

# Crosstalk

THE ANGLICAN  
DIOCESE OF OTTAWA

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*Anglican Journal*

December 2021

## Bishop calls for Anglicans to be visionary and courageous

BY LEIGH ANNE WILLIAMS

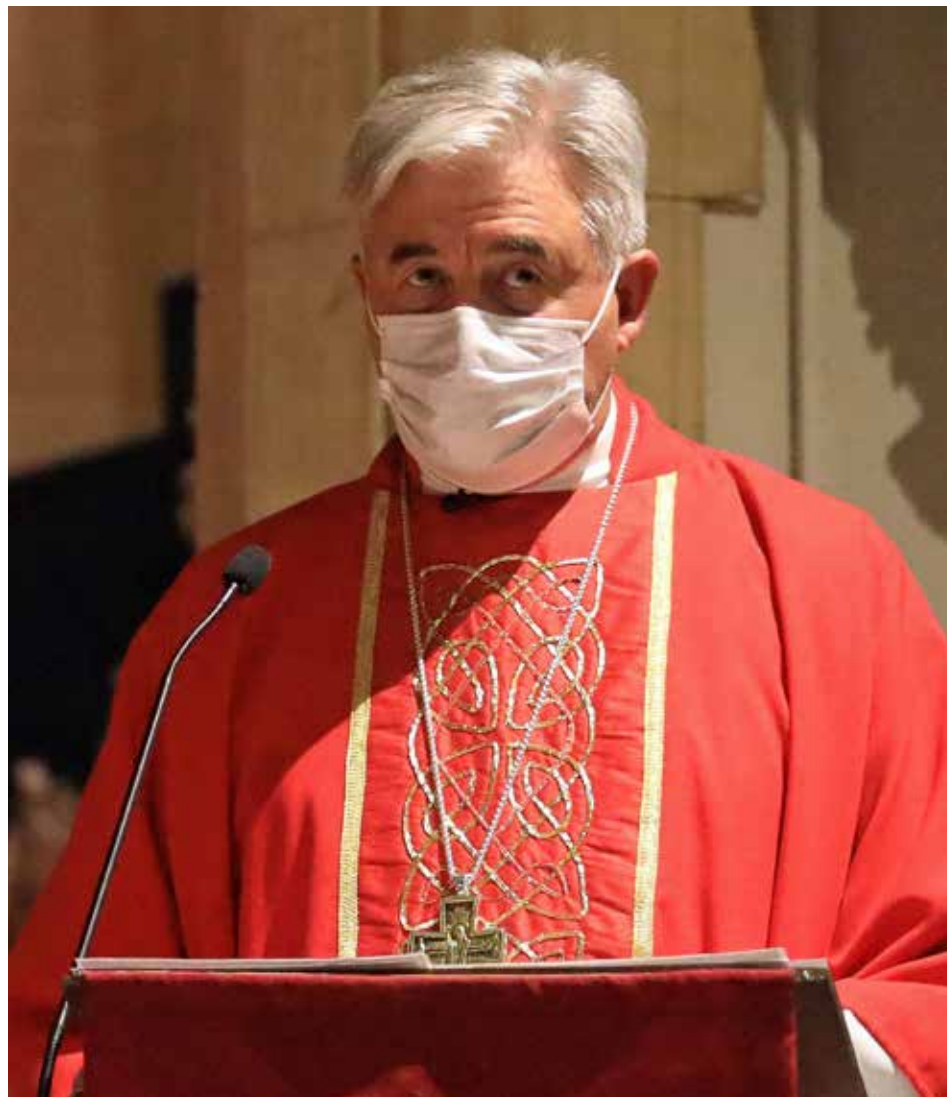
PHOTO ARCHDEACON CHRIS DUNN

Delivering his charge to the Synod at the opening Eucharist Service on Oct. 28 at Christ Church Cathedral in Ottawa, Bishop Shane Parker encouraged Anglicans throughout the diocese to find comfort and inspiration in the reading from the Gospel of John (15: 17-27)

“Like Saint Simon and Saint Jude, we belong to a generation who must look ahead to the future in a new way,” the bishop said. “We live in a time where the past we have known is giving way to a future we must give shape to. And we, too, must trust that God the Holy Spirit is already in our future, and be confident and faithful as we move forward.”

The year 2021 marked the 125<sup>th</sup> anniversary of the founding of the Anglican Diocese of Ottawa, but as has been broadly recognized, the church is in a very different place in the present-day secularized society than the position of power and influence it once held.

Bishop Parker said the work for this generation “is to break free from structures which hold us to a time that has passed, and to be visionary and courageous as we face the future.”



*Bishop Shane Parker asked the people and clergy of the diocese to break free from structures holding them to a time that is passed.*

To that end, the bishop said he prays that “we will fully embrace what it means to be a diocesan church and see ourselves as collectively strong, resilient, and resource-filled. I believe our future depends on doing so.”

### Strategic Priorities

In his charge to Synod in 2020, the bishop had highlighted four strategic priorities, and this year’s charge charted progress made in each of them

Communications has been the top priority. “The Episcopal Communications Panel has prepared a comprehensive strategic plan, and is working closely with our director of communications and stewardship and her staff to implement it,” he said. “Significantly, the panel advised retaining a professional agency to work with us to rebrand our diocese,” which he announced would be officially launched during the online meeting of Synod on Oct. 30. (see story p. 11)

The second strategic priority concerns the shape of parish ministry and buildings.

► **Bishop’s charge to annual Synod, page 12**

## Ellwood House directors hope construction will begin in 2022

By David Humphreys

Plans are nearing completion for a project that will more than double the capacity of Ellwood House at St Thomas the Apostle church in Alta Vista.

Ellwood House, a non-profit run by St Thomas the Apostle and the Anglican Diocese of Ottawa, has provided 30 units of safe and affordable housing for seniors since it opened in 1987.

Details of an extension that will add 38 units on the property at 2262 Braeside Ave., site of the former St

Thomas rectory, were presented virtually to the community on Oct. 21.

The Ellwood House board of directors has been working closely with neighbours and the city to ensure the project is in harmony with its surroundings, including access to the site, parking and tree conservation.

The board has submitted its site plan to the City of Ottawa planning department. That started the city’s due diligence process, including public notification and consultation. Site plan approval by the City Planning Department is the last step before, it is hoped, construction can begin

sometime next year for completion in 2024. The board received \$100,000 from the city last year to complete the planning requirements and \$82,000 from Canada Mortgage and Housing Corporation as seed funding. Now it is preparing for a major fundraising campaign to support the projected \$10 million construction cost.

The project manager is Cahdco, the experienced not-for-profit affordable housing developer with Colizza Bruni Architecture, the firm that designed the original Ellwood House 35 years ago.

The Ellwood board sees the project as a contribution to the ever-increasing need for seniors who need stable, affordable homes. There are more than 2,500 senior households on the City’s Central Registry. The city declared homelessness a state of

emergency in 2020. Ellwood is open to all; it’s not faith-based.

The plans call for 38 one-bedroom units over three-and-a-half storeys. The ground level would sit slightly below grade to keep the new building in scale with the existing structure. Six units would be barrier-free while all the others would be fully visitable for those with accessibility needs. The extension and the existing building would be connected, allowing amenities like the library and lounge to be shared by all.

The project is a contribution by St Thomas the Apostle to the Anglican Diocese of Ottawa’s successful campaign to create 125 affordable housing units to mark its 125<sup>th</sup> anniversary this year.

FROM OUR BISHOP

# Holding on to holy simplicity at Christmas

PHOTO: CONTRIBUTED

For a number of years, just before and after the turn of the millennium, I wrote for the *Ottawa Citizen* in a weekly feature called Ask the Religion Experts. In the early days of the column, answers to readers' questions were provided by four "experts" from major religions.

Each week, my interfaith colleagues and I would try to offer some wisdom and insight into the matters raised by readers. Quite literally, the questions covered everything from heaven to hell! It was challenging to respond to complex questions with 300 or so words. I learned early on that writing shorter pieces resulted in less editing—but even with a concise writing style, it was always a bit nerve-wracking to wait for the Saturday paper to see whether carefully chosen words had been catastrophically altered.

A remarkable benefit of the column was being able to compare and contrast different religious perspectives on issues of meaning, theology, morality, justice, and society. Frequently, and not



surprisingly, the answers displayed similar themes of serving the common good, accepting diversity, and the importance of caring for one another—especially those who are most vulnerable. The "golden rule" that runs through most of the world's religions was often evident.

Way back in 1998, a reader asked this question about Christmas:

"During this frantic season, what can people do to stay focused on faith and spirituality?" The reply I provided is still relevant, especially during a pandemic:

Christmas can be a very stressful time of year. There are so many layers of expectations placed on the season that some people spend the weeks leading up to it feeling

pressured to make everything nice, and to somehow draw together all their feelings of love and goodwill into one day with the right gift for everyone.

Christmas can be a bit tyrannical, if the truth be told, and I would invite everybody to keep things simple for themselves and others—to enjoy the day and one another and let go of anything that gets in the way of doing so.

For Christians, Christmas is but one special moment in the year-round celebration of God who comes to the whole world in great simplicity—God with us, among us, within our midst, in our hearts. Holy simplicity. True life is found in trusting God as Jesus did, and in continually seeking the guidance of the Holy Spirit—which has a lot to do with simply letting yourself be loved and strengthened so you can give love and strength to others, every day of your life.

Keep your faith by keeping it simple. Enjoy the day and savour all it means for every day of the year. Find a welcoming church that has timeless ritual and let yourself go into the glorious possibilities of the powerful, transforming love of the Creator of Creation. Gather there with loved ones and strangers on the Feast of the Birth of Christ and give thanks that God comes to us in great gentleness and simplicity.

Many people, often with many questions—and often with broken hearts—pass through the doors of our churches and community ministries at Christmas. It is our privilege and our call to welcome everyone with generous hospitality, and to do our best to show them the gentle, bracing, and enduring love of Christ.

PHOTO: ART BABYCH



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

## CLERGY NEWS

The opening Eucharist Service for the 2021 Diocesan Synod on the evening of Oct. 28 at Christ Church Cathedral was also a service of installation for an archdeacon and three Cathedral Canons.

PHOTOS ARCHDEACON CHRIS DUNN



**The Venerable Eric Morin** was installed as Archdeacon of West Quebec.



**The Rev. Ken Davis** was appointed to the Canonry of St. Deborah.



**The Rev. George Kwari** was appointed to the Canonry of St. Joanna.



**The Rev. Kevin Flynn** was appointed to the Canonry of the Name of Jesus.

The **Reverend Canon Mary Ellen Berry**, ordained in 1994, will retire on April 1, 2022.

**The Rev. Adam Brown** is appointed as Regional Dean of Stormont, effective November 1, 2021.

The **Venerable Susan Churchill-Lackey**, ordained in 1983, will retire on February 20, 2022.

**John Holgate** has been recognized as a postulant for ordination in our diocese, effective October 26th, 2021.

The **Reverend Canon Peter Lackey**, ordained in 1983, will retire on February 20, 2022.

## PWRDF OTTAWA

PHOTOS: PWRDF

# Sharing the light

By Liana Gallant

The Diocese of Ottawa recently made a wonderful response to the PWRDF project —A Light for Every Birth— providing Solar Suitcases to rural health clinics in Mozambique. Under the banner of Ride for Refuge, the national fundraising goal was \$40,000, but the importance of the project obviously touched people’s hearts across the country, and we surpassed that goal to raise almost \$50,000. Of that total amount, 25 percent was donated through the Diocese of Ottawa. The PWRDF Working Group sends special thanks to the small parish of St. James in Perth, where 20 participants walked and cycled together to raise over \$3,000!

Working directly with EHALE (Association for Community Health), one of its partners in Mozambique, PWRDF can now provide eight more Solar Suitcases to rural clinics throughout that country.

So what is a Solar Suitcase? It’s exactly what it sounds like—a completely portable solar light system in an easily transported suitcase. The creation, delivery and installation of each suitcase costs \$5,800 CAD. The suitcase is bright yellow in colour, like the sun whose rays it captures and was created for use in free-standing clinics.

How does it work? Solar panels are installed on the roofs of rural clinics, while the suitcase itself is installed on a wall inside the clinic. The “door” to the suitcase opens sideways, much like a bathroom medicine cabinet. Inside the basic kit are LED lights for medical use, a universal cell phone charger, another charger for the batteries used in devices, and outlets for plugging in 12-volt powered equipment. The kit comes with either 40 or 80 watts of solar panels, a solar-power storage battery, and an expansion option to add capacity. Most excitingly—it also comes with a portable fetal heart monitor!

How did these suitcases come to be? Almost 25 years ago, Dr. Laura Stachel was in northern Nigeria studying maternal and child health. She quickly realized that limited access to electricity often led to major problems; both mothers and their babies were dying due to the lack of light during childbirth. She told her husband Hal Aronson, a solar energy educator, about the situation, and in response, he designed a solar power system for the hospital where his wife was working. However, while Stachel and her colleagues were waiting for the full installation, they relied on a small suitcase-sized prototype. With it they charged communications devices and surgical LED headlamps to use during deliveries, some by Caesarean



**A mother and child in Mozambique, where the solar suitcases (photo left) will be supplied through the PWRDF project.**

section. And that’s how the safe birthing of babies, led to the birth of WE CARE Solar Suitcases.

In addition to using the equipment in the solar suitcases to reduce maternal and child deaths, positive experiences at the clinics often encourage mothers to access other healthcare services. Care that can last for a lifetime often starts with a good experience at delivery. It’s a great encouragement to the mother and her husband to visit the clinic for post-natal checkups where they can access a range of other services such as nutrition monitoring, vaccines for

a range of diseases, and hygiene and sanitation advice that is particularly important where cholera is present.

Diocesan supporters and participants in this incredible PWRDF project can be proud and happy, knowing our involvement is making a real concrete difference in the lives of our brothers and sisters in Mozambique.

To learn more about how the suitcases work, check out this YouTube link. <https://www.youtube.com/watch?v=yeLRxfsq2d8>

*Liana Gallant is a member of the diocesan PWRDF Working Group*

PHOTO CONTRIBUTED



**At St. James in Perth, 20 participants walked and cycled together to raise over \$3,000 this fall for PWRDF’s solar suitcase project.**

PHOTO ARCHDEACON CHRIS DUNN



**Left —Lighting memorial candles at a Blue Christmas service at All Saints Westboro in 2020. This year’s service for those who are feeling sadness or loss during the holiday season will be on Dec. 19 at 4:30 pm.**

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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.



**PARISH NEWS**

**St Paul's Almonte keeps Feeding Hope Together**

By Claire Marson

Towards the end of the summer as September approached, at St. Paul's in picturesque Almonte we spent a lot of time at parish council meetings struggling with whether to put on our annual Harvest Supper or not. Many meals and a portion of the ticket sales from the Harvest Supper went to the Lanark County Food Bank and those struggling with food security as well as to those at Interval House, an emergency shelter for women and children fleeing domestic violence.

Other churches and organizations were starting to find ways to serve food and raise money with volunteer driven take-out projects. But the task seemed daunting for us as over the past 40 years of doing this supper, our numbers had crept up and we found ourselves regularly feeding over 500 people each September, even 700 one year. We also debated whether the Health Unit would allow us to make and sell our tourtières, another very popular local November fundraiser that often saw line ups down the street. And now there was COVID to think about as well.

The pandemic has taken a lot out of us, individually and collectively. It has drained us in ways we sometimes cannot understand, and our resilience is at an all-time low. Most parishes are struggling to figure out the balance between safety and worship and between safety and fellowship as well. In our aging congregation, volunteers are more vulnerable and more hesitant to get involved, at least for now. But nevertheless, we knew that here, within our community, and this country we call home, we are so blessed in so many ways. With that reminder ringing in our ears, so-to-speak, we were determined not to let COVID stop us from supporting those deeply affected by this pandemic, those struggling with so many challenges including mental illness, addiction and homelessness—all the ministries St Paul's has supported in so many ways, for so many years.

This is how the *Feeding Hope Together* community fundraiser silent auction came to be. Running from Dec. 3



**Chef turned auction coordinator Claire Marson (above) and other Almonte chefs (below)**

to 13, all proceeds will benefit the Lanark County Food Bank, Lanark County Interval House and the Ottawa Community Ministries. There will be more than 50 different items and packages for people to bid on, and we hope that Christmas shopping will be a strong motivator along with supporting these vital organizations. For those feeling especially generous, there will be an option on each page to bypass bidding on items and donate directly to *Feeding Hope Together*.

We have been blown away by the support from individuals and local businesses, big and small, all across the region. The 3 Apples Bakery

in Pakenham, who already donate their (truly amazing: author's note) gluten free fare directly to the Lanark County Food Bank, were on board to help with this fundraiser as soon they were asked. Arnprior and Carleton Place business have stepped up as well, along with those in Almonte.

We may not be able to feed people in the same way as we have in the past, but we are committed to *Feeding Hope Together!* For a chance to bid on some unique and exciting gifts and services, go to <https://www.32auctions.com/FHT2021>

Claire Marson is a member of St. Paul's Almonte and co-ordinator of *Feeding Hope Together*

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## PARISH NEWS

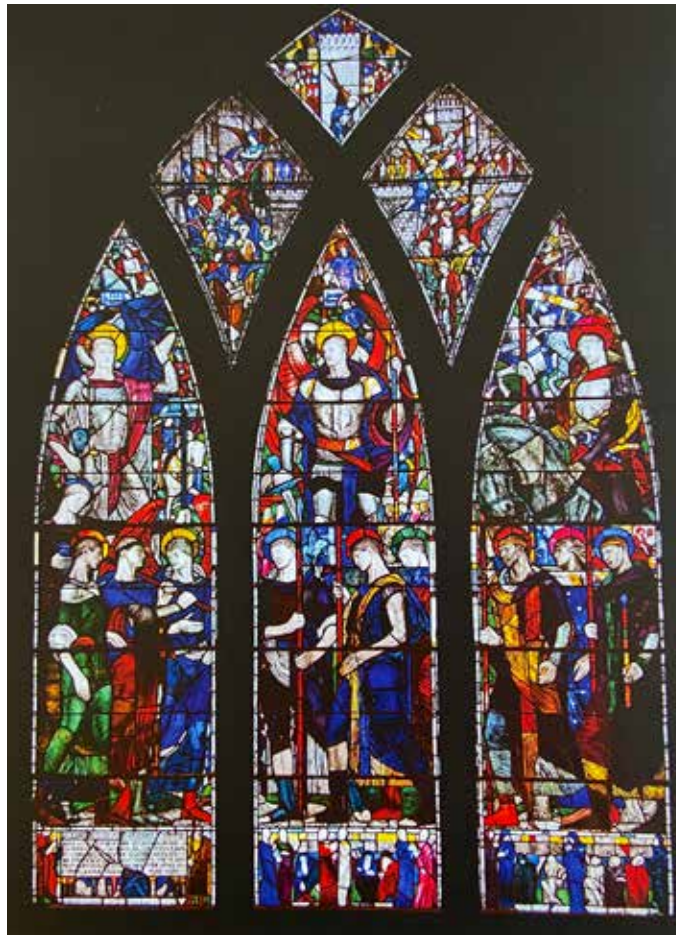
# St. Bart's capital campaign to restore war memorial and improve hall

By Meriel Bradford

**D**id you know that an internationally recognized work of memorial art is at St Bartholomew's?

The Anglican Church of St. Bartholomew at 125 MacKay St. was founded in 1867 and has a long established relationship with Rideau Hall, the residence of the Governor General of Canada. The front pew is reserved for the Governor General and family and the colours of the Governor General's Foot Guards are laid up there in what has come to be known as "The Guard's Chapel." The coats of arms of the Governors General are fixed high along both sides of the church. The large stained glass East Window in St Bartholomew's was commissioned in 1917 by the Duke of Connaught, Canada's 10th Governor-General, to commemorate the members of his personal staff who died on the battlefields of Belgium and France in the First World War. Several were in the Princess Patricia's Canadian Light Infantry (PPCLI).

Titled "The Welcoming of a Slain Warrior by Soldier Saints, Champions and Angels," the window was designed and made by the Irish stained glass artist, Wilhelmina Geddes (1887-1955), a member of Dublin's collective stained glass studio, An Tur Gloine. Geddes worked within the conventions of the Irish Arts and Crafts movement, where every work of art is the creation of a single artist. Geddes's only commission in North America, the window is now recognised internationally as an exceptional work of memorial art. Themes are drawn from the Arthurian legends, depictions of grieving women, the battle in heaven, and images include the crucifixion and the resurrection. It is known in art circles as the Geddes "Ottawa" Window. "Nowhere in modern glass is there a more striking example of a courageous adventure in the medium." (C. J. Connich, International Studio, 1924)



*The East Memorial Window, known as the Geddes "Ottawa" Window at St. Bartholomew's Church in New Edinburgh.*

PHOTO BRIAN GLENN

This impressive memorial work helped establish Geddes's considerable reputation as an artist in stained glass. It is the only work of hers to be found outside Britain and continental Europe. After showings in Dublin and London, the window was unveiled at St. Bart's by Edward, Prince of Wales, at a dedication service on Nov. 9, 1919 while he was in Ottawa to lay the stone of the rebuilt Parliament Buildings. It is now more than 100 years old and has been a popular draw with many visitors during the annual Doors Open Ottawa.

The Parish of St. Bart's is fortunate to have this window and is committed to ensure its restoration and continued preservation. Along with other stained glass in the church, this window requires major restoration by expert restorers to ensure it is there for future generations. Accordingly, the Parish has launched a major capital campaign to raise \$250,000 for the expert restoration of the window and additional funds for improvements to the link and parish hall, including upgrades for air quality.

The portion of the campaign in support of the Geddes "Ottawa" Window has received the gracious support of the Rt. Hon. David Johnston, a former parishioner at St. Bart's. In addition to launching this capital campaign, the parish is researching and preparing a bilingual documentary to make the history and artistic importance of this stained glass memorial better known in Canada and internationally.

The restoration work is planned for the summer of 2022. See the memorial window on the visual tour on the website [www.stbartsottawa.ca](http://www.stbartsottawa.ca) Anyone wishing more information or to support this campaign please contact the church office at 613 745 7834 or [stbarts@bellnet.ca](mailto:stbarts@bellnet.ca) or visit the church website.

PHOTO REV. GILLIAN HOYER



## Ring the Bells ... All Saints Petawawa Bell Restoration

*The church bell at All Saints Petawawa was raised to the roof again on Oct. 28 after an absence of more than 10 years. The restoration was made possible thanks to a generous donation by Gordon Welsh. A service of rededication is being planned for 2022. Photos and video from yesterday's bell raising can be found on the congregation's Facebook page: <https://www.facebook.com/AllSaintsSt-Georges>*

— The Rev. Matthew Brown



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# Online fundraiser fuels community ministries

PHOTOS DOMINO CREATIVE

By Leigh Anne Williams

The second annual Building a Community of Hope fundraiser and silent auction, which took place online on Oct. 21, was an even bigger success than last year's event. Although the final total was not available at press time, Jane Scanlon, director of communications and stewardship, said that the amount raised had significantly surpassed the \$79,000 raised at the 2020 event to support the Anglican Diocese of Ottawa's partner community ministries.

The Anglican Diocese of Ottawa hosted a livestreamed virtual tour of the community ministries, giving the online audience of more than 300 people a chance to see and hear how these seven agencies—Centre 105, Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, Refugee Ministry, St. Luke's Table, and the Well, serve vulnerable people throughout the diocese.

Ottawa mayor Jim Watson welcomed viewers to the event and congratulated the Anglican Diocese of Ottawa on its 125th anniversary and the success of its campaign to build 125 units of affordable housing to mark the anniversary.

Host Kathie Donovan asked the Rev. Dr. Canon Peter John Hobbs, the director general of community ministries for the Diocese, how the pandemic had affected the community ministries.



*The day programs “provide basic needs, moments of joy in people’s days and most importantly hope,” says executive director Rachel Robinson.*

“One of the things the pandemic has done is that it has brought into sharper focus the needs of those who are struggling around issues of poverty, homelessness, issues around addiction and mental health... the pandemic heightened our awareness. ... At the same time, it has exacerbated those problems,” he said.

The pandemic has also “shown the adaptability of the community

ministries to address needs in the face of a crisis,” Hobbs said. “The Ottawa Pastoral Counselling Centre has gone completely virtual. Our day programs have been able to expand their hours. We’re doing more street outreach.”

## Day programs

Rachel Robinson, executive director of the Ottawa Anglican Day programs, told viewers that the three programs in Ottawa that she oversees—St. Luke's Table, The Well, and Centre 454—all provide for basic needs, but “we also help people access mental and physical health supports and also navigate the social assistance system,” she said.

“Sadly, we are seeing more and more people who are sleeping rough, who are unsheltered. During the pandemic, many people were scared to access the shelter system,” Robinson said.

The Well is located in the basement of St. John the Evangelist on Elgin Street in Ottawa. “Pre-COVID, it was a program for women and women with children. As a response to the pandemic, we’ve actually opened it up so that all people can access laundry and the showers and the washrooms,” said Robinson.

Bob Nesbitt told viewers that he goes to Centre 454, “for coffee, snacks and for help from the counsellors if I have a problem.... The counsellors are very good here. They’ve seen it all and done it all twice, so they know how to help the poor.”

## Cornerstone Housing for Women

Sarah Davis, executive director of Cornerstone Housing for Women, told viewers that 38 years ago, Cornerstone began with three cots in the basement of a church. “Today, we serve 230 women each and every night in our four supportive housing facilities, in our emergency shelter and our outreach program...”

“Each of our housing residences offers something unique to meet the needs of vulnerable women in Ottawa. Our Booth street location includes our aging at home program, providing permanent housing with wrap-around health care, mental health and meal supports. Our Princeton residence offers Indigenous and cultural services as 40 percent of our population here are Indigenous. Our MacLaren House provides more independent living supports that are uniquely tailored to each woman to help them find work, housing, and social supports,” she explained.

“In the last year, Cornerstone Housing for Women doubled its capacity—from serving 61 women to 125 women in our emergency shelter program in merely four months.”

Donovan interviewed Ottawa city councillor Catherine McKenney as a long-time supporter of the ministries’ work. “We often think that people who have been outside for a long time or in shelter for a long time are unable to be housed, but they can. Anybody can be housed with the right supports around them,” she said. “Cornerstone has shown that.”

## Centre 105

Centre 105 is a newer ministry that serves vulnerable people in Cornwall, Ont. Program co-ordinator Taylor Seguin has overseen its rapid growth during the pandemic. The Centre still serves breakfasts three days a week as it did in the beginning, but now it also offers some laundry services, pastoral counselling, and referrals to other agencies.

“We now have to offer our breakfast as a takeout meal, so there are all sorts of other costs associated with putting these meals together not to mention the growing number of participants we have,” said Seguin. “We’re seeing about 100 participants a day now and we’re open three days a week, so around a thousand or 1,200 a month. This is new to us, very new territory to be hitting triple digits every day, so we’re also seeing our food costs go through the roof, [and] we continue to serve more and more people.”

► Community of Hope, p 7



*Jeff McRae and the Rev. Peter Lackey of St. Helen's, Orleans, presented the Rev. Canon Peter John Hobbs, director general of the Community Ministries, with a cheque for \$15,000 to boost the Building a Community of Hope fundraiser. Rachel Robinson (director of day programs) and Jane Scanlon (stewardship director) were present for the happy moment. Lackey told Crosstalk that the parish has a history of supporting the community ministries, whether it is making muffins for The Well, donating a washing machine to Centre 105 or contributing to Cornerstone's Princeton residence. “We had a GIC that was earning 0.15% at the bank, and we said this is sort of silly to tie up the money, what can we do with it?” They wanted it to make a difference in people’s lives. They had a parish council meeting to discuss it, and the next day they heard about the Wesley M. Nicol Foundation’s offer to match donations dollar for dollar. “The timing was perfect!” he said.*



**Phyllis Collins loves coming to Centre 105 in Cornwall.**

But Centre 105 has fans. Phyllis Collins was interviewed for the virtual tour. “I come to the Centre 105 Breakfast Club. Here we meet people, we become friends, we’re like a family,” she said. “The people who work here are friendly and kind. If we need help with anything, they are there to help us.... I love coming here.”

**Ottawa Pastoral Counselling Centre**

The Ottawa Pastoral Counselling Centre (OPC) has been offering counselling and psychotherapy services to the diocese and the larger community for over 50 years on a fee for service basis.

But “about seven years ago, the OPC had a dream,” executive director Sharon York told viewers. The dream was to create a trust fund for the Counselling Support Fund. “The goal of this fund was to allow other people to donate financial resources for counselling for those in our community who could not afford to access counselling services,” York explained.

“I don’t know if I can describe for you how important it is and what joy it brings me when someone phones, and I know they’ve called three or four other places .... and they say ‘I don’t have any money or I have very little resources but I really need the help,’ And I am able to say because

of the Counselling Support Fund, “It’s okay, we’ve got this.” In the last 18 months, through the pandemic, we have used that fund over and over and over again,” York said.

“The amount of people accessing our services because of the pandemic has quadrupled. The people asking for counselling support and needing financial resources has also doubled....

“And in the midst of this pandemic, we changed. We went from an agency that was 95% face-to-face counselling to 100% virtual, telephone and video conferencing.

“At the time I wasn’t sure how it would work. How am I going to move from sitting in a room, close and intimate with somebody, hearing their story, supporting them, to working with them in front of a computer screen? And yet,...it does work. I remember working with somebody who was talking about a death in her family. In the midst of our session, she reached out and she touched her screen, and I realized that she was actually touching my face through the screen. I thought, ‘Wow, I guess compassion, support, love passes right through a computer screen.’

An interesting byproduct of this visual and this computer-based psychotherapy is that suddenly we are reaching so many more people, people living up in Renfrew or Deep River or in Shawville.”

**Foundation matches fundraiser donations dollar to dollar**

**B**ruce Nicol, president of the Wesley M. Nicol Foundation, has been a generous supporter of the Community Ministries for some time and a participant at fundraising events, but this year he stepped up even further with an offer to match donations dollar for dollar.

“It’s just a really effective way to leverage donations. It’s worked with other charities,” he said, in an interview with *Crosstalk*.

He added that the foundation, started by his father, has done most of its granting anonymously, but Nicol he also finds there is more impact in a case like this when the donor is identified.

“I run a charitable foundation. It’s my job to go and do the due diligence on the charities and see how effective they are and how responsible they are with the funds, so I can say to another donor, I’ve done the homework, you don’t have to do the homework. This is a charity that works.”

Nicol said he was aware of the community ministries as an Anglican church-goer, but when he began running his father’s foundation he “had to do his homework,” and began going out and meeting and exploring charities that he thought fit into the foundation’s mandate very well. That included meeting with the Rev. Dr. Peter John Hobbs, director general of the Community Ministries and visiting some of the agencies. “I was



**Bruce Nicol**

just so impressed with the work the ministries do. It is such frontline work.”

The foundation was created by his father, Wesley M. Nicol. Bruce Nicol says that as his father neared the end of his life, he told his son that one of the things he wanted to do was to support, as he termed it at the time, “the disadvantaged” in Ottawa.” The term disadvantaged may be archaic now, Nicol acknowledges, but said his father might have been said to have grown up somewhat disadvantaged himself in the Vanier area of the city during the Depression before his successful business career. “He certainly felt himself fortunate. He worked hard, sure, but ... he never really forgot his origins and always had time for people who were struggling,” said Nicol.

**Refugee ministry**

The diocesan refugee ministry is also supported as a community ministry. Since 2015, parishes and families has welcomed 697 refugees to the diocese.

Nadia Alafashi is originally from Yemen. Although she has been in Canada for nearly 20 years, she told the virtual tour viewers that she was searching for four years to find someone to help guide her through the process of sponsoring her family.

“ I literally lost hope until I found the Refugee Now and the Diocese, and they were able to help me sponsor my family and the process only took a year and a half. It’s been almost 8 months since my family arrived in Ottawa and they are very happy. It was very quick and smooth....It’s a new hope that Canada has given them again. First and foremost, I thank God and then the Diocese who helped me sponsor my family.”

THANK YOU

to our

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—Mark 12:31

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## Provide a safe community for refugees

Your gift will help the Refugee Ministry Office support families, parishes, and community groups as they strive to sponsor refugees fleeing from perilous experiences in their home countries to settle into welcoming communities in Canada. Sponsored refugees are supported to learn English as a second language and to find employment while safely housed.

“Parishes and other partners are very important to helping individuals and families settle and integrate into our communities. They will become even more important for our response to the Afghanistan crisis and the approximately 20,000 refugees who could be seeking resettlement. Your financial support is essential to helping with their transition from perilous situations at home to the safety of our communities.”

—(Refugee Ministry Staff)



Your gift of **\$1,000** will contribute to providing a refugee family with clothing as they begin their new lives here in Canada.

Item: LTN-4303RF-1



Your gift of **\$2,000** will contribute to providing a refugee family with housing when they arrive in Canada.

Item: LTN-4303RF-2



## Provide basic human necessities

Many people who come to St. Luke’s Table are experiencing poverty, mental health issues, and addictions. They are living on the street, or in rooming houses or shelters. Often they are faced with the choice to either pay rent or buy groceries. Every week St. Luke’s Table serves up hundreds of meals as well as companionship and support for daily living.



Your gift of **\$125** will provide an individual with nutritious meals for a month.

Item: LTN-4303SG-1



Your gift of **\$1,500** will provide an individual with nutritious meals for a year.

Item: LTN-4303SG-2

“I live in a rooming house where I can’t afford to pay rent and also buy groceries. It made a big difference to my life when I started going to St. Luke’s Table every day for nutritious meals. My life would be so much harder without St. Luke’s Table and the day-to-day practical support and hope it offers.”

—Brian

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## Provide a welcoming place for people in Cornwall

Invest in providing a welcoming atmosphere, social recreational programs and warm nourishing breakfasts to many people within Cornwall's most vulnerable population. Centre 105 reaches out to the homeless and those at risk providing them with connections to Cornwall's social service networks and ensuring that they receive the help they need.

“ I didn't have anywhere else to go in Cornwall, but I knew I would find help here. You come in, sit down, and talk to people and they treat you like a person at Centre 105.”

—Tom



With your gift of **\$75**, you will provide a hearty breakfast for one person, three days per week, for one month.

Item: LTN-4303TP-1



With your gift of **\$1,000**, you will help people at Centre 105 to access support services such as pastoral counselling, legal aid advice, and public health nurse visits.

Item: LTN-4303TP-2



## Extend counselling support to those who lack resources

The Ottawa Pastoral Counselling Centre (OPC) offers counselling support to people experiencing family crisis, depression, loss, and grief, and many other human issues. The isolation and uncertainty of the present pandemic has increased the need for mental health services. Donations to the OPC's Counselling Support Fund help people access counselling services.

“ People reach out to the OPC seeking care and counselling support. Many do not have the financial resources for counselling services. Thanks to your generous giving, the OPC has been able to respond to the mental health crisis that is before us. Your donation to the OPC's Counselling Support Fund helps us extend our services now and beyond this pandemic.”

—Sharon York,  
Executive Director  
(PHOTO ABOVE)



Your gift of **\$100** will support counselling services for children and teens.

Item: LTN-4303SO-1



Your gift of **\$500** will help provide counselling to a family in crisis.

Item: LTN-4303SO-2



## Provide essential services to those experiencing homelessness

When people are empowered, the community benefits as a whole. Centre 454 provides essential services to people who are experiencing homelessness or are precariously housed. The Centre believes in a community where everyone belongs, feels safe, and receives support to bring about positive change in their lives. Centre 454 works with individuals to increase their dignity and welfare while combating addictions and extreme poverty.

“ I grew up on the streets and got into crime, drugs, and alcohol. I was dead in so many ways. It was at that time in my life that I connected with Centre 454. The Centre has been with me for a long time through so many hard times providing support and helping me choose hope.”

—Shawn



Your gift of **\$50** will provide an individual with hygiene supplies for a month.

Item: LTN-4303SA-1



Your gift of **\$500** will help an individual access clinical support for psychiatric disabilities and addictions.

Item: LTN-4303SA-2



## Contribute to a safe community, nutritious meals, and other services for women and children

A sense of community is so essential for the wellbeing of women. The women who access The Well for support are often living in difficult housing situations and may have other challenges in their lives such as mental health and addictions which are compounded by poverty. They may be caring for children who also benefit from The Well. The Well provides nutritious meals, social interaction and other services in a safe place. Men living in precarious housing situations are served too.

“ It's amazing how when I started coming here it gave me that hope, that fight, that extra push I needed. The Well gave me a welcoming, safe community where I could be accepted as me. It has literally changed my life.”

—Dee Dee



With your gift of **\$75** you will provide an individual with nutritious suppers for one week.

Item: LTN-4303ST-1



With your gift of **\$300** you will be providing healthy breakfasts for one month.

Item: LTN-4303ST-2



## Provide support for the only shelter and housing provider in Ottawa that is specifically for women

Cornerstone Housing for Women provides emergency shelter and safe, supportive, permanent housing for women experiencing homelessness. Through its permanent housing, shelter, and outreach programs, approximately 600 women's lives are transformed each year. Cornerstone Housing for Women offers the only shelters in Ottawa that are for women only.

“ For a long period of time, I didn't live anywhere. I would go from place to place without any hope of having a place to call home. Now, I have lived at Cornerstone for more than nine years, and I am finally at home.”

—Sheena



Your gift of **\$175** will provide home-cooked meals for one month for one woman in emergency shelter.

Item: LTN-4303WA-1



Your gift of **\$600** will provide shelter for one woman for one month.

Item: LTN-4303WA-2

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## SYNOD 2021

# What does it mean to be a diocesan church?

PHOTO ARCHDEACON CHRIS DUNN

The Rev. Dr. Canon John Gibaut, canon theologian for the Diocese of Ottawa, delivered the keynote address at Synod on Oct. 30, reflecting on what it means to be a diocesan church.

Gibaut began by recounting an analogy he used while working at the World Council of Churches when speaking to visiting groups of young people.

“I’d start to talk about mobile phones. Who had an Apple? Who had Android? Which was the best? Which had the coolest apps? And then I would ask why aren’t all of these apps compatible with each other? And the answer of course, is different operating systems,” he said. “I like to think of ecclesiology as the operating system of a church. I expect most of us are more comfortable talking about apps than operating systems. For Christians, most of us are more comfortable talking about apps like prayer, Bible study, mission, justice and peace, worship, but to be functional, churches also need people, like members of diocesan synods, who understand ecclesiastical operating systems because apps do not function without appropriate operating systems.”

He went on to explain that “the diocese is the basic building block of what we understand the church to be and how we relate to one another, as parishes, between dioceses, within an ecclesiastical province, as a national church and indeed the Anglican Communion.”

Gibaut then took his listeners back to the historical origins of the concept of a diocese. “The term diocese doesn’t appear in the church until the 4th century, and the word itself comes from an administrative subdivision of the Roman Empire, but the roots of our diocese are clear in the New Testament, especially in the letters of Paul to various churches.



I often think that the introduction to Paul’s letters are kind of a short form for New Testament ecclesiology. Consider these:

- Paul, a servant of Jesus Christ, to all God’s beloved in Rome, who are called to be saints
- Paul, an apostle and all the members of the family of God who are with me, to the churches of Galatia
- These and other churches were rooted and bore costly witness in places—villages, towns, and cities. For ecclesiology, from the very beginning, geography matters.”

Gibaut described how in the church of the first three centuries, a town would have had “one Christian community that would have gathered as a house church led by one bishop, the pastor and shepherd of the whole community....Many of these local churches owned buildings for worship, gathering, and hospitality. Often the bishop and his family lived in such a house. It was typically called in Latin, the *domus ecclesiae*, the house or the home of the church, and it would have been pretty close in size

## A diocesan moment—the installation of cathedral canons—at the Synod eucharist on Oct. 28.

to any modern Anglican parish, with hundreds, maybe a few thousand people.

“Ecclesiology, the ancient house church is the direct ancestor of the modern cathedral, which is the bishop’s church but also the diocese’s home church....That means that members of parishes can never be visitors and guests in their cathedral because as members of a diocese, we are members of the one cathedral, which is home to us all. These early house churches were also the direct ancestors of a modern diocese,” he explained.

“When Christianity was decriminalized by the Romans in the 4th Century and whole populations became Christian, the ecclesiastical structures were significantly modified in the new context. Rather than increasing the number of house church communities with their bishops and other ministers, they did something

more creative. The numbers of bishops remained pretty constant in cities and towns. What changed was the multiplication of house churches in a town or city, still under one local bishop who is represented in these local communities by a priest delegated to represent the bishop in the celebration of the sacraments, leadership, teaching and preaching. The local church that had spread out in different places was still the one community gathered around a single bishop, now

called by a new name, the diocese, the basic expression of local church,” he said.

Returning to the present day, Gibaut referred back to Bishop Parker’s charge to the Synod, comparing the priorities he identified—communications, the shape of parish ministry and their buildings, engagement with the world and life-long learning, Project Anti-racism and affordable housing—to the apps in his opening analogy. “These six priorities, these six projects, these six apps, will be nothing but window dressing without a corresponding operating system—the diocese and a functioning, informed diocesan ecclesiology. No parish could take any of these on alone, but a diocese can.”

Gibaut ended by quoting a part of Bishop Parker’s charge, “as diocesan ecclesiology in a nutshell:

‘Our diocese, not the diocese. We, not they. Every parish is ours. Every community ministry is ours. We are in communion with one another, deeply and inextricably. And it all belongs to God in Christ Jesus.’ ”



# 125 YEARS

## Plans for the anniversary

Aside from its work to create 125 affordable housing units, Bishop Shane asked the Communications Advisory Panel to think of ways that the 125th anniversary of the founding of the Anglican Diocese of Ottawa could be observed.

“The guiding principle was that the commemoration should be forward-looking and not retrospective,” explained the panel’s chair Brian Cameron.

The first activity in a commemoration was the launch of the new diocesan brand at Synod.

The second is a series of anniversary lectures on four themes—Indigenous issues, affordable housing, the environment and reimagining church.

The first speaker will be Michelle Good, an Indigenous lawyer and author of *Five Little Indians*, which won the 2020 Governor-General’s Literary Award. Her lecture will take place online on Dec. 6 (See calendar on p. 16 for details) and is co-sponsored by the diocesan All My Relations working group.

In January, the series will feature the Rev. Dr. Jason McKinney, a Toronto priest whose lectures and workshops on the theology of land have been highly recommended by

the Homelessness and Affordable Housing Working Group.

In February, the series will have a lecture or panel on the environment.

In March, the series will conclude with a lecture on the theme of Reimagining Church by Sam Wells, the Vicar at St.-Martins-in-the-Fields in London, U.K. Theologian Walter Brueggemann describes Wells as “having the liveliest, most agile, best-informed, critically disciplined mind in the entire Christian community.

The lectures will be live-streamed and available on the Diocesan YouTube channel afterward.

## SYNOD 2021

## Communicating who we are

Communications has been top among the Diocese's four strategic priorities. Brian Cameron, chair of the Diocesan communications advisory panel, began his report to Synod by recapping how it became priority 1.

"Diocesan communications developed incrementally over the years without a guiding strategy or clear lines of responsibility. The Diocese has always had gifted staff who produce a variety of communications products, but these products were not integrated with each other and lacked consistent messaging and branding," he explained. "As a result, the Diocese has not been as effective as it could be at communicating with parishes, individual Anglicans and the wider world. This weakness has been apparent for some time, but COVID-19 underlined the critical importance of improving communications."

The Communications Advisory Panel, appointed in May 2020, developed a three-year strategic plan based on a vision of what Diocesan communications should be, focusing on target audiences and the best ways to reach them, and analyzing existing communications channels. The first priority for improving communications was a branding exercise that would explore and name the Diocese's vision and values, and then express them in a logo and common look and feel for all communications channels.

The Toronto advertising firm BT/A was chosen (in a Request for Proposals process) for branding the Diocese and rebuilding the website. BT/A partner Victoria Laurence unveiled the new look, explaining how the firm worked with various groups to develop a brand that would reflect the vision of the Anglican Diocese of Ottawa and help it connect with parishes, community



*This colourful new logo for the Diocese was a major product of the branding exercise undertaken in 2021. It was designed by BT/A.*

ministries and people outside the Anglican church. Through that process, BT/A staff heard that the identity the Diocese wanted to communicate to target audiences, both Anglican and non-Anglican, was one of;

- A collaborative leader,
- Dedicated to lifelong formation, worship, and hospitality
- Effective stewards of parishes and ministries
- Open to change and engagement with the world
- Anglican: distinctly different from

## Anglican Diocese of Ottawa

other Christian groups

Laurence described the concept for the new logo as "many different lines beam from and come together towards an invisible source or common purpose. The feeling is joyful and energizing."

Thanking her, Bishop Shane said, "I believe that we can see how this celebrates us and how it will also challenge us to live up to those values and that essence and the way we wish to be understood in the world around us."

## Finances: Drawing on the Diocese's collective strength

By Leigh Anne Williams

PHOTO ARCHDEACON CHRIS DUNN

Sanjay Grover, director of financial ministry, gave Synod delegates an overview of how the diocese weathered the pandemic financially in 2020 and how it is fairing in 2021.

Anglican dioceses across Canada experienced about a 20 percent drop in revenue across the board, Bishop Shane Parker told the Synod in his comments about his experience at the House of Bishops gathering in late September.

"We did fairly well compared to other dioceses across the country," said Grover, noting that the drop in revenue was just under 20 percent in the Diocese of Ottawa in 2020.

And the Diocese was able to draw on its collective resources to help support parishes. "As you all recall, in 2020, diocesan support was provided to parishes in the form of forgiveness of parish fair share, insurance and ECOPS [equalized cost of priestly services], and that totalled an expense of the diocesan books of \$1.735 million dollars," Grover said. The Diocese then applied for the federal wage subsidy program and recovered \$1.8 million. "I want to thank all of you for sending in your monthly reports as to the changes in revenue [and] donations," Grover said, noting that those reports for each parish were needed in order to file claims for the wage subsidy.

"In 2021, we provided support for one month [the cost of] which was \$875,000. To-date we have



*Director of Financial Ministry Sanjay Grover, addressing Synod in 2019*

filed the wage subsidy reports until April. We project that we will recover \$762,000," Grover said. "The subsidy is based on revenue drops, and revenue drops have been smaller in the last year or so...so there is a bit of a deficit," he explained. "All in all, the wage subsidy and the benefits provided to the parishes is going to cost the diocese close to \$29,000, which we will absorb."

The new challenge going forward for the church is that the federal government ended its wage subsidy program in late October. "We will not be receiving any more wage subsidies from the federal government, so there will be a decision made early in the next year about how we proceed going forward as far as any additional support going to the parishes," said Grover. "Hopefully, with us opening up again and moving forward, we should have some good news as far as finances both at the parish level and at the diocesan level."

### Consolidated Trust Fund

The Consolidated Trust Fund (CTF) was the source of a bit of good financial news as well.

The total investment asset value of the CTF is \$59 million (In 2019, it was \$52.3 M.) The unit worth at year end was \$27.32 a unit, up from the previous year's value of \$25.14. "An 8.67 per cent increase year to year, which is quite good," said Grover.

He noted that ownership of the CTF fund breaks down this way:

Parishes (including Rectory Trusts and cemeteries) owned 59% of the fund, the Synod about 32%, the Cathedral Hill Foundation about 6% and the RAF (retirement fund) (and third parties) about 3%.

The dividend rate per unit of 77 cents was increased from 75 cents, the rate for the previous year.

Grover noted that \$1,624,547 worth of dividends were paid, which represented a return of close to 3 percent. "As you are aware, even though our returns are higher, we do have a very conservative dividend rate at 3 percent, so that we can pay dividends regardless of what the markets do, so that provides stability in parish operations," Grover explained.

"Having said that, the property and finance committee has approved a dividend rate of close to four percent. There is more information about that being sent out to parishes down the road to expect a little bit more as far as dividends are concerned, which is a bit of good news during these times."

Bishop Parker thanked Grover, the property and finance committee the auditors and audit committee. "I think we can all feel a reassuring sense of our collective strength as we see our financial reports," he said. "It is only one dimension of our strength, but it is important, and I hope we can celebrate that in some way and use and leverage that collective financial strength as we go forward."

## SYNOD 2021

### ► Bishop's charge to annual Synod, from page 1

The bishop thanked the Shape of Parish Ministry Consultation (SPMC) Team, who have spent many hours in conversation with every congregation in the diocese creating profiles of every parish.

“Stage II of the consultation will move us from description to analysis, as we together review all parish profiles and consider what we are seeing—and what the Holy Spirit is calling us to see. Stage III of the consultation will move us from analysis toward making concrete proposals—leading to consensus decision-making at our next Synod,” he explained.

“Undergirded by common prayer, let us, as bishop, clergy, and people, courageously address the urgent questions facing us, and let us creatively use our collective resources to give new shape to our parish ministries so they can thrive.”

The third and fourth strategic priorities are engagement with the world and lifelong learning.

Bishop Parker said that the Governance Committee is conducting a governance review, with particular emphasis on those parts of committee structures not adequately suited to supporting



*“The end is in sight, we will get through this together, and we will deal with whatever life is like when the pandemic is over. All shall be well,” concluded Bishop Parker.*

and achieving these two priorities. The review, he noted, “will see us being more intentional in building partnerships with other groups who seek engagement with the world in proactive, Christ-like ways.”

The education committee proposed in the governance review “will seek out or develop resources to enable all of us to be equipped to address the insidious and dehumanizing effects of racism.”

In the meantime, we must continue to make space to hear Indigenous, Black, Asian, and other racialized peoples speak of how racism cuts into self-esteem, safety, and opportunity.” Already underway is Project Anti-racism, which began during this past summer. It is a mandatory awareness and capacity-building program for all clergy in parish ministries, all managers in community ministries, and senior staff. “Once our key leaders have completed Project Anti-Racism training early next year, they will be charged with bringing what they have learned to every ministry context,” Bishop Parker explained.

#### The pandemic

The bishop also spoke about how the pandemic has affected everyone in the diocese and its continuing impacts. “The Holy Spirit has

spoken to us during the coronavirus pandemic, causing us to see how rates of infection, mortality, and vaccination are affected by grossly uneven distributions of wealth and power, locally and globally; and how generosity, justice, and compassion can bring relief, equity, and healing. I pray the Holy Spirit will continue to guide us more deeply into the experience of those of us who constantly live with deprivation and restrictions—and through our parish ministries and community ministries to find new ways to accompany and assist all our siblings who live precariously.”

He expressed his profound gratitude “to all our clergy, lay leaders, and staff in our parish and community ministries, and to our senior staff for being responsive, careful, and undaunted as we have implemented and often revised our pandemic plan.” He acknowledged that the pandemic has caused real stress and fatigue and encouraged them to take care of themselves “and one another, keeping things as simple as possible and setting a sustainable pace.”

The bishop added, “I am deeply thankful for all the people of our diocese, who have, with much good will, supported the restrictions and changes which had to be imposed.”

## Shaping the future of parish ministry, through consultation

Co-chairs of the Shape of Parish Ministry Consultation, the Rev. Dr. Jon Martin, Barbara Gagné and Anne-Marie Clysdale reported on the team’s work and progress so far.

The team has interviewed 78 congregations across the Diocese and three special interest groups. Martin and Clysdale gently joked about some common themes that emerged in parish challenges: “Everyone

seems pretty sure that if we could just get the young people back in church, all of our problems would be solved,” and “If we could only change everything up and be a new church while still doing all of the traditional things we already do, but better, then we would be fine.” But then seriously and sincerely, they expressed admiration and appreciation for the “amazing work being done in all corners of our diocese.”

Barbara Gagné thanked everyone in the parishes for all the hours and work that went into preparing for the interviews.

She explained that the consultation team had produced two-to-three page parish profiles from the interviews combined with demographic reports and summary statistical review data. The profiles would be sent back to the parishes for review. All of the profiles would then be published

together in the Parish Compendium in late November.

The second stage of the work, moving from data gathering to analysis will run from November to February 2022, Gagné said. “The objective for every parish will be to use the Compendium to consider the local realities and how each parish relates to the wider Diocese. The SPM Team will provide a toolkit with training or facilitation as needed.

## Amending Canons and Bylaws to fill in some gaps

Synod delegates passed eight motions making changes to the diocesan Canons, Bylaws and Regulations.

#### Episcopal Elections

Chancellor Henry Schultz explained that the motions relating to episcopal elections did not make any substantive changes to the process of electing bishops, but “filled in some gaps.” The changes:

- clarify deadlines to kickstart the electoral process
- create a new supplementary committee that will make an effort to encourage diversity in the number of candidates participating in an episcopal election. (This replaces a provision that gave the

House of Bishops the authority to automatically nominate candidates.)

- create a new transition advisory committee, a group of officers who can advise the bishop-elect, enabling that person to get ready to take office and giving the bishop-elect an introductory role in the governance of the diocese. (This also acknowledges the existence of the office of bishop-elect, which was not in the canons previously).
- provide each candidate in the election with their own chaplain instead of just one for all the candidates

#### Episcopal remuneration

Schultz said that an interesting gap

in the canons was that “We are one of the few dioceses that have canons that make absolutely no mention about remuneration of the bishop, so we are going to cure that gap.”

He noted that not only would the canons now confirm the authority to pay the bishop, but the changes in the bylaws make “the process of paying the bishop as transparent as the process for paying all clergy.” The process will be very similar to that for salaried clergy in the diocese, he added. “Basically, we’re saying that bishops will be paid a salary under a structure approved by Synod with rates for component elements of the salary structure determined annually by Diocesan Council, and that the Synod and Council may enact bylaws

for pension and benefits.”

The changes also added the authority to provide at least some remuneration for a bishop-elect, which Schultz noted would be important if a bishop who came from outside the diocese were elected.

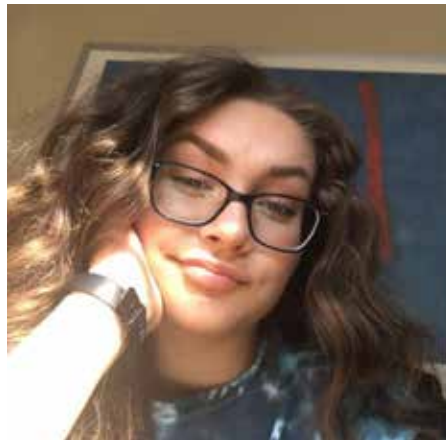
#### Associate Incumbents

The changes also recognized the position of Associate Incumbents and defined the position as “a cleric who is appointed to a parish and who, in agreement with the Incumbent of the parish, shares collegially with the Incumbent in fulfilling the canonical and pastoral duties required of an Incumbent.”

## YOUTH INTERNSHIP



**Naomi**



**Jane**



**Fares**



**Étienne**



**Deborah**



**Claire**



**Aimerance**



**Alexis**

# Meet our interns for 2021-2022

By Donna Rourke

This new year of the Youth Internship Program (YIP) is off to a great start.

Our Faith Formation team includes me, our intern, Aimerance, and the Reverends Arran Thorpe, Geoff Chapman and Mary-Cate Garden. Our leadership facilitation team is led by Breanna Pizzuto of Talk Tools, and she will be joined by Susan Young and Mylène Côté.

The privilege is mine to introduce you to some of this year's interns. Please meet:

**Naomi** is returning to YIP for a second year and is looking forward to building more lasting relationships. She is doing her work placement with the National Planning team for CLAY 2022.

**Jane** is a grade 11 student at Holy Trinity in Kanata. Some of her interests include interior design, architecture and culinary arts. She enjoys cooking, baking, taking photos, listening to music and watching movies. She is also a dancer, piano-player, oldest sister of four, and babysitter. This summer, she worked as a camp counselor at Circle Square Ranch at Big Clear Lake. Jane is looking forward to the new experiences and knowledge she will receive during her work placement at the Bishop's office working with Heidi Fawcett on event planning.

**Fares** is a 17-year-old student at Brookfield High School and is from a family of seven. Fares likes to walk, ride his bike, swim and play video

games. He also likes to watch Turkish TV shows and soccer. Fares is excited to be working at the Glebe Wellness Centre.

**Étienne** is a Gr. 12 student at Lisgar Collegiate Institute, where his primary academic interest lies in creative writing, a subject he hopes to pursue in university. He is fluent in English, French, and German and studied Latin at his elementary school. Étienne also enjoys athletics, participating in the school's cross-country running, Nordic skiing, and track and field teams. As for employment experience, he once operated a local paper route and has also volunteered at a soup kitchen with his church. Finally, Étienne has a fascination for trains, and his obsession for Star Trek has resulted in him being the head of his school's Star Trek club. Étienne will be doing his work placement with Centre 454.

**Deborah** is a Gr. 11 student at Canterbury High School with a passion for visual arts. She enjoyed art at an early age. Finding beauty in art forms leads her to find beauty in the world around her. Having grown up in the Christian faith, Deborah is looking for ways to help others through art. She is looking forward to developing her leadership skills and presence as a "strong female lead" and is inspired by her mom's various roles in the local and national church. Deborah aspires to lead within Girl Guides of Canada. She is looking forward to working with a diverse group of people and hopes to strengthen her communication skills

in her work placement as the YIP intern at the Ottawa Art Therapy Centre. In YIP, she hopes for new experiences and new relationships, to develop a deeper sense of faith and self-understanding with colleagues and mentors, and to have fun!

**Claire** is in grade 11 at De la Salle High School. She worships at St. Alban and St Bernard Anglican church on Sunday mornings. This past summer, Claire was a camper counsellor at a summer camp for children with autism. Claire will be the YIP intern for L'Arche, an international federation of faith-based communities, creating homes and day programs with people who have developmental disabilities. Claire is looking forward to learning with the L'Arche community and within the Youth Internship Program.

**Aimerance** is a YIP intern doing her placement with the YIP leadership and faith formation team. She is a student at the University of Ottawa studying Psychology. She enjoys reading, dancing, and having fun with her friends and family. She is passionate about helping others and sharing the gospel and the love of Jesus Christ with the world. She is looking forward to learning and experiencing new things this year with YIP.

**Alexis** is doing a second year with YIP. Her work placement is in the Enriched Support Program Department at Carleton University. Alexis thinks this is so amazing because she also goes to school there and is learning a lot of skills that will be helpful in the future. She is working with the

most amazing people. Alexis is studying engineering.

In addition to being coached and participating in Faith Formation and Leadership sessions, each intern is offered the opportunity to work with their own Christian/work mentor. The idea for our interns having a Christian mentor/ work mentor comes from 3 places:

In their exit interviews, our first cycle of interns said having their own mentors would have made the program better.

We want to help develop inter-generational relationships between youth and adults. In our exit interviews, 60% of all our alumni rate their relationship with their mentor as very high and important to them.

Finally, one of lectures I attended during Ask and Imagine; hosted by the Faculty of Theology at Huron University in 2016. The research from the lecture was based on a 2004 study which looked at the factors that made a difference to the 19-21% of young people who continue to identify with the church after the age of 21. Spencer Edwards, a guest lecturer, stated that the number two factor was having adult Christian mentors engaging, connecting and relationship building with them.

Watch for pictures next month from our Faith Formation, Leadership sessions and maybe even a mentor gathering.

If you have any questions about the Youth Internship Program, please email me at [donna-rourke@ottawa.anglican.ca](mailto:donna-rourke@ottawa.anglican.ca)

## REFLECTION

## While shepherds watched their flocks by night

By the Rev. Canon Stewart Murray

One of the most intriguing traditions that surrounds the celebration of Christmas is that of nativity scenes that are found in our homes, churches and communities. They come in every shape, size, material and a rainbow of colours; brightly coloured ceramic sets from Mexico, handcrafted olive wood sets from the Holy Land, and even hand coloured paper ones created by children in Sunday School projects. These often crowded scenes filled with images of the holy family, shepherds, wise men and assorted cows, sheep and even chickens, give the impression that the first Christmas was a busy and people filled event.

This popular expression of the manger scene misrepresents the events as found in holy scripture. This incredible event, according to the scriptures, was not an earth shattering event with all the world taking notice, but an event in an obscure part of the Roman empire involving a poor couple who could not find even a simple room, but only a stable, in which to give birth to their only child. The people of Bethlehem, concerned with all the demands of everyday complicated by the influx



Canon Stewart Murray is Incumbent at St. Barnabas, Ottawa

of people coming to be registered for the tax census, were unaware.

In our nativity scenes, the one group that is often over looked, and who were there on that Holy night as it was unfolding, were the shepherds. The shepherds, who are often found somewhere in the background of the nativity scenes behind the wise men, as if in a secondary and not too important role. Yet the shepherds can give us some insight in our walk of faith and be an example to us as we prepare to celebrate Christmas.

The shepherds were responsible for the care and protection of the sheep and the goats, a mainstay of

the local agricultural economy. They spent their days and nights out in the areas around Bethlehem, moving their animals constantly to look for food and protecting them from harm. They had to be people of courage, who also possessed a knowledge and understanding of the local environment. They had to be constantly on watch for changes in the weather and the world around them. Their concern was not for themselves but for the animals placed in their care, and for their families and communities that depended on the animals for food and trade.

If you are fortunate enough to have been out in the country, perhaps at a cottage or camping, and away from the bright lights of the city, you soon notice both how really dark it can be and the brilliance of the stars and moon at night. In the city, we miss the glorious heavens because all the lesser lights of the city obscure our vision.

This is why I think only the shepherds heard and saw the heavenly hosts that first Christmas. The shepherds were focused not on themselves and their challenges and problems. They were looking out and up, and they caught the heavenly vision.

I have found that in the rush of planning for Christmas I often fail to

stop and look up from my own needs and challenges to see the beauty in God's creation and in the lives of the people with whom I live and work. In stopping, looking and listening to the world around us, we are opening to the possibility of seeing God's presence in the midst of all the noise and confusion.

Perhaps we need to take a moment to offer a prayer of thanksgiving in the midst of family and friends for the gift of each one of them.

Take a moment to look up at the wonder of the star-filled heavens and thank God that out of love for you, the One who created the wonders of the universe became like one of us to bring us back to Him.

Take time to listen with an open heart and imagination to the words of sacred scripture during Advent and the Christmas season and hear Christ speaking to you of mercy, hope and challenge.

Take a moment to ask God to give us grace to see him in the midst of the round of our daily routines.

Finally, as we gather in our parishes to celebrate the hope and promise of Christmas, take a moment to thank God for all who are gathered with you and to rejoice that he has called us in all our fragility to be the body of Christ in the world.

## PRAYER MATTERS

## Matthew's gospel guides us in understanding the nature of prayer

By Paul Dumbrille

Some time ago, in a place I can no longer recall, I came across a helpful reflection on Chapter 6 of the Gospel of Matthew that applied the words of Jesus to guide us in understanding the nature of prayer.

**Humility**—Prayer is not merely outward. It is not about optics, looking holy, or winning other people's admiration or positive attention.

**Matthew 6:1.** *Beware of practising your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.*

**Internal**—Prayer happens inside of us. It has an interior dimension. The "secret place" is a metaphor for the heart.

**Matthew 6:5-6.** *And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.*



Paul Dumbrille is diocesan representative to the Anglican Fellowship of Prayer

**Silence**—In prayer we need not always "babble on". More words spoken out loud do not make God hear us better. Prayer is not about "more-words-the-better". "Less is more" begins to capture the quality of silence in prayer practice.

**Matthew 6:7-8.** *When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.*

**Trust**—Prayer is not so much about asking God for things, because God already knows what we need before we ask, but rather sharing what is on our heart. We begin prayer already trusting in the faithfulness of the Divine Presence to us.

**Matthew 6:8.** *Do not be like them, for your Father knows what you need before you ask him.*

**Spirituality**—We need to go beyond material wellbeing alone and give priority to the spiritual treasures of the kingdom of God. In prayer and in our discipleship, we need not deny, but learn to value what is not accessible merely by our senses or obtained by our efforts to acquire and amass things.

**Matthew 6:19-21.** *Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.*

**Peace**—We need to learn to stop worrying about the future and

to trust in God. Anxiety is not conducive to prayer. Anxiety makes us too self-centred and prevents us from realizing the gift of love already in our hearts.

**Matthew 6:25-32.** *Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them . . . . . Therefore do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear? . . . . ."*

**Attention**—Prayer is about "setting the mind on God's kingdom first." In other words, be present to this moment. Be attentive and mindful that prayer is not about quantity (i.e., saying prayers that sound great) as much as it is about quality (i.e. paying attention to what is on our heart).

**Matthew 6:33.** *But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.*

**DIOCESAN ARCHIVES**

By Glenn J Lockwood

**Context is Everything**

What are we to make of Saint John's Church, VanKleek Hill? It is one of those rare houses of worship that defies all the categories of church architecture that architectural historians love to prate on about. Does it fit as an example of High Victorian Gothic Revival? No. Can we slot it in as an example of what used to be called Regency Gothic, with the lines of a Neoclassic building? Not really. What, then, is it?

Clues are found in the context. And context comes in four parts. First, the earliest services were conducted in the VanKleek Hill school in 1846, just two years after Holy Trinity Church was built at Hawkesbury. Second, the person holding services, significantly, was the Rev. John Travers Lewis of Hawkesbury. We are told Saint John's Church was built in 1854 and the first service was held in it on 13 August 1854, by Lewis from Hawkesbury. Third, Saint John's was put up just five years before the church at Hawkesbury was rigorously gothicized.

The fourth piece of context is the setting. The land on which the church was built was donated by Colonel Thomas Higginson, a prominent local patriarch. The church

**Stormont Deanery  
Saint John, VanKleek Hill**



DIOCESAN ARCHIVES 51 V1 1

stands atop a ridge at the end of a grassy avenue of trees. What we can't see is the round stone tower to the left of the church that is reputed to have been built as a fort at the time of the Rebellion of 1837, and later is said to have served as an astronomical observatory. In a word, the setting

is Picturesque with historical overtones. VanKleek Hill was part of the Parish of Hawkesbury in 1854, with the other outstations being located at Alfred, East Hawkesbury (Barbe?), L'Orignal and Plantagenet.

Saint John's, begun two years after Holy Trinity, Hawkesbury, eight years

later copied much of the detail of that estimable house of worship here. We must surmise this for the simple reason that we don't know exactly how Holy Trinity looked when built, before it was gothicized five years later in 1859. In short, VanKleek Hill seems to have copied the original pitch of roof at Hawkesbury, the large windows, the positioning of the entrance in the front gable wall, but instead of opting for the expense of building a tall tower and steeple from the ground up, plopped a square belfry with Greek details at its upper corners atop the front of the church roof.

By 1854 Neoclassic temples looked old-fashioned, but Gothic Revival had not yet made complete inroads. On this auditory box, high side walls imply a gallery over the door. For lack of a cross, large pointed arches declared this was a Christian house of worship. A small frame porch kept winter blasts out. The sole conceit was its expensive brick construction, as a cheap way of making brick had yet to be invented. When the expenses of construction were paid off, Saint John's Church, VanKleek Hill was consecrated on 18 October 1863 by their old rector, now the first Bishop of Ontario, the Right Rev. John Travers Lewis.

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

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## CALENDAR

**Dec. 3**

**Compline for Advent**

7 p.m. Christ Church Cathedral — (414 Sparks St., Ottawa)  
Live-stream only at <https://www.youtube.com/c/christchurchcathedralottawa>]

**Dec. 5**

**Advent II**

Christ Church Cathedral (414 Sparks Street, Ottawa)  
8:30 a.m. Holy Eucharist  
10:30 a.m. Choral Eucharist  
4 p.m. O Antiphons

**Dec. 6**

**125th Anniversary Lecture Series**

7:30 p.m. Zoom and YouTube  
Guest speaker author Michelle Good (see announcement on this page)

**Dec. 10**

**Compline for Advent**

7 p.m. Christ Church Cathedral  
Live-stream only at <https://www.youtube.com/c/christchurchcathedralottawa>

**Dec. 12**

**Advent III**

Christ Church Cathedral (414 Sparks St., Ottawa)  
8:30 a.m. Holy Eucharist  
10:30 a.m. Choral Eucharist  
4 p.m. Nine Lessons and Carols

**Dec. 17**

**Compline for Advent**

7 p.m. at Christ Church Cathedral



PHOTO LEIGH ANNE WILLIAMS

Live-stream only at <https://www.youtube.com/c/christchurchcathedralottawa>

**Dec. 19**

**Advent IV**

Christ Church Cathedral  
8:30 a.m. Holy Eucharist  
10:30 a.m. Choral Eucharist  
4 p.m. A Family Christmas Concert

**Blue Christmas service**

4:30 p.m. at All Saints Westboro (347 Richmond Road)

A special service for those who may find the holidays difficult, particularly if they are feeling loss or grief. The service is available for those who want to attend in-person or online.

**Dec. 24**

**Christmas Eve**

Christ Church Cathedral (414 Sparks St., Ottawa)  
4 p.m. Family service with Eucharist  
7 p.m. Choral Eucharist  
10 p.m. Festal Eucharist with Bishop Shane Parker

**Dec. 25**

**Christmas Day**

Christ Church Cathedral (414 Sparks St., Ottawa)  
8:30 a.m. Holy Eucharist  
10:30 a.m. Choral Eucharist with Children's Homily at the Creche

**Dec. 26**

**Christmas I**

Christ Church Cathedral (414 Sparks St.)  
8:30 a.m. Holy Eucharist  
10:30 a.m. Choral Eucharist

**Jan. 1, 2022**

**New Year's Day**

Noon – Christ Church Cathedral (414 Sparks St., Ottawa)  
Diocese of Ottawa's 125th Anniversary Choral Eucharist with Archbishop Linda Nicholls, Primate of the Anglican Church of Canada

**Feb. 11-12, 2022**

**Marriage Preparation Workshop**

The Marriage Preparation Course is designed to help participants to learn and grow through online presentations given by professional speakers, online small group discussions with trained facilitators, and couple conversations. All couples are welcome, and participation is not limited by gender, age, or previous marital status. Information and registration formss: <https://www.ottawa.anglican.ca/marriage-preparation>



**A GIFT OF A LIFETIME: PROVIDING A CHARITABLE GIFT THROUGH YOUR WILL**

Thursday, December 9  
Time: noon - 1:00 pm  
Location: via Zoom  
Register: <https://bit.ly/3GBslko>



About Jennifer Stebbing, B.A. (Hons.), J.D., LL.B., CPCA, LL.M. (Tax), EPC, C.S.

Many people want to help their favourite charity or cause by providing a gift through their Will and worry it will take away from what they leave for their family or friends. Learn how you can have it both ways by giving in your Will. We are pleased to have Jennifer Stebbing, Lawyer at Ross & McBride LLP, speak to you about legacy giving and how your estate can take advantage of tax benefits. It's an interactive session so bring your questions!

**Not to be missed: Michelle Good to deliver Anniversary lecture on December 6, 2021**



Michelle Good, author of the powerful Governor-General's Award-winning novel *Five Little Indians*, will deliver the first lecture in a series that commemorates the 125th anniversary of the Anglican Diocese of Ottawa on Monday, December 6, 2021 at 7:30 pm. The lecture is a joint presentation with All My Relations. **It will be livestreamed on Zoom and on the ADO YouTube channel.** See the diocesan website and social media posts for the link and further information.

Michelle Good is a Cree writer and a member of the Red Pheasant Cree Nation in Saskatchewan. After working for Indigenous organizations for twenty-five years she obtained a law degree and advocated for residential school survivors for over fourteen years. Good earned a Master of Fine Arts in Creative Writing at the University of British Columbia while still practising law and managing her own law firm. Her poems, short stories, and essays have been published in magazines and anthologies across Canada, and her poetry was included on two lists of the best Canadian poetry in 2016 and 2017. In addition to winning the 2020 Governor General's Award for fiction, *Five Little Indians*, her first novel, won the HarperCollins/UBC Best New Fiction Prize, the Writers Trust Fiction Prize and the 2021 Amazon Canada First Novel Award.



Michelle Good

