

# Crosstalk

THE ANGLICAN  
DIOCESE OF OTTAWA  
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PHOTO DOUG MORRIS



*The Reverends Mark Lewis, Cynthia MacLachlan, Robert Sicard and Caroline Ducros were ordained to the priesthood on Dec. 4 at Christ Church Cathedral.*

## Bishop voices concerns about the city's plan for affordable housing

BY DAVID HUMPHREYS

**B**ishop Shane Parker has called on the City of Ottawa “to establish clear and bold targets” to ensure that all residents, regardless of income, can access safe, sustainable and affordable housing.

In a letter to Mayor Jim Watson and city councillors, the bishop addressed concerns about the city's new Official Plan, particularly as it relates to the most vulnerable residents.

He said the diocese's Homelessness and Affordable Housing Working Group (HAHWG) is particularly interested in how new inclusive zoning policy is implemented and the definition of “affordable housing” across a range of incomes and housing models.

In his reply, Mayor Watson said city staff were completing an assessment report that is required by the province prior to implementation of inclusionary zoning. There would be public consultations on the draft

inclusive zoning policies early in 2022 before they go to committee and council for final approval.

Bishop Parker pointed out that the Official Plan facilitates measures to provide housing that is affordable to a broad range of residents. “For those who are living in poverty or currently homeless, affordable housing can take a variety of forms, from supportive housing to non-profit and co-operative housing and mixed-income private sector housing.”

The Official Plan includes a section that permits the city to respond to the needs of the lowest 40 per cent of income levels “as well as other vulnerable groups.” It also commits the city to recognizing “emergency and transitional shelters and transitional supportive housing as a key component of the housing continuum ...”

The Homelessness and Affordable Housing Working Group has concerns about the definition of affordable housing. The city uses

the accepted provincial and CMHC definition: housing for which low and medium income households pay no more than 30 per cent of the household's gross income for adequate shelter.

The Official Plan goes beyond the definition “to recognize the particular circumstances and challenges of the Ottawa housing market and policy goals.” While the Official Plan is permissive, opening the way for measures to house the most vulnerable, the means of implementation will ultimately determine its effectiveness.

Typically, inclusionary zoning requires developers to include a set number of below-market units to buy or sell in every residential building of a certain size. It can be mandatory or incentive-based. It is widely recognized that it doesn't help the most vulnerable, those in extreme poverty.

In 2018, the Ontario government amended the Planning Act to allow municipalities to implement inclu-

sionary zoning. Zones are generally restricted to areas called Protected Major Transit Station Areas (PMT-SAs).

In his letter, Mayor Watson said the City will designate 26 PTMSAs where inclusionary zoning will be implemented through amendments to the Official Plan and a zoning bylaw in the spring.

Bishop Parker noted that the diocese operates six Community Ministries to help people struggling with homelessness, mental illness, those fleeing abuse or hemmed in by poverty.

“We would be unable to sustain these commitments without the funding and progressive policies of governments, but neither can government achieve its goals without the full participation of faith and community groups like those represented across the Anglican Diocese of Ottawa.”



FROM OUR BISHOP

# Comforting those who mourn in this difficult time

PHOTO: CONTRIBUTED

I write this column in early Advent, as the “New Year” of the church has just begun. When you read this column, the new calendar year of 2022 will be upon us, and we will mark the second anniversary of journeying through the pandemic together.

The pandemic has made it hard for many of us to keep track of time. Psychologists tell us that our normal daily or weekly routines are like rituals, which anchor us and give us a sense for where we are in time—and when those rituals were disrupted or lost during the pandemic, many of us found ourselves needing to stop and think about what week or year we were in.

Rituals are important to us—the unconscious ones we do each day, and the ones we turn to in times of celebration, like baptisms or weddings, or in times of desolation, like funerals.

For All Souls Day in early November, our Cathedral held a beautiful requiem Eucharist, during which I prayed the names of more than 500 people from the households of our diocese, who passed away during the



Beechwood Cemetery, Ottawa

pandemic—conscious that many of their family members and friends were unable to be present at their funerals.

Thomas Lynch, an author and undertaker, once said that, at the time of death, a person is a “changeling.” For family and friends, the person is “still there,” and it is profoundly disrespectful to say that a body is “just

a shell” in the early hours and days after a death. A funeral is when we give permission to say farewell to the body and spirit of someone who has died. As Christians, funerals are also a time to recognize that life does not end with death.

Because death can be a blow to our core beliefs, a funeral seeks to gently remind us of those things that

are sure and certain. It is a ritual which reassures us that even the most painful loss does not mean everything has been suddenly dismantled. It is unfortunate when the content and tone of a funeral either ignore the reality of those who grieve or fail to name a greater reality than the fact that the person has died.

Anglican funeral rites acknowledge grief in the light of glory and offer rich words of consolation, comfort, and hope. They provide a deeply reassuring atmosphere, where grieving a loss, celebrating a life, and commending an immortal soul to God can be accomplished.

The gathering of supportive people, the reciting of familiar words, and the actions of commending and committing someone to God help us reconnect with life beyond the immediate loss of a loved one. The funeral ritual offers a safe space to release the conflicted emotions of grief and bring to an end the work of saying goodbye—even as it helps provide us with a new foundation to stand on.

My heart goes out to everyone who lost a loved one during the pandemic and were unable to have or be at a proper funeral. This prayer may speak to you:

Creator of all, I pray to you for *N*, whom I love but see no longer. Grant *them* your peace; let light perpetual shine upon *them*; and in your loving wisdom and almighty power, work in *them* the good purpose of your perfect will. And grant that I may have strength to meet the days to come with steadfastness and patience; not sorrowing as one without hope, but in thankful remembrance of your great goodness, and in the joyful expectation of eternal life with those I love. This I ask in the name of the risen Christ. Amen.

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa

## Virtual fundraiser hits a new height

The second annual Building a Community of Hope virtual fundraising event, which took place in October and included a virtual tour of the diocesan Community Ministries and a silent auction, raised an unprecedented \$115,000.

Jane Scanlon, director of stewardship for the Diocese, thanked all those who attended and generously supported the event through individual and group donations and corporate sponsorships.

Scanlon had more good news. “Bruce Nicol, president of the Wesley M Nicol Foundation, has shared with me that the Foundation will extend its commitment and remain onboard to support the Community Ministries through the Building a Community

The funds raised will support: Cornerstone Housing for Women, Centre 454, The Well, St. Luke’s Table, Ottawa Pastoral Counselling Centre, Centre 105 (in Cornwall) and the diocesan Refugee Ministry

of Hope matching gift challenge for the next three years!” The Foundation has generously supported the Community Ministries since 2019 with a matching gift challenge during the annual event. “The planning team and I are so pleased it is continuing its commitment through to 2025!” Nicol has said, “The Community Ministries contribute significantly to caring for vulnerable people in Ottawa and surrounding communities. This is a cause I really believe in.”

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# Breaking down the barriers to affordable housing

PHOTO: CONTRIBUTED

**By Amanda Johnson**  
Program Manager, Cornerstone  
Housing for Women

She'd been so happy when she told us she'd found an apartment, but now she was back at the reception desk at Cornerstone Housing for Women with tears in her eyes. She wouldn't be moving after all. For the third time in just a few months, she lost an apartment when the rental company did a background check. For the third time, her bad credit and criminal record knocked her back just as she started to move forward.

I'm a program manager at Cornerstone Housing for Women's emergency shelter, where every day we support 107 women who are trying to find a home. According to the Ontario Human Rights Tribunal housing is a human right, but experiences like the one above—which is certainly not an isolated incident—show us over and over that rights are not necessarily realities.

Most women who stay with us ultimately find a place to live through Ottawa Community Housing or at one of Cornerstone's long-term residences, where the difficulties they've faced in the past don't prevent them from finding a better future. But the



*The dreamcatcher at Cornerstone Housing for Women on Princeton Ave.*

pressure is mounting. In the past year, we've seen a 102-per-cent increase in the number of women experiencing homelessness who come to our shelter. I've been working in the shelter sector for eight years and I've seen COVID-19 change the population of women we support at the same time as rising prices and low supply have exacerbated lack of availability and increased barriers to housing.

The city approved a 10-year plan to end chronic homelessness in March of this year, but for now your likelihood of finding housing

is determined by how much money you have and how good your credit is. The women we support have been shuffled around foster care for years, or struggle with alcoholism, or they're fleeing violence or they've been wrongfully evicted. When, as they struggled to pay for food and rent, were they supposed to get good credit? The bleak reality is, the housing market is not available to the most vulnerable members of our community.

This can't go on. Short term, even longer-term, as we wait for more

community housing to be available we need the city and its citizens to find ways to support landlords to provide housing to people who would otherwise be shut out of the market. Those willing to help provide affordable housing should be able to get the insurance that would protect them from loss and encourage them to accept as tenants women who are trying to escape the cycle of homelessness.

The 10-year plan the city announced in March is based on the principle of "housing first" which says the first step toward helping vulnerable people to more secure, stable lives is to get them secure, stable housing. When people have a place of their own to call home, they are much more likely to connect with support and succeed in dealing with the issues that contributed to them being homeless in the first place. We need support. Ask your city councillor to stop "renovictions" and other wrongful evictions; urge policies that will encourage private-market landlords to create affordable rentals; ask Mayor Jim Watson and Premier Doug Ford to bring more non-profit rental housing in Ottawa. Let's make Ottawa home, really home, for all its residents.

## Cornerstone shelter and day programs struggle to keep up with increasing need and costs

**By David Humphreys**

As they prepare to return to newly renovated quarters early in the new year, Cornerstone Housing for Women's Emergency Shelter staff are keenly aware that only about half of the women they have been supporting can be accommodated.

The return "home" will mark the end of a stressful year for both staff and residents as they shuttled

from one location to another. With each move the number of residents changed, from 61 pre-pandemic to 125 at one location, then down to 107 at the second.

The renovated permanent facility allows for only 56 women. Those with the greatest needs will be boarding a bus to head back to the renovated shelter. The others will be housed at a city-operated physical distancing centre.

► **Struggle, p. 4**

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*Cots are set up in the sanctuary of St. Alban the Martyr to provide a safe place for people to sleep Monday to Saturday.*

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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**

**Walkathon benefits Emergency Food Centre**

By **Elizabeth Kent**  
St. Matthew's Parish

Our Virtual Walk for the Centre was a “rainy day” success! Umbrellas in hand, under grey skies and through drizzling rain, three St. Matthew's Team walkers, Elizabeth Kent, Randi Goddard and Judith Maxwell walked for the Centretown Emergency Food Centre, raising \$2,040.00. The rain did not dampen our spirits! We give a warm thank you to all our benefactors who inspired us. The atmosphere was joyful with colour, vivid and wet. We walked in celebration of our solidarity, feeding the hungry in Centretown. The total proceeds for the Walk exceeded our goal of \$40,000. We raised \$43,000.00.

This generous fund raiser will provide much needed food resources for our Centretown neighbours who have lost jobs, cutback hours of em-



PHOTO: CONTRIBUTED

ployment and rising food costs due to the Covid pandemic. The Food Centre relies on donations and volunteers to survive and to serve. The mission of Centretown Churches Social Action Committee is to unite Christians of all denominations through joint participation in social projects and prayer.

With our mandate to alleviate poverty in our community we create social justice through Centretown Emergency Food Centre. The Centre is open three days a week and served 6,105 people bags of prepackaged food in 2020. CCSAC has fiduciary responsibility for CEFC and raises the awareness of poverty in our community.

Through our Outreach committee we fund other initiatives on behalf of our poor. Such as funding for sleeping bags, hygiene products and warm winter jackets

for local shelters and drop-in Centres. In 1967 we were nine churches with a vision for social action in our community. We are 54 years later and 22 churches strong, uniting Christian denominations in prayer and service in Centretown. Thank you for your support. We need your help and collaboration.

**Struggle for Cornerstone and day programs, from p. 3**

By the time the first move took place just before Christmas 2020, many of the original 61 had already been forced to relocate to hotels because of a lack of physical distancing in the shelter building. The remaining 34 moved to a temporary centre at the University of Ottawa. Complicating matters, the group had to move again in the summer, to a facility in Alta Vista.

The good news is that the shelter has been given a facelift, with heating and electrical upgrades and a fresh coat of paint throughout. Volunteer staff are beginning to return and with them the reintroduction of recreational and learning programs, suspended in the pandemic.

Cornerstone executive director Sarah Davis says operational costs have doubled, and she worries the need will continue to grow through

the winter as government Covid-19 emergency programs are phased out.

Over at the Community Ministries day programs – Centre 454, The Well and St Luke's Table – executive director Rachel Robinson has similar concerns. She says evening and weekend staffing could be in jeopardy.

As the cold weather set in, the day programs expanded their Cots in Church program from St Albans, home of Centre 454, to The Well at St. John's Elgin Street and St. Luke's on Somerset Street. In an effort to sustain them, a “Respite Cots Campaign” was launched.

At any given time during the day, staff watch up to 10 people asleep on cots – in the sanctuary of St Albans, Monday through Saturday, and during weekday hours at The Well. At the time of writing the service was suspended at St Luke's -- because of a staff shortage.

“Our cots provide much-needed respite for those living on the streets,

set up to respond to increasing numbers of people who try to sleep outside at night,” says a joint statement.

“The homeless emergency in Ottawa has been made so much worse by the pandemic and we are supporting more and more unsheltered homeless people.”

A staff member, Liz, said: “I recently tucked-in a large grown man with a blanket, and he looked up at me and smiled like a little boy. He was at peace, knowing he could get some sleep for the next few hours. It is heartwarming to see poor souls, who are weary and cold, find a warm and, most important, safe place to rest.”

Before Christmas the staff put out an appeal for 400 gift bags, 270 for men and 130 for women, with hats, mitts, socks, underwear and some cookies and candies. They were to be handed out at Christmas dinners planned for all three locations.

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## PARISH NEWS

# Annual fundraiser revived in Long Sault

PHOTO CAROL GODDARD

By Carol Goddard

Christ Church Anglican in Long Sault, Ont. hosted its first in-person event since the beginning of the pandemic on Nov. 27 with the “Make It, Bake It, Sew It, Grow It” fundraiser. With an admission price of five dollars, people enjoyed refreshments and fellowship with both a silent auction as well as a live auction of items such as crocheted or knitted items and tasty treats.

The Rev. Adam Brown, assistant curate at the church, mentioned the event provided an “opportunity to see a sense of normalcy in our lives”, with Archdean Peter Crosby commenting the evening was “a great idea” for the community to come together. Brown noted that this has been an annual event for more than 20 years. (It was virtual in 2020.) There was a good turnout of people, without being overcrowded and following Eastern Ontario Health Unit pandemic protocols. Nancy Hallberg, one of the event organizers, commented it was “a very successful evening on many levels not the least of which was the social benefits” and raised just over \$3,600 for the church.



*From left: Archdean Peter Crosby, the Rev. Adam Brown, auctioneer Mike Cook and organizer Nancy Hallberg are all smiles behind their masks shortly before the live auction portion of the Nov. 27 fundraiser.*

## Keeping calm and carrying on at All Saints Greely

By Grace Jones

Peoples Warden, All Saints Greely

How does a small parish in the southern part of Ottawa continue to thrive and prosper throughout a pandemic? At All Saints Greely, the answer has been to find ways to keep doing what we do and to develop new ways of being church. With God’s loving support and guidance, teamwork, and a strong underlying focus on pastoral care for our community, All Saints Greely has had a positive pandemic experience and is continuing to do so.

Worship, in one form or another, didn’t miss a beat thanks to the Rev. Joan Riding, our Priest-in-Charge, who also leads St. James Leitrim. When COVID-19 began to take hold and our doors were closed to in-person worship, Rev Joan immediately provided a printed service which was distributed for personal worship. Within just a few weeks, with the expertise of a parishioner at St. James, we were able to offer worship services on Zoom and Webex together with St. James. A complete service bulletin was provided to all for use when joining virtually or for personal use with printed copies being delivered to those who requested



PHOTO GRACE JONES

them. This is continuing for people not yet comfortable coming to church in-person

We are home to a very well visited cemetery. Each year in June, we hold a cemetery service that often overflows the church with people from near and far. This service provides a time to reflect and remember, as well as update those attending on maintenance and upkeep being completed or planned for the cemetery. The offering collected that day is the main source of funds for maintenance. In order to address

isolation and promote community, we sent letters to known family visitors in lieu of a physical gathering for the service. The mailing was very well received, and led to an increase of 42% of the usual cemetery maintenance givings.

Outreach, one of our primary focuses, continued with only a few interruptions due to COVID restrictions. Our outreach has two parts, one which touches people’s lives directly and the other providing financial assistance. The parish gardens provided fresh produce for the

Osgoode emergency food cupboard and Harvest House. Donations to the food cupboard, cupcakes to St. Luke’s Table, financial donations to Naomi House in lieu of purchased gifts at Christmas all carried on when allowed. To assist financially, one of our major fundraisers, an annual yard sale, was moved to postings on local buy/sell Facebook groups and received amazing community support. And, our annual end of year financial donations to various diocesan and community ministries and projects were not hindered by the pandemic with \$3,600 being distributed in 2020 and \$3,800 in 2021.

“Hook, Knit & Stitch,” a crafting group that is open to everyone and provides a time to be creative and socialize with friends and neighbours, did go by the wayside for a while. When it was restarted in March 2021 on Zoom, it attracted new people, some local and some from outside our physical area. It has become apparent that there is a desire and need to offer both in-person and virtual gatherings going forward.

So, how does a small parish continue through a pandemic? By continuing to care for others, holding tight onto God’s hand and never letting go.



# The beginning of a beautiful friendship

PHOTO: CONTRIBUTED

BY LEIGH ANNE WILLIAMS

It's not easy, moving to a new city, and as a clergy person, moving to a new parish and diocese. It's even tougher if you happen to move during a pandemic when most people are isolating at home. That was the situation almost a year ago when the Rev. Gary van der Meer accepted a call from Ottawa's St. John the Evangelist Church on Elgin Street, leaving his long-time parish of St. Anne's in Toronto and moving to the Diocese of Ottawa.

But van der Meer also happens to have some special skills and experience getting to know people and making friends, and that's how he and parishioners at St. John's came to form a new friendship with the congregation of Temple Israel in Ottawa, and how on Jan. 22 and 23, he and Rabbi Daniel Mikelberg of Temple Israel will address each other's congregation in a preaching exchange.

But as van der Meer told *Crosstalk*, this story actually began when he was still in Toronto.

"I ran into an associate imam at a social justice event, and it turned out that he was the imam at the mosque nearest to my parish church, so we developed a friendship and then I also developed a friendship with a synagogue," he explained. "Then it was a challenge of could they be friends with each other? And it was really hard, I think particularly for the Rabbi, just so much feeling put upon about Palestine and Israel and how the story is told."

Ironically, it was horrific acts of terrorism that helped bring them together. "We created rings of peace around each other's buildings. When it was Pittsburgh, we did it around the synagogue, and after Quebec City and New Zealand, it was around the mosque. That really helped them to get past their personal hesitation, and we became an intentional clergy group where we met every few months. It was astonishing how similar the challenges are having a congregation, whether you are a priest, rabbi or imam."

Van der Meer submitted a proposal to the Parliament of the World's Religions, which was gathering in Toronto in 2018, offering to do a workshop on how create intentional friendships between congregations of different faiths, which was accepted. His friends, Rabbi Elyse Goldstein of City Shul and Imam Shabir Ally of the Islamic Information and Dawah Centre, co-led the workshop with him. It went so well, a representative from the government of Singapore invited them to speak at an interfaith conference in Singapore, which is



*In October, parishioners from St. John's went to visit Temple Israel on Prince of Wales Drive. Rabbi Daniel Mikelberg welcomed them and gave them a tour.*

an ethnically and religiously diverse country. In the end, Rabbi Goldstein wasn't able to attend, but van der Meer and Imam Ally went together, further cementing their friendship.

Van der Meer says this interfaith work offered an opportunity to challenge stereotypes of religion common in our secular society. Christians, for example, are often presented in the media as fundamentalists, he said. "You are always doing apologetics or a defense: 'That's not the only kind of Christian there is.' So, if you have the attention of non-religious people at all, often you are in a position of having to be on the defensive, of having to justify why you would even be in the church. To be very public about our friendship challenged non-religious people to rethink what they

thought religions were. They couldn't be as readily dismissive of religion if there's the rabbi and the priest and the imam all having coffee together and talking about life and laughing with each other."

## Ottawa

When van der Meer decided to move to Ottawa, Rabbi Goldstein offered to introduce him to a rabbi here, who was part of the same reform tradition she is, and that's how he met Rabbi Daniel Mikelberg of Temple Israel in Ottawa. Because of the pandemic, they first met online, had some Zoom conversations and then decided to do a joint Bible study of texts that would be helpful to people getting through the pandemic. "You have to be creative. What can you talk about that

will be pertinent to people and find a commonality.... And so it went very well. We had good participation from both of our congregations. And just like I experienced in Toronto, it was astonishing how similar to each other the congregations of Temple Israel and St. John's really are, in terms of their political perspective, their outlook on education, community life and the arts. They were just a very compatible group of people."

After two online gatherings, a small group of parishioners from St. John visited Temple Israel in October. Rabbi Mikelberg spoke and they sat together in mixed table groups with people who are members of the temple.

Kathleen Arsenault was one of the St. John's parishioners who visited the temple. "I've been involved in the Anglican Church for 40 years, and this is the first time we've ever done that," she told *Crosstalk*. "I really like that approach of learning from one another." She said she was particularly struck by all the care and reverence with which they treated the Torah.

Bea Robertson recounted how the rabbi "introduced us to the many interesting customs of the Temple, most importantly the beautiful, ancient scrolls of the Torah as well as the many symbols around their beautiful sanctuary. We had time to chat with Temple members and many questions were answered on the very different ways of Reform Judaism," she said. "I know that we of St. John's left with a warm feeling about the friendship developing between these ecumenical groups and hopefully we will be able to invite Temple Israel to St. John's in the new year."

PHOTO: CONTRIBUTED



*In Toronto in 2019, the Rev. Gary van der Meer, with Imam Shabir Ally and Rabbi Elyse Goldstein worked with their congregations to form rings of peace around each other's buildings after acts of terrorism in other cities.*



PHOTO: CONTRIBUTED



**Rabbi Mikelberg showed St. John's parishioners the scrolls of Torah and beautiful symbols in the temple.**

Rabbi Daniel Mikelberg used the Yiddish word *bashert*, which he said is often translated as “meant to be” to describe how he thinks of the new friendship between the temple and

the church. “It ... is something that has really turned into a beautiful connection, especially in these times of isolation, to be able to explore different ways to build friendships, to learn

from one another, and to really seek inspiration.”

The next adventure in this new friendship will take place on the weekend of January 22 and 23 when

Rev. Gary will preach at the synagogue and then the Rabbi will do the reflection on Sunday at St. John. “I will preach from the synagogue’s lectionary assigned texts and the Rabbi will preach from church’s lectionary assigned texts, which means he gets the opportunity to comment on the New Testament texts,” van der Meer says. “If you feel yourself among friends, which is how I would feel there and he would feel with us, he’s not going to regard it as his job to downplay Jesus because “he was just a man,” it’s going to be “here’s what I hear in what Jesus is saying.”

When asked what surprised him most in the friendship so far, Rabbi Mikelberg replied, “Probably that there is more that we share than separates us. Certainly, as we approach holiday season, we’re very much focused on our respective holidays, but one of the things that we discovered as we came together is that the values that really bind us together as one are parallel. As Temple Israel, our core values are inclusion, social justice and music. And unbeknownst to me, the church is committed to the same three values. What a beautiful thing to recognize that our separate communities have the same priorities and can find ways to collaborate with this mission.”

PHOTO: CONTRIBUTED



**Kathleen Arsenault (front), Bea Robertson, and the Rev. Gary van der Meer, seen here on Parliament Hill on Orange Shirt Day (Sept.30). Arsenault and Robertson were among the parishioners from St. John the Evangelist who visited Ottawa's Temple Israel.**

## Getting to know the neighbours

The Rev. Gary van der Meer was appointed by Bishop Shane Parker as the Diocese of Ottawa’s new interfaith officer, following the retirement of the Rev. Canon John Wilker-Blakely.

As a part of his effort to get to know the community around St. John the Evangelist in downtown Ottawa, he has been reaching out to neighbours of all sorts.

“I really think that the pandemic, in this way, has given us gifts, and that is that it allows us to go outside of our building and engage people who might never be inside our building,” he said.

After the re-opening of in-person worship in September, van der Meer continued to do videos to complement weekly worship services. In each video, he interviews someone from the community. Some of his interviews in the fall included the minister from the nearby Presbyterian Church, and the local MPP Joel Harden. He asks them to read the scripture for that Sunday and then they discuss how the text might relate to our current time and place.

“That allows me to go to the mosque, or any other group, and say ‘Could we do a talk on video about what we share?’ And that person might not never ever want to come into a church,” said van der Meer.

As the diocesan interfaith officer, he is a member of the Capital Region Interfaith Committee. Aside from the work of the committee, van der Meer says he would like to get to know the people on the committee individually.

“For example, I would like to meet with the representative of the Sikh community. Sikh temples always have a kitchen, they always feed people for free. This would be the perfect person to talk to about hospitality. To hear about hospitality from a Sikh perspective might actually get us rethinking what do we mean, what are our core texts for doing hospitality at its best?”

Another example might be having a conversation with an Indigenous person prior to Earth Day, asking about the Creator and what that means to them, he suggested.

“Each tradition has its own emphasis, and each of these emphases are present in our religion. We may not think of them often, but these other traditions prompt us to rethink things we have just taken for granted about ourselves.”





**Today 4 Tomorrow, the Diocese of Ottawa's** annual appeal, partners with the Community Ministries (CMs), seven social service agencies with a strong track record of providing practical support and a sense of belonging for the most vulnerable people in our communities.

We are calling on you to help Centre 105, Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre (OPC), Refugee Ministry, St Luke's Table, and The Well to serve people living precariously, struggling with poverty, and challenged by mental health issues.

Through your special gift, you can support our Community Ministries participants and give a meaningful gift to a family member, friend or colleague. With each gift that you make, you will receive a personalized gift card you can send out letting your loved ones know you made a gift in their honour.

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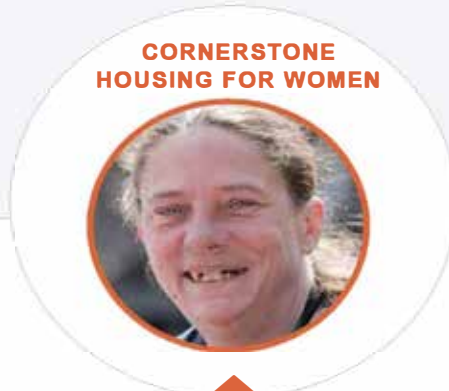
**Provide a welcoming place for people in Cornwall**



**CENTRE 454**

**Provide essential services to those experiencing homelessness**

**Begin 2022 by giving a meaningful gift and "Love your neighbour as yourself." - Mark 12:31**



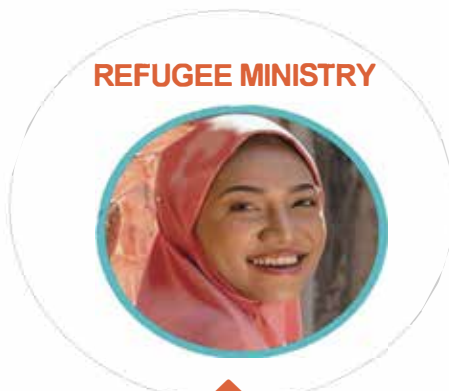
**CORNERSTONE HOUSING FOR WOMEN**

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



**OPC**

**Ottawa Pastoral Counselling Centre (OPC).  
Extend counselling support to those who lack resources.**



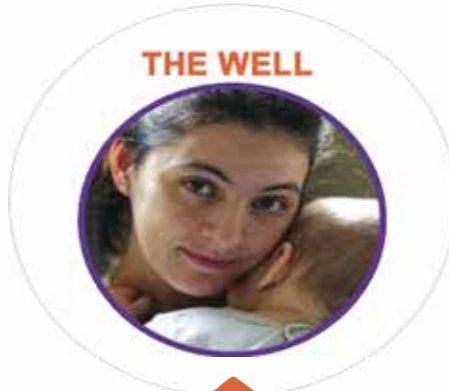
**REFUGEE MINISTRY**

**Provide a safe community for refugees**



**ST. LUKE'S TABLE**

**Provide basic human necessities**



**THE WELL**

**Contribute to a safe community, Nutritious meals, and other Services for women and children**



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**THANK YOU!**



## CLERGY NEWS

PHOTOS DOUG MORRIS



## First ordination of the new church year

On Dec. 4, the Reverends Caroline Ducros, Mark Lewis, Cynthia MacLachlan, and Robert Sicard were ordained at Christ Church Cathedral in Ottawa by Bishop Shane Parker.



**The Rev. Caroline Ducros** was appointed Assistant Curate (part-time) of the parishes of St. Alban the Martyr and St-Bernard-de-Clairvaux, effective November 1, 2021.

**The Rev. Mark Lewis** was appointed as Deacon-in-Charge of the Parish of South Dundas, effective Aug. 3, 2021, and is now Priest-in-Charge.

**The Rev. Cynthia MacLachlan** was appointed Assistant Curate (part-time) in the Area Parish of the St. Lawrence, effective Sept 6, 2021

**The Rev. Robert Sicard** has been appointed as the Incumbent (half-time) at Christ Church Aylmer, effective Jan. 11, 2022.

### Appointment



**The Rev. Steven Zytveld** has been appointed to serve as a deacon at St. Barnabas Anglican Church, effective Nov. 28, 2021.

## Anglican Foundation funds seven youth projects

By Leigh Anne Williams

The Anglican Foundation of Canada announced in late November that 11 applicants from the Diocese of Ottawa would receive a total of \$52,800 in grants from the foundation.

Seven of those projects are part of the foundation's Say Yes to Kids program. They will receive \$33,300 in funding.

Across the country, the Foundation approved 79 Say Yes to Kids applications. The new executive director of the foundation, Scott Brubacher, said in a Zoom gathering that he believes the \$468,345 grant total is one of the largest investments in children and youth ministry in the history of the Canadian church.

"I'd like to thank everyone in the Diocese of Ottawa for being so enthusiastic both in the fundraising this spring and in the creativity you showed in preparing your applications," he said.

"This is truly great news," said Jane Scanlon, director of communications and stewardship for the Diocese of Ottawa, thanking

Brubacher and the staff and board of directors for the foundation for all the thought, creativity and positive energy that they have put into the Say Yes to Kids program, and for the AFC's generosity. "Here at the Diocese of Ottawa we are thrilled to be the recipients of so many grants. These initiatives will have a big impact in our diocese," said Scanlon.

Church of the Ascension in Ottawa is launching Rising Up: Art, Kids and Community, "Our program aims to bring together kids from our own parish with kids from our community to do some great, creative work around expressive movement, visual arts, and community building," said the Rev. Rhonda Waters, who was on hand for the announcement. She added that a team of adult volunteers will make it a multi-generational project. It will start in Feb. 2022.

Other projects that received funding were:

▪ **Epiphany Anglican Church Ottawa** — Confirmation Choir \$3,800

▪ **Kid-Safe Productions Incorporated** — Ottawa Pandemic Burnout Help for Children & Families Through Drama, Spirituality & Music \$5,000

▪ **Ottawa Diocesan Youth** — Kairos Blanket Exercise Indigenous reconciliation \$5,000

▪ **Anglican Diocese of Ottawa** — Training for Spiritual Care in Secondary Schools Resilience & Mental Health \$5,000

▪ **St. Albans Anglican Church Ottawa** — Not So Post Pandemic Gatherings Resilience & Mental Health \$4,500

▪ **Ottawa East Deanery & Epiphany Anglican** — Acts of Kindness youth outreach project \$5,000

The Community Ministry **St. Luke's Table** is also awarded a grant to help with renovations to better serve vulnerable people in the community — \$15,000

Three bursaries were also awarded to Karen McBride, Robert Albert, and John Holgate.

ANGLICAN FOUNDATION OF CANADA

*Behind each grant is a generous gift.*

Thank you to all our donors for making 2021 our most generous year yet.



# Author challenges audience to stand with Indigenous peoples



By Leigh Anne Williams

On Dec. 6, Michelle Good, author of the novel *Five Little Indians*, which won the 2020 Governor-General's Literary Award, delivered the inaugural lecture in an online series the Diocese of Ottawa is offering to mark its 125th anniversary.

Good's novel takes readers into the trauma her characters experience while attending Indian Residential School and its impacts in their lives. Welcoming Good and the more than 100 people listening via Zoom, Bishop Shane Parker acknowledged the Anglican Church of Canada's involvement in operating residential schools and the harm done. He spoke of the church's two heartfelt apologies and efforts in recent decades "to put itself on a path to be a reconciler" and to build a profoundly new relationship with Indigenous peoples.

The bishop noted that it was important for the Diocese to mark its 125th anniversary not looking back with nostalgia but looking forward and listening "to things we need to hear now as a people who face the future, things that are important to our life as a church and to the world around us." This first lecture in a series of four was offered in collaboration with the diocesan All My Relations Working Group.

Good, who is a member of the Red Pheasant Cree Nation on Treaty Six Territory, began working with Indigenous organizations in her teens and worked for over 20 years before becoming a lawyer in her early 40s. Her practice focused on advocacy for residential school survivors. She thanked organizers the invitation and the chance to continue the work she has chosen, which she described as "lighting a dialogue fire between Indigenous and non-Indigenous people with an urge to really come to understand what reconciliation will entail with a full understanding of the truths."

## History

She began with a definition of colonialism: "the policy or practice of acquiring full or partial political control over another country, occupying it with settlers and exploiting it economically." There in a nutshell is the story of colonial Canada," she said. "The people who came to this land did so with a very specific economic agenda and that agenda is one that we continue to live with to this day in terms of the never-ending exploitation of natural resources."

Then she offered some historical "snapshots." Some were personal —



Author Michelle Good delivers her lecture to an online audience.

photos of her mother, aunts, uncles at the Anglican St. Barnabas Residential School at Onion Lake and her *Kokum* (grandmother) at the Battleford Industrial School in North Battleford, Sask.

She read a powerful passage from her novel about a young girl finding out that her friend had died of tuberculosis in the night at the residential school, her body gone, the bed already empty in the morning. Good said the story was based on her mother's experience of watching her friend, who had tuberculosis, hemorrhage to death on the playground at school.

Other snapshots echoed the words of some key figures in the history of residential schools.

In 1907, Dr. Peter Henderson Bryce, the first medical officer for the department of Indian Affairs, was commissioned to do a study of living conditions in residential schools, looking at aspects such as nutrition and ventilation. "Indian boys and girls are dying like flies. Even war seldom shows as large a percentage of fatalities as the education system we have imposed on our Indian wards," he wrote. "Dr. Bryce, one of my heroes, was summarily fired," she said, noting that none of his recom-

mendations to prevent the spread of tuberculosis were put into place.

Then came remarks made by Duncan Campbell Scott, superintendent of Indian Affairs, in 1918:

"It is readily acknowledged that Indian children lose their natural resistance to illness habituating so closely in residential schools and that they die at a much higher rate than in their villages, but this alone does not justify a change in the policy of this department, which is geared toward a final solution of our Indian problem."

Good pointed out that the phrase "final solution" now associated with the Holocaust was used first by Scott. And in 1920, attendance at the schools was made mandatory.

"I used to think that it was only [a policy of] assimilation, but my thinking has evolved, and in fact in my view, this is genocide," she said.

Good noted that a definition of genocide developed after the Second World War included the removal of children from one group to another. "This was a systematic removal of children from Indigenous communities with the specific and articulated objective of dismembering families, communities and nations."

## Reconciliation

Turning to the present, Good said: "The concept of reconciliation, as I see it in non-Indigenous Canada, has its limits. Reconciliation is okay as long as it doesn't interfere with the existing power relations and economic relations in Canada."

She mentioned the dispute over the pipeline on Wet'suwet'en land as an example.

"There is a Supreme Court of Canada decision that says that land belongs to the Wet'suwe'en, but the power of the state is brought to fore because the meaningful acceptance of their ownership of that land interferes with the Canadian economy," she said.

"Until there can be a meaningful sharing of resources, so that we can have the necessary resources to implement healing, growth and meaningful self-governance and self-determination, real jurisdiction and real recognition that it, in fact, belongs to us, if we don't have those things, the rest is just words."

Allies, she said, must do as the Indigenous allies did when they supported the British and French in conflict. "They were allies to the death. They stood until they could not stand anymore. And that is what non-Indigenous people need to do. They need to stand until they cannot stand anymore. It is not enough for performative responses to our reality," Good said.

"We are now... in the final stage of colonialism... when nobody needs to do anything terrible to us anymore. We're doing it to ourselves. On one hand, we have that awful reality of being the highest in all terrible statistics — incarceration, addiction, suicide, being a murder victim, being a sexual assault victim, all of those statistics, we are number one. On the other hand, we have this phenomenal will to survive as we are....If only we could have the support, meaningful support, beyond words, we would be able to re-establish, self-governance, self-determination, and healing for our own communities."

*The whole lecture can be viewed on the Anglican Diocese of Ottawa's YouTube channel.*



The next lecture in the 125th Anniversary will be

The Rev. Dr. Jason McKinney:

"The Church as Commons:  
A Theological Case for Affordable Housing"

Jan, 17, 2022 at 7:30 pm.



DIOCESAN ARCHIVES

By Glenn J Lockwood

**A building that was all roof**

Such was the verticality of the design of the Church of the Good Shepherd, Plantagenet, shown here, that the length of this frame house of worship appears to be less than its height. It is difficult for us now to judge the original intentions of the builders of this Anglican church, for in this lone surviving image of it, we see it at the end of its life as a place of worship, with evidence that the structure had been decaying for some years before the photographer happened along.

The earliest mention of this place is when a mission deputation visited Plantagenet Mills in 1864. Land was obtained from Peter McMartin for a church, and the frame walls of Good Shepherd Church arose in 1875. So difficult were finances that 21 years elapsed before this small house of worship was consecrated by Bishop Charles Hamilton on 15 December 1896—one of the first churches to be consecrated by him as the first Bishop of Ottawa.

In 1864 there had been talk of a Mission of Plantagenet. Three years later Plantagenet joined the Parish of Hawkesbury which had outlying stations at Alfred and L'Original. Building this church raised hopes, and in 1876 Plantagenet became a parish in its own right, with outstations at Alfred, Caledonia Springs (from 1883),

**Stormont Deanery  
Church of the Good Shepherd  
Plantagenet**



Fenaghvale (from 1879 to 1881, and again from 1883 to 1904), Maxville (from 1903) and Ross's Schoolhouse (1903-1904). People moving away out west further weakened the small congregation at Plantagenet by 1905.

Small the Plantagenet church may have been, but even for a small, rural congregation no one could ever have accused it of being humble. It was built at the height of interest in the High Victorian Gothic Revival style. If there were not sufficient funds to

build a tower and spire, no matter. By locating this house of worship on high land, and by exaggerating its gables to three times the height of the side walls, the unknown designer of this building effectively turned the end walls into steeples, effectively making them appear to be huge arrows pointing to Heaven.

For lack of surviving interior photographs, we must imagine how the interior of this church was arranged. It would appear that the huge, pointed

window in the gable on the left side of this view was the west window in the narthex of the church, with the chimney above it confirming that this was so. If so, the low entrance porch was located very close to the chancel within this small rectangular house of worship, whereas in most Anglican churches the entry usually was located closer to the narthex. In contrast to the horizontal clapboards in the main structure, much thinner boards in the porch and porch doors were placed diagonally to accent the diagonal design of a building that was all roof.

In 1917, Plantagenet transferred to the Parish of Fenaghvale which had outstations at Alfred, Caledonia Springs, Plantagenet and Ross's Schoolhouse. In 1921, local parishes were rearranged and Saint John's, Plantagenet became part of the Parish of Hawkesbury again, with outstations located at Alfred, Caledonia Springs and L'Original. The church appears to have been secularized by 1923, with the property sold that August to Joseph Stanislas Gratton, with special arrangements made concerning the adjacent burial ground.

*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.*

ACW

**Dear ACW friends,**

Way back in May you arranged for your colleagues at St. Vincent de Paul in Alberta to purchase some warm winter clothing items to send together with a container that they were preparing for our community in Inuvik, NWT. Well, before the snow returned and the river turned to ice, the container arrived and eventually found its way to the Inuvik Warming Centre. Soon after the centre re-opened for the winter, we dug into the container with the new centre manager. It just so happened that Winston Moses was assisting at the warming centre that evening. Winston is a lay leader at the Anglican Church, so it was a joy to be able to hand the box of warm clothing from ACW to him. He immediately put these to good use with our homeless residents at the centre.

On behalf of the staff and residents at the Warming Centre, and the congregants at Inuvik Anglican Church, and the wider community of Inuvik, I would like to express our thanks for your generosity. May you be blessed for your kind service.

**Myron Jespersen**  
*Treasurer, Inuvik Emergency Warming Centre Society*

**PS:** FYI, full disclosure, the NWT Housing Corporation has taken over operation of all of the shelter facilities in Inuvik (the warming or “wet” shelter, the “dry” shelter and the womens’ shelter) from July 2021. Last week, our IEWC society voted to dissolve after handing over remaining assets to NWT-HC. An informal group of us will continue to work alongside of NWT-HC to advocate for the homeless, search for long-term solutions and in the meantime supplement the government service through **donations from within and outside the community.**

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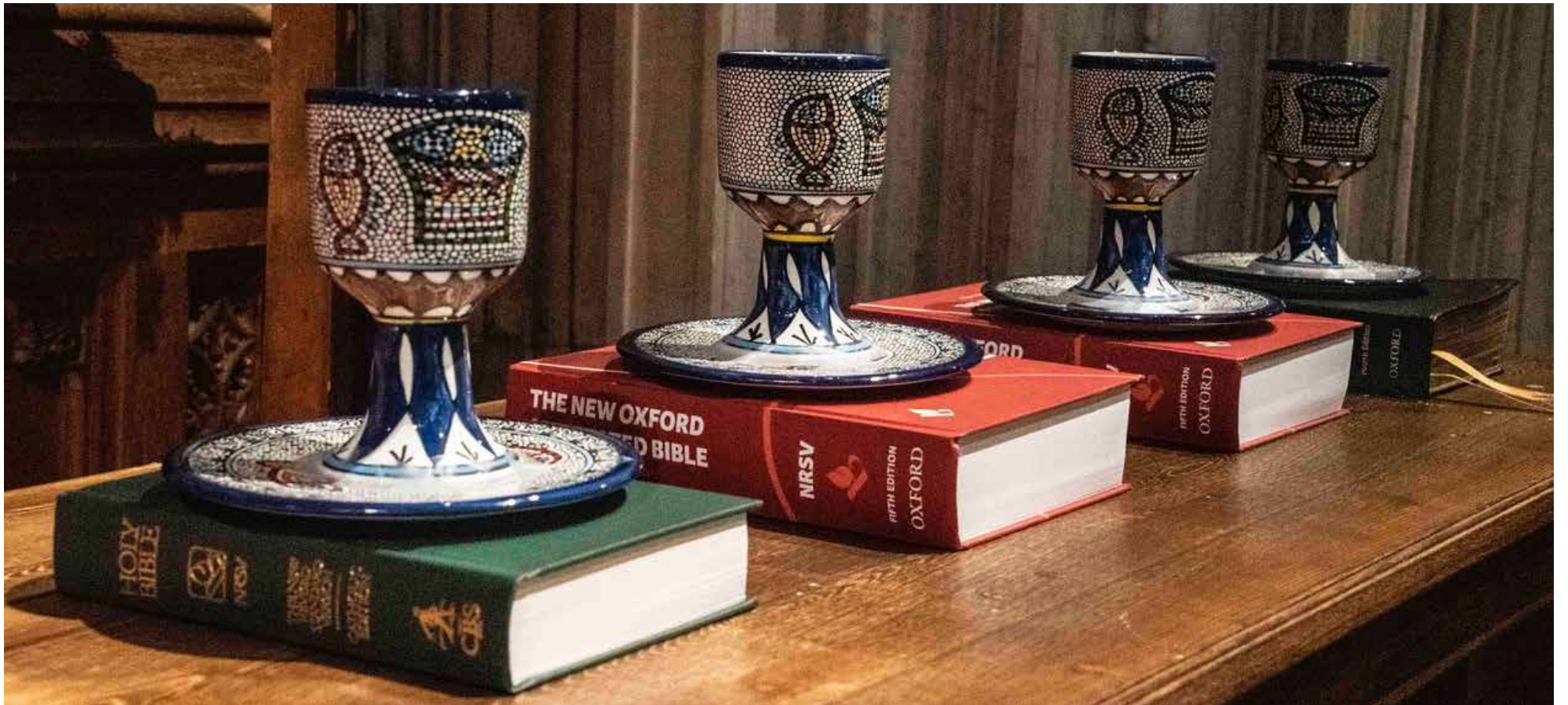


**Arbor Memorial**



CALENDAR

PHOTO DOUG MORRIS



Each of the priests ordained on Dec. 4 at Christ Church Cathedral were given a chalice, paten and Bible as signs of their authority to preach the Word of God and administer Holy sacraments.

**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

**Jan. 17**

**125th Anniversary Lecture**

7:30 pm on Zoom  
The Rev. Dr. Jason McKinney: on "The Church as Commons: A Theological Case for Affordable Housing."  
Register <https://bit.ly/3IxnerL>.

**Jan. 30**

**Journeying as Allies Meeting**

2-4 pm on Zoom  
*Life Among the Qallunaat* by Mini Aodla Freeman to be discussed.  
Join the AMR mailing list to receive connection information:  
[allmyrelations@ottawa.anglican.ca](mailto:allmyrelations@ottawa.anglican.ca).

**Feb. 11-12**

**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 forms: <https://www.ottawa.anglican.ca/marriage-preparation>

**Mar. 27**

**Journeying as Allies Meeting**

2-4 pm on Zoom  
*Five Little Indians* by Michelle Good to be discussed.  
Join the AMR mailing list to receive connection information:  
[allmyrelations@ottawa.anglican.ca](mailto:allmyrelations@ottawa.anglican.ca).

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