

Crosstalk

THE ANGLICAN
DIOCESE OF OTTAWA
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February 2022

PHOTO BONNIE McNALLY



There was extra Advent excitement at St. Thomas, Stittsville when Bishop Shane Parker confirmed eight youth on Dec. 5. Back row: (L to R) Pat McNally, William Passmore, Incumbent Rev. Lee Lambert, Jackson Lambert, Abigail Lambert. Front Row: Gabe Dallaway, Josh Dallaway, Logan McMillan, Samuel Quintal, Harry Mercer, Keara Watson-Laird, Carter Mapp, Bishop Shane Parker.

Fundraising campaign for Bells Corners Housing Project launched

BY DAVID HUMPHREYS

The Housing Project for Bells Corners at Christ Church Bells Corners (CCBC) entered the New Year on a high note, with its partners confident it will welcome tenants later in the year.

A successful first “quiet” fundraising drive expanded, with Bishop Shane Parker’s proclamation on New Year’s Day of an official diocesan campaign and a \$1.6 million goal.

At Choral Morning Prayer at Christ Church Cathedral on Jan. 1, Bishop Shane prayed that the project would inspire us to be hope-filled, courageous, creative and determined as we faithfully serve God in the community. He said that besides housing for 57 people the project would serve hundreds of others through a food bank and resource centre.

In her sermon Archbishop Linda Nicholls, Primate of the Anglican

Church of Canada, said that our faith is why we advocate for affordable housing and related social services.

The diocesan campaign, appealing broadly to community groups and parishes and looking for many small donations, has a solid base to build on. Archdeacon Kathryn Ottley, Christ Church Bells Corners’ rector, says more than \$750,000, including a single donation of \$250,000, was raised during the parish-based first phase. Donations may be made online at www.christchurchbellscorners.ca and clicking on the Housing Project icon.

Tradespeople have made good progress, completing the fourth and top floor of the new building on the site of the old Christ Church Bells Corners rectory at 3865 Old Richmond Road.

► Christ Church Bells Corners’ Fundraising campaign, p. 4

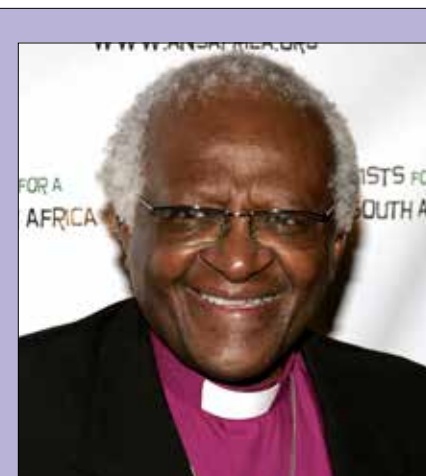


PHOTO : TINSELTOWN/SHUTTERSTOCK

“Do your little bit of good where you are; it’s those little bits of good put together that overwhelm the world.” ...

“If you are neutral in situations of injustice, you have chosen the side of the oppressor. ...

► Life and legacy of Archbishop Desmond Tutu, pages 8-9.

FROM OUR BISHOP

Keeping one another's spirits up on a long trek

PHOTO: J. HORNSBY

I have written before about my snowshoe travels in the snow-laden forests of Algonquin Park—trips that lasted several days between destinations, by way of frozen creeks, rivers and lakes—and careful orienteering through the deep woods.

As we journey through a second winter of the pandemic, my mind often goes back to those trips. Perhaps this is born from a desire to move freely again, away from masks, distancing, and the ubiquitous scent of hand sanitizer. Or maybe it is normal February wanderlust: it has been so long since we have had anything like normal it's hard to tell.

My first few winter expeditions taught me a lot. Like double-checking compass readings against what you can see before you and on contour maps. Once, when it was snowing heavily and hard to see the lay of the land, we thought we had taken a wrong turn, and were convinced we had to immediately travel north to get back on track. This appeared to mean walking across a river near open rapids, so we cut long poles to carry in case we went through the



A snack along the way. Algonquin Park, 1982

As each day of travel drew to a close, and while there were still a few hours of light left, we looked for a good place to camp. We tried to find a spot that would catch the morning sun (if it appeared) and was a bit sheltered. We tamped down the snow in a wide circle using our snowshoes and within a few minutes it would be hard enough to walk on.

Instead of a tent, we made a lean-to by cutting and lashing poles to trees, and covering it with a tarp. Balsam boughs were laid on the floor inside (you need as much insulation under you as over you), and we built up snow against the outside of the tarp.

The best place to set up a lean-to is near a rock face of some kind, and to build a fire between the two. No matter how cold it was, we managed to keep warm, tucking into our sleeping bags soon after nightfall, and waking as daylight appeared. Mostly, we kept one another's spirits up with good humour, outrageous witticisms, and solid camaraderie.

It is so important for us to keep one another's spirits up as these pandemic days drag on. There is no way around this season in the life of the world, so we must walk through it together. Please look out for one another—don't be shy about checking in with anyone you feel concerned about. Remember the toll this is taking on frontline workers, and on those who live precariously, and be generous in prayer and in giving to organizations that seek to relieve the hardships of the pandemic.

And don't be afraid to dream about what you will do once the pandemic has passed. God places both love and hope in our hearts, and they are good things to snack on when the journey seems long.

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker,
Bishop of Ottawa

ice. We made our way down the slope to the edge of the ice, and from that vantage point we saw in the distance a set of islands on a lake—which assured us that we hadn't miscalculated after all and needed to keep heading due west!

On my first trip I didn't own a pair of sunglasses, and, after several hours in sunlight reflecting off the snow, my eyes didn't feel quite right.

Fortunately, the balance of that trip was grey and snowy, but I always brought sunglasses on subsequent expeditions. And, in the days before "wicking base-layers" you learned that it was way better to get out of sweat-soaked clothes into dry ones before getting into your sleeping bag—no matter how you felt about a wardrobe change outside, in the dark, in the biting cold.

CLERGY AND STAFF NEWS



The Rev. Mark Lewis has been appointed Incumbent of the Parish of South Dundas, effective Dec. 20, 2021.



The Rev. Canon Hilary Murray has been appointed full-time Chaplain at Cornerstone Housing for Women.



Marian McGrath has been appointed Vice-Chancellor of the Diocese of Ottawa, effective Jan. 1, 2022.



Taylor Seguin has been appointed as Executive Director of Centre 105, Cornwall, effective Jan. 1, 2022.

As we look to the future, Primate says baptismal promises are vital touchstones

By Leigh Anne Williams

Although the Omicron wave of the pandemic prevented Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, from travelling to Ottawa for the New Year's Day service at Christ Church Cathedral commemorating the 125th anniversary of the founding of the Anglican Diocese of Ottawa, she delivered her homily in a recorded message.

The archbishop said she was disappointed that she could not be at the Jan. 1 service in-person but added "we live in hope for next year."

She began by drawing a parallel between New Year's traditions of reflecting on the year past and looking to the one ahead, often with resolutions, and the way anniversaries are observed. "Anniversaries call us to reflect on the past and the present and ask how they inform our commitment to the future," she said.

Although Christians are inevitably influenced by the social and cultural values of the secular world around them, the archbishop reminded her listeners: "We are also children of God, baptized followers of Jesus Christ, committed to see ourselves and the world through the lenses of God's values, and that changes everything."

The archbishop said that whenever she meets with baptismal or confirmation candidates, she invites them to remember the baptismal covenant and to return to it as the touchstone for reflecting on their lives whenever they are unsure or need to reaffirm their commitment. "So, I invite you today to join with me in reflecting on that covenant in the light of the past year, the history of your diocese, and the beginning of this new year."

The baptismal covenant begins with the declaration in the Apostles' Creed, which summarizes "what we believe about God, about Jesus and the Spirit," she said. "This is God's world—created, loved, redeemed. That may be hard to reconcile with the events of the past year, with all of the suffering we have seen or experienced through the pandemic, through natural disasters brought on by climate change, and so much uncertainty in every part of our lives," Nicholls acknowledged.

That is why the Creed is followed by the six questions that declare how we will live to witness to what we have just said in the creed, she said. The questions are:

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?



Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, offered her New Year's Day homily in a recorded message this year, but said she hopes to be at Christ Church Cathedral in Ottawa next year.

Will you persevere in resisting evil and, when you fall into sin, repent and return to the Lord?

Will you proclaim by word and example the good news of God in Christ?

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

Will you strive to safeguard the integrity of God's creation and respect, sustain, and renew the life of the earth?

The liturgical response to each is "I will, with God's help."

"How we live into these questions engages our lifestyle, our financial management, our political choices, our public engagement," Nicholls said.

The idea of the common good is embedded in the gospel, she added. "It is why we must be concerned about vaccine equity for the globe, not just for Canadians. We must care about clean water for all people. We must pay attention to the impact of our waste in other parts of the world. We must care about justice and peace and the dignity of all people. It is why we vote in ways we believe will make that possible, why we advocate with governments for social change for the good of all, for housing, addiction needs, and why we take a casserole to a sick neighbour, shovel the driveway of an elderly parishioner, give respite to a harried mother or a burdened caregiver."

Nicholls paid tribute to Archbishop Emerita Desmond Tutu, the former Archbishop of Cape Town, as someone "who embodied his baptismal faith fully and passionately,

always exuding joy in life, attentive to all whom he met, rich or poor, black or white or brown, young or old, challenging to any injustice wherever it was found, and faith-filled."

"Every diocese has its own DNA," the Primate said, observing that the Diocese of Ottawa has been "infused with a commitment to the community through ministries that pay attention to the wellbeing of those around you. That commitment to the common good is embedded in your life."

She added that she knows the Diocese is "in the midst of discerning strategic direction for parish ministry as we face radical shifts in engagement with traditional models of church," and offered this encouragement. "None of

the baptismal promises require a particular model of church structure or building or ministry in order to be fulfilled. The challenge is to release our expectations and open minds and hearts to the creativity of the spirit."

Echoing Bishop Shane Parker's description of the Diocese as "strong, resilient and resource-filled," she asked what the diocese would look like in 2022? "It will require every member living daily in their baptismal promises, caring for the common good, and living joyfully with God," she said.

She closed praying, "May God, who has granted you the courage to make these promises, grant you the strength and resilience to live into them each day in your family, work, parish, and diocese. Amen."

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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.



Diocesan Synod office renamed Ascension House

By Leigh Anne Williams

PHOTO: LEIGH ANNE WILLIAMS

Before the close of the Jan. 1 choral morning service at Christ Church Cathedral, which commemorated the 125th anniversary of the founding of the Anglican Diocese of Ottawa, Bishop Shane Parker announced that the diocesan Synod office building at 71 Bronson Street would be renamed. The building was previously named for Bishop John Charles Roper, the second bishop of the Anglican Diocese of Ottawa.

Bishop Parker explained the building's new name in the context of new understandings and perspectives on the history of this land.

"As we have listened to the truths spoken by Indigenous peoples and others who have been victimized, disadvantaged or excluded by unjust systems that privileged the colonial founders of our Diocese, we know that words and actions are important," he said. "As a symbol of our commitment to choosing words with



71 Bronson Ave.

care and awareness, I proclaim that the building which holds our central offices will henceforth be known as Ascension House."

The bishop said that the word ascension "is readily understood across cultures and conveys hope, optimism and the opening of new vistas." He

went on to explain: "In our faith, the ascension is the moment when the risen Christ became the Christ of all time and space, the Christ who is with us now and always until the end of time, calling us to be the love of God in our lives and in our ministry as a diocesan church."

► **Christ Church Bells Corners expands fundraising project from page 1**

Earlier in the pandemic, shortages of labour and supplies delayed construction. By year's end progress speeded up. Framing, typically done on site, became more efficient as panels were assembled in the workshop for installation on site.

The Anglican Diocese of Ottawa is lead partner with CCBC, Cornerstone Housing for Women, West Ottawa Community Resource Centre, and the FAMSAC Food Cupboard. Cahdco, the non-profit

development corporation, is managing construction.

The Rev. Canon PJ Hobbs, director of Community Ministries, says preparations for the rental infrastructure will be completed during the first half of 2022. This includes lease criteria, rental forms and a website. Canon Hobbs is confident renters will be moving into the building later in the year.

The project will offer three categories of mixed affordable housing.

Eleven units will be available to rent at 80 per cent of average market rent as established by Canada Mortgage and Housing Corporation (CMHC). Fourteen will be at 70 percent of average market rent. Prospective tenants must apply to lease these units.

Another 10 units will carry a much deeper subsidy open to persons eligible for the Ontario Disability Support Program (ODSP). Candidates must be on the Ottawa Housing Registry which numbers about 12,000. The average time to be on the waitlist is about five years.



Housing Project for Bells Corners

A 35-unit housing facility will replace the ageing rectory adjacent to the Christ Church Bells Corners church.

The three-and-a-half story, mixed-use affordable housing project, will also be home to the Western Ottawa Community Resource Centre and FAMSAC Food Cupboard.

Scan me to learn more & support



Use the camera app on your phone to scan this code



Donors give a gift to promote reconciliation

PHOTO: LEIGH ANNE WILLIAMS

By Leigh Anne Williams

Like so many across the country, people in the Parish of Huntley were shaken and moved by the news that the unmarked graves of 215 children had been identified near the grounds of the former Indian Residential School in Kamloops, B.C. last summer and by subsequent discoveries at the sites of other schools.

A makeshift memorial took shape at St. James Church in Carp, Ont. as people left children's shoes on the steps leading into the church.

The Rev. Canon Baxter Park spoke about Indian Residential Schools as a part of the first Sunday service when parishioners could worship in-person again. Park told *Crosstalk*, that after all the negative news about the churches' roles in operating residential schools, he thought the memorial outside the church was important as a kind of visual confession. "When we come into church every Sunday for communion, first we confess, we confess that we are not perfect human beings, that we have done some things wrong, and for me, the shoes on the steps are a form of institutional con-



fession," he said. "The institution has failed. We failed those First Nations people, the Indigenous peoples of Canada, and we failed those children specifically. And so, we put that there as a reminder that our institution is far from perfect."

But he added, "As members of the

church, I don't want us to be completely demoralized, so I want to talk about what the Anglican Church has done." He went on to recount changes in the Anglican Church of Canada's relationships with Indigenous peoples going back to a 1969 report, which recommended moving from a paternalistic position to partnership. He spoke of Archbishop Michael Peers apology in 1993, and the creation, more than 25 years ago, of the Anglican Healing Fund, which offers grants for programs to help educate and heal the damage caused by residential schools.

"What's being demanded by the public now of some churches was put in place by us back in the early 1990s," he explained, "That's the Anglican Healing Fund."

Park has close connections with this history. As a military chaplain, he lived in Haida Gwaii on the West Coast and got to know and learn from Indigenous elders there as well as others while he served on the Council of General Synod from 1993 to 1999.

After the service, a couple spoke with Park and said, "We're coming

into some money and need to give some of it to charity because that's who we are. And it sounds like this is exactly the kind of thing that we would like to support." Park gave them some printed information about the fund and links so they could research it more for themselves.

In December, the couple, who want to remain anonymous, presented him with a cheque for \$33,000 for the Anglican Healing Fund.

Park was overjoyed. "This is a huge gift and there's so many ways they could have spent this money but to choose to give it to the Anglican Healing Fund speaks to their faith and their commitment to reconciliation as well."

Park said he thinks that there is spirit for reconciliation out there. "There are lots of things that could have been done locally with this money, it's fair to say," he acknowledged, but when he announced news of the donation, "Everybody on our parish council were ecstatic to hear the news that someone in one of our three congregations in our parish had been moved and motivated to make such a significant gift."

ALL MY RELATIONS



Above: Margaret Lemaire and Debbie Grisdale's many contributions to AMR since 2015 inspired an excellent cake.

Right: Gwynneth Evans, second from left, is now co-chair of All My Relations.

New chairs at the table

The All My Relations circle of the diocese met for a potluck supper to thank and honour the first chairs of this committee: Margaret Lemaire and Debbie Grisdale. Margaret served from 2015 to 2020 as co-chair and Debbie continued until December 2021, with Audrey Lawrence joining her in 2021.

In 2022 Gwynneth Evans will join Audrey, and with other members of the Circle, they look forward to sharing resources for the journey towards truth and reconciliation in the diocese.



St. Thomas, Stittsville

God of the Impossible makes 225 bags possible

By Bonnie McNally

On Dec. 13, my online daily devotion focused on ‘God of the Impossible.’ It spoke of the angel appearing to Mary, a virgin, announcing that she was to give birth to a baby and, even more startling, that her baby would be the long-awaited Messiah. Furthermore, the angel proclaimed, Mary’s cousin Elizabeth and Zachariah, both well past child-bearing age, were already expecting a baby.

The message of our ‘God of the Impossible’ was especially relevant that day as we made our way to The Well in downtown Ottawa. Only a month before, I had been contacted by Heather at The Well to see if I might be able to supply a few ‘Comfort Bags’ at Christmas.

The year before, in the fall of 2020, at the height of the pandemic, my daughter Victoria and I came up with the idea of putting together ‘Comfort Bags’ for the homeless downtown. We envisioned the gift of a warm toque, gloves and socks, plus toiletries and treats right before Christmas. Our vision became a reality. Victoria put out a call to the community and I asked our church, St Thomas, Stittsville, for assistance. The community and St Thomas responded! In all, 140 bags were delivered to The Well for distribution to the downtown ministries.

Heather asked if we could manage the same again this Christmas. Any number of bags would be appreciated.

“How many were they hoping for this year?” we asked.

“There would be 75 ladies at their Christmas dinner at The Well... and ... 75 at each of the two dinners for



PHOTOS: CONTRIBUTED



the men at St Luke’s Table,” she said.

We quickly did the math. Yikes, 225! Impossible? Victoria and I looked at each other and instantly agreed, ‘We’re believing, with God’s help, that 225 bags are possible.’

Once again Victoria put out the call on Facebook, and I brought the concept to our St Thomas Outreach Committee, to the ACW, and to our

Above, l-r— Volunteer Lucien with Bonnie McNally and Cathy, who is on staff at The Well, with all those comfort bags.

Left— Two members of the community at The Well with their Christmas comfort bags.

church family in general. What a response!

Our Outreach Committee purchased the 225 bags ... large cloth laundry bags with drawstring ties and a sturdy carrying strap that can be slung over the shoulder, perfect for carrying belongings, especially for those living on the streets.

The St. Thomas ACW supplied all the shampoo and conditioner required to fill 225 small containers of each, as well as sanitary products for the women, and some of the toothbrushes and toothpaste. The men’s ‘Prayer-and-a-Pint’ group collected enough razors at their Christmas dinner for all of the men.

Knitters (Pat Brush, Laura Reynolds, Phyllis Lumsden, Judy Dallaway, Anne Parr, and Bonnie McNally) provided the hand knit toques. Several individuals donated items or money.

The community also responded, providing the socks, gloves, hand warmers, and the remainder of the toothbrushes and toothpaste.

When we were finished each bag contained: a hand knit toque (with a sticker attached saying ‘Handmade with Love’), warm gloves, two pairs of socks, hand warmers, shampoo and conditioner, toothbrush and toothpaste, razors for the men and sanitary products for the ladies, band aids, treats, and a handwritten note.

Half of the notes of blessings and good wishes were written and decorated by seniors at The Villa and Hazeldean Gardens retirement homes. The remaining half were completed by the ladies of the ACW at our December meeting.

What an incredible community we live in! 225 Comfort Bags is no mean feat! But there are 225 downtown folk who we hope experienced the love of Christ this past Christmas because of the amazing generosity of so many people.

And God’s providence didn’t end there! After all the necessary purchases were made for the Comfort Bags, there was still \$500 remaining ... enough money to buy 100 \$5 McDonalds gift cards. And ... when McDonalds learned about the purpose of the gift cards, they matched each one with a coupon for a Big Mac. These were delivered to The Shepherds of Good Hope in Kanata just in time for Christmas.

Our God truly is the God of the Impossible!

Generous gift prompted by the Holy Spirit

By Leigh Anne Williams

Complete figures for 2021 are still being tallied, but the Diocese’s Today for Tomorrow annual appeal received a wonderful surprise gift just in time for Christmas — a \$100,000 donation!

For the first time, the campaign produced a gift guide offering opportunities to help others by supporting seven diocesan Community Ministries — Centre 105, Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre (OPC), Refugee Ministry, St Luke’s Table, and The Well—as they serve people living precariously, struggling with poverty or challenged by mental health issues. It was advertised in *Crosstalk* and promoted through diocesan

social media, but the guide was also advertised in community newspapers and the *Ottawa Citizen*.

It was the ad in the *Citizen* that caught the eye of the woman who generously decided to donate \$100,000.

The donor prefers to remain anonymous, but she kindly agreed to speak with *Crosstalk* about her gift.

“I received a bequest a few years ago which I had never expected to receive, and which I didn’t really need, so it was just put away in an investment account. But I started to get these little messages, I think, from the Holy Spirit, saying ‘You don’t need that. You need to give it away,’” she recounted.

“So, I said “Okay, where do you want me to give it?” And from time to time, He’d say, “I’ll let you know.””

When she saw the gift guide ad in the *Citizen*, she thought that might be what she was looking for.

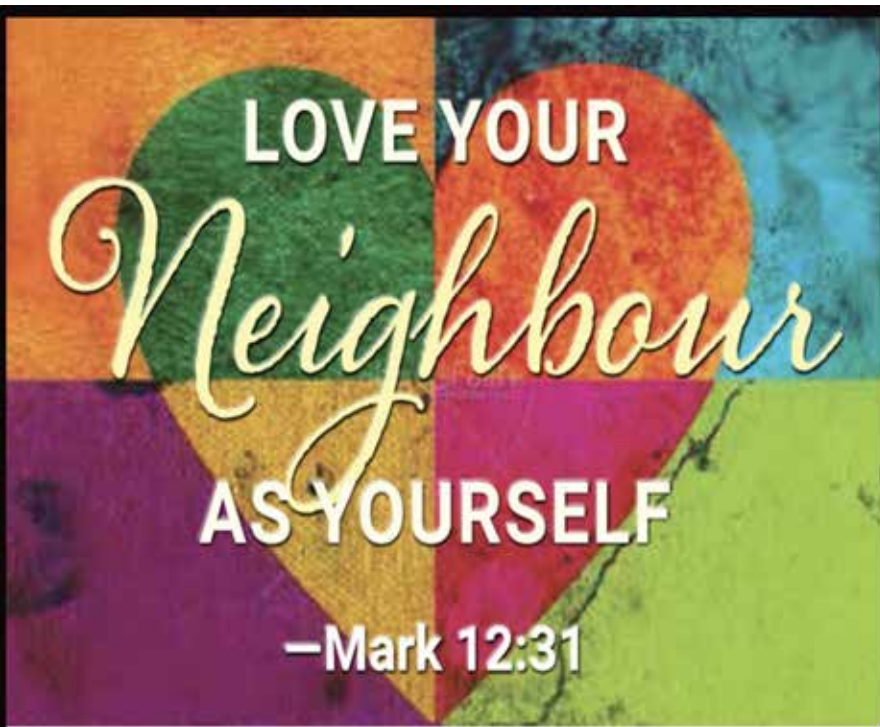
“It was interesting because the ad said the Diocese of Ottawa and I, being a Catholic, assumed it was the Catholic [diocese]. I didn’t find out I was mistaken until I phoned the phone number, and the message said, “You have reached the Anglican Diocese of Ottawa.”

She said she thought and prayed about it, asking “Do we still want to do this?” to make sure she was getting the message correct.” The answer that came to her was, “Yes, they are doing God’s work.”

She added that the person she spoke to asked which services or ministries she’d like to donate to. “I said ‘Well, all of them, of course, I don’t know which ones need it the most.’”

The generous benefactor also shared that some of her motivation to give was based on her own earlier struggles. “When I was a young woman, I was a single mother and I had five kids to raise and support, so I understood what it is like to be poor,” she said.

Jane Scanlon, director of stewardship and communications for the Diocese, thanked the donor on behalf of the Diocese and all of the community ministries. “This generous donation will make a big difference in the lives of many vulnerable people” Scanlon said. She adds that “2021 was a year of unprecedented generosity. Thank you to everyone who supported Today for Tomorrow in 2021, which looks like it will be the most successful year for our diocesan annual appeal to date.” Stay tuned for complete news of the campaign in the March issue of *Crosstalk*.



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.

**To make a gift online please visit todayfortomorrow.ca,
you can send to your loved ones to let them know you made a gift in their honour.**

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PLEASE GIVE A GIFT AND SUPPORT ONE OR MORE OF OUR SEVEN COMMUNITY MINISTRIES



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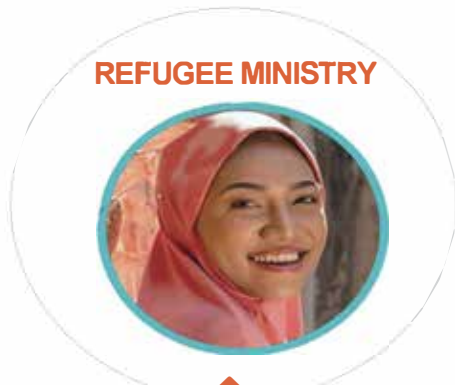
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THE WELL
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THANK YOU!

Remembering Archbishop Emeritus Desmond Mpilo Tutu

BY JULIA THOMPSON

Anglican priest. Family man. Anti-apartheid and human rights activist. Nobel peace prize laureate. An icon of South African and Christian leadership. Through it all, a moral compass and servant of God. While my encounters with him were few, I am greatly inspired by his life and immense contributions. It's a privilege to reflect on this and his rich legacy.

At the time of his passing at age 90, Archbishop Tutu was married to Nomalizo Leah Tutu, for 66 years. Their professional evolution was unconventional, and in his words, circuitous. Prior to being a priest, Tutu was a teacher. He and Leah met when he was teaching in his first school, and she was studying at teachers college. In 1955, the Bantu Education Act was introduced, one of the offensively racist apartheid laws that allocated inferior and separate education to black students. Archbishop Tutu and Leah did not want to participate in this system, so they resigned from the teaching world and retrained. Tutu as a priest, and Leah as a nurse.

Some of the seeds for his choice might be found in Tutu's teen years in the 1940s when an Anglican priest named Trevor Huddleston became a mentor to him. Huddleston had come to South Africa from England with the Community of the Resurrection and served in the township of Sophiatown, a black cultural hub and where he became part of the wider anti-apartheid struggle. In Huddleston's parish, Tutu became a server for several years, and he credits Huddleston with early spiritual influence. Huddleston first caught Tutu's attention when the priest respectfully doffed his hat at Tutu's mother.

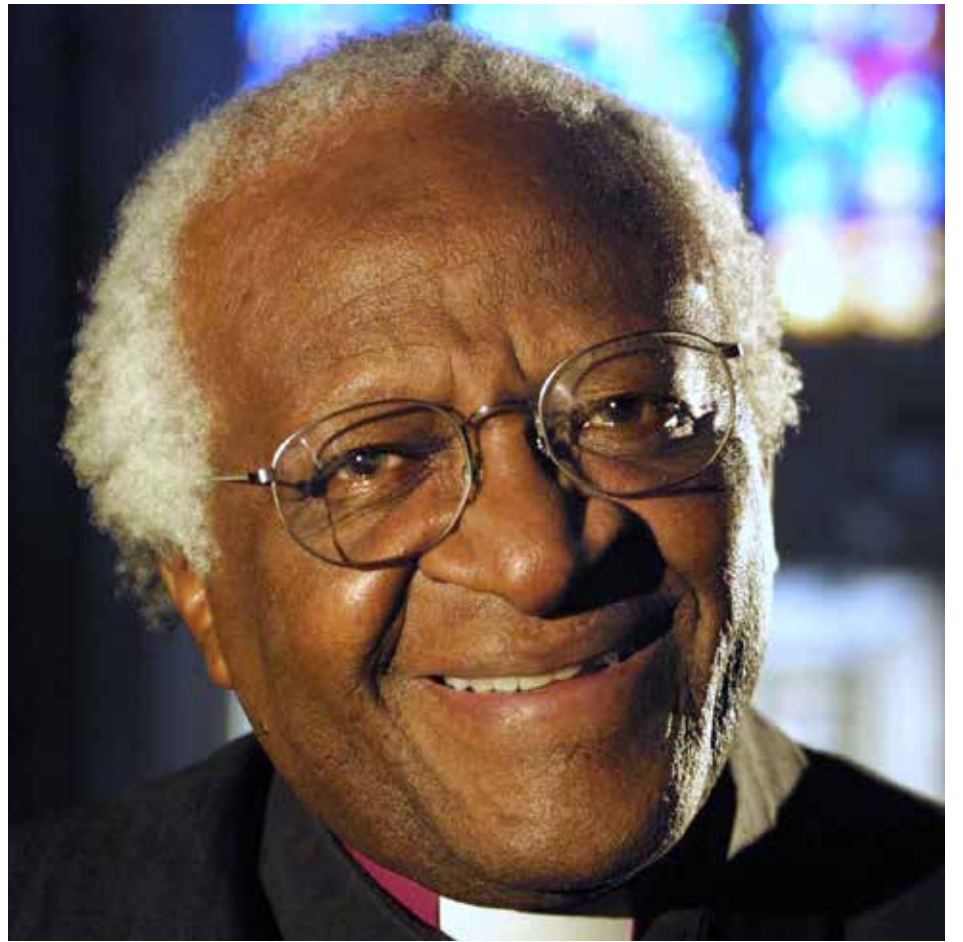
In the early 1970s, Tutu was director of a Theological Education Fund. He travelled extensively throughout Africa, and in particular, the newly independent Southern African nations. This was how my father, a Canadian Anglican priest, first connected with Tutu, initially in Malawi and then Uganda. According to John Allen, Tutu's biographer and press secretary for many years, this travel and exposure was instrumental in further shaping Tutu's theological views—in-
tegrating emerging African theology

with African American and liberation theology and exploring the relationship of these with the South African black consciousness movement.

This broad exposure also shaped his anticipation of what a post apartheid South Africa could and shouldn't be.

In 1975, Tutu was appointed as the first black Dean of Johannesburg, and he began to be prominent in the anti-apartheid movement. Allen describes how Tutu wrote to the then notorious Prime Minister Vorster warning him that he feared violence in the townships with the ongoing repression. A few months later, the worst imaginable happened. Black school children of Soweto, peacefully demonstrating against Bantu education, were massacred by the South African police. With Tutu's foresight, charisma and gift of evangelism, he led prayer sessions in Soweto, at the same time challenging his white congregation in Johannesburg for their 'deafening silence' in the wake of the uprising. The June 16th uprisings catalysed early global anti-apartheid response, and mere months later, Tutu was elected Bishop of Lesotho.

It was at this time my adoptive parents John and Patricia Thompson, and we four children, had returned from eight years in Eastern Africa, and most recently three years in Uganda, where my father, had been teaching at the theological college in Mukono outside of Kampala. My mother, also a theology graduate, taught and parented. We were recalled due to fears of Idi Amin's increased repression. Tutu, newly in his role as Bishop of Lesotho, visited Canada in 1977. There being strong relations under Canadian Primate Archbishop Ted Scott between the Anglican Church of Canada and the Church of Southern Africa. (Archbishop Scott would later be appointed to the Commonwealth Eminent Persons Group). Hearing that my father was available, Tutu invited him to work with him in Lesotho, to train people in leadership roles to be self-supporting priests. Bishop Tutu's warmth was magnetic, and my three younger siblings and I were excited at the invitation. He warned us; there are no trees in Lesotho! We had a rhyme of 'Bishop Tutu from Lesotho' that we repeated as a soundtrack for our move (Lesotho is pronounced



7 Oct. 1931 – 26 Dec. 2021

Le-sue-too).

Lesotho is the heart-shaped nation landlocked in the middle of South Africa, and we arrived, a mixed-race family, legislated at that time in South Africa not to exist. My adoptive parents white, my brother and I black, and our two younger siblings white. Lesotho in the '70s and '80s had a hothouse dimension, with many activists in exile from apartheid, as well as academics from across Africa teaching at the University and theological college in Roma. Bishop Tutu and Leah would return to Johannesburg in 1979. Despite few trees my family put down roots in Lesotho, and it was our family home for eight years.

Archbishop Tutu and Leah have four children—Mpho Andrea, Naomi Nontombi, Theresa Thandeka and Trevor Thamsanqa, all of whom have families of their own. Over their childhood, the Tutu children attended a boarding school in Swaziland called Waterford Kamhlaba, the founder also inspired by Father Trevor Huddleston who had written an article in the '50s entitled; "And the Church Sleeps On," challenging the church and educators more broadly on the need for quality education in South Africa. Although secular, Waterford was the first multiracial school in Southern Africa, and was founded in opposition to apartheid. My parents followed in the Tutus' footsteps and sent my brother and me to this school. We were gifted not only a quality education, but the opportunity to learn about apartheid, be taught African history and geography, and to participate in community service. It was an indelible and empowering experience and the exact opposite of the thin gruel of Bantu education that Tutu detested. In school assemblies and commemorations (such as

June 16th) we prayed the prayer that Tutu made famous and that has been prayed the length and breadth of the continent; "God bless Africa, guard her children, guide her rulers and give her peace."

The 1980s were the height of the apartheid regime, and Bishop Tutu and family returned to Johannesburg. In this period, as journalist David Robinson puts it, "Tutu's natural (environment) ... was in the midst of the great stand-off between an increasingly angry young black population and the brutal white-led security forces." As Allen's biography recounts: "It was an era when the leadership of the liberation movements was banned, jailed or in exile, and here was this person who was saying what most black South Africans felt. Tutu really was public enemy number one, when Mandela was out of sight, out of mind. He had this extraordinary power to communicate." Tutu decried the systemic, racial oppression of apartheid, called for the release of Nelson Mandela, and strongly urged the international community to impose sanctions. Ultimately, sanctions would have a crippling effect on the state and create a window for dialogue. Tutu's bravery was constant, in the face of threats to himself and his family, and even assassination attempts on his own life.

What supported this steadfastness? The Revd. Dr Thabo Makgoba, current Anglican Archbishop of Cape Town and primate of Southern Africa, speaks of Tutu as "a deeply spiritual person whose alpha and omega—his starting point and his ending point—was his relationship with our Creator. He took God, God's purpose and God's creation

► Tutu, page 9

PHOTO: CONTRIBUTED



Julia Thompson and her son Ezra met up with Archbishop Tutu again in 2018.

deadly seriously. Prayer, the Scriptures and his ministry to the people God entrusted to his care were at the heart of his life.” Archbishop Makgoba adds, “He believed us all to be in the image of God, and [that we] should be treated as such.”

Tutu was awarded the Nobel Peace prize in 1984. The award recognized his unifying leadership and the courage and patience of all South Africans who were opposing the apartheid regime.

When our family moved back to Canada in the mid-’80s to a parish in Barrie, Ont., I joined anti apartheid groups in Toronto. Tutu visited Canada on several occasions in the ’80s, meeting with Anglican church leadership and significantly beyond; conscientizing and informing on realities in South Africa and encouraging Canadians and Canadian politicians to impose economic and political sanctions on South Africa. As Tutu famously stated, “if you are neutral in situations of injustice, you have chosen the side of the oppressor.

If an elephant has its foot on the tail of a mouse, and you say that you are neutral, the mouse will not appreciate your neutrality.”

In 1990, four months after being released from prison, Nelson Mandela briefly visited to Canada to ensure sanctions were redoubled and to broker understanding for the ANC as a government in waiting. I was thrilled to make the welcome speech to Nelson and Winnie Mandela at a rally in Queen’s Park. These milestone visits by Tutu and Mandela affirmed the interconnectedness of Canadians and Southern Africans in supporting South Africa’s liberation. At this time discussions were also catalysed in the committees I was in about racism in Canada, and when and how the spotlight should swing in a Canadian direction.

South Africa’s historic, first non-racial national elections were held in 1994. Tutu helped in midwifing this long evolution; ministering as Archbishop, ministering to ANC leadership as part of this, and as well as

brokering stays of peace and nonviolence in the conflict (that checkered South Africa from 1992-94) between the Inkatha Freedom Party and ANC supporters. Importantly, in this period, Tutu coined the term ‘Rainbow Nation’ initially to describe who was attending the ever-growing rallies for liberation, and later to describe South Africa in a way that captured the hopes and dreams of the emerging new nation. ‘Rainbow Nation’ gave language to the metamorphosis from apartheid’s black and white divisions to post-apartheid possibility.

In an interview, Tutu shared two days in his life that win the prize for ‘best day.’ One was the birth of his son Trevor. The other was the day he introduced Nelson Mandela as President of the Republic of South Africa to the South African people. After this gleaming event, Tutu recounts in his biography that thought he was stepping down from a national leadership role.

However, his last and five-year mantle, at the request of President

Mandela, was chairing the groundbreaking Truth and Reconciliation Commission (TRC) whose mandate was to provide “a way to come to terms with apartheid past and try to achieve the ideal of reconciliation.” Archbishop Tutu’s belief was that a strong future required the truth about the past to be appropriately aired. The three elements of the process were confession, forgiveness and restitution. I experienced, back in South Africa starting my career, how the stories and testimonies were shared broadly and diversely and talk of the TRC was everywhere.

No one in South Africa nor the world could claim not to know about apartheid. No longer “were victims forced to carry the burden of memories without public recognition and support.” Tutu’s frustration with the TRC once it was over, was with an element that he could not control – notably with the lack of restitution. Restitution, (restoring materially in some measure to those who had been disenfranchised) was the critical third leg of the process and was never meaningfully provided.

After the TRC, Tutu continued to strongly advocate for rights more broadly: LGBTQ rights in the church and in society, rights of Indigenous and First Nations people in South Africa, Canada and elsewhere, calling out failings of the successive and current South African government and drawing attention to environmental issues. With this all, some say that the understanding and vision for reconciliation, may be his greatest and most lasting contribution of all. As Canadians and Christians, how do we steward those gifts?

On a visit to South Africa with my then 14-year-old son Ezra in 2018, I was so happy to see Archbishop Tutu again. In the stone church of St. Peter’s in Hermanus where the morning service was held, we heard his voice before we saw him. Unmistakable and resounding in prayer. May his voice and his values, so expressive of the Anglican faith, echo long as we find ways to live his legacy.

—Julia Thompson is a member of Christ Church Cathedral

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REFLECTION

The task of confronting colonialism

BY THE REV. E. JULIAN CAMPBELL

The Anglican Diocese of Ottawa launched into Project Anti-racism last fall. Before and since then, I reflected on colonialism and its continuing impacts in the Caribbean, where I grew up, as well as here in Canada. I thought sharing parts of my reflection might provide some concrete substance for conversations on this subject.

From childhood, we were encouraged to display unquestioning admiration for colonialism. Anything else short of this, was met with disdain. For example, I was raised in The Bahamas where it was not strange to hear Black clergymen doing their best to affect a British accent. Not only was this done in religious circles but across many sectors of the Bahamian archipelago. To speak in such a manner was considered erudite and speaking the Queen's language.

And yet, it is revealing to learn how those same clergymen would have been received in the Queen's household. Just in June 2021, *The Guardian* published a damning exposé of how "coloured immigrants or foreigners" were not allowed in clerical roles in the British monarchy until at least the late 1960s. What is inherent is that those in positions of power make the rules, and in this case, decide what is or is not appropriate for others. In setting up a hegemony, Professor Noel Titus asserts in *Language and the Missionary Enterprise* that others "will have to accept the laws which the conqueror imposes."

In the context of world history, emancipation is a recent occurrence. Only in 1838, after several years of "Apprenticeship," was slavery really abolished in The Bahamas. What



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

continued from that era was the dressing up of colonialism in romanticized language. It was easy to do so because many of the colonizers never experienced the raw effects of this dehumanizing system. British author Reni Eddo-Lodge has pointed out that although "enslaved African people moved through the British shores, regularly, the plantations they toiled over were not in Britain, but rather in the British colonies. The majority were in the Caribbean, so, unlike the situation in America, most British people saw the money without the blood." Remove the romantic

illusions and the ugly foundations of colonialism can be seen clearly: dominance, land possession, dehumanization, greed, ownership of bodies, misogyny, homophobia, xenophobia and colouration.

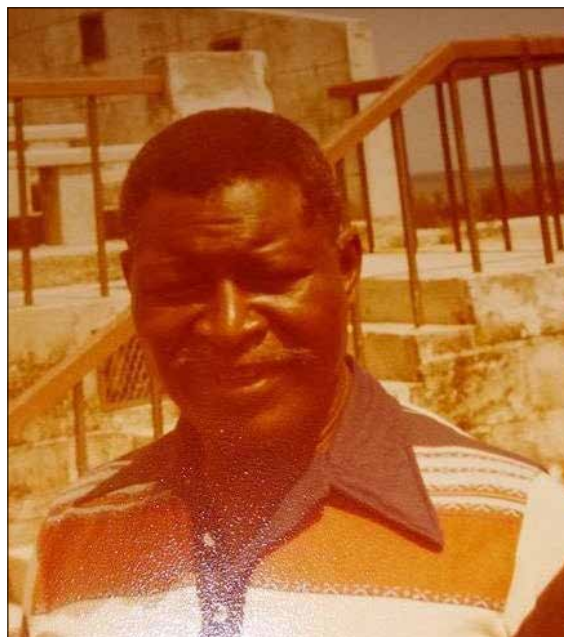
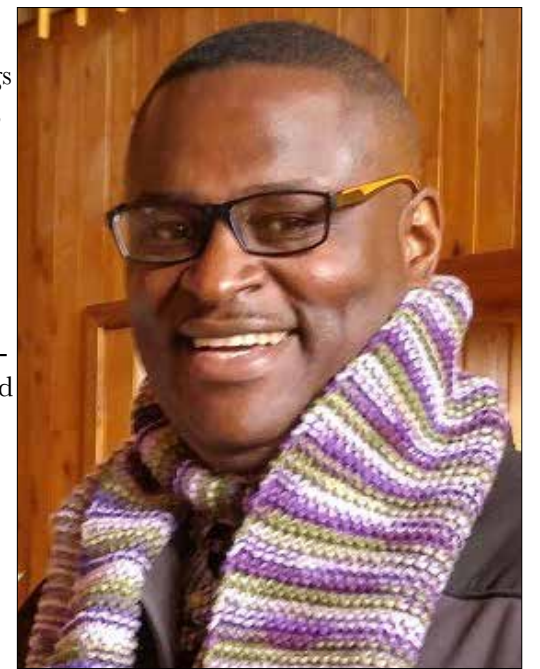
In the Caribbean, Canada, and elsewhere too, religion has been used to excuse or justify colonialism. In his book, *The Role of Religion in Caribbean History*, Patrick "Pops" Hylton draws a Biblical parallel. "Just as the slaughter and enslavement of the Canaanites by the Israelites, in the conquest of Canaan by force of arms, met with God's approval because the Canaanites were 'idolaters' so was the dehumanization of humans during slavery and colonialism." Understood rightly, God did not sanction genocide or slavery. We must recognize that sin played a major part in the conquest of others. That sin is, making God into our image and likeness, which defames God. With that cursory look at the background of colonialism, let me venture into more details of how I interface with it.

When talking about colonialism, I was often admonished not to offend the sensibilities of those who cherish such a system and to keep my feelings private. I am grateful for my parents, Sebastian and Almeda, who were never arbiters of this system. In the 1990s, my father received an official letter stating that he should travel from Cat Island to Nassau, New Providence to receive an award sent by the British monarch. Mischievously, he enquired if the government had sent the airfare. Under no circumstances, would he have accepted the award. He believed that it was time to break free from those systems that reinforced colonialism. He further opined that the system constantly reminded his generation to know their place. Unfortunately, nothing

much has changed because I was also reminded to know my place and that applied to anyone else who looks like me. This type of attitude is micro-aggression and according to Robin Diangelo it is a form of bullying that tries to force other people to stay in line. I still sense, in some instances, that the once oppressed must still know their place.

What is maddening about colonialism is how people co-opt religion masterfully and aim for moral equivalency. One such example I've heard over the years is that you must forgive because you claim to be a Christian. Forgiveness doesn't mean that one should forget the past. Christians must confront the layers of who we are, not only the parts that mesmerize us. In this truth, we must find the space to accept ourselves completely in order that relationships are established on a firm foundation of truth and not hidden agendas, and together we seek ways to improve the human conditions for all people.

► **Confronting colonialism, p. 11**



From Rev. Julian's family photo album: St. Andrew's Church, his parents, a scarf for braving the Canadian winter.





Celebrating Black History Month Embracing and acknowledging diversity

BY THE REV. GEORGE KWARI

Following on the success of celebrations of Black History Month last year, we have set Sat. Feb. 19 at 2 p.m. as the day and time for a special diocesan event hosted at Christ Church Cathedral. We hope it will be an in-person service although with the rise in cases of the Omicron variant of COVID, it looks as if we may have the celebrations live-streamed. The planning committee is very grateful to the Diocese and our bishop for making this event possible and for the encouraging and helpful feedback.

Our guest speaker will be Joy Mighty, a professor emerita from Carleton University where she held appointments as associate vice-president, senior scholar for innovation in teaching and learning, and full professor in the Sprott School of Business and the Pauline Jewett Institute of Women's and Gender Studies in the Faculty of Arts and Social Sciences. Her special interests are organizational development and change, as well as equity, di-

versity. We are fortunate to have her as our guest speaker since she is a much sought-after keynote speaker.

Dr. Mighty is ideally suited to speak on our 2022 theme, “*Embracing and Acknowledging Diversity*.” This theme is in support of the launch of “Project Anti-Racism: Advancing Inclusion and Reconciliation in the Anglican Diocese of Ottawa”

For Christians, the practice of multicultural diversity is motivated by love for God and love of human beings. As peoples from various races, cultures and conditions come to faith in Jesus Christ, He reconciles them to God the Father and therefore to each other. The Church has an inherent and God-given diversity. Knowing this, how can the Church heal the sin of racism and instead help people see each other as sisters and brothers—children of our Heavenly Father?

The late Emeritus Archbishop of Cape Town Desmond Tutu expressed his belief that, “Differences are not intended to separate, to alienate. We are precisely different in order to realise our need of one another.” Celebrat-



Scenes from St. Stephen's diversity-embracing parish.

ing Black History Month gives us the opportunity to pause and give thanks to God for our diversity and work together for a better world.

Each February gives us a chance to acknowledge the presence among us of people of African descent. I do hope that congregations will select one or more Sundays in order to listen and learn about Black History. I would be pleased to help you with resources or the names of possible guest speakers. We currently have six black

clergy licensed to preach in our Diocese and a long list of black lay people with whom I can connect you for a Sunday sermon. Please e-mail me at georgekwari@gmail.com for more information.

On behalf of the Planning Committee, I look forward to seeing you all, at either in person at Christ Church Cathedral or online on Feb. 19.

The Rev. Canon George Kwari is Incumbent of St. Stephen's Anglican Church Ottawa.

► Colonialism, from p. 10

Growing up, I heard many heated discussions of why some people are Anglican versus Roman Catholic. If you were Anglican and didn't justify colonialism, you were admonished to become a Roman Catholic. I never understood this argument because the Roman Catholic Church also participated in colonialism., as was experienced here in Canada as well as the Caribbean.

The discourse about this topic can go on ad infinitum and it was impracticable to include all of the pertinent examples from my own experience. Therefore, I will conclude with a few more remarks.

Why all this chatter? Why the passion about such topics even today? Slavery and colonialism are constructs from the past, at least in overt forms. However, the effects of those constructs are still very much alive with us today. I still see images of Sambo dolls being circulated online. Consider, that in the 21st century some people still think it's funny to make a mockery of others through this art form. This doll is a caricature of Black people as simple, less than human and is always shown with ghastly embellished features.

The Anglican Church is not free from racism but few churches or

institutions are. In any family, there are sins that continue to wreak havoc. Like a family, we should face all of who we were, are, and will be, together, in mutually honest and respectful conversations. Racism is everywhere, and there is nowhere to escape from it. The late Archbishop Desmond M. Tutu, Cape Town, South Africa, admonished that we should engage in ubuntu (I am a person through other people), where we recognize the humanity in all of God's children because we can't exist in isolation.

Let us be mindful that we are all works in progress, and we battle the legacies and remainders of our past.

However, we are not shackled by the occurrences of our past. Labeling and boxing individuals into preconceptions is a miscarriage of justice and fairness. To surmise where someone else belongs, plays into the mindset of our colonial past. It is indeed a journey to learn not to judge and denigrate others. Christians are called to recognize and overcome their prejudices. We ought to daily renew our efforts and resolve to combat our base natures as we chip away at all isms that deny any human being their true humanity.

PARISH NEWS

St. Aidan's and St. Thomas give gifts wrapped with care

PHOTO: CONTRIBUTED

BY PETER MARTIN

This past Advent St Aidan's and St Thomas the Apostle joined together to provide special Christmas gift bags to the women in the city of Ottawa emergency shelter at the Dempsey Community Centre on Russell Road. These women are being accommodated in the gymnasium as there isn't room at the other emergency shelters in Ottawa.

The idea of the gift bags started when I, as a member of the board of Cornerstone Housing for Women and a parishioner of St Aidan's, became aware that Cornerstone would be providing gift bags to all of its residents and suggested that St Aidan's could do the same for the 60 women that would be at Dempsey, which is less than half a kilometer from the church. The Rev. Rosemary Parker and Debbie Trickey, a warden at St Aidan's, fully supported the idea. To make sure we were able to have a gift bag for each woman, St Aidan's asked St Thomas if they would like to help. They were more than happy to participate under the leadership of Michele Bedard.

The call went out for donations the first Sunday in Advent and much to everyone's delight the response was very positive, not only from parishioners of St Aidan's and St Thomas, but also members of the community



(L-r) Lois Wynn and Peter Martin from St. Aidan's met up with Marilyn Bedard, Rev. Tim Kehoe and Kathryn Fournier from St. Thomas to make the delivery. Missing from the photo is Cathy Munroe from St. Thomas.

who learned about the initiative via Facebook. By Dec. 22, we had more than 100 gift bags assembled and delivered to Dempsey.

The women at Dempsey moved to that shelter in late November and are still adapting to their new environment, with the support of

Cornerstone staff. We hope the gifts assured them in some small way that people were holding them in their heart this Christmas.

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St. Margaret's finds a way around the Omicron damper

By Jane Waterston

Through the years of the Rev. Aigah Attagutsiak's ministry to Inuit in Ottawa, the great event of the year has been the St. Margaret's Christmas feast — an all-day celebration including service of worship, a dinner with just-arrived country food, family games played and presents distributed to all. Food was sourced, and gift bag contents and financial contributions were solicited all fall.

Then came COVID and all this was no longer possible.

During this second year of restricted access to facilities, Attagutsiak with Deborah Tagornak and warden Bernie Delmaire decided instead to share gift cards with Inuit community members unable to return to their respective home communities for Christmas celebrations.

Donations were received from Inuit pan-Arctic organizations and local agencies including Inuvialuit Regional Corporation, Tungasuvvingat Inuit, Kitikmeot Inuit Association, Inuit Tapariit Kanatami, Kivallik Inuit Association and PWRDF. When their help was added to the contribution from St. Margaret's operating budget, there was more than \$6,000 available for Christmas cheer.

The next step was to send messages via social media, asking anyone wishing to receive food gift certi-

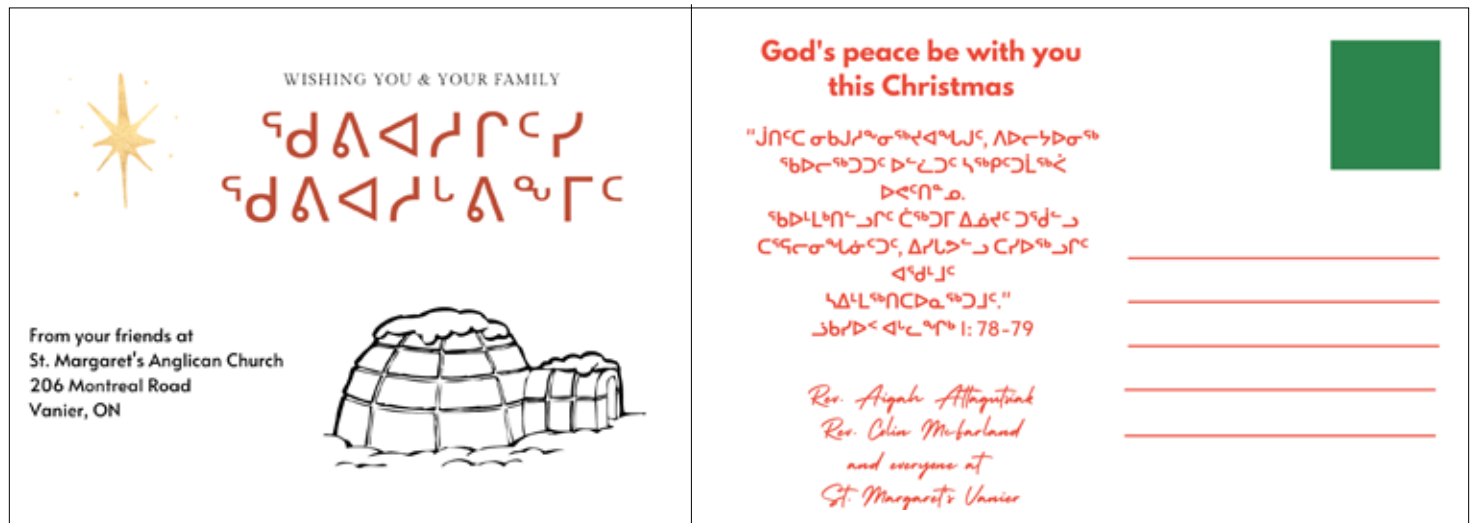


PHOTO: REV. COLIN MCFARLAND

ates to register giving their address, phone number and the number of people in their household.

The committee decided to offer cards worth \$25 for singles, \$50 for couples, \$75 for a family of three and \$100 for a family of four or more. They ended up purchasing 75 \$25 cards at Freshco, 50 \$50 cards at Walmart and 25 \$75 cards at Giant Tiger. The only other expense was the cost of printing a new Christmas postcard (pictured above). The cards were packaged and ready for hand-out at St. Margaret's door on Dec. 23. Some ended up being delivered personally.

In the end, 287 people (most in household groups) were registered for the gifts. A few cards were also handed out to unregistered folk on the spot.



On Dec. 24, the committee had a few moments to catch their breath (we hope) before St. Margaret's Christmas Eve service.

St. Margaret's elves Bernie Delmaire, Deborah Tagornak and the Rev. Aigah prepare to share the peace of Christ at Christmas.

The Parish of Maberly-Lanark buys a farm

"We may be small in number, but we are mighty!" That's what the Parish of Maberly-Lanark discovered in 2021 as parishioners raised funds for the Primate's World Relief and Development Fund's "World of Gifts" campaign.

The Parish's PWRDF representative, Gayda Errett, was unable to attend services because of mobility issues and asked Debbie Cox, the People's Warden for St. John's/St. Paul's churches for assistance. Debbie provided excellent information to each congregation about our Parish engaging in a 'PWRDF Sunday' fundraiser throughout the month of November for the "World of Gifts." Her efforts were highly successful and well appreciated by the congregants and Gayda in absentia.

The parish is small, but amazingly \$665 was raised! This amount allowed parishioners to enthusiastically chose "A Whole



Farm" as their primary gift. What added to their overall enthusiasm and ongoing excitement of such a successful fundraiser was that there were sufficient remaining funds to choose three more 'gifts': 'Tools for Greening Spaces in Cuba', 'Water Tank in Kenya' and two 'New Mom Starter Kits in Lesotho.'

The whole event was one of joy and gratitude in our parish.

Front row (l-r): Rev. Dr. Ron Hunt, Anne Nilson and wardens Debbie Cox and Anne Graham. Behind are: Bob McLaren, Joe Beckett, Mary Cross and Peggy Beckett. Absent from the photo were Cheryl Parks, Toni Morse-Smith, Norma Graham and Gayda Errett.



Behind each grant is a generous gift.

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

Santa visits The Well, Christmas 2021



April 1 deadline approaches

The Anglican Foundation invites Canadian Anglicans to take a closer look

“I want to encourage all Canadian Anglicans to take a closer look at AFC,” says Dr. Scott Brubacher, Executive Director, Anglican Foundation of Canada, “and the April 1, 2022, grant application deadline presents the perfect opportunity for them to do that.”

Founded in 1957, AFC remains best known for supporting church infrastructure projects. As Brubacher remarks, “That’s completely understandable because for many churches, the call to *imagine more* has included funding for ramps, lifts, roofs, washrooms, and so much of the essential infrastructure that allows churches to welcome parishioners and reach out to community members.” In the past decade, of the more than \$6 million in grants and loans awarded, nationally, forty per cent went to support infrastructure projects.

In recent years, AFC has also become a major partner in innovative ministry and spiritual formation projects, funding visionary programming that reflect an increasingly missional church. The remaining sixty per cent of AFC’s funding during the past decade supported other key impact zones: leadership and education, community ministries, Indigenous ministries, and sacred music and

liturgical arts. These days, it’s fair to say that AFC’s funding extends well beyond bricks and mortar to foster a healthy, vibrant church.

Brubacher acknowledges that the first year of the pandemic presented funding challenges owing to the combination of fewer grant applications and the initial impact on AFC’s investment portfolio. “2021, however, was a totally different story. Thanks to the incredible generosity of our donor family—and the energy and creativity of our grant applicants—AFC had its most impactful year ever and gave more than \$1 million in grants. Let’s aim that high again in 2022!”

Brubacher is inspired by all the churches who are doing great work in uncertain times. “There are a lot of people finding courageous and creative ways to do good ministry, and for those who want to branch out, AFC is both a dependable and a hopeful partner. We believe in the vital importance of the Anglican church in our Canadian context, and we’re here to invest in that!”

The deadline to apply for AFC’s spring grant cycle is April 1, 2022. Visit www.anglicanfoundation.org/apply for more information or email foundation@anglicanfoundation.org.

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Wintertime beauty of creation in the Anglican Diocese of Ottawa

Photos by Archdeacon Chris Dunn



Snowy Owl, in south Kanata

DIOCESAN ARCHIVES

By Glenn J Lockwood

Looking different on every side

Saint Mark's Church at Pakenham, it could be argued, is the chameleon of churches in the Anglican Diocese of Ottawa. From the top of the hill on which it is sited, it appears to be a demure red brick church, with the arches of the two west windows echoed in white brick detailing. On the side where the main entrance porch is located it provides a contrast of surfaces, angles and textures, with the spire rising behind. From the opposite side (obscured here by tall evergreens) a huge, pointed window appears to fill the prominent gable. And from our vantage point here, below the hill the tower is prominent indeed, rising above an array of entrances to the sacristy, basement and the church itself.

Saint Mark's did not start out to look like a chameleon. The first Saint Mark's Church was built at a different location in Pakenham circa 1839. For lack of a picture, it seems to have been a basic auditory box, very much in vogue in those days. The second house of worship, seen here, began construction at this prominent site two generations later, with the cornerstone of the church proper laid on 2 August 1876.

Many brick churches were built by all denominations in the 1870s and 1880s, but Saint Mark's, if featuring minimal buttresses, was distinguished on all sides by horizontal string courses of white brick. The purpose of stringcourses usually is to help visually tie a building together. The stringcourse on the Centre Block of Parliament literally resembles a rope. Clearly, the builders in the 1870s had no idea what was in store for this church a generation later. The 1876 house of worship was consecrated by Bishop John Travers Lewis on 5 January 1883.



DIOCESAN ARCHIVES SAUNDERS FONDS PAKENHAM SAINT MARK

If building a handsome house of worship stretched parish finances in the 1870s, by the turn of the century Pakenham Anglicans prepared to complete the parish fabric, despite the expense necessitated by doing so on their hill site. In 1901 they added

a tower, spire and transept, combining them with the 1876 church in the popular Queen Anne Revival style.

It might be tempting to declare that complexity, thy name is Saint Mark's, Pakenham! Where do we not see complexity in this view? To

begin at the base, the basement wall is not a simple rubble surface, but rather rock-faced cut stone, with the entrance for the sexton tending the basement furnace sheltered by a portico. Going to church here either meant climbing the hill to get to the main entrance or climbing steps within Saint Mark's. The basement wall extended as a base for a shingled portal sheltered by a rounded arch in contrast to the pointed and square windows in the rest of the church and the huge perpendicular arch above it in the belfry.

The tower embodied complexity all by itself, its shingled bulk rising above the entrance porch in the foreground to a broach spire featuring dormers, with the spire interrupted by a band of wooden quatrefoils before culminating itself in a jaunty wooden finial. The main entrances to the church all featured a grouping of three quatrefoil windows in the transom. The white brick stringcourses in the 1876 church were continued on the main floor in the 1901 construction. The large new gables featured textured wooden panels and triplicate windows, while the transition from lower brick wall to gable was accented by large ornamental brackets or crockets.

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

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.



Gray Squirrel and a Red Squirrel at Mud Lake, Ottawa



CALENDAR

PHOTO LEIGH ANNE WILLIAMS



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.

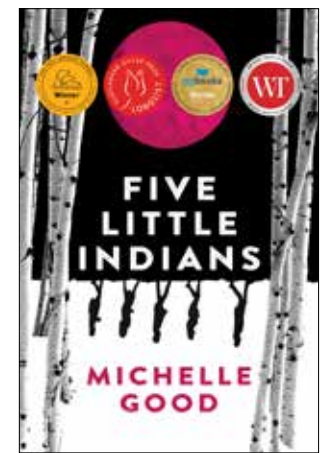
Feb. 11-12
Marriage Preparation Workshop
The Marriage Preparation Course is designed to help participants to learn and grow through online presentations given by professional speakers, online small group discussions with trained facilitators, and couple conversations. All couples are welcome, and participation is not limited by gender, age, or previous marital status. Information and registration forms: <https://www.ottawa.anglican.ca/marriage-preparation>
Next workshop will be May 6-7.

Feb. 17
Diocesan celebration of Black History Month
2 pm
Service at Christ Church Cathedral will be livestreamed on Anglican Diocese of Ottawa Facebook page and YouTube channel.

Feb. 21
125th Anniversary Lecture
7:30 pm on Zoom
Panel discussion: Signs of hope in the fight against climate change
For more details and registration link, please go to the diocesan website.



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.



Feb. 26: Walk for Cornerstone Housing for Women

Cornerstone Housing for Women will be joining the **Coldest Night of the Year** walk for the third year in a row. You can join us on **Feb. 26th** for a fun, family friendly walk-a-thon to help us raise money for women experiencing homelessness in Ottawa. Please visit <https://cnoy.org/location/ottawawestboro> to register your team today!

Please note that Cornerstone is monitoring the pandemic situation closely and will be going virtual for the second year in a row with lots of opportunities to stay connected and engaged. We have some exciting things planned for this year so please stay tuned!

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