

# Crosstalk

THE ANGLICAN  
DIOCESE OF OTTAWA

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PHOTO CONTRIBUTED



## Ottawa residents suffer through downtown protests

BY LEIGH ANNE WILLIAMS

Pandemic weary residents of Ottawa faced a new assault on their senses and sensibilities as protesters jammed the downtown core with massive trucks emblazoned with many angry and hateful messages and horns blaring day and night.

The protesters, whose demands included lifting all pandemic-related restrictions and mandates, gravitated toward Parliament, but their presence and tactics affected everyone in the downtown area.

Bishop Shane Parker had a close view of the situation with trucks filling the streets around the diocesan offices in Ascension House and Christ Church Cathedral. He issued a statement on Feb. 2 describing the situation and some of the challenges to resolving it.

► Bishop's statement re protest, p. 3

## St. James, Perth leads the way for affordable housing project

By David Humphreys

The parish of St James the Apostle is leading a bold initiative to create community owned and managed affordable housing in Perth, Ont.

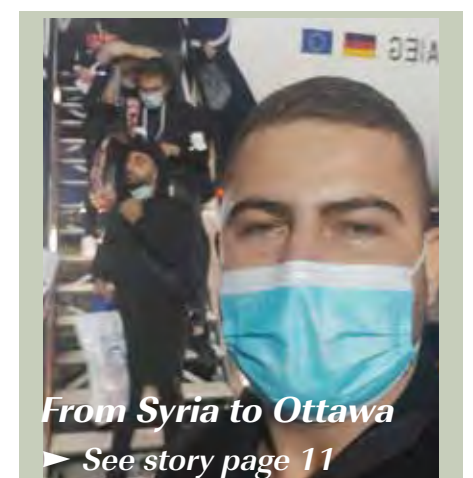
The goal is a three-year campaign to create one building a year, each containing three units, in the town of 6,000, 85 kms west of Ottawa.

St James is a parish without suitable land for development but with a can-do record of supporting the wider community. "It's slower and harder than owning land to develop," says the Rev. Canon Kenneth Davis, rector of St. James. "We hope to demonstrate to others: you can do this too." He plans to ask for the support of other denominations in the community.

Davis says it's about convincing people to be practical, not just good-hearted about affordable housing. "A town like Perth can improve with goodwill and generosity." Adds St James Outreach Committee chair David Kroetsch: "We have to stop talking and we have to start doing."

Perth town council has agreed to review all town-owned land with a view to freeing up some for affordable housing.

► Perth project, page 4



From Syria to Ottawa

► See story page 11

FROM OUR BISHOP

# Listening for God to answer

The photograph accompanying this column was taken on March 13, 2020, a couple of days before everything changed in a heartbeat, and we took up masking, distancing, and sanitizing as weapons of choice in a fight against an invisible enemy. Thankfully, we have now added vaccinations and antivirals to our arsenal. The equitable distribution of these drugs around the world will help arrest viral mutation, which is paramount in controlling this pandemic and regaining stability.

I took the picture from the top of the training hill at Mooney's Bay, a height of land which has been part of my life since moving to Ottawa in 1969. I have spent a lot of time on that hill over the years, sliding down it as a kid (and later with my own children); interval training up and down it for distance running and cross-country marathoning; and walking up and over it nearly every day when I moved from full-time work to full-time university in my early twenties.

PHOTO: ART BABYCH



The Rt. Rev. Shane Parker, Bishop of Ottawa

It is a place where I saw the cityscape change and diversify, first with a number of orthodox churches appearing on the horizon, then with the visible creep of suburban development to the south, and many more office and apartment towers appearing to the north. Mostly, it was an easy place to get to when I needed to sit down and gain perspective, and it continues to be so today.

I was on the top of that hill on March 13, 2020, because the next day an episcopal election would be held, and I wanted to be deeply centred going into it. After a good time of silent, prayerful reverie, I felt moved to take a picture facing southwest, where the river flowed. To my surprise, a strong ray of light, like a sign of some kind, appeared in the photograph—I chuckled when I saw it, because I learned long ago that signs are simply moments of grace, like a smile from God, and rarely mean what we think they mean.

Being in a place where you can look out and far away in all four directions has a centring effect: you feel smaller, in a good way, and the thoughts you carry become more like prayers, and as the prayers flow out and away from you, a kind of holy silence replaces them, and you are able to listen to the wisdom of the Spirit.

My journey has taught me that if you understand personal prayer to be about letting your thoughts be lifted up and away from you so that you are finally silent, you are on the right track. Jesus teaches that God will answer anyone who asks or seeks, but you cannot possibly hear the answer if your own voice is in the way. Best to pray away until there is nothing more for you to say, and then, when you can be silent, to trust that the



wisdom of the Spirit is speaking, and let it be. Get up and go your way: you have been heard and answered—live it out and see what happens!

When I was a less seasoned follower of Jesus, I prayed for specific things to happen (or not happen) to people I loved, or in situations that seemed unbearable. Perplexingly, none of these things turned out the way I desperately wanted or thought they should, yet I was somehow conscious of being firmly tethered to God as they unfolded. In time, I learned to pray with deep trust,

knowing that everything is held and will be resolved in Christ.

I am sure many prayers have been made, asking for this pandemic to end—especially as we mark its second anniversary this month. Perhaps God has answered those prayers: the pandemic can end if human beings act wisely and generously, using our gifts of memory, reason, and skill to advance and equitably share vaccines and treatments across the globe. Perhaps it is time to listen more carefully to that answer.

CLERGY NEWS



The Rev. Alana McCord, Associate Incumbent of St. Paul's Kanata, has earned her PhD from Trinity College in Toronto. Her thesis is titled "Beauty Garlanded in Hell": The Tenacity of Cultural Christianity in First World War Britain and Canada.

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## STAFF NEWS

## Thirty years on the books

**Bill Gilbert** has marked his 30th anniversary working in the accounting department of the Diocese.

He bikes to work, so even the downtown protests didn't interrupt his long-standing routine.

Co-workers were surprised that he could have been working for three decades. "I guess I look a lot younger than I am," he said with a chuckle in a chat with *Crosstalk*. "Maybe that's the biking."

He started off helping out after studying accounting. "I had a good boss at that time, Beverly Skelton, who had worked here for a long time, so I took over from her when she retired," he explained. "It's a good place to work. The people are nice. ... I'm not the type of person who goes job hopping or hunting."

Asked how things have changed, he said the accounting has become more complex. "When I started, people sent in either cash or cheque. Now think about what it means to transfer money and how many ways there are to do it. And everything has multiplied in the same way. *Crosstalk* was laid out on a light table with clips of paper. Everything in the world has gotten more complex."

The Gilbert family has a long history with the Diocese. His father, Canon William Gilbert Sr., is a retired priest and worked in the position now called director of



program. He was also the editor of *Crosstalk*. Bill Jr. recalled, "That's how I know about the light table. When I was a little boy I can remember ... [asking] 'What's that thing, Dad?'"

Gilbert says he's not ready to retire any time soon, noting that his

**A selfie by Bill Gilbert, on his way home.**

son is just 12. "Maybe when he's in university, he said. "I'll know when I'm ready." Happy Anniversary, Bill!  
— Leigh Anne Williams

## Bishop's Statement re protests from page 1

"A hard core of local, national and international groups of protesters continue to occupy the downtown core of Ottawa, exhibiting unlawful, aggressive, and hateful behaviours. There are multiple factions here: It is not one group with one leader," he wrote.

"Residents and businesses continued to be troubled and harassed, particularly those who are in any way vulnerable, and especially those experiencing poverty and homelessness, and the frontline staff who support them. This is unjust and unacceptable."

Cornerstone Housing for Women also issued a statement about the protests' impact on the women in its emergency shelter, located very close to the protests.

"Women and staff are scared to go outside of the shelter, especially women of color. Being able to go outside is the only reprieve many women experiencing homelessness have, and they cannot even do that. The incessant honking and noise from the trucks have caused significant anxiety and distress for staff and shelter residents. Women have



**Idling trucks jammed up Queen St. in Ottawa next to Christ Church Cathedral in late January and early February.**

admitted themselves into hospital due to the increased trauma from the noise and fear.

After the past two years of battling through this unprecedented global pandemic, the toxic opioid epidemic, everyone is completely exhausted and cannot take one more day of this protest's added stresses."

Sarah Davis, executive director for Cornerstone, spoke with *Crosstalk* and described the experience of a woman who came to the shelter for her first shift as a cleaner during the first weekend of the protest. After work, the woman waited outside

for a bus for 40 minutes, but it never arrived because of the blockade. "She ran back to the shelter and was so distraught that we couldn't actually make out the words she was saying at first," Davis said. "She is a racialized immigrant woman. English is not her first language. She was feeling very scared for her safety. We ordered her an Uber, we escorted her to that Uber and paid all of the additional surcharges of that Uber coming to pick her up, which is absolutely worth it, but not something that's in our budget."

The statement from Cornerstone also pointed out that "the cost of this protest to our city for three days would fund our women's emergency shelter for more than an entire year, and yet this protest has cost us financial hardship. Frontline staff and healthcare workers have come to work every day for nearly two years, managing through this pandemic to provide safe, supportive services and communities to people in Ottawa who have no place to call home, and now they're having heightened fear and anxiety around coming into work over these past few days in the midst of a global pandemic. Our shelter system cannot take one more day of the consistent noise and fear."

## PARISH NEWS

## Chelsea trail officially named

By Marian McGrath

**O**n February 1, 2022, Mayor Pierre Guénard and the Municipal Council of Chelsea, Quebec voted unanimously to approve the name ***Nakweyamàdiwin Mikàns***, as the official name for the community trail that passes across the south lawn of St Mary Magdalene (SMM) church and links Quartier Meredith, a new housing development in Chelsea, with Route 105.

On July 18, 2021 Bishop Shane Parker and Albert Dumont, Algonquin Elder from Kitigan Zibi and Indigenous Advisor to the Bishop, blessed the trail that was under construction at the time. Following the blessing of the trail, Elder Dumont proposed the Algonquin Anishinabeg name, ***Nakweyamàdiwin Mikàns***, as an act of reconciliation.

The name means "friendship trail/ sentier de l'amitié".

Rachel Robinson, executive director of the Ottawa day programs — Centre 454, St. Luke's Table and The Well — said the programs were impacted by the challenges the protests created for people getting to work. "Some are parking outside the core and walking 30 minutes to get to Centre 454. We pre-emptively closed Centre 454 on the first weekend because we were concerned about staff getting there," she said, adding that the protests have disrupted the lives of staff and many participants who live in Centretown.

The Rev. Steven Zytveld, who lives in the neighbourhood of Christ Church Cathedral, spoke to *Crosstalk* four days into the protest that he and his wife had been unable to sleep because of the noise.

All Saints Westboro posted a list of supports for downtown residents, including a group that offered safe walks, rides and grocery delivery, as well as contacts for the Ottawa Distress Line, counselling support and victim services.

Bishop Parker ended his statement by asking people to pray for "those whose decisions will lead to a resolution of this alarming occupation" and to pray for "peace in the nation's capital."



**Crosstalk**

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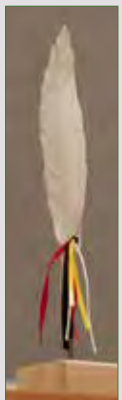
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*Crosstalk* acknowledges that we publish on the unceded traditional territory of the Algonquin Anishnaabe Nation.

May we dwell on this land with peace and respect.



# Centre 105 voted the top non-profit in Cornwall

**C**ommunity Votes, an on-line platform in Cornwall, Ont., that recognizes local businesses, non-profits and service providers, has named Centre 105 the platinum winner for non-profits in 2021.

Taylor Seguin, executive director for Centre 105, said the top award was a wonderful surprise for the team at the centre. “Being voted the top Not-For-Profit in Cornwall was very unexpected, as there are so many social agencies in our community, doing incredible work,” he told *Crosstalk*. (The gold or second prize went to Freedom Dog Rescue, while Silver (third), went to Habitat for Humanity.)

Community Votes accepts nominations in various categories from the public for their favourite restaurant or business, for example, and then the



**Centre 105 staff members Catherine Stapley, Lorraine Kouwenberg, and Taylor Seguin, pictured at the pickup window in 2020, appreciate the morale boost from the Cornwall community.**

nominees with the most votes move forward into the final voting process.

“We appreciate being recognized for the work that was done in 2021. This has definitely given our team a

morale boost, during the cold winter months,” said Seguin, adding that the Centre 105 “team is looking forward to a very productive, positive 2022!”

► **Perth project, from page 1**

A land donation could be the only public participation in the project. The outgoing mayor of Perth John Fenik has said he considers dealing with the lack of affordable housing a priority.

“We presume we have to raise all the money ourselves,” says Davis who with Kroetsch has been organizing the project.

It’s known as the Caring Community Housing Project Perth, and a campaign to raise \$750,000 for the first building has been opened through the Perth and District Community Foundation website ([www.pdf.ca](http://www.pdf.ca))



**Leigh Anne Williams**

**Editor’s Note**

Due to an editing error, a version of Julia Thompson’s tribute “Remembering Archbishop Desmond Mpilo Tutu” (Feb.2022, pp. 8-9) that was not her complete and final copy was printed in our February edition. *Crosstalk* sincerely regrets the error and directs readers to our February issue posted on the diocesan website for the corrected version.

The total includes a provision for the purchase of land. Organizers see a town donation combined with either a private land donation or a purchase as the key to a three-year program.

Today the focus is on getting one building out of the ground this year. Seed funding of \$10,000 from the Anglican Diocese of Ottawa has allowed Perth architect Gillian McKellar to prepare concept drawings that will be used for costing and fundraising promotion.

Instructions to McKellar are for one fully accessible unit of one or two bedrooms and two other units with at least two bedrooms.

Davis is working with two non-profits that have strong records in

supportive housing in Perth and Lanark County: Carebridge Community Support and Tayside Community Options. He sees Carebridge as a potential owner and manager of the building.

Candidates for the units will come from Lanark County’s waiting list for affordable housing of more than 700 of which about 360 are in Perth. The St James initiative is the only one currently under development.

St James began with a plan to upgrade existing buildings, working with landlords, but pivoted to a new-build approach after finding lack of community support. The initial inspiration came from a successful refugee housing program in which the parish played a significant role.

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Our Anglican Diocese of Ottawa Annual Appeal far exceeded the results of previous years. Thank you for your generosity!

Your gifts are now supporting and encouraging so many vulnerable people who are encountering even more challenges in their lives as the pandemic continues. Your contributions are providing them with practical support at a time when offering them a helping hand and hope is more important than ever before.

THANK YOU FOR YOUR PARTICIPATION IN OUR APPEAL

# Second stage of the Shape of Parish Ministry Consultation launched

BY LEIGH ANNE WILLIAMS

As representatives from parishes across the diocese came together for the online launch of the second phase of the Shape of Parish Ministry Consultation (SPMC) on Feb. 2, SPMC team members presented some numbers gathered during the first phase that highlighted some stark challenges and the need for change.

Barbara Gagné showed the online audience some graphs based on the statistical information the parishes had shared with the committee. The graphs showed that:

The population of the diocese is aging, with 57% of members being over the age of 60 and the number of young families trailing the Canadian average

The decline in average Sunday attendance in 2019 as compared to 2010 was 20 percent.

Annual revenue was still increasing, but Gagné pointed out that that was set against a backdrop of declining attendance. “That means that the financial responsibilities are being shouldered by fewer and fewer,” she explained.

Although some deaneries were stronger and others weaker financially, combined offerings (collections and open offerings) for the Diocese overall totalled more than \$10 million in 2019.



## Context and encouragement

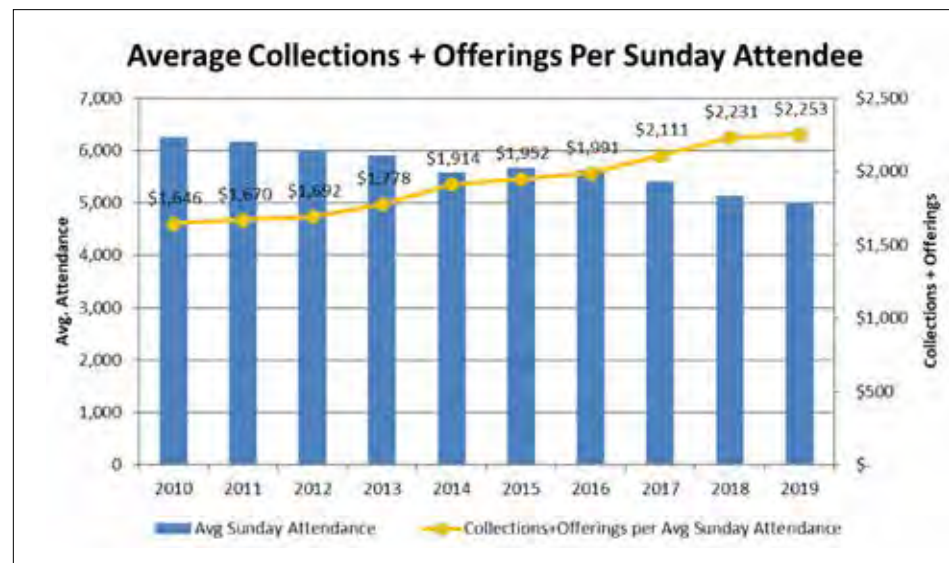
Bishop Shane Parker spoke after that portion of the presentation, offering both context and encouragement.

“I believe very strongly, and all the data presented so succinctly by Barb, everything that we’ve said about ourselves, speaks to the fact that we are the generation that must address the challenges facing our parish ministry,” he said. “We continue to live in structures and in systems that have been in place since World War II if not earlier. ... The context has changed almost completely since those structures and those systems were put in place.

We are a small minority in a plural, secular context. We can no longer build a church and assume that it will



*Barbara Gagné, a member of the SPMC team, presented statistics and graphs that showed an increase in revenue despite a 20 percent decline in Sunday attendance between 2010 and 2019.*



be populated by Anglicans. We need to change or we will continue to be changed in the way we have seen in our data over the last 10 years.”

The bishop asked everyone to approach the next phases of the process thinking about the future collectively as a diocesan church, one body with two arms—parish ministry and community ministry. He pointed out that this “body is quite strong. Our parish ministry arm can generate in excess of \$10 million a year from the offerings of the faithful, let alone other sources of revenue. Our consolidated trust fund is in excess of \$60 million. And we have all of the resources of each of you plus those who serve in our community ministries,” he said. “Our body is strong even though parts of our parish ministry are not strong at this time as you have seen....I firmly believe that the future of our parish ministry depends on our collective strength, resilience and resources.”

Anne Marie Clysdale explained more about the next stages of the SPMC process. “We’ve had an opportunity to work with the data you provided [about each parish in Stage One] and have had some analysis done. This analysis resulted in the customized toolkits [that have been] distributed.” Each parish also received a compendium that includes profiles of all of the parishes. “In this stage, by using those toolkits, you will have the opportunity to consider and suggest real and concrete ways that our parish and diocesan ministry structures can be changed to benefit our church,” she said. “This Stage 2 analysis will lead us to building proposals in Stage 3 which will in turn bring us to the decision-making of Stage 4 at this year’s Synod.”

The first phase of the consultation process provided a snapshot of parish ministry across the diocese, said Bishop Shane. The second phase “is when we need to begin ... to think

carefully, critically and analytically about what we see in what we have said about ourselves in Stage 1. And so, I ask you to approach the questions in your toolkit with wisdom and with faith. I encourage you to respond to those questions honestly, realistically, courageously, and creatively.

“We are the generation of Anglican Diocese of Ottawa members who are in a moment when the past we have known is falling away, but it is also giving way to a future that we are entirely free to shape,” the bishop continued, offering these words of encouragement in closing:

“Please trust that [as] we face the future... the Holy Spirit is already there, calling us into it. ...Let us be confident and faithful as we do this work together as bishop, clergy and laity. This is our shared concern, our shared ministry. Be confident and faithful, knowing that our confidence comes from recognizing that God the Holy Spirit is with us and with the world around us. Our task is not to bring the Holy Spirit to the world, but to affirm and celebrate God’s presence in every place, every person, every creature, in all that is seen and unseen.

“So be confident. Our faithfulness will come from relying on one another and trusting in the guidance of the Holy Spirit who will speak to us in your toolkit groups, in our councils, in our vestries, in our committees and in our Synod. We are called to break free from structures that hold us to a time that has passed and to be visionary and courageous as we face the future.”

## 125th Anniversary Lecture

# Church property: to have or to hold?

By David Humphreys

The church needs to rethink its relationship to land and draw on early Christian teachings to serve the interests of the whole community. This was the theme of the Rev. Dr. Jason McKinney, as he delivered the second of four lectures in celebration of the Anglican Diocese of Ottawa's 125th anniversary.

McKinney described what he called the property paradigm and the commons paradigm. The first is all about "having" property exclusively while the "commons" paradigm is about "holding, sharing and relationships."

He spoke passionately about the church in decline – "the great unravelling" as it has been called by author Alan Roxburgh, the loss of political and cultural power that churches once had, but he noted that many are still rich in land.

Faced with declining resources, McKinney said, there is a risk that churches will tighten rather than loosen their grip on land, as one of their last remaining financial certainties.

But what is the point of institutional survival if it comes at the expense of the spiritual? The church must reckon with its past if it is to reimagine its future, he said.

McKinney was not arguing for a revolution or the abolition of private property but for finding ways to use



*The Rev. Dr. Jason McKinney delivers his lecture online from his home in Toronto.*

property for the benefit of others. It is imperative to implement a "commoning" approach, making church lands available for the good of the community, he said.

"Commoning starts with getting to know your neighbours," he said.

Church lands can be sites of stable affordable housing such as those at the Christ Church Bells Corners and Julian of Norwich. McKinney praised Diocese of Ottawa as "a beacon and an example of how the church should be with regard to affordable housing."

There is a need to cultivate spiritual practices of sharing. There is no single Christian teaching on land but several and they are about sharing.

Faced with an affordable housing crisis, "We can't afford to do nothing," he said. But it's not just about creating units; it's about community, the kind of community we want to build for the future. It begins with what we want to happen and then working to make it happen.

(The Homelessness and Affordable Housing Working Group of the Diocese of Ottawa, recognizing that it's not only about shovels in the ground, encourages "action, advocacy and prayer.")

Asked about the church's role in advocacy, McKinney said that while there is a role for the church in influencing government, it will have more impact if there is "skin in the

game." And the church has more to offer than an ability to influence politicians.

More widely, he said: "I believe we have become a church of having without holding when what we are called to be is a church that has learned to hold without having."

He called for spiritual renewal, feeding on the sharing teachings of the early church, reaching the highest levels of leadership. "If you can bring that spirituality with you into your synods, your annual vestries, your AGMs, your corporate meetings, your neighbourhood councils, your community consultations and development approval meetings, then I believe the commoning spirit will fill those spaces too."

McKinney is the incumbent at the Church of The Epiphany and St Mark in Toronto and adjunct professor of theology at Trinity College. He has leveraged an aging church building to develop a network of community partners. He was a two-term founding member of the Parkdale Neighbourhood Land Trust.

Bishop Shane Parker, in words of thanks, said the lecture was "substantial and thoughtful" and his remarks about the church leadership "and others who work in Synod offices were well taken."

*The full lecture may be viewed on the Anglican Diocese of Ottawa YouTube website.*

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## The Rev. Dr. Sam Wells to deliver final 125th Anniversary lecture on "Re-Imagining Church"

Sunday, March 13, 2022  
3 p.m. (Daylight Savings Time)

The Rev. Sam Wells is one of today's most influential public theologians. He writes, speaks, preaches and broadcasts on a range of pastoral, political and theological issues. He has been Vicar of St Martin-in-the-Fields in Trafalgar Square, London, since 2012. He is also Visiting Professor of Christian Ethics at King's College London. He has served as a parish priest for 23 years – 10 of those in urban priority areas; he also spent 7 years in North Carolina, where he was Dean of Duke



*Rev. Sam Wells is Vicar of St Martin-in-the-Fields in London, England.*

University Chapel. He has published 40 books.

This free lecture will be hosted on Zoom for those who wish to register and have the opportunity to ask questions. Please check the Anglican Diocese of Ottawa web site for the link to register.

The lecture will also be livestreamed on YouTube for those who just wish to watch. Sam Wells' remarks will continue to be available on the YouTube channel afterwards.

— Brian Cameron



**125**  
**YEARS**

# Fundraising for Community Ministries hits a new high

By Leigh Anne Williams

The 2021 Today for Tomorrow (T4T) fundraising campaign provided another inspiring example of the adage that people are most generous when times are tough. As everyone coped with the pandemic and all its emotional and economic impacts, generous donors helped the 2021 T4T campaign reach a new height of \$408,500.

This funding will support the diocesan Community Ministries—seven agencies which serve some of the most vulnerable people in our communities who struggle with issues such as poverty, homelessness, mental health challenges and addictions.

▪ **Centre 105** is a drop-in centre in Cornwall, Ont. that provides hot breakfasts three days a week and many other kinds of support for people in the community.

▪ **Centre 454, St. Luke's Table** and **The Well** are day programs in three locations in downtown Ottawa that help provide for basic needs such as meals, laundry facilities and showers as well as helping people access health care and social services.

▪ **Cornerstone Housing for Women** provides emergency shelter for women as well as transitional and supportive housing.

▪ **Ottawa Pastoral Counselling Centre** offers counselling on fee-for-service basis but also has a Counselling Support Fund to help provide counselling for those in need who could otherwise not afford it.

▪ **Refugee Ministry** supports



Jane Scanlon directs the Today for Tomorrow campaign.

**Because of this unprecedented generosity ... in 2021, T4T was able to distribute more funding than ever before.**

groups sponsoring refugees throughout the process and refugees as they settle in Canada.

▪ T4T Funding will also support

## All My Relations and the Youth Internship Program.

The T4T funds were distributed as follows:

- 86% for Community Ministries
- 2% for Youth Internship Program
- 2% for All My Relations
- 10% for expenses

The campaign's major event of the year, the Building a Community of Hope fundraiser, which included a silent auction and virtual tour of the seven Community Ministries, used to be an in-person breakfast fundraiser held in the Great Hall of Christ Church Cathedral, but due to the pandemic, it was held as an online event in 2020 and 2021. That move proved beneficial in the sense that the event was no longer limited by the capacity of about 150 people for the Great Hall, so more people could and did attend online. Both online events surpassed the funds raised by past in-person events.

Jane Scanlon, director of Stewardship and Communications, expressed her gratitude to everyone who bought tickets, bid on or donated silent auction items and to all the people who gave to T4T: "The Planning Team, Communications and Events Coordinator Heidi Fawcett, and I focus on engaging people in the work of the Community Ministries through this event and showing them the impact these agencies have on the people they serve. The response to the event and the level of giving is very inspiring. Another event is planned for early in the fall. Please look for more information in *Crosstalk*."

A new innovation in 2021 was the creation of the first Christmas gift guide, which gave people the opportunity to support the Community Ministries by giving gifts in a loved one's honour—for example, providing meals for an individual for a month at one of the day programs or providing for one woman's accommodation at Cornerstone for a month. It was advertised not only in *Crosstalk* and on the diocesan website and social media, but also in community newspapers and the *Ottawa Citizen*.

Scanlon noted that this first-time outreach into the broader community had a very good response. "The Christmas Gift Guide appeal will be repeated in the months leading up to Christmas in 2022. It was a wonderful opportunity to highlight all of the seven social service agencies that make up the Community Ministries to the broader Ottawa community and to encourage people to give." One special gift came in the form of a phone call Scanlon received just before Christmas from a woman who had seen the ad in the *Citizen* and wanted to donate \$100,000.

Scanlon expressed her appreciation for all of the participants in T4T. "Because of this unprecedented generosity from individuals, businesses, and in-kind gifts in 2021, T4T was able to distribute more funding than ever before. The beneficiaries are grateful to add the funding from Today 4 Tomorrow to the other sources of funding that they receive, especially as the needs among the people they serve continue to increase."

**BISHOP'S gala**

**- Join us virtually - Thursday May 26, 2022**

This year's event will feature fabulous talent from across our diocese and fun swag bags!

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# TODAY <sup>4</sup> TOMORROW

THE ANNUAL APPEAL OF THE ANGLICAN DIOCESE OF OTTAWA

Building a community of



*"Imagine what it would be like to be without a home, or if every day you had to worry about where your next meal would come from. People in our community are facing these challenges all the time. In 2022, as we move closer to an endemic world, the number of people accessing our services is rising, and the need to continue providing hope has never been more urgent."*

– Kathie Donovan, T4T Supporter

## You can make hope a reality by helping the Community Ministries serve as many people as possible!



As the pandemic continues, the Community Ministries are doing their best to take care of the most at-risk people while trying to keep up with increasing expenses such as the cost of food and basic hygiene supplies. At the same time, government Covid-19 emergency support programs are phasing out. The homeless emergency in Ottawa has been made so much worse by the pandemic - more people are living in poverty, unsheltered, or sleeping rough, and there is a growing mental health crisis.

Today 4 Tomorrow (T4T) partners with the Community Ministries – seven social service agencies offering respect, dignity, a sense of belonging and the assurance that somebody cares. The Community Ministries include four drop-in day programs, a network of shelters and housing for women, programs to help refugees settle in Ottawa and surrounding areas, and access to virtual professional counselling and therapy. The pandemic has shown the adaptability of these agencies to provide services and hope to vulnerable populations in Ottawa and surrounding communities.

Every day the Community Ministries extend a helping hand to impoverished, traumatized, and displaced people. I am asking you to help make hope a reality for people facing extremely difficult challenges in their lives.

The Rt. Rev. Shane A.D. Parker  
Bishop of Ottawa



## You are invited to contribute to our Community Ministries and help them provide practical support and hope.

The Community Ministries are Centre 105, Centre 454, Cornerstone Housing for Women, Ottawa Pastoral Counselling Centre, Refugee Ministry, St. Luke's Table and The Well.



### The only network of shelters and housing support in Ottawa specifically for women

**Cornerstone Housing for Women** is a network of women's shelters, including temporary and permanent housing. Every day, Cornerstone helps over 230 women who are fleeing violence, struggling with trauma, and battling addictions.

*"Many women who access Cornerstone experience what it is like to have a home for the very first time. We are the only women-only shelter system available in Ottawa. I can say confidently that we are the Cornerstone of hope for so many women seeking shelter."*

– Sarah Davis, Executive Director



### Essential services for those experiencing precarious housing and homelessness

More people are seeking respite from the streets and turning to four drop-in day programs for crisis intervention, counselling, and the basic things all of us deserve for human dignity. **Centre 105** serves hot nutritious breakfasts three days per week, provides access to laundry, and hands out hygiene supplies to people facing poverty and food insecurity in Cornwall. **Centre 454, St Luke's Table**, and **The Well** partner to offer nutritious meals and access to respite cots, washrooms, showers, and laundry while providing safe gathering places for men, women, and children in Ottawa.

*"Currently, during the pandemic, we are seeing more and more people close to St Luke's Table sleeping outside. We are trying to do everything we can to help them through this tough time."*

– Rachel Robinson,  
Executive Director

*I come to Centre 454 for help and counselling. The counsellors are very good, and they help us out a lot. They have seen it all and know how to help the poor."*

– (Participant)



Please give now and help our Community Ministries thrive and continue to serve the people who need it most.



*"As we move into the third year of a pandemic, the OPC continues to support those in the community experiencing profound crisis, loss, and grief. Since March 2020, the number of people asking for counselling services has quadrupled. Thank you for supporting us as we navigate these life-changing times."*

– Sharon York, Executive Director

TOGETHER  
we can  
GIVE HOPE.

### Counselling support for those who lack resources

The **Ottawa Pastoral Counselling Centre (OPC)** offers virtual counselling support to people experiencing family crisis, depression, loss, grief, and other human issues. The isolation and uncertainty of the present pandemic have increased the need for mental health services. The Counselling Support Fund was set up to allow people to donate financial resources to help pay counselling fees for those who could not access counselling services, and the need for these services has continued to increase during the pandemic.



### Providing a safe community for refugees

The **Refugee Ministry Office** supports families, parishes, and community groups as they strive to sponsor refugees fleeing from perilous experiences in their home countries into welcoming communities in Canada. Men, women, and children now relocated to our communities are supported as they move forward into new and more hopeful lives.

*"I lost hope that I could sponsor my family until I found the Refugee Ministry Office at the Diocese. The process of sponsoring them to come to Canada became very quick and efficient. My family is settling into their new community in Canada very well. It is home for them now."*

—(Participant)

An anonymous donor gave a gift of \$100,000 to support the Community Ministries through Today 4 Tomorrow.

When asked why she made this gift she said,

*"When I was a young woman, I was a single parent and I had five kids to raise and support, so I understand what it is like to be poor. I gave because I know these ministries are doing God's work – serving and caring for vulnerable people."*



**TODAY 4  
TOMORROW**

THE ANNUAL APPEAL OF THE ANGLICAN DIOCESE OF OTTAWA



*"I recently tucked in a large grown man with a blanket. 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."*

– Liz, Day Program Staff

*"I give because I believe  
in our ministries.  
I give because I can."*

—(Claire M.)

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## ALL MY RELATIONS

# “Proud of Who I am...”

## Healing and Reconciliation Fund Projects

By Debbie Grisdale

The purpose of the Healing and Reconciliation Fund, established in 2016, is to encourage and support projects in our diocese that educate about the legacy of the residential school system; contribute to the healing process; and foster reconciliation among Indigenous and non-Indigenous peoples. Although the pandemic put some 2021 plans on hold, grants from the Fund helped project holders—Cornerstone Housing for Women, the Mississippi Mills All My Relations and the Parish of West Quebec—move forward. [See the accompanying article about the Parish of West Quebec’s experience with the KAIROS Blanket Exercise.]

### Cornerstone Housing for Women - Minwaashin Lodge Partnership

Minwaashin Lodge is an Indigenous Women’s Support Centre that provides a range of programs and services to First Nations, Inuit and Métis women and children (regardless of status) who are survivors of domestic and other forms of violence, and who may also be suffering the effects of the residential school system.

With currently 40 percent of Cornerstone’s Princeton Avenue’s residents identifying as Indigenous, Cornerstone has developed a partnership with Minwaashin Lodge based on open and transparent dialogue. Through that partnership, programs are offered to the Indigenous women who live at the Princeton Ave. residence and, along with assistance to the staff and residents, ensure that the residence is a place of welcome and vibrant community for all women. A grant, to flow over three years, from

the Healing and Reconciliation Fund allows Cornerstone to contract the services of Minwaashin Lodge to provide professional services to assist in meeting the organizations’ mutual goals. These goals include promoting, among all staff, understanding of the unique interests, gifts, traditions and challenges faced by Indigenous women and residents and building a vibrant, diverse community where all women experience respect, safety and the conditions to thrive.

Elizabeth, an Indigenous resident at Princeton, said “I feel safe at Princeton because my community understands the history of Indigenous people and there is a real sensitivity amongst the ladies and workers. I feel I can share who I really am which supports me in my healing journey. I am still learning about myself and am so proud of who I am and how far I’ve come.”

### Mississippi Mills All My Relations (MMAMR)

The parish of St Paul’s Almonte is a partner in Mississippi Mills All My Relations which is ‘a concerned group of community members living in the area who recognize that we have a responsibility to help restore what was once a relationship of trust and friendship between Indigenous and non-Indigenous Peoples in our country.’ [www.mmallmyrelations.ca](http://www.mmallmyrelations.ca)

With the help of the Fund to cover interpretation costs, MMAMR was able to include and draw on the gifts of Sarina, a Deaf Indigenous member of their group. MMAMR has also been able to engage the wider Deaf community and explore more sustainable funding for interpretation.

In June, MMAMR’s online educational event titled “Treaties Are Alive” had American Sign Language interpretation and, of the almost 100 participants attending, five were Deaf. MMAMR has also connected with Indigenous representatives at Deaf Youth Canada and Canadian Association of the Deaf which has

enabled LSQ (French Sign Language) interpretation as well. When the representative from Deaf Youth Canada joined MMAMR’s planning circle, offering helpful suggestions about resources for events, Sarina said, “I’m really happy we have an interpreter. Before I always felt like I was just hanging around in the background.”

Guided by the Truth and Reconciliation Commission’s Calls to Action and the UN Declaration on the Rights of Indigenous Peoples, since 2016 the Fund has provided more than 25 grants to parishes and community ministries to hold KAIROS Blanket Exercises, to reach out to their Indigenous neighbours, to form relationships and partnerships, to hold educational events, among other activities. The Healing and Reconciliation Fund exists to facilitate learning and foster understanding. Its ‘proposal window’ is wide open. There are no deadlines. See [www.ottawa.anglican.ca/amr](http://www.ottawa.anglican.ca/amr) for Fund details and contact AMR if you have questions.



### Formative, emotional, bridge building Kairos Blanket Exercise in West Quebec

Our parish experience with the Kairos Blanket Exercise was formative, emotional and bridge building. While we as a parish had previously celebrated National Indigenous History Month and a couple of our members had participated in a previous Talking Circle held at the United Church, our knowledge of Indigenous history was not broad or deep.

Help from All My Relations and being able to secure funding from the Healing and Reconciliation Fund enabled us to invite the Circle of Turtle Lodge to our parish hall and open up the experience of the Kairos Blanket Exercise to our church community, to our ecumenical partners, our geographic community and our local Indigenous community.

The experience left no one untouched. While difficult at times, emotionally, the Circle of Turtle Lodge were extremely caring and

supportive to us as a colonizer/settler community, many of whom had not heard Indigenous history before.

We are grateful for the funding from the Healing and Reconciliation Fund because it enabled us to learn more about the struggles and pain that our Indigenous brothers and sisters carry, to advertise and offer this experience to the broader community. More importantly, this experience has enabled us to forge ongoing ties with our local Indigenous network Dibaajimowin Pontiac. We will be hosting a Talking Circle in the next month or two either live or virtually and we fully expect this relationship to broaden and deepen with time.

We strongly encourage other parishes to avail themselves of the opportunities that the funding allows. We would not have been able to have this enriching experience without it.

—The Rev. Susan Lewis

**Right: The Rev. Eric Morin was invited to drum.**

**Below: Monique Yashinskic (Robbie Dean Centre); drummer Josh Buske; Trevor Pearce, Joanne Haskin and Leigh Miller (Circle of Turtle Lodge), the Rev Susan Lewis, and Sebastien Beaudoin (Dibaajimowin Pontiac).**



## REFUGEE SPONSORSHIP

PHOTOS: CONTRIBUTED

# Syrian family reunited

BY REINHARD ROSCH

St. John's Richmond has welcomed a third Syrian family who came to Canada as sponsored refugees.

Fady Milan, his wife Amina Awed, sons Joseph and Janpier, and nephew Salim Awed arrived in late November and early December. Their application for immigration to Canada dates back to early 2019, but pandemic travel restrictions kept them in limbo in Beirut, Lebanon, for almost three years. They did not all arrive together because Fady, Amina and Janpier were considered one family, while Joseph, who was over 21 years old at the time of application, needed a separate application. Similarly, their nephew Salim was not considered part of the family, so we had to file three separate applications—a mountain of paperwork.

After the long wait, the Milans are incredibly thankful to finally have made it to Canada. One of the forces driving them and the families we sponsored previously to flee Syria was that they had sons of military age and under no circumstance wanted to lose their young men in the Syrian civil war.

Fady and Amina Milan are in their early fifties, the boys in their twenties, and all are very eager to find work and build a life of their own. Fady is skilled in working with drywall and has an artistic bent and interest in interior design. Joseph studied hostelry, for which he is very suited with his outgoing personality. Salim worked in Beirut for a few years as an assistant to a jeweller and goldsmith and is looking for a job so that he can support his mother and siblings still in Syria. He would like to enrol in HVAC training at Algonquin College. The family have found some

part-time contract painting and interior decorating work but are looking for more stable jobs.

With the help of a translator, Joseph Milan told *Crosstalk*, “I can’t tell you how happy and relieved I am to be here,” he said. He hopes to one day have his own business.

Joseph is already comfortable with Canadian winter and hopes to visit the North someday, but he said others in the family have found the cold temperatures difficult.

## The sponsors’ story

Sponsorship started for us when a minister of the “Church of the Christian Community” somewhere in the U.S. circulated a letter trying to find somebody who would sponsor her cousins, two families. I felt bad about the fact that she had virtually no response and spontaneously offered to sponsor one of the families. The Armenian community in Montreal ended up sponsoring both of those families, but the minister got back to me saying she had one more cousin, Esteban Odabashian, with a family who wanted to come to Canada.

In 2017, we had just organized a group called “Richmond Village Refugee Welcome,” (RVRW) and I joined as treasurer to help with the effort. I suggested sponsoring the Odabashian family, but one member of the RVRW executive vetoed the idea when found out they were Orthodox Christians. My wife and I are retired and have more income than we would spend on ourselves, and we are both of an age where the future may be measured in—if we are blessed—a few years, not decades, so I decided to do the sponsorship myself via a “Group of Five” sponsorship. Sponsorship has been an enriching experience, and we are glad we did it.



**Above: Maritsa Odabashian greets her aunt, uncle and cousin Janpier at the Ottawa International Airport. Left: The Milan family in their new home.**



The family that I sponsored, the Odabashians, arrived before the Muslim family that the RVRW sponsored. Maritsa Odabashian was fluent in English and helped us a lot with translating. They lived for about four years in the rectory of the Anglican church at very favourable terms, until they bought a house of their own in Barrhaven. The Odabashians are doing extremely well, with four

adults working at full time jobs and son Roupen holding an internship at the Ottawa Hospital.

The second family that the Richmond community sponsored, with help of a Sponsorship Agreement Holder (SAH) and RVRW, were the Jneids, who are now settled and well-integrated in the community. One of their sons has recently been accepted into a university science program.

Salma Awed, the mother in the Odabashian family, wished to bring her sister and family over, so we ended up sponsoring the Milan family with the Anglican Diocese of Ottawa as the Sponsorship Agreement Holder.

Generous support from the Anglican church community, the Village of Richmond and many friends made the sponsorship possible. Presently, the Milans live in a rented townhouse in Barrhaven, well-furnished mostly by one member of RVRW who needed to downsize and contributed most of her furniture. We have raised a fair amount of money (covering rent for the first year) but are still short a few thousand dollars to cover their living expenses and would be very thankful for any additional donations. The treasurer of the St. John's congregation, Mark Stalter, is taking care of the disbursement of funds collected for the family and can also issue tax receipts for any donations.

## Refugee Ministry has opportunities to help Afghan refugees

Travel restrictions during the pandemic slowed the work of the refugee ministry down, but co-ordinator Ishita Ghose said in an interview that 12 or 13 people, including the Milan family and Eritreans who had been refugees in Israel, had arrived between July and December 2021.

Unfortunately, the office has been asked by the federal department of Immigration, Refugees, and Citizenship Canada (IRCC) to pause submitting new applications while the department reduces a backlog of more than 70,000 applications that built up while the

department dealt with staff shortages during the pandemic. Ghose says they have been asked to submit quarantine plans for two families, however, so she hopes things will start moving again.

“The only place where I would say there is a lot of action is with the Afghan program,” Ghose said. Under a program named Operation Afghan Safety (OAS), the department is reserving 3,000 spaces for Afghan citizens in particular categories—human rights defenders, journalists, LGBTI, persecuted religious minorities—who have managed to get out of the country and are eligible for

private sponsorship. IRCC has given all the Sponsorship Agreement Holders like the Diocese of Ottawa 10 spaces each in this pool. Ghose says they could use the spaces right away if there are people who would be eligible.

There is no shortage of people who call and write to the office with inquiries about sponsoring their family members, but Ghose says that many of those people may be new to Canada themselves and may not have the financial resources to sponsor their family members, even if they meet the OAS criteria.

— Leigh Anne Williams

## REFLECTION

# Singing 'Forty Days and Forty Nights'

By the Rev. George Kwari

Dear friends,  
As I write this, I wonder how much the world may have changed by the time you read this article. We have lived with so much change and uncertainty during the pandemic.

I find comfort and certainty in the liturgical seasons. As we begin our Lenten journey, I look forward to singing 'Forty Days and Forty Nights.' (*Common Praise* 175). It has always been my go-to hymn during Lent and this year its meaning is amplified as I sing those words, "Shall not we your trials share, learn your discipline of will and with you by fast and prayer wrestle with power of hell? Saviour may we hear your voice—keep us constant at your side and with you shall rejoice at the Eternal Eastertide."

I really need to hear this hymn as we go through our own 40 days/months and thousand nights in the wilderness of COVID-19—a journey into the unknown just like eternal Eastertide!



The ironing board pulpit is still in place at St. Stephen's

When the pandemic started, I took out an ironing board from St. Stephen's Sacristy to preach via my laptop with the hope that it would be a six-month pandemic. Twenty months later, I am still preaching and officiating church liturgy from an ironing board.

In the course of those 20 months, we have lost friends, parishioners



Rev. George Kwari is Incumbent at St. Stephen's, Ottawa

and close relatives without having a chance to walk with them. Some were sick for a long time in isolation. Worse still we could not come and grieve together as a community. I still have a family waiting for me to officiate at the funeral of their mother who died in July of 2020. This is delayed grief that takes a toll on us. Between lockdowns and partial re-openings, new waves and more lockdowns, some days it feels like we are going in circles like the children of Israel in the wilderness. They did almost everything God asked of them but it was not always smooth sailing all the way to the promised land.

How about us? We had our vaccines and booster shots, but still, we have to batten down the hatches—prepare for the unexpected. I thought that, with the children getting vaccinated, life would start to return to a new normal. But the Omicron variant meant that the new year began much like the last one with the children learning online. My two children are very different. One is an extrovert and the other an introvert but they both missed in-person learning. Like many other parents, grandparents and guardians, I had to monitor and supervise their never-ending homework.

I was happy when they returned to school but also worried about their catching the virus. I long for a world free of the pandemic, but no one can offer that. So, I guess I will take in-person learning with the risk that I may miss work because I might be in isolation one Sunday. Friends, that is a lot to go through alone, and I need a physical community to help me deal with all this. Is it the same at your house?

I often receive calls from people with serious illnesses and, in the past, I would go pray and console them. Not anymore. I can no longer do that because they need to limit their contacts for their treatments and appointments. I would like our whole church to surround them, lay their hands on them and pray for their healing, or to walk with them.

The hugs, tears from one another that soothe our souls, and laughter in the hall at fellowship are muted in lockdown times.

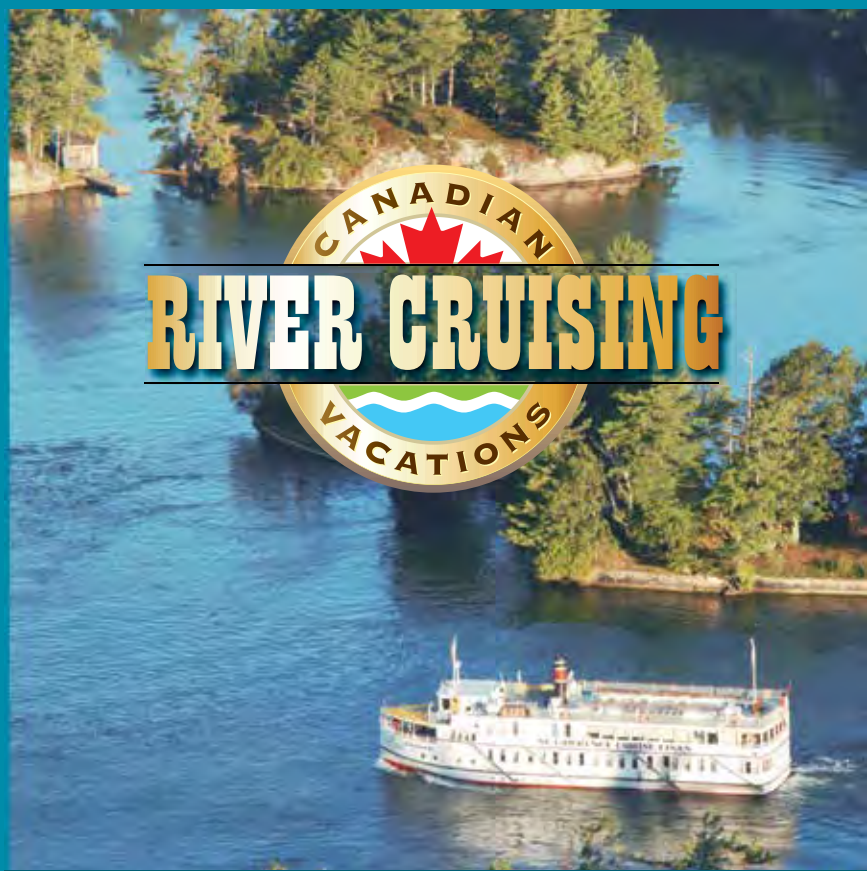
Friends, our bishop and clergy hear you; they see you and you are always in their thoughts and prayers. If they, being mere mortals can understand you, how much more deeply can our God who is omnipresent in every place and every home? Friends of mine have a plaque in their dining room which reads, "Christ is the Center of our Home, a Guest at Every Meal and a Silent Listener to Every Conversation."

Friends, we are never alone. Remember the Scripture, "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside God's care. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows." God is walking with us.

Jesus said, "Come to me, all of you who are weary and carry heavy burdens, and I will give you rest." We all carry the weight of the trauma, whether we have thrived or floundered.

"Saviour, may we hear your voice, keep us constant at your side," I sing again. The journey to Pandemic Eastertide might be long but 'we have just got to stick at it, keep going, we will get there in the end do not give up'. "So if Satan, pressing hard, soul and body would destroy, Christ who conquered, be our guard ..."

With Christ who conquered the evil in the wilderness and overcame death on the third day we shall overcome and reach the promised land with COVID-19 muted. I do not know the day but my faith tells me that with vaccines and playing it safe it is possible. Above all God who heals will have the last word! I wish you a blessed Lenten journey as we wait out the pandemic.



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## PRAYER MATTERS

## Praying the Lord's Prayer during Lent and beyond

PHOTO ARCHDEACON CHRIS DUNN

By Paul Dumbrille

Without doubt, the prayer that Christians know the best is what we call the Lord's Prayer. It appears twice in Scripture, with slight differences, in Matthew 6:9-13 and Luke 11:2-4. This article uses the NRSV translation of the Matthew version.

The prayer is contained within the Sermon on the Mount, and in the lead-in to it Jesus says, "Pray then this way." What follows outlines Jesus' approach to prayer – that is how to pray, not necessarily what we should pray for. The central themes Jesus articulates here are threefold: praise, petitions, and thanksgiving. It focuses succinctly on two agendas — God's and ours — and it places priority on the Kingdom message and doing God's will. Perhaps during Lent, we can use the Lord's Prayer to broaden how we pray, not just what we pray for.

**Our Father in Heaven**

This clearly identifies to whom the prayer is addressed: God, who is our parent. We are all children of God. **Pray** with *simplicity*, as a child would, for peace and fellowship with people throughout the world.

**Hallowed be your name**

Here the word "name" stands for God. The ancient English word "hallowed" means "holy." This phrase in contemporary English might be better said as, "Holy are you, O God." We are to recognize the utter difference between humanity and God: only God is holy. **Pray** with *humility* to recognize what is false and ask for guidance to reject it.

**Pray** with *love* for those who teach and guide us to recognize truth, and what is holy.

The prayer then continues with five petitions.



A detail from a window at St. Matthew's, Ottawa

**Your Kingdom come**

This recognizes the priority that Jesus places on the message that he is ushering in a new Kingdom, in which love, compassion, forgiveness and reconciliation are paramount.

**Pray** with *conviction* for a stronger faith to live as God would have us live, and that this message will spread throughout the world.

**Your will be done, on earth as it is in heaven**

What Jesus means by "God's will" is indicated throughout the Sermon on the Mount. It encompasses a call to excellence in living: showing mercy; being hungry for righteousness; eager for spiritual nourishment; and striving to make peace among people and parties in conflict. The sphere of our actions is "on earth." Jesus asks us to recognize that we have a role to play, working in conjunction with God, to

help establish his Kingdom. It is not a prayer that leaves everything up to God, but rather represents a partnership arrangement.

**Pray** with *trust* for the guidance of the Holy Spirit in understanding what God wants us to realize, what actions are required in our own lives to serve others, and what is needed to bring peace and love, growing God's Kingdom.

**Give us this day our daily bread**

This segment of the prayer turns to the human agenda. It includes all the essentials that are required to get through the day.

**Pray** with *expectation* for your needs and the needs of others for: spiritual growth; emotional development; intellectual maturity; and physical requirements. Pray with *thanksgiving* for all the blessings we receive.

**Forgive us our debts, as we have also forgiven our debtors**

Debts/debtors, in this context, is otherwise translated as sins or trespasses. Whichever word is used, it tells us that there is much that we need to do to be part of God's Kingdom, and to recognize that we fail short in our tasks, as others will also fail.

**Pray** with *humility* for forgiveness from God when we, and others, have fallen short and have shown prejudice, unkindness, selfishness, and hate.

**And do not bring us to the time of trial, but rescue us from the evil one**

This is a plea for help with avoiding despair, desperation, dependency, and all the things that remove us from vibrant participation in God's Kingdom and deprive us of the ability to think not only of ourselves, but also of others.

**Pray** with *confidence* for God's presence when you are tested, when you are tempted to do wrong or fail to do the right thing.

**Pray** with *certainty* to receive God's strength when tempted to follow ways that dishonour God.

**For the kingdom, the power, and the glory are yours now and forever**

Matthew ends the prayer without this ending. However, we usually finish by acknowledging God's power and purpose.

**Pray** with *anticipation*, acknowledging that what we ask for is God's to give, and asking for guidance about what we can give. Ask for God's help when we are in doubt or lose trust in God's Divine Presence in all things.

**Amen**

We usually end our prayers with the word that in Hebrew means "So be it; truly".

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

## Resources for Lent

In case you would like your Lenten journey to have an environmental focus, here are a few resources:

**PWRDF invites you into a Lenten Conversation**

As the focus of the Primate's World Relief and Development Fund (PWRDF) *Creation Care: Climate Action* education program moves into its second year,

now centering on gender, three women who participated in COP26 have been invited to enter into a Lenten conversation. Join Stephanie (Taddy) Stringer (PWRDF Montreal), Karri Munn-Venn (Senior Policy Analyst with Citizens for Public Justice, Ottawa) and Rev. Alecia Greenfield (Church of the Holy Cross, Vancouver) on this year's journey to the cross, beginning on Ash Wednesday, March 2, 2022.

Learn more and subscribe to your daily Lenten reflection at [pwrdf.org/Lent2022](https://pwrdf.org/Lent2022).

**Diocese of Toronto study program**

The Diocese of Toronto is kindly sharing its "Ecological Grief and Creational Hope: A Lent Curriculum for All Ages." It is posted on its Creation Care page. at <https://www.toronto.anglican.ca/diocesan->

[life/social-justice-advocacy/creation-care/](https://www.kairoscanada.org/what-we-do/ecological-justice/climateactionmonth-30-day-challenge-2020)

**KAIROS challenge still effective**

KAIROS' Climate Action Month's 30 day challenge from 2020:

<https://www.kairoscanada.org/what-we-do/ecological-justice/climateactionmonth-30-day-challenge-2020>

DIOCESAN ARCHIVES

By Glenn J Lockwood

Dificulties of Definition

This postcard from circa 1910 is the only known visual record of the first Saint Paul's Church, Osgoode. Our momentary impression is that it was not a large structure, and further reflection confirms that our initial impression is not wrong.

Osgoode was an area of Scottish Presbyterian and Baptist settlement in the early 19th century, so Anglicanism did not enjoy early innings here, even though Osgoode was the largest geographic township in Carleton County. It was under the ministrations of the Rev. Anthony J. O'Loughlin that Anglicans formed strong churches at North Gower and Manotick between 1872 and 1884, and O'Loughlin is reputed to also have held services at Osgoode.

His successor, the Rev. James Frederick Gorman, built the first Saint Paul's Church, Osgoode in 1886 on land donated by Adam J. Baker. To judge from this postcard, it was located at Osgoode Station on the line of the Ottawa & Prescott Railway, perhaps to advise newcomers arriving by rail and the faithful that Anglican services were finally available locally here. There are some architectural historians who argue that the Gothic Revival had fallen out of favour for designing churches in the late Victorian era, and although this was true of some large urban churches in other denominations by the closing years of the 19th century, it did not hold true for Anglicans.

Saint Paul's, Osgoode is a case in point. Despite its very small size—it would be difficult to find a smaller house of worship in the Diocese of Ottawa—it was very much built within the rubric of the High Victorian Gothic Revival. Only the entrance porch with its standard-issue side windows and door and its regular pitch of roof suggests that

# Carleton Deanery Saint Paul, Osgoode Station



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this was a very prosaic structure. But even the front door, with its non-

standard width implied the ethos of the Gothic Revival in the larger

structure, as it could be opened wider in order to permit coffins to be carried in and out for a funeral. The broader implication was that for Anglicans the days of all funerals taking place at home were coming to an end, as increasingly they came to be held in the church. The diagonal boards and the ornate hinges on the door to the sacristy reflected the larger Gothic Revival ambitions of those building Saint Paul's.

If the clapboards of this small house of worship seemingly contradicted the ambitions of the builders, they could not prevail against the larger design, with the steeply pitched wedge of the front gable filling a full two-thirds of the church's height. Details of the larger Gothic Revival design were telegraphed immediately by the front triangular window containing three trefoil groupings of panes, the separate chancel that we can barely make out here, and the large pointed window in the sacristy which was larger than those in the side walls of the church.

There were a few flaws. So ambitious was the design of this church that the brick chimney could not draw, forcing the builders to extend its height in metal to an extraordinary extent. The belfry, instead of being octagonal to symbolize Christ's resurrection on the eighth day of the week, appears hexagonal, which for those in the know symbolically alludes to the day of his crucifixion. And finally, what are we to make of the arches in the belfry—curiously M-shaped, and not to be found in any standard architectural work defining arch designs?

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

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## CALENDAR

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**Mar. 3**  
**Designing your social media plan for Easter**

11:30 a.m. to 1:30 p.m.  
Hosted by Anglican Diocese of Ottawa  
Workshop registration:  
<https://bit.ly/34jmYx6>

**Mar. 5**  
**Youth Mental Health Day**

11 a.m. to 3 p.m.  
Workshop for Youth Gr. 11+  
A 4-hour online workshop with community building exercises to increase connection and decrease isolation during difficult times.  
Register by March 2 at <https://bit.ly/3u9fMy8>  
For more information contact Donna Rourke, Animator of Youth Ministries, Anglican Diocese of Ottawa [donna-rourke@ottawa.anglican.ca](mailto:donna-rourke@ottawa.anglican.ca)

**Mar. 13**  
**125th Anniversary Lecture**  
3 p.m. (Daylight Savings Time)  
The Rev. Dr. Sam Wells on Re-imagining Church (see details p.6)

**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).

**May 6 - 7**  
**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>

The next workshop will be in September.

## YOUTH INTERNSHIP PROGRAM

### Pivoting and looking forward to spring

By Donna Rourke

How quickly things can change. I think we have learned so much from the last two years of living in a pandemic and our ability to change direction yet stay the course.

In December, the Youth Internship Program (YIP) followed the instructions in the diocesan COVID Communique and moved from in person to online gatherings. Work placements wherever possible moved to be placements done from home. Our second anti-racism leadership session happened on Zoom instead of in person at St Aidan's, as did our Faith Formation session on Jan, 3.

We continue to meet via zoom for our sessions and recently, we met for a very timely session on mental health. Until the Diocese moves from our Modified Stage Red protocols, we will continue to meet virtually for all YIP related activities.

We received funding from the Johanniter Humanitarian Group and All Saints Greely to cover the cost of eight YIP participants to take ASK (Assessing Suicide in Kids). This workshop is able to be delivered virtually and will take place Feb. 3 and 4. Unfortunately we have to re-schedule SafeTALK and very likely ASIST (Applied



**Donna Rourke is Animator of Youth Ministries and the Youth Internship Program (YIP).**

Suicide Intervention Skills Training) as these workshops must be delivered in person. <https://www.talktoolstraining.com/applied-suicide-intervention-skills-training-asist> and <https://www.talktoolstraining.com/safetalk>

The Johanniter Humanitarian Group will be covering the cost of both those workshops for YIP participants.

During this time of isolation, we are taking advantage of technology to bring us closer together by meeting weekly to check

in, playing games, offering prayers and attending Zoom or Uber conference Church with each other. We plan to participate in a Lenten film series called 12Neighbors: <https://www.12neighborsfilms.com/about-us>. We have extended an invitation to the YIP mentors to join us both at zoom church and the film series.

We so have lots to be look forward to; Bishop Shane will be attending our Faith Formation session in May, and we continue to plan for our weekend retreat at Gracefield Christian Camp and Retreat Centre in June.

If you have any questions about YIP or think you might be interested in being a participant or hosting an intern for a work placement, please do not hesitate to reach out to me.

[Donna-rourke@ottawa.anglican.ca](mailto:Donna-rourke@ottawa.anglican.ca)

## SOCIAL MEDIA Q & A



Date: March 24th, 2022

Time: 12:00-12:45pm

**Topic/details: This session will cover Q&A for Parishes who are now implementing their Social Media plan for Easter and have questions. We will also accept general social media questions.**

**Registration: <https://bit.ly/3G5Klr6>**

**Hosted by: The Anglican Diocese of Ottawa's Stewardship Subcommittee**