities to lean on God, and depend on the Spirit. But to everything there is a season, so too with churches. My lasting memories aren't so much about the building, but of wonderful people and a close and caring congregation, full of unique and special characters! The legacy of the Church of the Resurrection continues within the Church of St. Thomas the Apostle, which has embraced Riverside Park and Mooney's Bay in their mission field.

— Archdeacon Peter Crosby

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# Black History Month and the Canadian story celebrated

By The Rev. Deacon Elizabeth December-Lovell

On Feb. 26, members of the Anglican Diocese of Ottawa gathered online to celebrate Black History Month, with a special Evening Service. As we continue to celebrate the United Nations declaration of the International Decade for People of African Descent, we highlight this year's theme "Our Canadian Story: Still on the Frontlines." This year's celebration marks the first Black History Month Service, planned by the Black Clergy in the Diocese. It was fitting to gather despite the pandemic to give thanks to God for the rich heritage of Blacks in Canada and for the many gifts we share. The service of prayer and praise was supported by Bishop Shane Parker and Dean Beth Bretzlaff of Christ Church Cathedral.

Bishop Shane, the homilist of the Black History Month Service, offered not only a riveting message but an opportunity for theological reflection. He was rather expansive in his recognition of Black Canadian history, going back as early as 1608 and touching on significant mileposts, all parts of a narrative with chapters that are still unknown to many. Bishop Shane described it as being "Ancient going back 400 years and also very recent." We were reminded that stories of Blacks and racialized people must be told. Quoting from the Gospel of Matthew Bishop Shane shared that "No one after lighting a lamp puts it under a bushel basket." It was most heart warming to be reminded that the narratives of blacks are beautiful; and a bright light. The message to blacks was loud and clear: "If you are black let your light shine so all can see it. – Many bushel baskets have been placed over that lamp and are still placed over that light." What truth, from a Christian perspective to recognize that the lamps under the bushel baskets represent lives and stories of Black Brothers and Sisters



Screenshot photos of Julian of Norwich choir, Bishop Shane Parker delivering his homily, and a prayer from the online service.

in Canada and around the world. By engaging in removing bushel baskets from over the light of the racialized and marginalized we provide oxygen for their light to burn brighter and illuminate our surroundings.

In delivering his message, the bishop invoked a universal question applicable to all Christians: how does our church celebrate diversity, particularly as it is expressed racially and ethnically? What are the Canadian stories told? Who are the storytellers? These questions certainly lead us to consider the reasons why we celebrate Black History Month, and especially this year at the Diocesan level. To speak about Black History Month without speaking of the systemic inequities in our country would be un-Christlike. I admire the boldness and

honesty of Bishop Shane in challenging our congregations as followers of Jesus to engage in dismantling walls of suppression, and to be aware of how racism undermines the dignity of individuals and groups.

For Christians, Black History Month is more than a celebration, it is a reminder of a dark period in the history of Canada. A reminder that slavery existed in Canada, and that the church played a pivotal role during that period. Racism is real, said Bishop Shane, and as followers of Jesus, it is integral to our vocation to reject and dismantle racism in all its forms.

This first diocesan celebration of Black History Month was certainly a reminder that Jesus Christ is asking us to participate in transforming the

world into a better place by being the salt of the earth and light to the world through his power working in us. With the strong message delivered by our Bishop we can go forward looking at enhanced ways to make the 400-year presence of Blacks in Canada reason for celebration.

We extend our gratitude to Bishop Shane for his support and participation in the first Annual Black History Month Diocesan Celebration; to our readers and technical staff who contributed to making the virtual presentation of the service seamless; and to the music contributors drawn from Choirs in Ottawa, the Bahamas and Soweto.

The opening prelude set the tone with a very upbeat "Guide my Feet" performed by St. Agnes Choir in the Bahamas, followed by the Black history Anthem "Lift every voice" performed by The Julian of Norwich Choir under the direction of Maté Baker, the Gospel hymn "In Christ there is no East or West" performed by St. Stephens Choir under the direction of Frances Macdonell, and finally the Soweto Gospel Singers rendition of "O Happy Day."

Special recognition to our Black clergy who organized the 2021 Virtual Service – "Church without Walls": the Rev. Canon George Kwari; the Rev. Canon Hilary Murray, the Rev. Julian Campbell; the Rev. Nash Smith and the Rev. Deacon Elizabeth December.

As members of the Diocese of Ottawa, we take up the challenge of our Christian tradition which reminds us that "No one lights a lamp and puts it under a basket." "Black history-Our Canadian Story" is the lamp that has been lit and is giving light to our Canadian community and the world. Join us in February 2022 as we continue to shine the light on the Black Canadian Story.

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# New refugee ministry staff get started

By Leigh Anne Williams

There are two new friendly faces at the diocesan Refugee Ministry. Ishita Ghose and Safiyah Rochelle began their work as case managers in February, preparing to take up the torch from the ministry's manager Joyce Couvrette when she retires in the coming months.

Following in the footsteps of Couvrette and the recently retired Don Smith, veterans of the field who guided the ministry through a time of tremendous growth during the Syrian crisis is a daunting path.

"It's definitely a steep learning curve for sure, but slowly but surely we're getting there," Rochelle told *Crosstalk* in an online interview, adding that she is glad that she and Ghose are working and learning together with Couvrette to mentor them.

Both case managers bring valuable education and experiences to the job.

Ghose graduated from the University of Delhi, India, before immigrating to Canada and living in Guelph, Ont. Her first paid employment in Canada was with Citizenship and Immigration Canada's immigrant settlement adaptation program for newcomers, which included government-assisted refugees. "And ever since I have always enjoyed working with the settlement sector," she said.

She also worked in Correctional Service Canada's Ethnocultural Program Services, working with diverse clientele for integration and settlement projects. Her experience in the

PHOTOS CONTRIBUTED



Ishita Ghose



Safiyah Rochelle

charitable sector also includes working at Bracelet of Hope, Guelph - an organization committed to ending the

AIDS pandemic in Lesotho, Africa.

After moving to Ottawa about two years ago, she began working for the Ottawa Community Foundation, but when she heard about an opportunity at the Diocese's Refugee Ministry, she thought it might be time for a shift in her career. "I haven't been a refugee, but I have been a newcomer to Canada so it's my way of giving back. I've been through the experience of getting adapted to the culture, ways of life, employment and everything else, so it makes a lot of sense to me."

Safiyah Rochelle earned an MA and Doctorate in Legal Studies from Carleton University. She has researched and published on the topics of state violence and marginalized populations and has taught courses in Criminal Justice and on topics pertaining to the Charter of Rights and Freedoms. She has also worked with the federal government as a program officer for Immigration, Refugees and Citizenship Canada.

Rochelle says she heard much about the work of the Refugee Ministry in the course of her work over the years. "They have an amazing reputation," she said. "Obviously, the work the ministry does is important and admirable. It's really an opportunity to work with a community, not only in Canada, but also an international community, that's really dedicated to some of the best qualities that we have as Canadians — helping the stranger and providing assistance and support to the people who need it most."

She adds that she sensed that there is an opportunity for growth in the ministry. "There was this dichotomy between a small office that was just doing all that amazing community work and also the fact that there seemed to be a really big opportunity for it to grow and expand to make and even bigger mark on the community. That really appealed to me as well, to enter in at that cusp and see what would happen, where the ministry could grow and how I could contribute to that."

Due to the pandemic and travel restrictions, the arrival of new refugees is on hold. While that is a hardship for refugees and their families, it is giving Ghose and Rochelle a chance to train and prepare for a flood of arrivals once travel is again possible.

Ghose says she is eager to get to know sponsorship and constituent groups, so that she has a good sense of their capacities and capabilities since they shoulder so much responsibility for supporting refugees once they arrive in Canada.

Rochelle said she had just had the opportunity to take an application from from inception, "which I really liked because it could be a year or two years before the family actually arrives, but I am really looking forward to getting to know the families in depth and having that personal connection."

Both wanted to remind *Crosstalk* readers that they can be reached by writing to [refugee@ottawa.anglican.ca](mailto:refugee@ottawa.anglican.ca)

## 1000 Doves ready to take flight

By Leigh Anne Williams

In recent months, people across the diocese have been creating origami paper doves in a project to support the diocesan Refugee Ministry. Now the goal of creating 1,000 doves has been reached and organizers are preparing to suspend the flock of doves in the nave of Christ Church Cathedral in an art installation that will be unveiled in time for the Feast of Pentecost on May 23.

But there is still time for everyone in the diocese to be a part of the project, says Karen McBride of the Refugee Advisory Panel.

The project aimed to raise both awareness of the Refugee Ministry and funds to support it.

"The emphasis now is on helping the dove makers get sponsors for their doves. That's where people who haven't been able to get involved in making the doves can play a very helpful role in sponsoring the doves of others," McBride told *Crosstalk*.

"We have suggested \$10 to sponsor a dove, so if people want to help by sponsoring one dove or two or three, it would be terrific if they could give a little bit to make the fundraising part of the project as successful as the dove making part of the project," she said.

There is a donation form on the 1000 Dove Project webpage on the diocesan website. <https://www.ottawa.anglican.ca/thousand-doves-project#donate-dove>

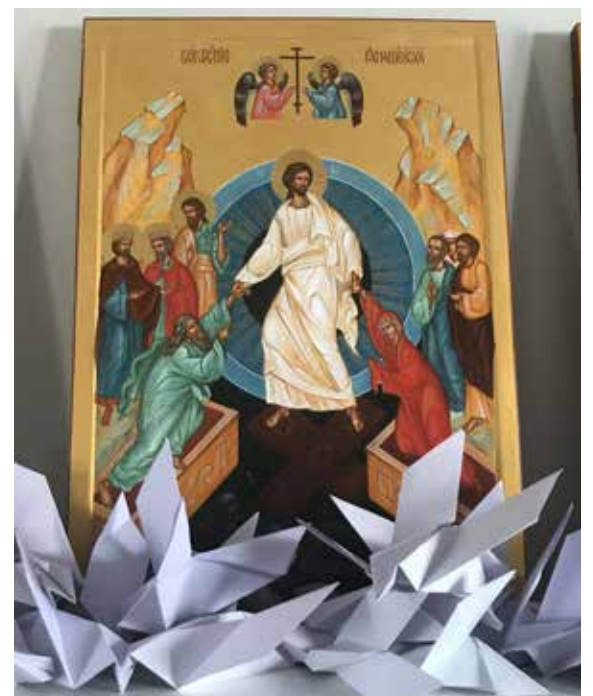
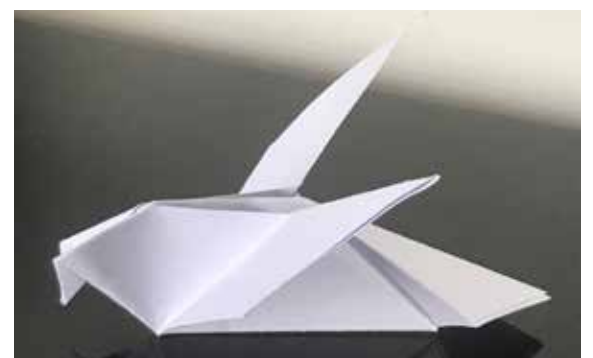
And there is still room for more doves for those who would like to make them. The project webpage also has links to written instructions and instructional videos.

"The 1000 Doves project is a great, fun, and creative way to share with people the very important work of the Refugee Ministry Office of our Diocese. People of all ages can get involved and making the doves can so easily be done right at home," said the Rev. Canon Dr. PJ Hobbs. "The Dove, a symbol of peace, of the presence of the Holy Spirit, reminds us

of our call to provide a place of peaceful refuge and hope for the future for those who this day face peril."

Gwynneth Evans participated in a dove-making workshop and shared this thoughtful reflection on the doves: "Noah's ark has been a vivid image of God's world that I have loved since childhood. And the good news that the common dove brought back to Noah and his large family gave hope and joy for the next phase of life together.... The doves and the fire of Pentecost offer our diocesan family the opportunity to give and to receive, to share joy and the diverse gifts of the Holy Spirit; to prepare for our next phase of community integration—after our year on the ark. Join the celebration!"

PHOTOS KAREN MCBRIDE



## DIOCESAN ARCHIVES

By Glenn J Lockwood

## Gothic Survival

Trinity Church, Ottawa South, had humble beginnings in 1876, with its first worship services held in a local temperance hall. By the end of the 1870s a small brick church was built at Billings Bridge, and in 1892 a brick parsonage replaced an older frame house.

In the annals of church building in the Diocese of Ottawa, Trinity has two claims to fame. The first is that in 1925 it built a very ambitious Gothic Revival brick house of worship with details picked out in Ohio freestone at the corner of Cameron and Harvard streets in Ottawa South. That impressive house of worship was designed by architect L. Fenning Taylor. The second claim to fame is that that notable house of worship was gutted by fire on 19 March 1947—one of the very few fires to destroy an Anglican church in the history of the diocese.

Life must go on, both for people and their churches. Barely a generation after the walls of the second Trinity Church, Ottawa arose in 1925, the church we see here was built on the same site, and was opened and dedicated by Bishop Robert Jefferson on 29 September 1948. The prolonged sacrifices required to rebuild Trinity would mean that the parish hall was not completed and dedicated by Bishop Ernest S. Reed for another eleven years, on 6 May 1958.

Some 130 years had gone by since the first pointed arches were used in local Anglican churches. Almost



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a century had intervened since the High Victorian Gothic Revival of the first parliament buildings spurred churches such as Saint Alban's (1866) and Christ Church Cathedral (1872) to be built in that style. Gothic Revival so suited Anglicans that other

denominations veered to other styles such as Romanesque for Presbyterian and Roman Catholic churches, and Byzantine for Methodist houses of worship. Anglicans in Toronto even made experiments with these styles. Even among Ottawa Anglicans there

were murmurings against the Gothic Revival per se, as shown by Saint Barnabas's, Ottawa (1931) being built with Romanesque arches.

No such doubts assailed the parishioners of Trinity, Ottawa as they set about rebuilding their church in the late 1940s. Perhaps they were attempting to revive the memory of their fine 1925 Gothic Revival house of worship, as shown by the side windows in the nave being placed in groupings of three as they had been before. What strikes us as we view this photograph of the interior while it was still new is that it, like the rebuilt Centre Block of the parliament buildings after its 1916 fire, is how archaeologically correct the Gothic design of the new Trinity was.

There were short cuts. The cut stone chancel arches were actually mere trompe l'oeil effect. The pews and furnishings of the chancel were all co-ordinated and ordered from the same church furnishings firm, in contrast to awaiting individual memorial donations over a number of years. The clear glass in the pointed windows suffused the interior with light, with the small wide windows in the chancel bathing the altar and reredos in a soft glow of light that added to it being the focal centre of the entire church interior. As it doubtless was intended to be.

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

## PRAYER MATTERS

### A Prayer Adapted from one by Theresa of Avila

Paul Dumbrille

We have no hands but our hands,  
to do your work today.  
We have no feet but our feet,  
to lead others in your way.  
We have no voice but our voice,  
to tell others how Jesus died.  
We have no help but your help,  
to lead them to your side.

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**National Worship Conference 2021 goes virtual**



The National Planning Committee of the Anglican Lutheran National Worship Conference (NWC) announced in March that this year's conference will be held online.

The 2020 conference was to be held in Ottawa in July 2020, but it was postponed due to the pandemic. Continuing health and travel concerns prompted the planning committee to keep this year's event online.

The theme is aptly "Disruption and Grace: Learning Edges in Liminal Times." In a letter sent to bishops in both the Anglican Church of Canada and the Evangelical Lutheran Church in Canada, the planning committee wrote: "We want this online NWC to provide an important opportunity for those involved in worship and music in our churches and ministries to be able to listen, reflect and talk thoughtfully

together about the significant disruption and grace we have all experienced during this pandemic and to glean new learnings and possibilities together."

The NWC will include opening and closing worship, the conferral of the Companion of the Worship Arts to the one Anglican and one Lutheran recipient announced last spring in recognition of their local and national contributions to worship.

In this 20th anniversary year of the full communion partnership of the ACC and ELCIC, and July 7 being the anniversary of the signing of the Waterloo Declaration, the organizers are hoping to also celebrate this anniversary milestone together.

For more details on the event and registration: [nationalworshipconference.org](http://nationalworshipconference.org).

**When the day of Pentecost had come, the apostles were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.**

- Acts 2: 1-4

**Mask-makers!**

510 Rideau / Shawenjeagamik has said they would welcome cloth masks that are dark colours, as the majority of their clients are male. Carrie Diabo (Director) says they still have a good supply of brighter coloured & flowered ones.

510 continues to be very busy providing compassion, community and meals to its clients from the Centre and from the Bannock Bus on the streets.

If you want to drop off masks at my place in Old Ottawa South—please let me know and I can give you my address.

Thank you very much.

Debbie Grisdale [debbiegrisdale@gmail.com](mailto:debbiegrisdale@gmail.com)

**FAITH • FILLED GENEROSITY**


The Episcopal Network for Stewardship (TENS) is presenting free webinars in 2021 as well as many up-to-date Stewardship resources

2020 was a different year. This year The Episcopal Network for Stewardship (TENS) will present free webinars featuring experts and their advice for 2021 based on knowledge learned from 2020 – a pandemic year.

A TENS webinar consists of 60 minutes of content presented on a slide deck. Included will be up to 30 minutes of an optional Q&A session.

If you would like to learn more about TENS, please visit [www.tens.org](http://www.tens.org). The username is 1PETER, and the password is FOUR:10.

Now is the perfect time to begin your Stewardship ministry planning for 2021. Look for workshop and registration details. These resources will be very helpful!



**It's not just what your legacy will be. It's where.**

**Contact us today, for your no-obligation appointment.**

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